HE SENDETH HIS WORD



AND HEALETH THEM

LEAVES OF HEALING

VOLUME SIXTEEN

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JOHN ALEXANDER
First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 1. *ZION CITY, SATURDAY, OCTOBER 22, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED AFTER MANY YEARS' INTENSE SUFFERING AND HELPLESSNESS RESULTING FROM SPINAL INJURY.

DAUGHTER, BE OF GOOD CHEER; THY FAITH HATH MADE THEE WHOLE.

How good God is! What a glorious truth that the mightiest power in all His Universe is not beyond the reach of all but the rich, the learned, or any other select class; but finds its most untrammeled exercise in the spirit of a little child!

What a joy to know that the greatest victories are won, not by force of arms, or weight of gold, but by the Faith of God, which is at the behest of His humblest and weakest child!

What a sweet Solace, what a bright Hope, what a revivifying and strengthening Power comes with the words of the Christ, spoken nineteen centuries ago, but still thrilling with Divine Life and Love, "Be of good cheer; thy Faith hath made thee whole!"

This happy witness for God knows the Miracle-working Power of the Faith of God.

She has felt it in her own body.

Today she tells the wonderful Story of Victory through Faith.

She passes over, briefly, the account of all the terrible things she suffered.

They were the work of the Devil. Who but that cruel, merciless fiend could have tortured her so horribly for so many long, bitter years? God could not have been the author of the injury which was the beginning of her trouble, or of the consequences of it. It was the Devil, not God, that filled with fear and panic the beast that injured her. God's work is to heal, not to wound.



MRS. ELIZABETH M. BEST.

All through His Word, He reaffirms His Covenant, "I am Jehovah that healeth thee."

Jesus, the Christ, His Son, who went about "healing all manner of disease and all manner of sickness among the people," said, "The Father abiding in Me doeth His Works."

It is of the works of the Father in her body that witness rejoices to tell to all the worl

How was it possible for a spine that had been broken and crushed, and had become filled with disease and decay, to b instantly restored to its normal condition?

It was through Faith in God —the Faith of God.

"All things are possible to him that believeth."

This is the plain teaching of the Word of God.

This woman's testimony proves it true.

Theological, medical, skeptical, and all other conflicting theories are dash to pieces

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against the solid adamant of those facts

The Faith of God!

O Little White Dove, LEAVES OF HEALING, beautiful, swift, silent, but faithful Messenger, as you fly to all the ends and corners of this wide world, seek out the sick, the sinful, the sorrowing, the burdened, the perplexed.

Bid them litt their heads, dry their tears, and be of good cheer.

Tell them this Story.

Tell them to open their ears to hear.

The Faith of God is theirs, and "Faith cometh through hearing."

Hearing is not passive only.

Hearing is understanding and obeying.

Obedience is Faith.

"This is the Victory, even our Faith!" A. W. N

WRITTEN TESTIMONY OF MRS. ELIZABETH M. BEST.

MORGANTOWN, PENNSYLVANIA,
September 23, 1904.

BELOVED FIRST APOSTLE:—Peace to thee and thine.

In LEAVES OF HEALING, Volume XII., No. 6, there appeared a short account of my healing.

As two years have now passed since I was raised up, it seems fitting to again recount and record the mercies of God, and to give a more extended history of the case.

What busy months these have been, filled to the brim with work and pleasure!

The world seems new and bright, and with tear-dimmed eyes I often look at the bed upon which ten years of such intense suffering were spent, and marvel, asking, "Can I possibly be the same woman?"

"Bless Jehovah, O my soul, and forget not all His benefits."

Thirty-three years ago I had started on a drive with my husband, to make pastoral calls in the country where we were stationed, when the horse took fright and ran away.

I was thrown violently backward against the edge of the back of the carriage, which struck the spine at the waist line, and I also sustained a blow between the shoulders, from some part of the wreckage.

The latter injury caused hemorrhages from the lungs for many years

The spinal injury proved to be a displaced vertebra and a broken lamina, at times causing great pain and helplessness.

In going upstairs, I had to creep like a child, for many months at a time, as the right foot would not lift up, unless lifted by hand.

The spine was knocked in, three inches more than the normal curve. At one time I lay two and a half years suffering inexpressibly, and near the death point.

The last attack held me ten years, unable to bear the least weight on my feet.

Much of the time I was unable to turn in bed or raise my head from the pillow.

The spine curved, and was so tender that no one could touch it without causing me great pain.

We advised with the best surgeons we could employ, but they gave no hope of cure

In the year 1880, one doctor said that the result would be paralysis, first of the lower limbs, and then of the whole body.

I took but little medicine.

On September 10, 1892, I was stricken down and kept the bed ten years, with an occasional move to a hard lounge or wheel-chair when able to bear it.

As I could not bear the least spring or jar, we had a solid floor of boards put in the bed for support.

Spinal abscesses formed on the fracture, and the spine continued to curve.

The "cold sweats" were almost beyond endurance, but I will not dwell on this painful part of the story.

The case was utterly hopeless from a human standpoint.

We believed in Divine Healing, and a cousin who had visited the Divine Healing Homes conducted by Dr. Dowie in Chicago, came to see us from Logansport, Indiana.

She told us of what she saw and heard there, and on her return home, sent us copies of LEAVES OF HEALING.

We at once became much interested, and subscribed for the paper.

While we were in harmony with the teaching, we felt that we needed instruction and help.

Being too weak to be taken to Chicago, or to the Mission in Philadelphia, we wrote to Deacon Kelchner, whose story of healing we had read in the LEAVES, and asked if he could come from Philadelphia, fifty miles, to visit us.

To this he kindly replied, and came on a fixed day. A blessed day it was, too!

This devoted man of God prayed the Prayer of Faith, and the Power of the Most High came and set me on my feet.

To describe this Power, I am utterly unable.

Here I will give the dates and scenes as written in the other article.

"On August 12, 1902, Deacon Kelchner, of Philadelphia, Pennsylvania, came at our request and taught and prayed, with the 'laying on of hands,' according to the Scriptures.

"I received much strength and blessing.

"On his next visit, September 3d, I arose with help and walked twenty feet.

"September 23d, as this faithful messenger of God prayed, the Power came in a wonderful manner, and I arose and seemed to float, rather than walk, being entirely free from pain.

"The spine became straight, and great strength was given in answer to his prayers

"I asked, 'What is this?'

"He replied, 'It is the Everlasting Arms around and underneath you.'

"I said, 'I scarcely know whether I am in the body or out of it.'

"He answered, 'You are out, and the Christ is in.'

"That experience has been as a beacon-light, and ever shall be.

"Since that date I have been gaining daily, sitting up the greater part of each day, often walking about the room, and requiring but little support.

"What all this means to us, only those in like circumstances can fully appreciate."

I have continued to gain in strength every month, doing all kinds of housework, riding out, and traveling alone, by carriage, steam, and trolley.

The spine has remained straight, with no return of soreness when riding over rough roads.

We deem it a great privilege to be in Zion, and to do all we can to spread the Glad Tidings of Healing for spirit, soul, and body.

With the hope that some weary sufferer may be encouraged by reading this story, and with a heart full of gratitude to God and these faithful ministers of the Gospel, I am,

Yours in sincerity,

(MRS.) ELIZABETH M. BEST.

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 Teacher 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.
Third Lord's Day of Every Month—Zion Junior Restoration Host rally.
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 Practice..... 7:45 p. m.
Wednesday—Baptismal service..... 7:00 p. m.
Wednesday—Citizens' rally..... 8:00 p. m.
Friday—Adult Choir Practice ..... 7:45 p. m.
Friday—Officers of the Christian Catholic Church in Zion..... 8:00 p. m.
Friday—Junior Choir Practice ..... 3:45 p. m.
Meeting in the officers' room.

TWENTY-SIXTH STREET TABERNACLE.

Lord's Day—Junior service..... 9:45 a. m.
Lord's Day—German service.....10:30 a. m.
Tuesday—German service ..... 8:00 p. m.

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Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

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By Evangelist **Sarah E. Hill.**

NOTE.—While the Editor is not prepared fully to endorse everything in the following interpretation of the 12th chapter of the Revelation, his respect for the earnestness, sincerity, and spiritual discernment of the writer of it leads him to permit its publication, with a prayer that God may bless the fundamental truths, which it teaches.—GENERAL ASSOCIATE EDITOR.

AND SHE was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto His throne.—*Revelation 12:5.*

JOHN, the Beloved Apostle, saw in the Revelation which God gave unto him, a vision of Zion when she awakes in these Latter Days and puts on her beautiful garments of life and light.

He saw her represented as a woman arrayed with the sun, the Sun of Righteousness, and having the moon, which represents the earth and material things, beneath her feet. (Rev. 12:1.)

Zion is the Kingdom of God, and the Scriptures show that it is to break into pieces all other kingdoms and fill the whole earth. (Daniel 2:44, 45.)

She has a place prepared for her by God where she will be nourished in her hour of trial. (Verse 6.)

The prophet Isaiah foresaw the travail of Zion in these Latter Days, and that a Nation and the land for them to live on would be born in one day. (Isaiah 66:8.)

This Nation must be ruled by God, a Theocracy.

The kingdom of God is within man and it must be established there first.

The prophet Malachi, centuries ago, saw the coming of Elijah, as the Messenger of the Covenant, at this time to establish the Rule of God in the spirit, soul, and body of man, to save him, and heal him, and enable him to live a holy life. (Mal. 3:1; 4:5.)

Through the prophet Jeremiah, God speaks of a man whom He will use as His Battle-ax and Weapons of War to break in pieces the nations and destroy kingdoms. (Jeremiah 51:20.)

His work is the same as that of Elijah, the Messenger of the Covenant, as prophesied by Malachi.

The crown upon the head of Zion shows Organized Authority and rule. (Verse 1.)

The twelve stars in it represent the Apostolic Office restored to its place in the Church where it belongs.

Zion's head today is crowned with the "Christian Catholic Apostolic Church in Zion."

Stars are used in the Scriptures to represent persons.

When our Lord appeared to the Apostle John on the Isle of Patmos, He held in His hand seven stars, representing the seven angels or messengers to the seven churches. (Revelation 1:20.)

All who come into Zion must be born of God and become better men and women through the Spirit leading into Zion's Highways.

They must be tested and tried in many ways, broken to pieces on the Rock of Truth, and made anew in Jesus, the Christ. The rod of iron, with which this people born in Zion are to rule the world, is the Covenant, which is uncompromising and unbending as a rod of iron in its "Thus saith Jehovah." (Matthew 21:44.)

It commands the people to harken diligently to the voice of Jehovah their God, and to do that which is right in His eyes, to give ear to His commandments and to keep all of His statutes. (Exodus 15:26.)

This people who are to rule the nations with the rod of iron are Overcomers.

To them God says, "And he that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron." (Revelation 2:26, 27.)

Those who are born of God in Zion are so united through the truth and so strong for their years that they are as one, and are spoken of as a Son, a Man Child. (Revelation 12:5.)

This people shall be caught up unto God and unto His throne at the rapture.

The Covenant gives them the power to overcome through the Christ ruling in their spirits, souls, and bodies.

The Apostle also saw in this vision a great, red dragon who stood before the woman ready to devour her child.

He is Satan, the Deceiver of the whole world, and he hates this people who are to overcome him, "because of the blood of the Lamb, and because of the word of their testimony," and who love not their own life even to the death. (Verse 11.)

The Apostle saw the dragon as having seven heads and ten horns, and upon his heads seven diadems. (Verse 3.) Beasts are used in prophecy to represent various evil powers; but Satan, the great dragon, includes them all; for he controls them and gives them authority. (Revelation 13:1, 2.)

His seven crowned heads represent all the evils which rule the world. These may all be classified under seven heads.

They are the seven evils which Elijah, the Messenger of the Covenant, has to fight. (Malachi 3:2-6.) 1. The sons of Levi (apostate religious teachers). 2. Sorcerers (*kashaph* or φαρμακοί—pharmacists), makers and venders of drugs and deadly poisons. 3. Adulterers. 4. False Swearers (especially in secretism). 5. Those that oppress the hireling in his wages. 6. Those that oppress the widow and the fatherless. 7. Those that turn aside the stranger from his right and fear not me, saith the Lord of Hosts. (Malachi 3:3, 5.)

The horns of the dragon represent the organizations which push these evils over the world.

The unclean Press and Secret Societies are among the most powerful of these.

This dragon, red with the blood of physical life, represents the flesh life; and he rules the world through people who are ruled by the flesh.

We see him in the beginning of the history of the human race, standing before the woman in Eden, tempting her to turn from the Rule of God to be ruled by himself. We see him in these Latter Days organizing his army, the army of those whom he has overcome.

This is composed of "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; which is the second death."

With these he fights God's Army, the Army of the Overcomers, who shall dwell in the Holy City, the New Jerusalem, when God shall wipe away every tear from their eyes; and death shall be no more. (Revelation 21:4, 7, 8.)

The Apostle also saw, that while Elijah, the Forerunner of the Lord, with his people, was preparing the way for the Coming of the King upon the earth—Michael and his angels would prepare the way for His coming through the upper air, by driving the spiritual hosts of wickedness from the heavenly places. (Ephesians 6:12; Revelation 12:7-13.)

He foresaw great persecutions for Zion when the dragon and his angels should be cast down to the earth full of wrath, knowing that he has but a short time. (Verse 12.)

He comes down full of the war spirit to fill the earth with the same.

But the Apostle saw that there was given to the woman the protection of the great Eagle, with its two wings stretching from ocean to ocean—the Legislative and Judicial wings of the United States Government controlled by its Executive Head. (Verse 14.)

God is saying to His Israel today, as He said to them of old, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My Voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me from among all peoples: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." (Exodus 19:4, 5, 6.)

A great work is to be done for the world, to prepare some for the coming of the Lord and others to go through the Times of the Great Tribulation.

This work will have to be done chiefly through the Literature of Zion, which carries the Covenant to the people and teaches them how to live clean holy lives.

It is through the Message of Zion, which goes out on the printed page, that many shall be turned to righteousness, and that those who turn many to righteousness shall shine as the stars forever and ever. (Daniel 12:3.)

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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ZION CITY, ILLINOIS, SATURDAY, OCTOBER 22, 1904.

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APOSTOLIC NOTES.

"HIMSELF MAN!"

I EXHORT therefore, first of all,
That Supplications, Prayers, Intercessions, Thanksgivings,
Be made for All Men;
For Kings and All that are in High Place;
That we may lead a Tranquil and Quiet Life
In all Godliness and Gravity.

THIS IS good and acceptable in the sight of God our Savior;
Who Willeth that All Men should be Saved,
And come to the Knowledge of the Truth.

FOR THERE is One God,
One Mediator also between God and men,
HIMSELF MAN,
Christ Jesus,
Who gave Himself a Ransom for All;
The Testimony to be borne in its Own Times;
Whereunto I was appointed a Preacher and an Apostle,
(I speak the truth, I lie not),
A Teacher of the Nations in Faith and Truth.

HIMSELF MAN!

THE PERFECT Humanity of the Son of God is, to some minds, a contradiction in terms.

But it arises from a wrong conception of the Nature of God the Father.

IT IS true that God is Spirit.

It is also true that he who writes these lines is a spirit, the offspring of God, the Father of the spirits of all.

But he is an embodied spirit, within a Divinely-made body, animated by a living soul, the whole of his nature being dominated by the Spirit of God.

IF THIS be true concerning the writer, and also the reader of these lines, is it not true concerning God Himself?

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SINCE THE Triune God has made us in the Triune image, no limitation can ever be placed upon the possible variety of Divine embodiments.

But it is only a heathen conception that would embody God in a bull, a calf, a bird, a reptile, or even in a fish.

Heathen mythology abounds in such debasing embodiments.

But there can be no question to the believer in the inspiration of Holy Scripture, that the Principal Design of God in the making of man, was that man should be "for a Habitation of God, in the Spirit."

Therefore, the human body should be a "Temple of God."

THE DESIGN of God was, for the time being, frustrated through the sin of the woman and the fall of man.

The body of man and woman became the prey of bestial passion.

The woman brought forth a Devilish conception, for Cain, it is written, was "of that Wicked One."

MAN, SINCE that fatal day when woman fell and man followed, has become, for the most part, a temple of devils, who have usurped the rightful authority of God and His rightful possession of man.

THIS USURPATION has extended to the three great parts of man's nature,—spirit, soul, and body.

The Redemption—that is the buying back—through the atoning blood of our Redeemer, extends to every part of his sin-stricken and disease-smitten nature.

The Redemption is not merely spiritual, but is psychical and physical where the consecration is complete.

Hence the Redeemed, led by their Redeemer, must follow Him in the Restoration of All Things.

THE CHRISTIANITY which is so hypocritically "spiritual" that it cannot stoop from its lofty "Pinnacle of Piety" to take a practical interest in the duties, privileges, and responsibilities of human life is not a real Christianity at all.

It is a Demoniacal Deception.

THE APOSTLE PAUL, in the passage with which we opened these Notes (1 Timothy, 2d chapter, verses 1 to 7) does not recommend a religion such as that which we have denounced as demoniacal deception.

HE HAS just informed Timothy, in the close of the previous chapter, that he has delivered two notorious offenders, "unto Satan, that they might be taught not to blaspheme."

HIS OBSERVATION is a very striking one, and his assumption of such an Apostolic Power would doubtless be considered in that age, and in this, a very daring one.

But it is one which is essential to the Establishment of the rule of God in Church and State.

This Power should be exercised whenever it is manifestly Divinely required.

FROM SUCH an act of Apostolic Power and Authority, the Apostle instantly turns to the Exhortation, "that Supplications, Prayers, Intercessions, Thanksgivings, be made for All Men."

This Exhortation would include the blasphemers, Hymenæus and Alexander, and similar offenders mentioned in the First Epistle to the Corinthians, fifth chapter, first to fifth verses; and in Second Timothy, second chapter, and seventeenth verse.

IT IS evident that the Apostle expect that he had the Power "to deliver such a one unto Satan for the Destruction of the Flesh, that the Spirit may be Saved in the Day of the Lord Jesus."

IT IS evident that he did not believe that "such a one" would, in this life, repent and return to God.

Therefore, he exercised Discipline with the Pity, the Compassion, and the Love that must be in every Apostolic breast for the impenitent sinner, yet with a still greater Compassion and Love for the Suffering Church.

THIS NEGLECTED Power has, for long ages, fallen into disuse, because the Apostolic Office has not been filled.

Therefore, this and many other Apostolic, Disciplinary, and other Powers could not be exercised until the Restoration of the Apostolic Office.

THE APOSTLE who commands that "supplications, prayers, intercessions, and thanksgivings be made for all men," does so with lips that have just uttered the Terrible Sentence of Deliverance to Satan for the punishment of the flesh, so that these impenitent sinners may be saved in spirit in the life to come, although they perish in body in this life.

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WE DO NOT hesitate to say that this Neglected Power will not be neglected by us as the First Apostle of the Christian Catholic Apostolic Church in Zion.

Whenever its exercise shall seem to be demanded, we shall obey God, both in the interest of the sinner's Ultimate Salvation, and in the interests of the Church and world, which is cursed by the wickedness, obstinacy, and contumacy of such persons.

BUT FAR more delightful than the exercise of this Power is the exercise of the Power and Privilege of Intercession for All Men.

TRUE RELIGION not only visits "the fatherless and the widows in their affliction" but keeps the Christian "unspotted from the world."

Entering into the Sorrows and Sufferings of the Nations, it makes Intercession "for Kings and All that are in High Place; that we may lead a tranquil and quiet life in all Godliness and Gravity," or "Honesty," as the Old Version has it.

It may become our duty to warn Kings and Rulers, and, on occasion, not to spare censure as well as prayer.

Yet the First Duty of an Apostle is to pray that God's people may be permitted to live a "tranquil and quiet life;" and, therefore, that their material, bodily, and psychical interests; their interests as part of the "body politic" as well as of the Church, the Body of the Christ, may be conserved by the good and wise conduct of all that are in authority.

Hence Christians must take an intelligent and practical interest in the political affairs of the City, State, and Nation.

THE REASON for this is set forth in the beautiful words which follow:

This is good and acceptable in the sight of God our Savior;
Who Willeth that All Men should be saved,
And come to the Knowledge of the Truth.

HOW GLORIOUS is the Declaration here of a Universal Salvation!

It cannot be that He Who wills "that All Men should be Saved;" that He Who wills that all men should "Know the Truth," which sets all who know it free; it cannot be, we say, that He Who thus wills, and has "All Authority in Heaven and on earth," shall fail to receive from the Eternal Father that which He has willed.

THIS IS not merely "a kind wish" upon our part, but it is the Declaration of the Christ Himself in the last great prayer in the seventeenth chapter of John's Gospel, when He said to the Father that He had given Him "Authority over All Flesh, that Whatsoever Thou hast given Him, *to them* He should give Eternal Life."

THE AUTHORITY, therefore, of the Christ is given by the Eternal Father, and His Will—the Will of the Christ—is the Will of His Father, and must be, at last, Triumphant.

THE UNITY of God in Triunity is clearly revealed.

But the Supremacy of the Father is also just as clearly revealed.

The Apostle emphasizes that revelation when he says, "For there is One God."

THERE ARE not three distinct Gods.

THE CHRIST HIMSELF, quoting His Holy Scripture, said (Mark 12:29):

Hear, O Israel;
The Lord our God, the Lord is One;
And thou shalt love the Lord thy God with all thy heart,
And with all thy soul, and with all thy mind,
And with all thy strength.

JESUS SAID, "This is the First Commandment."

Let there be no mistake as to our Apostolic Teaching on this matter.

It is the Teaching of our Lord Himself; the Supremacy of the Father and the Unity of God is everywhere affirmed and recognized:

HEAR, O ISRAEL;
THE LORD OUR GOD, THE LORD IS ONE.

BUT NOT only have we One God, we have also "One Mediator between God and men," the Advocate with the Father, "Himself Man, Christ Jesus, Who gave Himself a Ransom for All."

THIS RANSOM is all-sufficient, even although some may perish for the time.

Yea, many may wander away, for ages and ages, in the Darkness of Sin, and descend into lower and still lower Depths of Hell, yet there can be no question as to their Final Restoration, for He "Who gave Himself a Ransom for All" has said, "I . . . will draw All Men unto Myself."

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THE APOSTOLIC conclusion, therefore, is correct:

As in Adam All Die,
So also in Christ shall All be made Alive.

HENCE IT is that every human interest in all the Earth is the subject of God's intense concern; and he who writes these Apostolic Notes feels, as he sends them forth, that while it is essential that he should exercise the sternest Discipline for the Protection of the whole Church of God, it is also his joy and delight to proclaim this Divine Truth to All Men,—

Faithful is the saying,
And worthy of all acceptation.
For to this end we labor and strive,
Because we have our hope set on the Living God,
WHO IS THE SAVIOR OF ALL MEN,
Specially of them that believe.

"THESE THINGS Command and Teach."

FULLY CONCURRING in this Apostolic Direction, we repeat it to every teacher, preacher, evangelist, and officer of the Christian Catholic Apostolic Church in Zion:

"THESE THINGS COMMAND AND TEACH."

BRETHREN, PRAY FOR US.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever;" and He is still with us, for He said: "Lo, *I am* with you All the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, *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.)

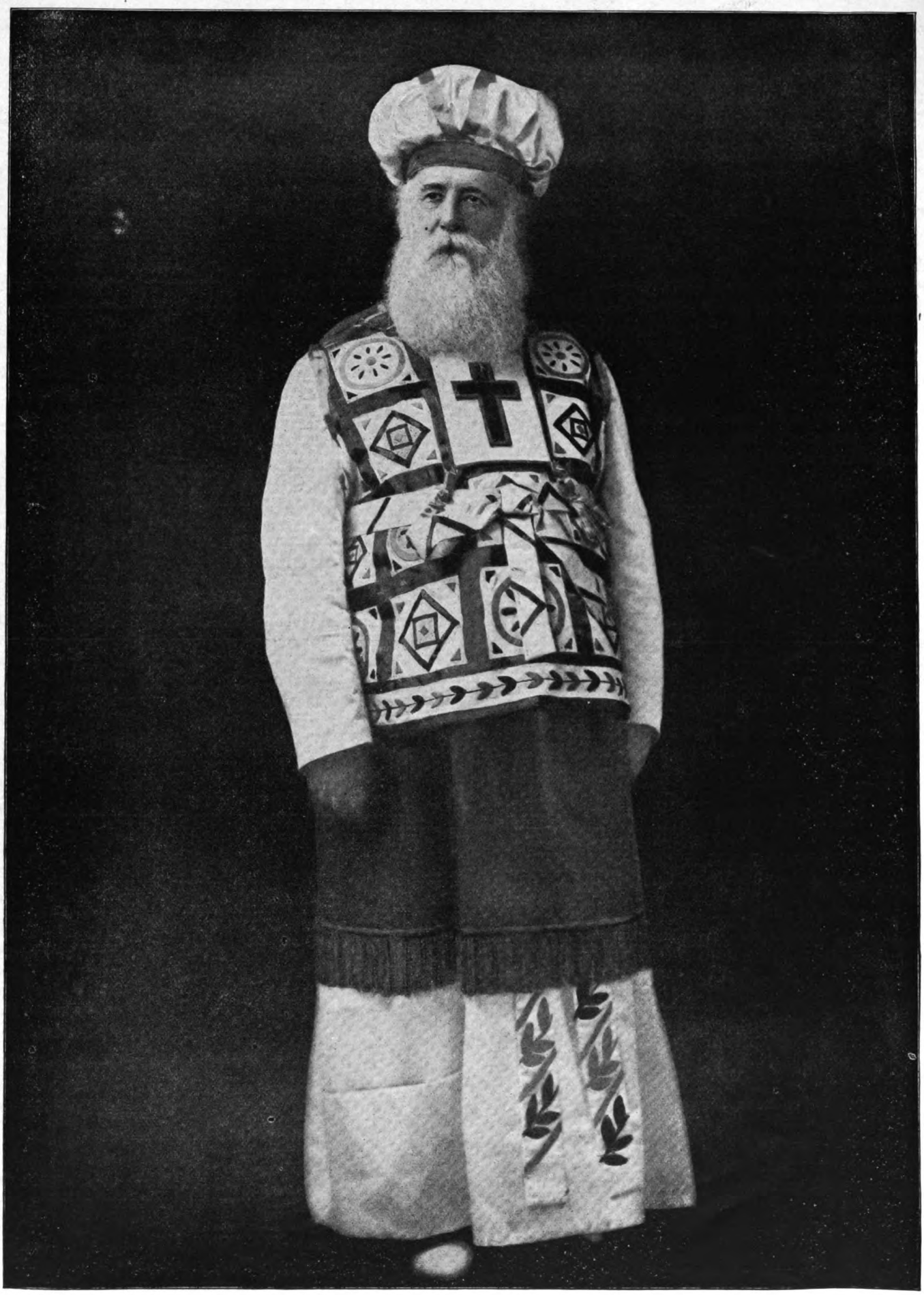
Multitudes Have Been Healed Through Faith in Jesus.

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.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 3

Shiloh Tabernacle

Lord's Day Afternoon

October 16, 1904

SUBJECT

The Exercise of Apostolic Powers Essential to the Establishment of the Rule of God in Church and State

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

WHY Christian?
Why Catholic?
Why Apostolic?

These three questions were answered by John Alexander, First Apostle of the Christian Catholic Apostolic Church in Zion, in Shiloh Tabernacle, Lord's Day afternoon, October 16, 1904.

His Message was the first of a series on "Responsibilities, Powers, and Duties of the Apostolic Office."

In it he laid down the foundation principles for a discussion of the subject, "The Exercise of Apostolic Powers Essential to the Establishment of the Rule of God in Church and State."

Church first, then State!

It was for that reason that this most important series should begin with a consideration of the essential characteristics of the Church.

Of especial beauty and power was the Apostolic description of the glorious Breadth and Catholicity of the Church—a Universality of Fellowship and Brotherhood that is above, outside of, and free from, the bondage of creed.

Very graphic was the proof of the lamentable charge that the members of the Church had destroyed its beauty and glory by their attempts to fight out their differences, which arose, not from any uncertainty in the truth itself, but from varying points of view.

The question of the Essentially Apostolic Constitution of the Church was answered with a directness and logical keenness that stripped it of all evasions and quibbles.

God must rule the Church.

Throughout all His Universe, in all ages, He has ruled and now rules by Delegated Authority.

In the Church this Authority is placed in the hands of Apostles, as shown by the words of the Christ to His Apostles, "As the Father hath sent Me, even so send I you."

Running all through the Message was a vein of practical wisdom for every-day life, expressed in terse, epigrammatic, and sometimes startling English.

It began with the reading and exposition of the Word of God, and struck deep into the joints and marrow of modern ways and ideas, keenly discerning between the true and the false, the wise and the unwise, the upright and the wicked.

It continued through the Message, not only giving every hearer something to take with him into his walk, talk, and work, daily and hourly, but aptly illustrating the Universal and Eternal Truth that was the leading thought of the discourse.

Nearly seven thousand people heard the First Apostle, and very few of all that number failed to grasp and enthusiastically endorse his words.

It was a perfect October day, bringing out a very large excursion from Chicago, and many other visitors to the City.

The procession of Zion City Band, Zion White-robed Choir, and the Ordained Officers of the Christian Catholic Apostolic Church in Zion, on account of the pleasant weather, was formed in Shiloh Park and entered the Tabernacle, six abreast, by the great front doors.

It was a most impressive scene, made thrillingly effective by the splendid music, which began with an appropriate march by the Band, hushed the thousands of the audience with the sweet, childish voices of the Junior Choir, and ended with a mighty volume of melody and harmony, when the hundreds of singers and the musicians were all in their places.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, October 16, 1904.

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

PROCESSIONAL.

God is Love, by Him upholden,
Hang the glorious orbs of light,
In their language, glad and golden,
Speaking to us, day and night.
Their great story, their great story,
God is Love, and God is Might.

And the teeming earth rejoices
In that message from above,
With ten thousand thousand Voices
Telling back, from hill and grove,
Her glad story, her glad story,
God is Might, and God is Love.

With these anthems of creation,
Mingling in harmonious strife,
Christian songs of Christ's salvation,
To the world with blessings rife,
Tell their story, tell their story,
God is Love, and God is Life.

Through the precious Love He sought us,
Wandering from His holy ways,

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With that precious Life He bought us;
Then let all our future days
Tell the story, tell the story,
God is Life—our lives be Praise!

At the close of the Processional, the First Apostle 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 and Choir then sang Hymn No. 391, from Gospel Hymns:

Look, ye saints, the sight is glorious;
See the "Man of Sorrows" now;
From the fight return'd victorious,
Ev'ry knee to Him shall bow.

CHORUS—Crown Him, crown Him, angels crown Him,
Crown the Savior "King of Kings;"
Crown Him, crown Him, angels crown Him,
Crown the Savior "King of Kings."

Overseer Excell then led the people 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 Lor
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.

Overseer Brasefield led in the recitation of the Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

READING OF GOD'S COMMANDMENTS.

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

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

Scripture Reading and Exposition.

The First Apostle then read from the Inspired Word of God, from the Book of Psalms, 24th chapter.

After reading the opening words, "The earth is Jehovah's," he paused to say:

It is neither thine nor mine. No man owns the earth.

The earth owns every man that ever lived on it, save he who was translated, having this testimony, that "he pleased God;" and the Lord of Life and Glory who loved and lived on earth for a few years in a human body. He died, was buried, and rose again.

When a man says, "I own the earth," the earth laughs at him; and, as he staggers on it, at last receives him.

About six feet of it gently amalgamates him, and his person is not distinguishable.

So God shows us that we cannot own the earth, but that one day the earth—unless we are translated—will own us.

The humility which this should teach is, alas, unknown to the vast mass of humanity!

The pride of men and nations, declaring that this or that spot of earth is theirs!

The rest may be for some one else, but they, and they alone, own this piece.

It is America for the Americans.

Well, what is an American?

Who gave him the title?

An American is, to a very considerable extent, a mixture of nearly all the families of the earth, is he not?

Can you tell of any peoples who are not in this mixture?

"The Earth is Jehovah's."

The American, the Britisher, the Frenchman, and everybody else, must remember that the Earth was made for a dwelling-place for every son of man.

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There are no proprietary rights that can shut you out of the earth.

The earth is proprietor, at last, of all its inheritors.

The First Apostle read the remainder of the Psalm, without further comment.

The Rock Upon Which the Church Is Built.

He then read in the Gospel according to Saint Matthew, the 16th chapter, beginning at the 13th verse:

Now when Jesus came into the parts of Cæsarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?

And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets.

He saith unto them, But who say ye that I am?

And Simon Peter answered and said, Thou art the Christ,—

Thou art the Messiah; Thou art the Χριστός (*Christos*); Thou art the Anointed of God.

Thou art the Christ, the Son of the Living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I also say unto thee, that thou art Peter,—

The Greek word is Πέτρος (*Petros*), Peter.

And upon this rock—

The word here is Πέτρᾳ (*petra*), a rock.

The former Greek word merely denotes a "stone," "a chip," as it were, out of a great Rock.

The latter means the great Living Rock of Eternal Ages.

That is the difference between Peter—"a chip out of the Rock," as it were—and Πέτρᾳ (*petra*), the solid Rock: the Confession of the Christ's Divinity that Peter had just made, revealed the Christ, the Rock of Ages.

Peter had said that Jesus the Nazarene was the Messiah, the Son of the Living God; the Eternal Logos, by whom all things came into being.

Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

The Christ Himself, and the Christ alone, is the Rock of Eternal Ages.

Not upon Peter, but upon the Christ; and He says, upon this "*Petra*," this Rock, "I will build my Church; and the gates of *Hades* shall not prevail against it."

And upon this Rock I will build my church; and the gates of Hades shall not prevail against it.

I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged He the disciples that they should tell no man that He was the Christ.

Why?

Echo answers, Why?

Yet there is an answer.

It was not desirable that these apostles should at that time assume the office of teacher.

A Time at Which the Twelve Were Incompetent to Teach.

They were teachers and prophets; and apostles in process of formation; but they were utterly incompetent to teach.

They were in confusion of thought concerning the Christ.

They evidently expected the establishment of a kingdom of an earthly kind.

They believed that He, as the son of David, would sweep away the Roman power, sit upon the throne of His father David, and rule, as an earthly potentate rules, by killing or by destroying the power of his enemies.

That is the situation today, to a large extent, even in the so-called constitutional and monarchical countries.

If you do not know that, go to England, and say that King Edward VII. will have to take a back seat when the Christ, the Ruler of the kings of the earth, comes.

If you can find accommodation at a hotel in London after that, you will be able to do what I could not!

These apostles evidently looked for a kingdom of the earthly kind.

You remember that the mother of the sons of Zebedee came to the Christ, bringing two of her sons.

She said:

Command that these my two sons may sit, one on Thy right hand, and one on Thy left hand in Thy Kingdom.

What a small conception that good woman had of the Kingdom of the Heavens! Of the spiritual conditions of the Kingdom, in the first place, and of the glorious locations of the Kingdom, in the second!

For the "Kingdom of the Heavens" is a series of conditions, and a series of locations.

These men were very ignorant, and the Lord Jesus, the Christ, told them that they were not to preach at that time: for it is written, "Then charged He the Disciples that they should tell no man that He was the Christ."

That is not the way some Christians do today.

When a man gets what they call converted he is told, "Now go and preach, and teach, and tell all you know."

A Wise Man Does Not Utter All His Mind.

These foolish people often tell more than they know, and preach much more than they understand.

But that was not the old way.

The Christ Himself would not allow these apostles to preach that He was the Messiah; because they had not the capacity to do it. They were at that time far from being competent teachers and prophets.

This ability was not theirs until the Holy Spirit came; until the historic facts unfolded themselves, and they knew that He had risen from the dead, and ascended into the Heavens.

When the Holy Spirit came, and the Powers of the Spirit were manifested in saving, healing, cleansing, and quickening multitudes; transforming depraved and vicious men, who were worse than brutes, into splendid, and pure, and majestic beings, then the Apostles could preach.

The Transforming Power had to be sent; and they themselves had to be Transformed.

There is a time to speak, and there is a time to be silent.

"Oh, I believe," says somebody, "in talking all my mind!"

You get into lots of trouble, do you not?

The Book says:

A fool uttereth all his spirit: but a wise man keepeth it back and stilleth it.

He is glad he did not talk.

He has the memory of the fact that he did not talk.

If he had talked and uttered all his mind, he would have said, what some of you have said, very foolish things.

I want you to notice that the Lord told them that they were not to proclaim Him the Christ at that time.

The time would come when He would tell them to carry the story to all the world.

But there is a time to be silent.

There is a time for the scholar to sit at the Master's feet and learn all that the Great Teacher can tell.

Not until he has learned all that he can be told is he competent to talk as a teacher.

If you want Scripture for that you have it in the words of an apostle who doubtless had learned the folly of talking.

James speaks thus of the tongue:

The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body and setteth on fire the wheel of nature, and is set on fire by hell. . . . The tongue can no man tame.

It Takes God to Tame the Tongue.

It is very desirable that people shall speak only when they know, and therefore the wisest people do not talk much until they know.

Then let a man talk, and let his utterance be tested and approved openly.

That seems to me to be the reason why the Lord told them not to preach on the subject of His Divinity and Messiahship.

Another Scripture Reading.

Let us read also in the 20th chapter of the Gospel according to Saint John, at the 19th verse.

When therefore it was evening, on that day, the first day of the week

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and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.

And when he had said this, He shewed unto them His hands and His side. The disciples therefore were glad when they saw the Lord.

Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so send I you.

This is after His resurrection from the dead.

The Greek word ἀπέσταλκεν (*apestalken*), here translated "hath sent," is derived from ἀποστέλλω (*apostello*), from which we get the word ἀπόστολος (*apostolos*), apostle.

He says, in effect, "As the Father has sent Me as His Apostle, I send you as My apostles."

Do not forget that Jesus is "the Apostle and High Priest of our Confession."

He is so designated in the beginning of the 3d chapter of the Epistle to the Hebrews.

The significance of this expression, "so send I you," lies in the use of the original word στέλλω (*stello*), which means, "I send—despatch—you."

And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit:

Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

The First Apostle then knelt at the Altar of Incense and offered Prayer, at the close of which he led the Choir and congregation in chanting the Disciples' Prayer.

The announcements were made by Overseer John G. Excell, and the tithes and offerings were received while the Choir sang an anthem, "Thou, O God, Art Praised in Zion."

The First Apostle then delivered his Message:

THE EXERCISE OF APOSTOLIC POWERS ESSENTIAL TO THE ESTABLISHMENT OF THE RULE OF GOD IN CHURCH AND STATE.

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.

In the 16th chapter of the Gospel according to Saint Matthew, the 19th verse, we read:

TEXT.

I will give unto thee the Keys of the Kingdom of the Heavens; and whatsoever thou shalt bind on earth shall be bound in the Heavens; and whatsoever thou shalt loose on earth shall be loosed in the Heavens.

And also in the 20th chapter of the Gospel according to Saint John, the 21st, 22d, and 23d verses:

Jesus therefore said to them again, Peace be unto you; as the Father hath sent Me, even so send I you.

And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit:

Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

Apostolic Power Essential to Rule of God in Church and State.

I am to speak to you this afternoon upon the subject which has been announced.

This will really be the opening address of a series of discourses upon Apostolic Duties and Responsibilities.

I have announced that the address this afternoon shall be on "The Exercise of Apostolic Powers Essential to the Establishment of the Rule of God in Church and State."

All I say this afternoon will be merely preliminary.

I shall not, perhaps, fulfil the expectations of some persons.

I will say only what I believe to be right, and timely, and wise.

Apostolic Power is essential to the establishment of the Rule of God in Church and State.

I do not put the State first.

I put the Church first.

I put that which is Divine first.

Only that which is Divine endures.

Every other thing must pass away.

I believe that, in its true meaning, the Ecclesia, the Church, of God is eternal, no matter how various the forms which the Gathering may assume.

I put the two passages which I have read in front of all I have to say, as reasons for the position which I take, that Apostolic Powers are essental to the Establishment of the Rule of God in Church and State.

I read to you in the 16th chapter of the Gospel according to Saint Matthew, in the 19th verse, these words:

I will give unto thee the Keys of the Kingdom of the Heavens.

Never forget that it is τῆς βασιλείας τῶν οὐρανῶν—(*tes basileias tōn ouranōn*).

It is the "kingdom of the *heavens*," not "of heaven."

It is plural.

And whatsoever thou shalt bind on earth shall be bound in the Heavens: and whatsoever thou shalt loose on earth shall be loosed in the Heavens.

The Illogical Allegation of the Pope of Rome.

Now that was said to Peter, and of course the Roman Catholic Apostasy has declared that Peter alone possessed the Keys—that the other apostles were very subordinate in this matter.

Therefore Rome illogically alleges that, since the Pope is the successor of Peter, he alone has the keys.

I will not discuss the Pope just now, but if he were the true successor of Peter, there are many things that he would have.

For one thing, he would have a wife, and would understand something of the sorrows and joys of life, and be better able to understand what that involves.

Peter had a mother-in-law; that is quite clear [laughter] because it is recorded in the eighth chapter of Matthew that Jesus healed Peter's wife's mother.

I call your attention to another passage of Scripture, which will show you that the keys, the Apostolic Keys, were not given to Peter alone—in the 20th chapter of the Gospel according to Saint John.

All the apostles then living, except Thomas, were present when the Christ spoke.

Judas, if not already dead, died soon afterward.

That there were ten apostles present is very clear, for John merely says this:

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

In the 20th chapter, then, in the 21st, 22d, and 23d verses, we read:

Jesus therefore said to them again, Peace be unto you: As the Father hath sent Me—

Hath made Me an apostle.

Even so send I you.

Make you apostles. This I explained more fully in my comments upon the passage when I read it a few minutes ago.

And when He had said this, He breathed on them, and saith unto them. Receive ye the Holy Spirit.

Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

The Keys, and the Powers, therefore, were given to the other apostles as well as to Peter.

An Ancient Story that Illustrates the Folly of Theorists.

A story is told of an ancient people who worshiped the sun.

They loved the morning rays of their god.

So they built a temple upon the top of a very high mountain.

It was made of glass—pure, white crystal.

When the rays of the rising sun, as it came up out of the ocean, shone upon the earth, it lit up this great Temple of Light; and they rejoiced.

So all the day their God shone into their temple, and they rejoiced.

When the evening came, and the rays of the setting sun shone into the temple, they rejoiced.

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After sunset they were always in sorrow, and somewhat in fear, until their god appeared again.

These Sun worshipers had no difficulty in deciding upon the color of light.

They were quite sure it was white.

But the day came when the simplicity of the temple grated upon the senses of some, and they thought that they must make it more ornate and beautiful.

So they put in great panels of colored glass—some of them running from top to bottom.

All the colors of the rainbow were there, and many shades between.

In after centuries great controversies arose as to the color of their god; as to the color of light.

One said he was sure it was green; and pointed to the beautiful green rays that streamed through the temple at that hour of the day.

Some were quite sure it was red; and others were quite sure it was some other color.

They all failed to see alike, for some were color blind, and they quarreled bitterly.

It is said that the temple was destroyed by the passions of its worshipers, and that the sect was scattered because of this fight as to the color of light..

Sunlight Is the Combination of All Colors.

True Religion has been lost to the world, for the most part, by controversies that are most contemptible in their nature; utterly impractical and foolish.

In the midst of these controversies, the simple fact is overlooked, that a pure white light is the combination of all colors.

The prismatic hues of the rainbow are but the sunlight, after its passage through the prism of the raindrop.

As a matter of fact, sunlight is pure white.

It is also the embodiment of all colors.

And, in True Religion, you have not only the simplicity and purity of truth, but you have the beauty, the glory, the majesty, the variegated splendor of color.

Why is it that men have been fighting over matters of color, and quarreling and smashing the temple in their fight, as to the color of truth?

The Truth of God is very simple.

The Basis of all true religion is very simple.

The Developments of religion are as varied as humanity.

As the light of true religion radiates and enlightens, it shines with all the beauty, and glory, and power, and majesty of all the glorious colors represented in the Foundations of the City of God.

What a wonderful thing that is!

How I should like to see that City which hath foundations, twelve thousand furlongs—fifteen hundred English miles—long, broad, and high; and twelve stones of dazzling beauty form the foundations of that City.

Oh, the splendor of the chrysolite, the jacinth, the amethyst, the emerald, the jasper, the sapphire, the chalcedony, the sardonyx, the sardius, the beryl, the topaz, the chrysoprase, the precious stones each one thousand two hundred miles square, that go to make up the foundations of the City of God!

Why should we quarrel with color, or about color?

Shall we quarrel with color when we get to heaven?

Some folks on earth have a great quarrel with color.

The Beautiful Garments of Zion.

They seem to believe that color is very sinful, and that Zion should never "put on her beautiful garments."

They suppose, indeed, that Zion has no beautiful garments to put on, although God's Word says she has.

It seems to me that there are so-called religious people that would like to take a tar-brush and go through the gardens and paint all the flowers black.

I heard a lady of that kind once say that she thanked God that He had taken away from her the sense of the beautiful.

It was quite apparent that it had been taken away; but an ugly devil had answered her prayer—not the God who made all things beautiful.

She had the ugliest and most cross-looking face that I have ever seen.

She was dressed in a fashion that must have made angels weep, for it made poor mortals disgusted.

Her very excellent husband told me that his wife's religion was his despair.

While I was preaching in that particular city she attended my ministry.

One day she wrote me an expostulation.

She said, "O beloved Doctor, how I love your teaching! But, O Doctor, why is it that you sometimes make the people laugh? Religion is such a grave matter; it is such a solemn matter. Doctor, consider how many precious souls you may injure by that laugh!" [Laughter.]

When I read that letter I laughed more; and I was determined that that night I would have it out with my friend.

Like most persons who have that kind of piety, though she was very humble, she always liked to be in the front; and she was very indignant if any one took that front seat, to which she supposed she had a right.

She would send her very submissive husband ahead to pre-empt that seat.

I remember, on one occasion, some one would not allow it to be pre-empted, and took it.

It was very odd to see the indignation of that very humble and pious person when she came and found the seat occupied.

That night I said, "There is a very excellent woman here that is a perfect curse to her husband and everybody else that comes here.

"She once had color in her face and in her life and there was beauty about her; but she has become extremely unpleasant.

"She howls, with the howliness people down the street, lies upon the floor, tells God Almighty what to do, and shrieks, 'O God, be quick about it.'"

That is the style of these people.

Such Were Some of You.

You know them—for such were some of you. [Laughter.]

It took a lot of preaching to knock that nonsense out of some of you; and it may not be all out yet in some cases.

I talked on like that; and at last I said, "She wears a poke-bonnet, and I am glad she does, because her face now looks so ugly.

"She has a sour expression on it perpetually, and looks as if she had eaten all the unripe and sour grapes in the vineyards around us.

"She has written me a letter, in which she says, 'Dr. Dowie, don't make the people laugh any more; you do not know what damage you are doing!'

"Now, I am going to talk with this sister.

"She is in this meeting, and she will understand that I mean her, and all like her.

"Perhaps this sister does not know that God Himself laughs."

She was very unwise, and said, "No, I do not." [Laughter.]

Of course, everybody then knew her.

I said, "It is written:

He that sitteth in the heavens shall laugh:
Jehovah shall have them in derision.

"God Almighty has lots of fun with people who imagine that, by torturing themselves, and perpetually making others unhappy, they glorify God."

Then I pointed out that there were many evidences that God was a very happy God.

He loves song!

Heaven is full of music!

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The very Universe itself, ὁ μουσικὸς κόσμος (*ho mousikos kosmos*) as the Greeks loved to call it, is harmonious—a beautiful music; everything in the Cosmos moving, as it were, to one great, grand song.

The heavens are singing, though without voices. Do you not hear them singing—

What though in solemn silence all
Move round the dark terrestrial ball?
What though no mortal voice nor sound
Amid the radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
"The hand that made us is Divine?"

When the pansies have come up out of the earth, they look at you with eyes that have a gleam of humor in them.

Did you never see it?

Some Have No Faculty of Knowing the Truths of Nature.

No, some of you never saw it, because some of you have not a gleam of humor in you to enable you to see it.

Why, the very birds themselves are laughing; they are singing; they are rejoicing; they are happy.

Mirth fills the forest, and all nature rejoices.

Continuing, I said "Now, this woman has a husband whom she is driving into hell by her wickedness.

"She has not a flower on her breast nor in her hair.

"She thinks it heresy to put a flower on the table.

"She dresses her children about as hideously as she dresses herself.

"The husband, who loves the beautiful, is in misery.

"She is cross and ugly.

"She is singing,

How happy are they
Who the Savior obey.

"It is all a lie, for she is the most miserable woman in this city.

"Get a laugh on you."

At that there was a good, hearty laugh, and I noticed, before we were through, that the woman was laughing at herself.

The next day she came to me and said, "What shall I do?"

"Take off your poke-bonnet," I replied, "and get one with a flower in it. Put flowers on the table tonight, and get clothes that have some color in them.

"Do not stand in the way of your husband's doing business. You are making use of the forms of law to prevent him from extending his business." I happened to know this.

I said, "Go right down and tell your husband you are going to be another woman," and, I added, "Go down and be it."

When the husband came home that night there were flowers on the table, and for the first time in his life (by the way, I told her to do it) she was sitting at the piano, singing "There is no Place like Home." [Laughter.]

I saw her afterwards, and she was very happy.

The darkness rolled away from that good man's life, and he said to me, "I would not have believed it; I would have expected her to come home as mad as a March hare, after your talk; but when she came home she said, "Tom, I am tired of poke-bonnets; the Doctor is right, and I will have a good laugh over it." And she did.

True Religion Has the Beauty of Color.

If you represent religion as colorless, you are wrong; for the pure, white light of a pure religion is, as I have already said, in itself a combination of all the colors

I am so glad that in these days something of the beauty, and glory, and power of religion is beginning to be seen.

I use the word religion for want of a better word; I do not like it.

Religion is a word that has a hard, legal sound to me. It involves the idea of binding. I would rather call it Holy Living—good, clean, honest, happy, healthy Living as God wants His children to live.

The grace of our Lord Jesus, the grace of the infinitely loving God, finds expression in order, and beauty, and glory, and power; but it is full of color, and at the same time it is pure white.

When men get wiser they will come to see that they are merely quarreling over a particular slab of colored glass that their fathers put into the temple, through which the sun is shining, and fighting as if the color that comes through it were the only color, merely because the sun happens to be shining through that particular slab of green or orange-colored glass.

Take the illustration before me. [The sun was shining on the green-carpeted platform at the First Apostle's feet.]

If you were to take the sunbeam that is shining upon that which is green, and say "the sunbeam is green," you would be in error.

It is not the sunbeam that is green; it is the carpet.

So it would be if the sun were shining through a green plate of glass; that would be even more striking.

Make sure of this, that God is Light and in Him is no darkness at all.

Any church that imagines that it can bind the Light, bind the Truth, bind the Life, and bind the Love of God, is an assembly of fools—not a church of the wise.

The Word of God is not bound.

The Truth of God is as Infinite as God Himself.

The Love of God is as boundless as God Himself.

The Mercy of God is from everlasting to everlasting.

The Salvation of God is as boundless as the Savior Himself.

For as in Adam all die, so also in the Christ shall all be made alive.

The Universality of the Love of God.

The Mercy of God will seek sinners until the last one is saved and brought home to God.

Any other conception, and any other teaching, limits the Mercy of God, and gives the power of permanence to rebellion against God, and to human misery.

Therefore, the Church of the Living God, founded upon the living Christ, must be a Church that is broad, deep, high, boundless, without limits; for there is no limitation of purity, and blessing, and power in God.

But it must be a Church that eliminates the evil from the good. It must be a Church that takes away the poison that would destroy; a Church that embodies all that is good, and pure, and holy in art, and thought, and science; but a Church which has no place for impurity; no place for gross sensuality; no place for a mocking infidelity; no place for that which makes it the protector of caste, and the forger of the fetters of obnoxious creeds—fetters more painful than those of steel.

The Creed must be as broad as the Apostles' Creed which we have repeated today, and which, in reality, makes it impossible to limit the mercy of God.

It must be as broad as that Te Deum which we have sung today.

It must be as broad as that wonderful Word which we have read today, that the Gates shall everywhere open to the Mercy, and Power, and Love, and Beauty of Jehovah of Hosts—the King of Glory.

Hence the Church never can be other than Christian; for He who is the Christ has said, "One is your Master, even the Christ, and all ye are brethren."

Hence the Church must recognize the Apostolic Brotherhood of Humanity; must never recognize any distinctions of so-called race.

There is only one race; there are not many races.

There are many families of the one race, but there is only one race.

God Has Made of One Blood All Men.

The church that makes distinctions; that makes an African Methodist, and a white Methodist, and a Chinese Methodist, is not the true Church.

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I am ashamed to learn that one of my Elders, in a particular city, cannot hire a place in which to preach this Gospel while he allows the black people to sit with the white.

We will keep pegging away at that city until we have made them understand that God has made of one blood all men. [Applause.]

If we cannot hire a place, we will build one; and then we will invite the Africans in. [Applause.]

What! Under this flag, cannot we have an African and a white man sit together?

They sing together in this Choir, and we have them sit together in this Church; because the Church of the Christ is the Church of the Whole World.

Where is the Catholicity of a Christianity that would shut out a man from the House of God because of his color?

Where is the Catholicity that would shut out a man because of his Nationality?

Shut him out from God?

You cannot do it!

He is God's child—the offspring of God, the son of the Father of Spirits.

I want to say right here, that the Church must be Christian; and therefore it must be Catholic—it must be Universal.

There can be no wicked distinctions in the Church of God.

It may not be that you and I shall see eye to eye.

It may not be my way, it may not be thy way; because, if it is God's way, it will be neither your way nor mine.

His ways are not your ways.

His thoughts are not your thoughts.

I am glad they are not our ways nor our thoughts.

They are better than any ways or thoughts of ours.

Catholicity is opposed to every form of Apostasy that would make union with God dependent upon intellectual conception and verbal expression.

What!

The relation of man to God to be confined to an intellectual conception; and because a man fails to grasp the creed, he cannot be in the Church! The abomination of it, to say that a man must agree to the same verbal expression in order to know God!

The thing is monstrous.

One May Be Greater than His Power of Comprehension.

No man can be shut out of heaven because his intellect cannot grasp the Apostles' Creed.

Mine cannot; and I submit that I have a fair measure of intellectuality.

I cannot grasp God; and you who think you can agree only when you have grasped God, comprehended God, let me tell you that it would be a very small God that either you or I could comprehend.

What I can comprehend I am equal to.

I am even greater than what I comprehend; for it is the greater which comprehends the less.

I cannot, I never could, I never expect to, throughout all eternity, fully comprehend the Infinite God.

I cannot comprehend Life that never had a beginning, and that never will have an end.

I cannot comprehend Light that never goes out.

I cannot comprehend Liberty which is consistent with Perfect Law.

But, while I cannot comprehend God, I am glad to know that in His Love He comprehends me.

It is better for you to have the Humility of the Catholicity which cannot reason out, but which believes.

"Ah!" you say, "that is where I join issue with you; I can believe only that which I understand."

Then! I reply, you must have a paltry, mean, and microscopically small creed.

Do you understand anything? Do you perfectly comprehend anything?

Have you reached the end of any one branch of thought or science?

VOICES—"No."

One Must Often Believe that Which Is Not Fully Understood.

FIRST APOSTLE—Then do not talk about your believing only that which you can thoroughly master and understand.

I believe a thousand things that I do not in the least understand. I am free to confess to you that, with respect to many things, I am an ignoramus, even in little things.

To save my life I could not make soup, but I can eat it. [Laughter.]

I am an absolute ignoramus as to how to make an orange; and I think you are.

I could not make even a nutmeg. The fact of the matter is, no man understands perfectly the commonest things, to say nothing about the highest things in nature.

Who understands the laws that govern electricity?

Who has yet been able to tell us what that mighty servant of humanity can do?

It transmits thought around the world in the tenth of a second.

It can transmit my writing, too.

I have seen it do it.

I have written upon a transmitter, and had my handwriting perfectly reproduced upon a receiver through a wire of several miles in length. That system of telegraphy will yet be common, although fear and vested interests at present hinder.

I know not the possibilities of electricity.

It is possible that it may yet convey the face of the speaker, and, by photo-electricity, show the man as he is talking.

Perhaps a discourse delivered here may be heard in every city of the United States.

Some day that will be so, and the word spoken in Shiloah Tabernacle and Zion Temple will be heard even in the furthest corners of the earth; but shall we perfectly understand how it is accomplished?

Do you not know that even our understanding of natural things is limited?

How, then, can we fully comprehend God, although we believe, and have a right to believe, all that He declares Himself to be, in the Person of His Son, and by the clear and convincing Revelations of His Spirit.

One May Use Powers that He Does Not Comprehend.

I believe in powers, and I will use powers, that I do not understand, and that I never did understand.

I never knew how it could be that I could lay these hands upon eyes that were blind and that they would see.

I never knew how it was that I could lay hands upon the cancerous, and that cancers would disappear.

I never knew how it was that I could pray, and that perhaps thousands of miles away, somebody would be healed; but I know it is true, and so do you.

I heard that a man who is visiting our City today said, "I should like to see anybody that was ever healed by Dr. Dowie."

Probably he is among the thousands now sitting before me.

I would say to him, Well, you cannot see one in Zion City, for I never healed anybody; but I will tell you what you can see in Zion City; you can see those whom God has healed, through my words and hands, and through those whom I ordained to this ministry.

All in this room that have been healed by faith in Jesus, the Christ, stand. [Almost the entire congregation rose.]

Did God heal you?

PEOPLE—"Yes."

FIRST APOSTLE—Did I heal you?

PEOPLE—"No."

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FIRST APOSTLE—Was the power God's?

PEOPLE—"Yes."

FIRST APOSTLE—Did you understand just how God did it?

PEOPLE—"No."

FIRST APOSTLE—No; but you got it, did you not?

PEOPLE—"Yes."

FIRST APOSTLE—And you know that God continues to save, and heal, and cleanse through the Faith of God.

Apostolic Power and Authority stand here today in my person, and says that the word of the Living Christ is true, and that there is not one Word that God has spoken by His Son but has been proved to be true in our experiences.

Is that true?

PEOPLE—"Yes."

The Church Must Be Governed with Apostolic Authority.

FIRST APOSTLE—Therefore, with Apostolic Authority I declare that the Church must not only be Christian and Catholic, but Apostolic; for some power must exist that can represent God on this earth in such a form that you can say "that man speaks with Divine Authority."

Why?

Because government never can be carried on in any other way, if it be Divine government, than by the Delegation of Divine Power; and every man will see that that principle is absolutely logical.

I say that government, in any nation, in any form, in any degree, never can be carried on but by Delegated Authority.

Do you imagine that I carry on the government of Zion City without Delegated Authority?

The thing would be an absolute impossibility.

Would you expect me, tomorrow, to sit in my Bank as Cashier and Manager?

Would you expect me to sit in the office of Zion Land and Investment Association, as Manager; or in the General Financial Manager's office, as Manager; or sit as General Counsel in the Law Department; or to be Vice-president and active head of the Educational Institutions?

Can even those to whom I have delegated such Authority carry on the work of these great Institutions without delegating their Authority?

No; and the man who talks about there being no Delegated Authority from God is talking nonsense.

If you imagine that God always spoke to the prophets in His own direct, personal Voice, you are mistaken. It is written,—

The God of the spirits of the prophets, sent His angel to shew unto His servants the things which must shortly come to pass.

God Embodies Himself in Humanity for Sacrifice and for Service.

Why can you not see it?

The whole Bible is full of it.

God spoke to Moses and all those mighty men.

But in what form did God speak?

When Moses said to God (Exodus 33: 17-23) "Show me, I pray Thee, Thy Glory," God refused to let him see His face.

All that Moses saw was God's back. But he did see that from the "cleft of the rock"—some of the parts of a man.

God, even then, embodied himself in human form; and the Highest Manifestation that we have of God is in man—in the Man, Jesus, the Christ.

Abraham saw angels, but they appeared in human forms.

Lot saw similar angels.

Messengers from heaven, with majestic, but human, forms, spoke to Daniel, and gave him God's Messages.

Ezekiel talked to prophetic spirits of human appearance.

There never has been a time in the history of this earth when God has not manifested Himself to humanity through humanity; through angels; through messengers who bear human form.

The best of all these manifestations was the manifestation of the Man Christ Jesus.

He is a Man still, and the Scriptures declare Him to be the "One Mediator between God and man, Himself Man, Jesus, the Christ."

So far as we know, God will continue to embody Himself and delegate certain Powers to human beings to the end of this Dispensation.

Even Human Governments Delegate Authority.

In any form of government known in this world, you cannot do without power embodied in humanity.

You have the President of the United States.

But can you get Mr. President to come down and settle your squabbles on the streets?

No; but there is a policeman or a soldier who will do it in short order; and he will represent the Executive Power.

Executive power in all governments is delegated through those who are supposed to be, and ought to be, able to represent that government. And is the Church any exception?

When the Christ left this earth, did He leave it in a chaotic condition, without clearly Constituted Authority?

No!

It is true that He took humble men, and, as Saint Augustine has beautifully said, "God saved philosophers by means of fishermen, and not fishermen by means of philosophers."

The philosopher is usually an opinionated fellow.

The philosopher usually gets certain correct information, and then spins it out by his imagination into most impractical and impracticable forms.

He gets an idea, and then fancies that an idea is a reality.

Humanly constructed theologies and philosophies cannot rule humanity, or bring peace to this earth.

What humanity needs, and must have, is a something that is embodied; and, as I said to a professor from the *Sorbonne*, Paris, who is present here today, one of my great helps in thinking has been an expression of Maximus, of which I have been thinking much today.

That seventh century writer (quoted by Neander in his Church History, Volume V, page 232) says, "He who represents to himself knowledge as something embodied in action, and action as something instinct with knowledge, has found the right way of true Divine action. But he who severs the one from the other either converts knowledge, into an unsubstantial fancy or action into a lifeless shadow."

We Need an Every-day, Workable Theology.

What we want is a workable theology—one that will go with us one hundred sixty-eight hours a week; that is good in the morning, in the noonday, and in the night—all the time—something that will go with us everywhere; something upon which we can lean through life, and fight our little battles, and make things in this world purer and holier. The theoretical must be united to the practical.

We are going to get that Union.

We are going to get it in a real Church.

Our Lord and Master, in whom were hid all the treasures of wisdom and knowledge, never spun out a theory of theology or a theory of philosophy.

He gave us that which is infinitely better.

He gave us an embodiment of knowledge and of wisdom in Divine action.

He went about doing good, and healing all who were oppressed of the Devil, and He set humanity free from the chains of ignorance, from the chains of prejudice, from the chains of iniquity.

He did it by His own death, and still more He continues to do it by His life.

The Apostolic Powers which He gave are Delegated Powers.

He Himself was on this earth only as a Divine Delegate.

Do not make any mistake.

He never claimed Primitive or Separate Power.

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At the end, when He gave the Apostolic Commission, He confessed that He was a Divine Delegate, in the very words in which He said ἐξουσία (*exousia*)—"All Authority hath been given unto Me."

Given unto Him by whom?

By the Eternal God and Father—that God to whom He went, and of whom He said, "I ascend unto My Father and your Father, and My God and your God."

God was in Him, and it was the Father that spoke the Words and wrought the Works.

He recognized that He was but the Divine Delegate.

The day will come when, as the great Apostle Paul says, "He shall deliver up the Kingdom to God, even the Father; . . . . . that God may be All in All."

I want to say that He who received Delegated Power has delegated that Power; and that the Perpetuity of the Delegation is not transmitted by the hands of sinful men, but that it is transmitted by the Power and Spirit of God.

All who believe this, stand and make your Consecration to God.

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. Help me to understand that Thou hast given Power to the Christ to forgive sins, and that the Apostolic Power embraces that power. Father, help us to understand, so that when the First Apostle shall bind or loose, Thou wilt give him the power to do it. Hear us, our God, that in the Church, and in the State, Thou mayest rule; and grant us this by Thy Spirit, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after the First Apostle.*]

FIRST APOSTLE—Did you mean it?

PEOPLE—"Yes."

FIRST APOSTLE—Then do it.

After the Recessional "Abide With Me" had been sung, the First Apostle pronounced the

APOSTOLIC AND HIGH-PRIESTLY BENEDICTION.

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee:
Jehovah lift up His countenance upon thee, and give thee Peace.

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

Grace, mercy, and peace from God the Father, Son, and Holy Spirit be with you and with this Nation, and with all the wide world, forever. Amen.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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 in California.

Rev. W. D. Taylor, Elder in the Christian Catholic Apostolic Church in Zion, San Francisco, California, will hold services in Germania Hall, Third street, Santa Rosa, California, Tuesday, November 15th, at 2:30 and 7:30 p. m., Wednesday, November 16th, at 2:30 and 7:30 p. m., and Thursday, November 17th, at 2:30 and 7:30 p. m. Baptismal services will also be held.

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 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."

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY O. L. S., A. C. R., S. E. C., O. R., AND E. S.

THE teaching of Lord's Day morning, October 16, 1904, by the First Apostle, was the second in the series of discourses on the 25th chapter of Matthew—the parables of the Ten Virgins, of the Ten Talents, and of the Judgment of the Nations by the Son of Man, as King over all.

Of very peculiar value are these discourses in the light of the fact, stated by the First Apostle at the beginning, that they are a preparation for a Forward Movement in Zion.

The teaching of the morning was followed with the most intense interest by the large audience present; which, almost without exception, carried Bibles and followed closely the teaching.

It is a notable fact that Zion thinks.

Her bondage is not a slavish, unreasoning one; it is the bondage of the truth, which makes free.

And as God's people listened to the man of God, and tested his words by the Holy Book, with minds enlightened by the Holy Spirit, there came the conviction to all hearts, This is Truth.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, October 16, 1904.

The service was opened with the Congregational singing of Hymn No. 291, Gospel Hymns Nos. 5 and 6.

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 First Apostle then offered prayer, closing with the chanting of the Disciples' Prayer, in which the Congregation united.

Scripture Reading and Exposition.

After the singing of "Come Unto Me," Hymn No. 88, in Gospel Hymns, the First Apostle said:

Let us read in the Inspired Word of God, in the Gospel according to Saint Matthew, twenty-fifth chapter, 1st verse.

"Then shall the Kingdom of the Heavens be likened unto Ten Virgins."

Last Lord's Day morning, when I read this, I commented upon the fact that here, as everywhere in the Lord's teaching, it is not the "Kingdom of Heaven," but "the Kingdom of the Heavens."

I feel that, in the recitation of the Disciples' Prayer, we ought to say, "Our Father who art in the Heavens."

The use of the plural will keep in our minds the fact that there is not one Heaven, but many.

I shall be very glad to get into the Heaven to which I properly belong.

It seems to me that it is a glorious, Divine provision that God, in the world to come, will sort us out, and put us in the place where we belong.

That is the case, to some extent, in Zion City even now, and it is the thing that makes Zion a blessing to the world.

God is calling out a people who are His own.

They are willing to come together; and they make sacrifices joyfully, rejoicing in the privilege of making them.

When I hear of one who says, "O God, have I not left everything and followed Thee? What, then, shall I have?" it reminds me of the apostles, whom Jesus rebuked.

Those that are perpetually extolling their sacrifices are oftentimes the most contemptible of hypocrites.

When you begin to analyze what their sacrifice was, you find that they sacrificed twenty-five cents to get fifty.

They sacrificed a life of misery amidst drunkards, stinkpots, whiskypots, beerpots, harlots, thieves, and criminals to come into a place where these things are not to be found.

I have not yet found a man that lost a dollar by coming into Zion.

The fact of the matter is that those that have made the greatest sacrifices count it all joy and delight.

They desired, no matter at what sacrifice, to get into a City whose Builder and Maker is God; and into association with people who live for God.

Those Who Go Out from Us Never Were of Us.

The Scripture is fulfilled:

They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest how that they all are not of us.

Fix that in your minds.

Those that are of us stay with us; those that are not, go away.

The only trouble about it is that they do not go quickly enough.

People that do not belong to Zion have no place here.

On the other hand, the Gadarene, with his pigs and devils, had no place in Gadara for Jesus, the Nazarene.

There is no place for you today in the Gadaras of Iowa, Illinois, Kentucky, Missouri, Alabama, or any other State.

From Maine to California, wherever you find a Gadara—and there are plenty of them—you will learn that it has no place for a Zion man.

If you have left associations of that kind, rejoice!

If you have been permitted to suffer some afflictions, remember that they are nothing compared with what we suffered in laying the foundations of Zion. They are very small in comparison with what we have passed through to defend Zion and to extend Zion.

It has been a joy to us to gather together upon this earth the people that are of one heart and one mind.

In Zion we have Pentecostal Power.

I desire to give you a few comforting assurances, beloved!

When the Lord takes us into the Heavens, He will sort us out and put us into the particular Heaven to which we belong.

There are some people, I do not say they are unsaved, and I hope they all will get to Heaven, but I would be just as glad not to see them for a few centuries.

They are, perhaps, dear children of God, but I have had just about as much as I want of them for a few centuries.

May they get to the Heaven where they belong!

May the good Lord train them there!

May I get to the Heaven to which I belong!

I Am So Glad that it Is the Kingdom of the Heavens.

If we are all the same kind we will all get to the same place.

Let us all strive to get there.

The Lord will take good care of you in the Heaven to which you belong.

I am so glad about that.

I have been turning it over in my spirit all the week.

There are some people who, if they do not do better than

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they are doing, will go into the basement of the first heaven. [Laughter.]

They should be grateful if they get even there.

I hope you will all so live that you will go from this earth into the heavens.

You may say, O Lord, I am so happy to get into heaven that I am willing to stay in the basement; but the Lord will say to some of you, "Come up higher."

Some of you that want to climb up into the highest place here on earth, if you get into heaven at all, will find yourselves in what Jesus called, "the lowest place."

I do not know much about it, but I have been praying over this subject, and I feel sure that I am right about this question of God sorting us out.

Every man when he leaves this earth goes to his place.

Judas went to "his own place."

The rich man went to his place, and Lazarus went to his place.

The impenitent thief went to his place in Gehenna, and the penitent thief to his place in Paradise.

Grateful indeed ought we to be to get any place in heaven.

But for the mercy of God we should never reach even the basement.

I want to impress upon you the glory of the thought that there are Heavens which are not only conditions, but locations.

The City of God is not only one thousand two hundred miles broad, but "the length and the breadth and the height thereof are equal."

That City rises one thousand two hundred miles into the cloudless sky, tier upon tier, and tier upon tier.

The streets of the City, and the Mansions, rise to the Throne of God.

Think of a City twelve hundred miles high! As high as from here to New York, and two hundred miles further, into the sea.

Heaven Is Both a Place and a Condition.

The length and the breadth and the height of it are equal.

Revelation points out to us that the City measurements are human measurements—"the measure of a man."

I tell you, as an actual fact, that the Metropolis of the Universe, the City of God, of which all earthly Zions give only the faintest idea, rises equal in height to its length and its breadth.

I do not know where you or I will be.

Some one may say, "To get inside the Gates of Glory is enough for me."

Well, I do not think so.

It is not enough for me.

I want to get not only in through the gates, but up through the streets.

I want to see my Lord.

Remember that these thoughts are to be kept forever in your minds when you pray, "Our Father who art in the Heavens."

From a spiritual point of view we can, even today, sit with the Christ in the Heavenly Places.

The Heavens are not only a location, but they are a condition.

The condition of our Heavenly Life fixes our location.

Then shall the Kingdom of the Heavens be likened unto Ten Virgins, which took their lamps, and went forth to meet the Bridegroom.
And five of them were foolish, and five were wise.
For the foolish, when they took their lamps, took no oil with them:
But the wise took oil in their vessels with their lamps.
Now while the Bridegroom tarried, they all slumbered and slept.
But at midnight there is a cry, Behold, the Bridegroom! Come ye forth to meet Him.
Then all those virgins arose, and trimmed their lamps.
And the foolish said unto the wise, Give us of your oil; for our lamps are going out.
But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.
And while they went away to buy, the Bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

And they that were ready!

Make no mistake.

They that were ready, and they only, went in with Him to the marriage feast, and the door was shut.

The door was not left open.

Afterward, came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know not the day nor the hour.

This is all there is in the 13th verse, in the revision.

The words "Wherein the Son of Man cometh" were probably added by some transcriber, who thought he would expound the passage as well as translate it.

That was how a great many similar clauses got in.

The words were properly omitted by the revisers.

They limit the meaning.

You will see that when we come to this passage.

May God bless His Word.

The Congregation then joined in singing Hymn No. 23, "Joy Cometh in the Morning," after which the First Apostle delivered his Message.

THE PARABLE OF THE TEN VIRGINS.

INVOCATION.

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, and profitable unto this people, O Jehovah, my strength and my Redeemer.

TEXT.

Then shall the Kingdom of the Heavens be likened unto Ten Virgins.

Zion People Have Been Taught to Think.

There are just a few words that I desire to speak to you this morning in continuing the exposition of this parable.

After I get through with the parable of the Ten Virgins, I shall take up the parable of the Ten Talents.

When I have spoken about that, I shall take up the great drama of the Judgment of the Nations.

Please look at your Bibles and see that that is the Judgment of the Nations.

"All the Nations" were gathered before Him.

We will speak of that by and by—the Judgment of the Nations by the King, the Son of Man, when He comes to His own.

Let us now do a little thinking.

The power in Zion is that we are a thinking people.

Our enemies outside often foolishly say that the people in Zion do not think; that they blindly follow.

I do not believe that there are any people in the world who have been more diligently taught to think than this people.

If you do not think you ought to.

If I have any capacity at all it is for making people think.

The fact of the matter is, it was because you were compelled to think and keep thinking that you had to finally act, and come to Zion. Is that correct?

VOICES—"Yes."

FIRST APOSTLE—When LEAVES OF HEALING reached you, did it make you think?

VOICES—"Yes."

FIRST APOSTLE—There are no people in the world who have acted more intelligently, or more calmly and deliberately in leaving their old homes in all parts of this land and of distant lands.

The father of the family, the mother, the boys, and the girls, sat down and thought into it; and at last they all came to the conclusion, "Now we will have to get a move on us." And so you came in thousands to Zion City.

Zion Has Been Prepared for Every Declaration of Her Leader.

Not a single doctrinal position has been taken in Zion without the people's being helped to understand it.

There never was a Declaration that I had to make, as the servant of the Lord, for which the people were not prepared.

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In fact, the people were eager and ready for me to speak.

If anyone says that my recent Apostolic Declaration was suddenly sprung upon the people, they prove that they are ignorant and know nothing about it.

As you know, this Apostolic Declaration was foreseen and provided for eight and a half years ago.

Just before the Declaration was made, I reprinted—for I could find nothing better—the Reports of the Conferences that were held in connection with the Organization of the Christian Catholic Church in 1896.

I am so thankful that, in every home in Zion City, young and old have read about these conferences, and intelligently understood the Apostolic Constitution of the Church.

I do not believe that a more careful preparation was ever made for any movement in any church, at any time, or under any circumstances.

The talkers in this matter are not thinkers.

Outside criticism on this subject is usually utterly ignorant.

The people of Zion have been prepared by careful expositions of the Scriptures for every move.

The expositions in which I am now engaged are a preparation for another Forward Movement.

I am not fighting the air.

I am not running uncertainly.

I am laying the foundations for another Movement.

The Japanese, after they had beaten the Russians outside Port Arthur, began to drive them up country and to separate Port Arthur from the Russian army.

The soldiers of Japan have determined to keep on fighting until the Russians are completely cleared out of Manchuria.

Then they will take care to keep them out.

A Clever Japanese Maneuver.

One of the cleverest maneuvers ever made in war was executed by the Japanese the other day.

As they pushed the Russians further and further north along the railway line in Manchuria, they changed the gauge, and therefore used rolling-stock of a different gauge; so that, if the Russians should be reinforced and try to get back on that line, they could not, because they have no rolling-stock that fits the new gauge.

We must push the enemy back, and then change the gauge so that he cannot return.

In this parable of the Kingdom of the Heavens I want you to begin with me in a study of the number ten.

There were Ten Virgins.

The number ten was at all times a very important one among the Jews.

Those of you who are acquainted with Jewish literature know that the number ten in the Scriptures has a distinct and important meaning.

The number has been held to have a very considerable symbolical meaning.

It is a number of very great importance in connection with the oriental marriage procession.

There is so much about this that I cannot enter upon it at length.

At this time the Jews consisted practically of two tribes, Judah and Benjamin.

The Ten Tribes had been carried into captivity.

These Ten Tribes were called Israel, and the other Two were called Judah.

All Judah Belongs to Israel, but all Israel Does Not Belong to Judah.

The Jews have too often talked as if all Israel were Jewish.

It is not.

I am an Israelite, I believe, but not a Jew.

Elijah the Tishbite was an Israelite, though not a Jew.

When he first prophesied, the sojourner of Gilead, the Tishbite, confined his prophecy to the Kingdom of Israel, principally—to the Ten Tribes that at that time had been severed from the two. You will remember that the division took place in the time of Solomon's son, Rehoboam.

He cruelly oppressed the people, saying, "My father chastised you with whips, but I will chastise you with scorpions."

He very rudely and impudently said that he would lay heavy burdens upon them.

His father, Solomon, was a dissolute man, but he had wisdom.

Rehoboam had dissoluteness of character without wisdom.

He rent the kingdom asunder.

Under Jeroboam, the son of Nebat, the Ten Tribes went off and left Rehoboam with only two; and they never were reunited.

Judah and Israel from that time were separate kingdoms.

Only now and then, for a short time, were they even in alliance.

They were mostly at strife with each other.

Now the word ten probably has a very wide signification in the parable of the Kingdom of the Heavens.

The Lord probably had in mind the Ten Tribes of Israel, who, though scattered abroad, were to be brought in; and at the time of the marriage feast, go out, as virgins, to meet their Lord.

Make no mistake about that.

The Two Tribes have never been restored.

They crucified the Lord, and they are still in rebellion against Him, with exceptions.

The ten represent Israel gathering in from all the nations—the true Church of the Living God.

There is no better exposition of that parable than this City, which has more than Seventy Nationalities in it.

Zion City represents the Israel of God gathering from the east, from the west, from the north, and from the south; a people of many languages, but, thank God, one of heart!

This is a Parable of the Times of the End.

It must be remembered that this is a parable of the Times of the End—"the Times of the Restoration of All Things."

It is, therefore, a parable of the times of the Restoration of Israel; and also a parable pointing to the subsequent restoration of Judah.

That point, however, I must not dwell upon just now.

The number ten has other significations, which I will not enter into at present.

I direct your attention to this fact.

"All Israel shall be saved."

There is no question about it. That is in the Word

The Apostle Paul declares it.

This is the time when Israel must be gathered together in her Spiritual Unity, and be saved.

Israel needs saving; the people of God need saving.

The first and greatest thought in connection with Redemption, and with the Name of our Lord Himself, is:

Thou shalt call His Name Jesus; for it is He that shall save His people from their sins.

As a matter of fact, He has not yet fully accomplished that work.

He came unto His own, and they that were His own received Him not.

It was His own people that crucified Him.

But a campaign is not settled by one battle.

The fact of the matter is, the death of the Christ was a triumph.

The scattering abroad of the early Church, and the sending of them into all the world, was the means of gathering Israel.

You know the argument, which is most beautifully and majestically put by Paul, who, in many things was the greatest of all the apostles.

In the Epistle to the Romans, he makes that great argument about the ingrafting of the nations into Israel.

I now pass from the word ten, to which I shall return, to the word virgin.

This word "virgin" shows plainly that it is a parable not concerning the saved and the lost, but concerning only those that are saved.

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They are all virgins.
None of them are apostate,
They all go forth to meet the Bridegroom.
They come from their own homes.
These homes might have been very widely scattered.

The Virgins Come to the Home of the Bride.

They come to one central point.
They come to the Home of the Bride.
That is a point in this parable that you miss if you do not understand Jewish customs.
The virgins that were to meet the bridegroom were the attendants of the bride.
The cry came, "Behold, the Bridegroom! Come ye forth to meet Him."
Then the bride rose up with her companions, the virgins, to meet the bridegroom.
They were, therefore, all gathered in the Home of the Bride.
Get that fact into your minds.
All these virgins come from their own homes.
They come with their individual torches.
They have their proper garments.
They are all prepared.
One of them, perhaps, prepared in Rotterdam, Holland.
Another in London.
Another in Australia.
Another somewhere else.
That is the meaning.
They come from the east, from the west, from the north, and from the south.
God's people come in the latter days into the Unity of the Faith.
They gather into the Restored Church; into the Church of the Restoration—the Home of the Bride.
The Bride is the Church of the Living God, "adorned as a bride for her husband."
They do not know one another, perhaps, at first.
Some of these virgins have never been taught that which is the most important thing in connection with church fellowship.
They have never been taught to make provision, spiritually, for the future.
They have never been taught to carry with them a Supply of Heavenly Oil.
They all are virgins; they all are true Christians; they all come together to the Home of the Bride.
They are in perfect fellowship with one another, loving the Bride, and longing to meet the Bridegroom.
It is clear that this is the Church of God.
But five of them are wise and five of them are foolish.
Now, wherein is the difference?
It is not that the foolish are apostate, because they are all true believers.
They are all regenerate, and they have all Virginal Spiritual Natures.
They are renewed.
They are born of God.
They are pure in heart.
They are desirous of doing all the Will of God.
They love the Bride, and they are waiting for the Bridegroom.

The Difference Between the Wise and Foolish Defined.

Wherein is the difference between the wise and the foolish?
You do not see it until you notice this fact: that the wise make provision and the foolish make none.
The wise take oil in their vessels with their lamps.
What is the vessel?

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves.

There is the vessel: the vessel of the body; the earthly vessel of this body of clay.

The pietists of this day, in speaking of Zion, scoffingly say, "Why, Dr. Dowie makes so much of the body that he neglects the spirit."
That is utterly untrue.
It may be an untruth resulting from their ignorance and impudence, but it is a shameful fabrication.
I have taught this people, and taught them continuously, that the first thing is to get right with God.
Have I not?
PEOPLE—"Yes."
FIRST APOSTLE—I have told you that the bodily healing cannot come, and will not abide, unless you are right with God in your spirits, and continue to be right with God.
If I have not taught that, I have taught nothing.
I call Zion to witness, and God to witness, that I have taught Repentance, Salvation, Healing, and Holy Living.

The First Apostle Has Taught His People to Get Oil in their Vessels.

At the same time, while I have taught you to keep the lamp of the spirit burning, I have also taught you to get Oil in your vessels.
The Holy Spirit must be not only in your spirits, but in your souls and in your bodies.
God said, by the Apostle Paul:

For ye were bought with a price: glorify God therefore in your body.

Strange to say, the Apostle did not write, "Glorify God in your *spirit* and in your body," but he wrote, "Glorify God in your *body*."
His thought was, "You Corinthians are already saved in spirit; now see that you glorify God in your bodies."
The Corinthians had prostituted the body.
The city of Corinth was a city of open prostitution.
The goddess that was worshiped, Venus—Aphrodite, as the Greeks called her—had a golden statue on the top of the Corinthian Acropolis.
The mariners, from the east and the west of the Isthmus, could see it in the distance.
From Cenchrea on the one side, and from Lechæum on the other, they would see on the Acro Corinthus—the highest point—of Corinth, this golden statue of the goddess Aphrodite or Venus.
They were plunged into sin and adoration of the flesh.
There were some people at that time who taught—and there are some today who teach—that the body is not to be cared for.
"The more it is not only brought under subjection, but the more it is weakened, the better," say these people.
The Christ never taught us to mortify the body but to mortify the deeds of the flesh.
He desired the bad passions to be eliminated; but He did not say, "Kill the body."
Paul, speaking of the body, said:

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?
If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

The Apostle Paul Taught that the Body Should Be Kept Clean.

He demanded of them that they should keep the temple clean, and that the body should be pure, and strong, and vigorous.
He took an illustration from the Isthmian games; calling attention to the way in which the athletes prepared themselves for contest.

Even so run, that ye may attain.
And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible.

He said, in effect, "There is a race for you to run, and it is a far greater race than the one down on the Isthmus of Corinth. It is a Divinely-appointed race that is set before us.
"You must keep under your body, it is true, but you must develop it; you must make it a glorious body, filled with the purity of God."
That did not mean mere physical development; for in

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that the Corinthians were not deficient; but they were steeped in sin.

I warn you, that Jehovah "taketh no pleasure in the legs of a man."

That is Scripture.

Jehovah upholdeth the meek; . . . He taketh no pleasure in the legs of a man."

If you imagine that you can glorify God simply by developing your legs or your mere physical body, you are mistaken.

The Apostle had no need to exhort the Corinthians to train.

They were already trained.

Even these bad women were magnificent in appearance.

That is one reason why they were so attractive.

If you think of them only as dissolute old hags, you are mistaken.

Κορινθία κόρη—(*Korinthia kore*)—the Corinthian girl, was a magnificently-formed woman.

The priestesses of Aphrodite were magnificent and splendidly-formed women.

They could run, and wrestle, and contended in games.

They were athletes, and they were scholars.

They were far better educated than the mass of the women in Greece.

They were versed in Science and in the Arts.

They could talk Philosophy.

Many of you, who know the facts, know that the companions of Socrates, Plato, and other great philosophers of Greece, were women of that kind—well educated, and very finely-formed and attractive.

Many Christians Have Substituted Human Remedies for the Holy Oil.

The Apostle Paul is not merely talking about the salvation of the Spirit.

They had that already.

He is telling them that the Christian must maintain his body, and not say, "Oh, it does not matter; the body may go to pieces; it is only the spirit we care for."

Let me tell you that you must care for the body.

You must take care that the body is clean and well nourished.

The beautiful body which God has given ought to be a body of glory, and in all respects a healthy body.

You, therefore, are not to be indifferent to the matter of health.

Many Christians today lack the one thing that is able to keep them full of a better life than physical training can give.

They are seeking, and they have obtained, all kinds of remedies and stimulants.

They have not sought for the Holy Oil; they have not gone for the Holy Spirit.

They are not faithful to their God in this matter.

Multitudes of Christians are in the hands of doctors and druggists.

No one has less confidence in drugs than the doctors.

No one will tell you more candidly that he has no confidence in drugs, than the intelligent doctor, when he speaks to you privately.

I asked one recently, who was my guest in Zion, and who occupies a very good position in connection with the government of a certain state, "Well, doctor, do you give lots of medicine to your wife and children?"

"You better believe I don't," he replied.

Then I said, "How much do you give them?"

"I never give any."

"Well," I said, "tell me, doctor, when your patients come to you, what do you do?"

"Oh, I give them all the medicine they want."

"Well, why do you not do with them as you do with your children?"

"Bless your life, I would starve if I did."

They are not honest in that respect.

They do not see the dishonesty of it.

They merely say, "Well, if I do not, Jones, my neighbor, will. What am I to do?"

I say, get out of the business and dig potatoes or do some other honest thing; anything, rather than be untruthful.

Do Not Run Away with the Thought that the Body Is To Be Neglected.

It is not.

The body is the temple of God.

Do you think that I allow this tabernacle to be neglected?

I see that it is swept and cared for.

Shall I allow Shiloah Tabernacle to be neglected?

Do you think we are going to erect a Temple and let it be neglected?

Shall I let the spiders weave their webs anywhere they like, and let the dust of the congregations lie there?

Verily, no.

It shall be kept clean.

How shall this fleshly Temple be kept?

What does it need?

I will tell you.

The presence of the Holy Spirit, not only in the spirit, but in the soul and in the body, means the transformation of the body itself.

You have to get holy thoughts into the brain.

Holy thought is Oil.

Unholy and unclean thought is of the Devil.

It is the oil of Sodom.

It is the oil of Gomorrah.

It is the oil of Hell.

It is the oil of the Serpent,

But there is the other Oil, the Oil of Heaven.

The Holy Spirit has four emblems—Oil, Air, Fire, and Water.

Oil is the representation of health and vigor.

I do not profess to be anything but the servant of God.

I laid down my pen at five o'clock yesterday morning, after working all night.

With less than five hours of sleep I was at work again.

After less than five hours of sleep I am here again this morning.

The Holy Oil, the enduing power of the Holy Spirit in a clean, well-preserved body, makes it possible for me to be here.

It has been the same all the years through.

You must have the Holy Spirit in your body.

That is the difference between the Wise and the Foolish Virgins.

The wise have this provision and the others have not.

The latter have just enough to be saved.

As they all begin to light their torches, when the cry comes, it is found that the torches of the Foolish Virgins are "going out."

They are dying!

"Give us of your Oil; for our torches are going out!"

Listen!

There are multitudes of Christians today whose testimonies are spluttering out.

Churches that were once vigorous are dying out!

Their torches are going out!

Some of them have gone out!

It is not so with the virgins.

At the time of the Restoration, at the time of the Last Call, the Foolish Virgins' torches are going out.

A Divine Restraint Is Needful.

Before that time proceeds further, let me warn you—beware!

Some of you are only half Christians; scarcely half.

You are regenerated.

But, oh, how little Oil!

How little real vigor!

How little real consecration!

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Oh, how ready to find fault with everything and everybody!

Instead of minding your own business, you are minding that of everybody else!

Restraint from ill is freedom to the wise!

But there are some people to whom all restraint is folly.

They think that freedom consists in an utter want of restraint.

That is the freedom, so-called, which they desire.

If they intend to go to hell, that kind of freedom will take them there quickly.

I am glad that the reins of Divine Restraint are in the hands of God.

I am glad, and you ought to be glad, that we are in a Church where the reins of Divine Restraint are put in the hands of a strong executive.

You ought to rejoice that this Church is not permitted, either in its members or in its officers, to do anything that would injure the cause of God.

I am not very much, but I am strong enough to put my hand upon the Divinely-given reins, and pull you up, even if you all wanted to run away.

I know that you do not; I know that you are happy under the Rule of God; and that you are grateful to God for the Restraining Powers in Zion.

Lazy horses do not need restraint!

It is a whip that they need.

Sometimes people have said to me, regarding some who have done a little kicking, "Get rid of them."

"No," I have said, "that will be a very good horse after he has kicked several times, and he has learned that it is not best to kick. That will be a very good bullock to pull, after he has kicked a little against the pricks."

After a little, his legs bleeding, he will say, "I will not kick any more. I will pull!"

"Saul, Saul, ... it is hard for thee to kick against the pricks!" And he gave up once and forever.

Let us be content to pull.

I will ask you to pray for this.

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 power, by Thy grace, to be delivered from the defilements of the flesh and of the spirit, that these bodies may be used for Thee, and that the offspring of thy people may be pure and good. Bless the children of Zion today, and help us to be a blessing to them. For Jesus' sake. Amen.

The service was then closed by the First Apostle's pronouncing the

APOSTOLIC AND HIGH-PRIESTLY BENEDICTION.

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.
Beloved, abstain from every form of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.
Grace, Mercy and Peace from God, the Father, Son, and Holy Spirit be with you, and with this Nation, and with all the wide world, forever. Amen.

Change of Location in Toronto, Canada.

Zion Gathering in Toronto, Canada, has secured the old Friends' meeting house, 34 Pembroke street, where services will hereafter be conducted. It is easily reached by transferring from any street-car line in the city to the Belt Line. Get off at Wilton avenue, and go west one block to Pembroke. Elder Brooks has also changed his residence to No. 360 Parliament street.

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	Vol.	No.	Price
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	Vol.	No.	Price
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How I Came to Speak for Jesus.
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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
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If It Be Thy Will	.02
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Make All Remittances Payable to the Order of John Alex. Dowie.

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Zion Educational Institutions

By Mrs. Emily Ware

ON the 16th day of October, 1898, the First Apostle, John Alexander, then called General Overseer of the Christian Catholic Church in Zion, delivered a sermon, taking for his text, Nehemiah 9:20: "Thou gavest also Thy Good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst."

After speaking of the marvelous growth of Zion, he said:

"As General Overseer of the Christian Catholic Church, with its many branches throughout the world, I have felt it to be absolutely incumbent on me, even before we get to the City that we hope and believe we shall build . . . to found a college for the instruction of those who are workers in the Seventies, and for the instruction of those who will study for the ministry, in the Christian Catholic Church.

"Therefore, we have asked God, who has given us the Spirit of Instruction, to enable us to gather around us staffs of instructors who shall help us in establishing Zion College.

"I want to tell you now that Zion College is about to be established, bless God.

. . . . . .

"We shall have two Departments in Zion College. One will be the Training College for ministers.

"This will be the most important part of the Institution, and it will be for both men and women.

. . . . . .

"Then there will be another Department. That will be the Preparatory School."

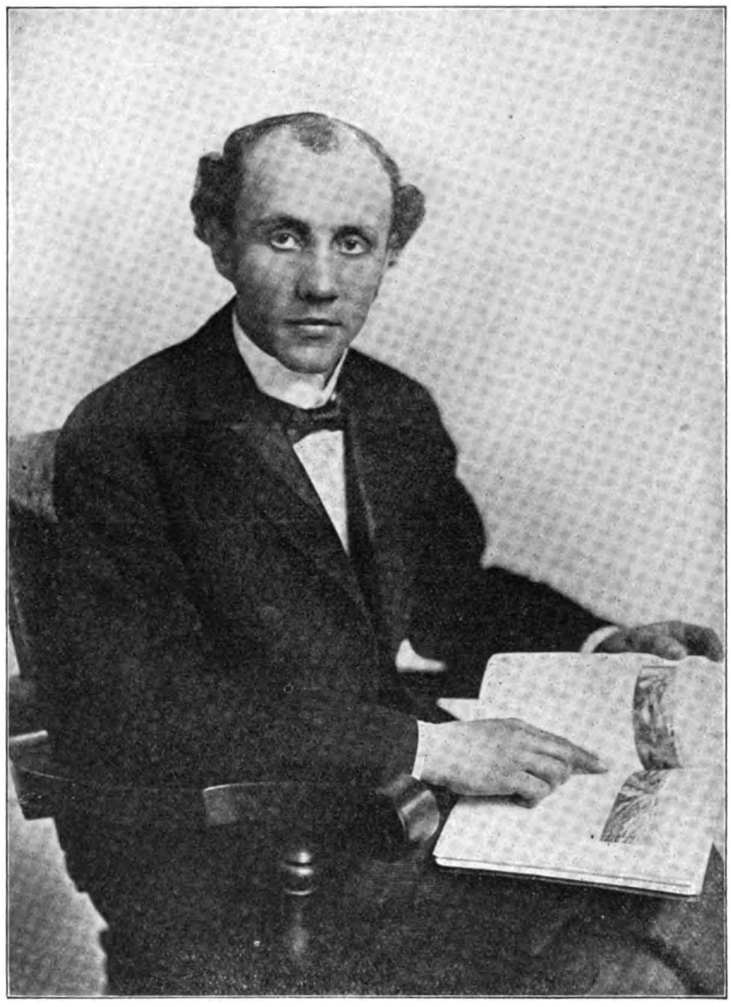
After enumerating and commenting upon the different Departments in the Preparatory School, the General Overseer added: "The course of study will not be one that lazy people will like, because they will have to work, *work*, WORK. Work is the very keynote of Zion, and we have no place for drones."

Four months later, on Tuesday morning, February 14, 1899, in the presence of the faculty, students and friends, the Rev. John Alexander Dowie, President of Zion College, which had then been founded, delivered the inaugural address.

This address can be found in LEAVES OF HEALING, Volume V., No. 18, page 333. It is a grand and inspiring document, which should be read again and again.

In it he says: "Zion today is establishing its first school, thanks be to God, in a wonderful way. Its faculty has been brought from the East and the West, from the North and the South, with the one great common purpose of an entire consecration to God.

"I make the issue plain, as I want all issues to be plain. Zion does not intend to follow the models of any German rationalistic Kindergarten.



OVERSEER HARVEY D. BRASEFIELD,
Vice-president Zion Educational Institutions.

"Zion proposes, at the beginning of all its work to put these words in the mind of even the little babe: 'In the Beginning, God.'

"Zion proposes that the golden thread of Divine Life and Love and Light shall link together every page of daily instruction, and make each life one glorious volume for God."

Further on comes out the sublimest thought of all, as he says, "The greatest thing in all the Universe is that a man, brought, it may be, from the very depths of sin, shall be able to kneel and pray a prayer that shall cleave the frosty air, go above these dark lower skies, surmount the highest star, and reach the Throne of Him who sits in the highest heaven; and that the answer shall come quicker than the flash of electricity, so that the sinner shall be saved and healed; and the Powers of God shall come down and make a new man of a poor sinner.

. . . . . .

"This is the great purpose for which all our knowledge shall be sought and won; namely, that we shall be taught of God how to pray."

"This inaugural address," says Overseer H. D. Brasefield, Vice-president of Zion Educational Institutions, "is the key, from an historical standpoint, to the beginnings of the Educational work of Zion, under the name of Zion College."

Five and a half years have passed since that address was delivered, and today Zion Educational Institutions are a marvel to all who have watched their development and growth.

A comparative statement of the enrolment of these years has lately been prepared for future reference, and the figures are so significant that it is believed they will be of great interest to the readers of LEAVES OF HEALING everywhere.

For the first six months, beginning with February 14, 1899, the enrolment was fifty-five.

At the beginning of the fall term of 1899, there were twenty-seven enrolled in the Ministerial Department, and fifty-five in the Preparatory Department, making a total of eighty-two.

In the fall of 1900, the enrolment in the Ministerial Department was twenty-four, and in the Preparatory Department one hundred fifteen.

In addition to this, the Junior Schools, with an enrolment of ninety-nine, had been inaugurated, with Deacon John H. Sayrs as Superintendent; and also the Kindergarten, with Deaconess Florence Waddington as Principal, with an enrolment of twenty-two, making the total

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enrolment, at the beginning of the second year, two hundred fifty.

The percentage of increase of the second year over the first, on the basis of the fall registration, was two hundred seventeen per cent.

The third year's enrolment, in the fall of 1901, showed thirty-five in the Ministerial Department, four in the College, eleven in the Normal Department, fourteen in the Business School, four hundred fifty-four in the Junior Schools, thirty in Kindergarten, and one hundred twenty-five in the Night School, making a total of seven hundred sixty-eight.

The percentage of this third year over the second was two hundred seven.

In the fall of 1902, the registration records showed sixty-two in the Ministerial Department, ten in the College, eight in the Normal, thirteen in the Business, seven hundred thirty-four in the Junior, forty-seven in the Kindergarten, one hundred sixty-four in Night School, with a total of one thousand one hundred eighty-three.

The percentage of the fourth year over the third year showed a gain of fifty-four per cent.

In the fall of 1903 the Ministerial Department showed an enrolment of twenty-five; College, eighteen; Business, thirty-four; Junior, nine hundred ninety-eight; Night School, two hundred seven; making a total enrolment of one thousand five hundred fifty-one.

At the beginning of this year, the Kindergarten was awaiting a room, and this Department was not started until February, and its membership was therefore not enrolled with the full registration of pupils.

The percentage of increase of the fifth year over the fourth year, not including the Kindergarten, was thirty-one and six-tenths per cent.

The school year of 1904 opened with a registration in the Ministerial Department of fifty-eight; College, eighteen; Normal, fifteen; Business, fifteen; Preparatory, three hundred fourteen; Junior, one thousand thirteen, and the Kindergarten, seventy-two.

The Night School was started only recently, but there are enrolled about one hundred eighty-nine students.

On this estimate, the total enrolment for the fall of 1904 is one thousand six hundred sixteen.

The sixth year's gain above the fifth year is, therefore, approximately, nine per cent.

The states, territories, accessions, and foreign countries represented in Zion Educational Institutions for the enrolment of 1904 is as follows:

Illinois	357	District Columbia	4
Wisconsin	99	Massachusetts	4
Iowa	97	Arkansas	3
Ohio	88	Hawaiian Islands	3
Indiana	73	Alabama	3
Michigan	69	Arizona	2
Kansas	65	Oklahoma	2
Minnesota	65	New Jersey	2
Pennsylvania	36	New Hampshire	1
New York	36	Maryland	1
South Dakota	30	Louisiana	1
Nebraska	30	Delaware	1
Missouri	24	Canada	78
Colorado	20	Australia	30
Texas	13	England	21
Virginia	12	Switzerland	6
Washington	12	New Zealand	5
Vermont	10	Scotland	4
West Virginia	9	Netherlands	3
Kentucky	9	Germany	3
California	9	Africa	3
Oregon	8	Hungary	2
Mississippi	7	China	1
North Carolina	7	Japan	1
North Dakota	6	Ireland	1
Tennessee	5	Armenia	1
Wyoming	4	India	1
Connecticut	4	Denmark	1
Georgia	4	Italy	1

This statement is made on the basis of the last place of residence before coming to Zion City, and not on the place of birth.

These footings amount to one thousand three hundred ninety-seven; sixty-nine pupils were absent, and these, with the estimated roll of night pupils at one hundred fifty, makes the total to be one thousand six hundred sixteen.

The present organization of the faculty is as follows:

Rev. John Alexander Dowie, President.
Overseer H. D. Brasefield, Vice-president.
Deacon John H. Sayrs, Registrar.
Elder W. H. Cossum, Principal of the Ministerial Training School.
Professor C. C. Ellis, Principal of the College, Normal, and Business Schools.
Professor Joseph A. Snell, Principal of the Preparatory Schools.
Deaconess Margaret Dempey, Deacon D. C. O. Opperman, Deaconess Luella Waddington, and Deaconess Louise Albach, Principals of the Junior Schools; and Deaconess Florence Waddington, Principal of the Kindergarten.

In addition to the Principals, there is a Faculty of seventeen in the Ministerial Training School, College, Normal, Business, and Preparatory Schools; in the Junior System, thirty-three teachers; and two in the Kindergarten, besides the Principals.

In addition to these, Zion is also maintaining Junior Schools in Chicago, on the North and South Sides, and also in Cincinnati.

The outline for the course of study in the Ministerial, Normal, College and Preparatory Departments is as follows:

MINISTERIAL TRAINING SCHOOL—COURSE OF STUDY.

FIRST TERM, 1904–1905.

General Outline.

Number of credits required of all students, eighteen, distributed as follows:

- Theology 4½
- Church History 3
- Life of Christ 3
- Prophecy { Major Prophets ..... 1; Minor Prophets ..... 1; Revelation ..... 1 } 3
- Bible History { Old Testament 1; New Testament 1 } 2
- Bible Geography 1
- Life of Paul 1
- Bible Manuscripts ..... ½

Number of additional credits required of students in the Regular Ministerial Course, twelve, distributed as follows:

- Greek Exegesis 6
- Hebrew 3
- Hebrew Exegesis 3

Number of additional credits required of students in the English Ministerial Course, twelve, distributed as follows:

- English Exegesis 9
- Short Course in Church History 1½
- Zion Literature 1½

MINISTERIAL TRAINING SCHOOL—OUTLINE OF COURSE.

FIRST TERM, 1904–1905.

By Term.

FIRST TERM

	Credits
Junior—	
Bible Geography, E-R	1
Church History, R	1
English Exegesis, R	1
Greek Exegesis, R	1
Zion Literature, E	½
Church History, Short Course, E	½
Middle—	
Church History, E	1
English Exegesis, E	1
Greek Exegesis, R	1
Hebrew, R	1
Theology, E-R	½
Bible Manuscripts, E-R	½
Senior—	
English Exegesis, E	1
Hebrew Exegesis, R	1
Life of Christ, E-R	1
Major Prophets, E-R	1
Theology, E-R	1

SECOND TERM.

Junior—	
Bible History O. T., E-R	1
Church History, R	1
English Exegesis, E	1
Greek Exegesis, R	1
Zion Literature, E	½
Church History, Short Course, E	½
Middle—	
Church History, E	1
English Exegesis, E	1
Greek Exegesis, R	1
Hebrew, R	1
Theology, E-R	½
Life of Paul, E-R	½
Senior—	
English Exegesis, E	1
Hebrew Exegesis, R	1
Life of Christ, E-R	1
Minor Prophets E-R	1
Theology, E-R	1

THIRD TERM.

Junior—	
Bible History, N. T., E-R	1
Church History, R	1
English Exegesis, E	1
Greek Exegesis, R	1
Zion Literature, E	½
Church History, Short Course, E	½
Middle—	
Church History, E	1
English Exegesis,	1
Greek Exegesis, R	1
Hebrew, R	1
Theology, E-R	½
Life of Paul, E-R	½
Senior—	
English Exegesis, E	1
Hebrew Exegesis, R	1
Life of Christ, E-R	1
Revelation, E-R	1
Theology, E-R	1

NORMAL SCHOOL, COURSE OF STUDY.

FIRST TERM, 1904–1905.

General Outline.

Bible	3	credits
Psychology, General	2	"
Psychology, Child	2	"
History of Education	3	"
Pedagogy	3	"
English	1½	"
Pedagogy of the Christ	1½	"
Teachers' Course in Grammar	1½	"
Physiology and Hygiene	1	"
School Management	1	"
Kindergarten Observation and Practice Work	3	"
Observation Work in the Junior Sch'ls	1½	"
Practice Work in the Junior Schools	1½	"
Practice work in the Departments selected	6	

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NORMAL—OUTLINE OF COURSE.

FIRST TERM, 1904–1905

By Term.

FIRST TERM.

First Year—	Credits.
Bible	½
History of Education	1
Physiology and Hygiene	1
English	½
Pedagogy of the Christ	½
Teachers' Grammar	½
Kindergarten Observation and Practice Work	1
Second Year—	
Bible	½
Child Psychology	1
Pedagogy	1
Observation Work	1
Practice and Observation Work in Department selected	2

SECOND TERM.

First Year—	
Bible	½
History of Education	1
General Psychology	1
English	1
Pedagogy of the Christ	½
Teachers' Art	½
Kindergarten, Observation and Practice Work	1
Second Year—	
Bible	½
Child Psychology	1
Pedagogy	1
Observation	½
Practice	½
Practice and Observation in Department selected	2

THIRD TERM.

First Year—	
Bible	½
History of Education	1
General Psychology	1
English	1
Pedagogy of the Christ	½
Teachers' Science	½
Kindergarten Observation and Practice Work	1
Second Year—	
Bible	½
School Management	1
Pedagogy	1
Practice	1
Practice and Observation in Department Selected	2

A credit is given when satisfactory work is done every day for a term of at least ten weeks.

One-half credit is given in a subject that is given two or three times a week for a term.

COLLEGE—COURSE OF STUDY.

FIRST TERM, 1904–1905.

General Outline.

Required number of credits forty-eight, distributed as follows:

Bible	7½
English	8
Greek	8
History	5
Latin	5
Science. { Geology 1 / Chemistry 2 }	3
Law	2
Mathematics. { Algebra 1 / Trigonometry 1 }	2
Psychology	2
French	1½
History of Education	1
History of Philosophy	1
Political Economy	1
Sociology	1

COLLEGE—OUTLINE OF COURSE.

FIRST TERM, 1904–1905.

By Term.

FIRST TERM.

Freshman—	Credits.
Bible	1
Greek	1
Mathematics	1
English	½
Latin	½
Sophomore—	
Bible	½
Geology	1
Greek	1
Latin	1
English	½
Junior—	
Bible	½
English	1
Greek	1
History	1
French	½
Senior—	
Bible	½
History	1
History of Education	1
Sociology	1
English	½

SECOND TERM.

Freshman—	
Bible	1
Greek	1
Mathematics	1
English	½
Latin	½
Sophomore—	
Bible	½
Chemistry	1
Greek	1
Latin	1
English	½
Junior—	
Bible	½
English	1
Greek	1
History	1
French	½
Senior—	
Bible	½
History	1
Psychology	1
Law	1
English	½

THIRD TERM.

Freshman—	
Bible	½
Greek	1
English	1
Latin	1
Sophomore—	
Bible	½
Chemistry	1
Greek	1
Latin	1
English	½
Junior—	
Bible	½
English	1
History of Philosophy	1
History	1
French	½
Senior—	
Bible	½
Political Economy	1
Psychology	1
Law	1
English	½

PREPARATORY SCHOOL—COURSE OF STUDY.

FIRST TERM, 1904–1905.

General Outline.

Required number of credits, forty-two, distributed as follows:

Bible		6
English		9
Mathematics	Arithmetic 3, Algebra 3, Plane Geometry 2, Bookkeeping 1	9
Science	Physical Geography 1, Astronomy 1, Botany 1, Physiology 1, Physics 2	6
History	Modern World History 1, United States History 1, English History 1, General History 2, Civics 1	6
Latin, (beginning Latin)		2
Latin, Cæsar		1
Art		1½
Manual Training		1½

Number of credits elective, twelve, to be determined by the choice of the student, with the approval of the Principal. These electives must be confined to three of the following subjects, and any subject chosen must be taken for at least one year. No change will be allowed after the first week.

The choice of subjects is as follows: French, German, Greek, Advanced Latin, Art, Manual Training, Advanced Mathematics.

PREPARATORY SCHOOL—OUTLINE OF COURSE.

FIRST TERM, 1904–1905.

By Term.

FIRST TERM.

First Year—	Credits.
Bible	½
Arithmetic	1
English	1
First Term, Modern World History	1
Art	½
Second Year—	
Bible	¼
English	1
Latin	1
Physical Geography	1
Algebra	½
Manual Training	½
Third Year—	
Bible	½
Bookkeeping	1
Algebra	½
English	½
Choice of two of the electives	2
Fourth Year—	
Bible	½
General History	1
Physiology	1
English	½

SECOND TERM.

First Year—	
Bible	½
Arithmetic	1
English	1
United States History	1
Art	2
Second Year—	
Bible	½
English	1
Latin	1
Astronomy	1
Algebra	½
Manual Training	½
Third Year—	
Bible	½
Plane Geometry	1
Algebra	½
English	½
Choice of two electives	2
Fourth Year—	
Bible	½
General History	1
Physics	1
English	½

THIRD TERM.

First Year—	
Bible	½
Arithmetic	1
English	1
English History	1
Art	½
Second Year—	
Bible	½
English	1
Latin	1
Botany	1
Algebra	½
Manual Training	½
Third Year—	
Bible	½
Plane Geometry	1
Algebra	½
English	½
Choice of two electives	2
Fourth Year—	
Bible	½
Civics	1
Physics	1
English	½

Continuation of at least one subject chosen in

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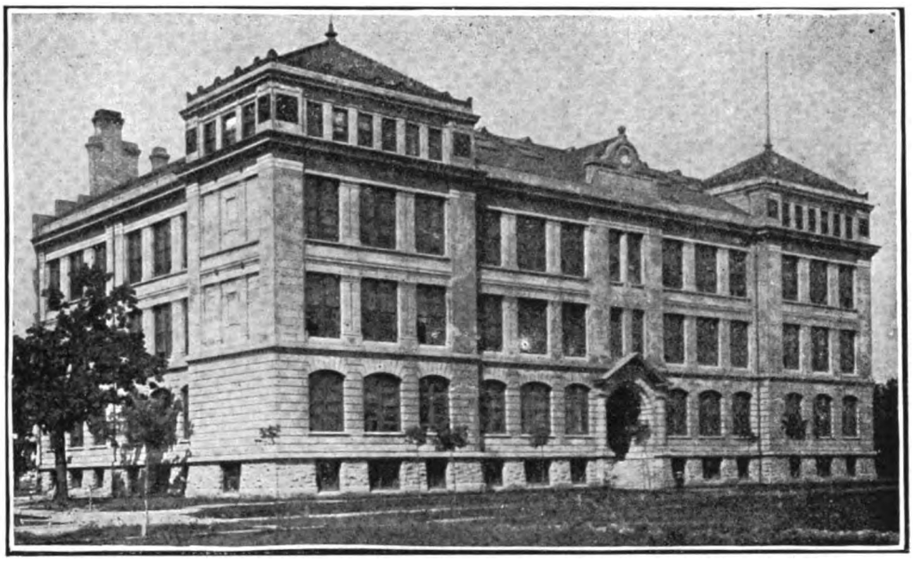
the third year, and the choice of an additional elective, if desired.

It will be required of all students to take the prescribed course of Physical Training; to be in attendance upon Morning Devotionals; and, if in the building in the afternoon, upon the Vesper Service, also, upon the Lecture on Ethology and the Lecture on Prayer

The Business Courses are arranged each year by the principals and teachers of the Department, according to the individual needs of the students in stenography and bookkeeping.

In addition to the other courses, a Correspondence Course in the Life of the Christ is being given.

All Bible workers everywhere are urged to take this course of study.



EAST WING—MAIN EDUCATIONAL BUILDING.

The conditions for entering any department of Zion Educational Institutions are as follows:

General Regulations.

ADMISSION.

The privileges of Zion Educational Institutions are for those (a) who are members of the Christian Catholic Apostolic Church in Zion; (b) who are children of members; (c) whose near relatives are members; (d) who, while not members, are Christians or children of Christians living in Zion City.

1. Children are admitted to the Kindergarten between the ages of five and six years, and those over six years to the Junior Schools.

2. Students are admitted as regular students, (a) to the Preparatory School on presentation of a certificate from Zion Junior Schools or a Grammar School of good standing; (b) to English Course of Ministerial School, College, and Normal School on presentation of diploma from Zion Preparatory School, or a High School, or an Academy of good standing; (c) to the Regular Course of the Ministerial Training School on presentation of a diploma from some College or University.

3. Students not having diplomas indicated in Section 2, (b) and (c), will be admitted on probation for one term, with consent of the Principal, and if they can show the power and equipment to successfully do the prescribed work, they will be allowed to continue as regular students, on the recommendation of the Principal.

4. Students not desiring to take the full course can take the subjects which they choose, and will be classed as *Special* Students. Permission in writing must be secured from the Principal before students will be registered.

5. Students desiring to take work in one or more classes without tests, and without view of receiving credits, will be allowed to do so on securing permission in writing from the Principal of the School, and will be classed as Visiting Students.

6. All students must have Matriculation Card by the Registrar before they can enter upon the work in any School.

It has been the purpose of the President from the first to give Zion young people the very best school training.

To this end the work in Zion City has been organized on the Parochial System, as only by this means could the supremacy of the Bible and spiritual instruction be maintained.

This necessitates the sacrifice of the school funds allowed by law to every city and hamlet in the United States, but the citizens of Zion believe that this is a sacrifice which, in every sense of the word, pays.

The few dollars gained are as nothing compared with the privilege of teaching and receiving the Word of God with absolute freedom.

It is also the purpose of the President to open the schools to all young people resident in Zion City, and to all those who are Christians, if not members of the Christian Catholic Apostolic Church in Zion, who are closely related to some one who is a member.

As soon as possible, this plan will be carried out. As a step to this end, the Kindergarten, Play School, Primary School, and First Group Departments will be Free this year, beginning September 1, 1904.

This Freedom from Fees will extend to additional departments next year, and so on until the whole system shall be free.

"By the time ZION UNIVERSITY is organized," says Overseer Brasefield, "Every Department will be Free, from the Kindergarten to the University.

"So far as known, no other such opportunity exists in the United States today."

For the present year, the tuition for the other groups is as follows:

JUNIOR SCHOOL.

Groups II, III, IV, and V, for residents of Zion City—$7.50 per year, $3.00 per term; for non-residents of Zion City—$15.00 per year. $6.00 per term.

PREPARATORY SCHOOL.

Prepreparatory Department.

For residents—$10.00 per year, $5.00 per term; for non-residents—$17.00 per year, $7.50 per term.

PREPARATORY DEPARTMENT.

For residents of Zion City—$25.00 per year, $10.00 per term, $3.00 per term for each subject taken; for non-residents—$35.00 per year, $15 00 per term, $5.00 per term for each subject taken.

CORRESPONDENCE SCHOOL BIBLE COURSE.

$5 for instruction up to September 1, 1905.

NORMAL AND BUSINESS SCHOOLS.

$35.00 per year, $15.00 per term, $6.00 per subject per term.

COLLEGE.

$50.00 per year, $20.00 per term, $7.00 per subject per term.

MINISTERIAL TRAINING SCHOOL

$5.00 per subject per term.

NIGHT SCHOOL.

BUSINESS AND PREPARATORY SCHOOLS.

$15.00 per year for two (2) subjects, $2.50 per calendar month for two (2) subjects.

$7.50 per year for one (1) subject; $1.25 per calendar month for one (1) subject.

On tuition for the Junior Schools and Preparatory School, day and night classes, a reduction of fifteen per cent. will be made from the above rate where there are two or more students in a family.

NOTE.—*The yearly rate above specified* must be paid on or before October 15, 1904, in order to entitle you to this rate, otherwise tuition will be charged by the term or subject rate.

It will be necessary for every pupil or student to notify the Registrar in writing of his having dropped a study or of his having ceased to attend classes, as tuition will be counted for the full term, or until above notice is received by the Registrar.

Application for FREE TUITION must be filed on our regular blank form by parent, or guardian, or student, if independent, on or before October 15, 1904. Blanks may be secured from the Registrar or from Principals of Junior Schools

H. D. BRASEFIELD, Vice-president.
J. H. SAYRS, Registrar

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A careful reading of the above figures and courses of study will show that Zion's Educational Department is well equipped for carrying on the great work of training the young people of the Christian Catholic Apostolic Church in Zion for the work of the future.

These Institutions were begun, as was announced by the First Apostle in his inaugural address, to teach the children and young men and women of the Christian Catholic Apostolic Church in Zion HOW TO PRAY, and then to afford the opportunity to receive that school training under Christian teachers and godly surroundings which would equip them in the best possible way for the duties of life.

The Kindergarten, Junior Schools, and Preparatory Schools offer splendid opportunities for elementary and secondary work.

Christian students who complete the course will receive a diploma which entitles them to entrance to the Business and Normal Schools, and to the College and English department of the Ministerial Training School.

Students who are too old to enter the Junior Schools, and who are deficient in the common English branches, will receive special attention in what is called a Preparatory Department of the Preparatory School.

A course of study is prepared to meet the students' needs, so that on its completion they can enter the Preparatory School, proper.

No student will be graduated from Zion Business or Normal Schools, or from Zion College, who is not, in addition to being a Christian, also a loyal member of the Christian Catholic Apostolic Church in Zion.

Those who graduate from the College Classical Department, will have the privilege of entering the regular Department of the Ministerial Training School.

Last July a class of nine graduated from the Preparatory School, and from the present indications the coming July will see a class of at least forty prepared to receive diplomas.

It is very hard to realize the tremendous task of organizing not only a college, but departments of every order, down to the kindergarten.

Those who visited the College building during the last Feast of Tabernacles, saw specimens of work from the Kindergarten Department on through all the Junior Schools. They saw, too, in addition to many other things, work done in plastic art, a branch not taught in any colleges in the land, so far as known; and it was the universal verdict that Zion schools already were in the first rank of the schools of America.

Eternal vigilance, which is the price of victory, must have been the motto carried in the hearts of those who, standing at the head of these Institutions, have achieved so much.

The interview, upon which the foregoing statements have been made, was given by Overseer Brasefield, who has been an indefatigable and enthusiastic worker at the head of these Institutions since his appointment by the First Apostle, John Alexander. He closed it with the following words:

"The ideal which dominates Zion Educational Institutions is the production of Christian character made up of a Healthy Body, a Cleansed Soul, and a Pure Spirit—men and women who love God as their Father, follow Jesus, the Christ, as their Savior, and are led by the Holy Spirit into the ways of Helpful Service to Humanity.

"Here, as nowhere else, the emphasis in the class-room and elsewhere is placed upon the reality of the Spiritual and its supremacy over the Psychical and Physical.

"The motive controlling Officers, Professors, and Teachers is that of Jesus, the Christ, who came to seek, and to save, and to give His Life.

"All realize that Our Mission is, above all else, to Save, so that the physical and intellectual training given, and knowledge required, will be used for God in the building up of His Kingdom.

"The underlying principle of this Department, as of all others, is the Theocratic—'Where God rules Man Prospers.' Zion Educational Institutions are not only Theocratic but Catholic. There is no age or color line.

"Their right to exist is in the needs of the people, young and old; of those whose circumstances will permit their attendance at day or night classes, and of those who are unable to leave their homes, and desire special training in the Bible; of those who reside in Zion City; and of those who find their homes in various parts of the earth—in short, wherever there is a person in need, there is a Zion Educational Institution to meet that need, either by day or night; either in the Regular Courses or in Correspondence Classes."

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 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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

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 Apostolic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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Zion's Bible Class

Conducted by Teacher 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, NOVEMBER 9th or 10th.

The Example of the Christ, the Servant.

1. *He stands forever an example to all who would serve in the true spirit.* —Philippians 2:5-16.
   The Christ came as a servant.
   He worked while it was day.
   He never complained.
2. *He ever sought to do the will of God.*—Hebrews 10:7-10.
   He did not do things in His own way.
   He gave up old plans and grew into new ones.
   Everywhere and every day He refused to do His own will.
3. *He knows what it is to be misunderstood and misjudged.*—Hebrews 12:2-8.
   He was wrongly accused, but He endured.
   When misjudged He never answered back.
   He was patient under abuse.
4. *He knew what it was to be lightly esteemed and even despised.*—Isaiah 53:1-3.
   Most of the people saw no attractiveness in Him.
   He was not considered their equal.
   He had a hard time if any one ever had.
5. *He learned to obey without regard to the surrounding circumstances.* —Hebrews 5:7-14.
   He got grace to endure.
   He would obey at all costs.
   He was made perfect through obedience.
6. *He suffered trials and temptations, because of His human nature and a likeness to sinful man.*—1 Corinthians 10:6-15.
   He was tempted to do what others did.
   He never once yielded to examples about Him
   He lived through what others gave way to.
7. *He chose to fill the place of a servant although He was God.*—Luke 22:24-30.
   There is a spirit that craves authority.
   True greatness comes by enduring joyfully.
   If one serves in a true spirit, promotion will come.
8. *The greatest spirit one can covet is the spirit of a true servant, to serve others, anywhere and everywhere.*—1 Peter 2:14-24.
   Be a servant and you will be Christ-like.
   You walk in His steps by serving others.
   Can you with good grace serve in the humble places?
   The Lord Our God is a Service-exemplifying God.

LORD'S DAY BIBLE CLASS LESSON, NOVEMBER 13th.

Selfish and Unfaithful Servants.

1. *True servants try to be obedient to, and please, their masters*—Titus 2:9-14.
   True servants have no will of their own.
   They never murmur or mutter their displeasure.
   They find out what will please and then do it.
2. *True sevants heed counsel, lest they misunderstand duty.*—Ephesians 6:5-9.
   True servants must work under orders.
   They must be concerned lest they do not understand.
   They must set on no plan of their own to follow.
3. *True servants take reproof and seek to do better service.*—1 Peter 2:18-24.
   Servants cannot do things in their own way.
   They are not employed to make blunders.
   They may mean well and yet do wrong.
4. *True servants have only a single eye, and that to please their master.*—Colossians 3:22-25.
   They should not do things because they have to do them.
   It should be their joy to have no will of their own.
   Servants cannot have the smile of God when they have their employer's frown.
5. *True servants do not neglect work in their master's absence.*—Luke 12:42-48.
   They ever work as in God's sight.
   They do the right thing at the right time.
   When they say, "I'll take it easy," they displease even God.
6. *True servants will always get a good recompense.*—Colossians 4:1, 2.
   They are paid for what they do and the way in which they do it.
   The best is always the true standard of wages.
   It is not just to pay a poor servant the hire of a good one.
7. *True servants never get discontented with their wages.*—Luke 3:12-15.
   They are never afraid that they will do too much.
   They plan to keep busy in a joyful spirit.
   When they think of their ease and are idle they begin to complain.
8. *True servants, when converted, can become very useful in the Christ's service.*—Philemon 1:4-11.
   Servants must show a spirit of devotion.
   They can win by a devotion of love to all whom they serve.
   If they love they will be loved.
   God's Holy People are a True-serving People.

EXCURSION TO ZION CITY

John Alexander

The First Apostle in the Christian Catholic Apostolic Church in Zion and Prophet of the Restoration.

SUBJECT:
The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

WILL CONDUCT DIVINE SERVICE AND DELIVER HIS APOSTOLIC AND PROPHETIC MESSAGE IN SHILOH TABERNACLE, ZION CITY, ILL.

Lord's Day Afternoon,

October 23RD

At 2:30 o'clock.

Special Excursion Train will be run from the Wells Street Chicago & North-Western Station, in Chicago, at 11:45 in the morning, and will return thirty minutes after the close of the service. Round Trip Fare, - - - - 50 Cents.

The Christ is All and in All.

Zion City Real Estate

Prospective Purchasers of Homes OR Home Sites In Zion City

Can always obtain reliable information by addressing the department which controls all of the Real Estate Business of the City.

Correspondence Solicited

Address

Zion Land & Investment Association

H. WORTHINGTON JUDD, Secretary and Manager.

Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Ninety-seven Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Ninety-seven Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer,	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer..	37		
Baptized at Zion City by the General Overseer.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5626		
Total Baptized at Headquarters.....			11,064
Baptized in places outside of Headquarters by the General Overseer.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,126	
Total Baptized outside of Headquarters.....			8,891
Total Baptized in seven years and six months.....			19,955
Baptized since September 14, 1904:			
Baptized in Zion City by Overseer Excell.....	16		
Baptized in Zion City by Elder Viking.....	3		
Baptized in Zion City by Elder Dinius.....	8		
Baptized in Zion City by Elder Royall.....	20		
Baptized in Zion City by Deacon Marpburg.....	10		
Baptized in Chicago by Elder Hoffman.....	6		
Baptized in Chicago by Elder Hammond.....	5	68	
Baptized in British Columbia by Elder Simmons.....		1	
Baptized in Canada by Elder Brooks.....		4	
Baptized in Illinois by Elder Gay.....		5	
Baptized in Kansas by Elder Reed.....		10	
Baptized in London by Overseer Cantel.....		11	
Baptized in Michigan by Deacon Van Woerkom.....		1	
Baptized in Missouri by Deacon Robinson.....		2	
Baptized in New York by Elder Warszawiak.....		9	
Baptized in New York by Overseer Mason		12	
Baptized in Ohio by Deacon Smith.....		1	
Baptized in Ohio by Deacon Yerger.....		4	
Baptized in Oregon by Elder Ernst.....		2	
Baptized in Pennsylvania by Elder Bouck.....		8	
Baptized in Texas by Elder Hall.....		3	
Baptized in Washington by Elder Simmons.....		1	74 142
Total Baptized since March 14, 1897.....			20,097

The following-named believer was baptized in Zion Tabernacle, Vancouver, British Columbia, Lord's Day, October 9, 1904, by Elder R. M. Simmons:

Campbell, John Douglas, 416 Cordova street East, Vancouver, British Columbia

The following-named four belivers were baptized in Toronto, Ontario, Canada, Lord's Day, October 9, 1904, by Elder Eugene Brooks:

Daniels, Miss Josephine H. E., 250 Ontario street, Toronto, Ontario, Canada
Harman, Marshall .....360 Parliament street, Toronto, Ontario, Canada
McNair, Mrs. Margaret Ann, 17 Lambert avenue, Toronto, Ontario, Canada
Smith, Jane.....28 Balsam avenue, Toronto, Ontario, Canada

The following-named four believers were baptized in Cincinnati, Ohio, Lord's Day, October 16, 1904, by Deacon W. D. Yerger:

Ervin, Mrs. Evelyn.....1706 Hughes street, Cincinnati, Ohio
Land, Mrs. Mabalah.....534 Thornton street, Newport, Kentucky
Wilson, Mrs. Lavinia.....Pleasant Ridge, Ohio
Wilson, Samuel David.....Pleasant Ridge, Ohio

The following-named four believers were baptized in Philadelphia, Pennsylvania, Lord's Day, October 16, 1904, by Elder R. N. Bouck:

Grubb, Mrs. Louise.....1106 Poplar street, Philadelphia, Pennsylvania
Myers, Mrs. Minnie..1337 North Eighth street, Philadelphia, Pennsylvania
Weidner, Charles.....Maple avenue, South Allentown, Pennsylvania
Weidner, Jacob .....Allentown, Pennsylvania

The following-named five believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, October 19, 1904, by Elder W. O. Dinius:

Collins, Mrs. Cora N.....Wilsons Mills, Pennsylvania
Dann, William S.....98 Cherry street, New York City
Ford, Inez.....2819 Elizabeth avenue, Zion City, Illinois
Noble, Miss Lillian.....3104 Emmaus avenue, Zion City, Illinois
Walker, Enoch.....2203 Gilead avenue, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God at Wakkerstroom, Transvaal, South Africa, Lord's Day, August 21, 1904, by Elder P. L. leRoux:

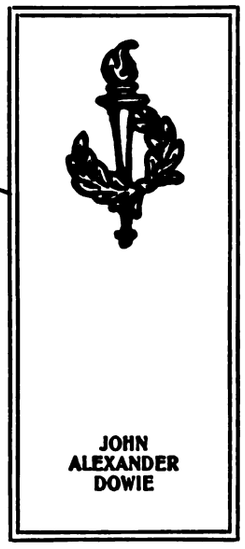
Alexander, Rose.....Wakkerstroom, Transvaal, South Africa

The following-named ninety-four children were consecrated to God in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, October 16, 1904, by the First Apostle:

Adam, Quentin Byron.....415 Cuyler avenue, Chicago, Illinois
Archer, Harrison Excell.....1917 Horeb avenue, Zion City, Illinois
Ayres, Esther Mabel.....3012 Gilead avenue, Zion City, Illinois
Ayres, Ruth Myrtle.....3012 Gilead avenue, Zion City, Illinois
Bagg, Chester Celah .....3028 Gideon avenue, Zion City, Illinois
Bateman, Jesse Roy .....2901 Gabriel avenue, Zion City, Illinois
Bateman, Mansel Angus .....2901 Gabriel avenue, Zion City, Illinois
Bennett, Rolland O .....2811 Gideon avenue, Zion City, Illinois
Bowers, David Eugene.....2313 Hermon avenue, Zion City, Illinois
Bowers, Ida Jane.....2313 Hermon avenue, Zion City, Illinois
Bowers, Mina Cloe.....2313 Hermon avenue, Zion City, Illinois
Bryson, Joseph Daniel..... 2909 Ezra avenue, Zion City, Illinois
Bull, Samuel Donald.....3102 Gabriel avenue, Zion City, Illinois
Cameron, Harold Putnam.....2204 Ezekiel avenue, Zion City, Illinois
Cameron, Jennie Emojene .....2204 Ezekiel avenue, Zion City, Illinois
Cameron, Lester Felix .....2204 Ezekiel avenue, Zion City, Illinois
Cameron, Lilly Violet.....1713 Hebron avenue, Zion City, Illinois
Clark, Harold Blakeslee.....Grand Haven, Michigan
Coffey, Virginia Marie.....1340 Dakin street, Chicago, Illinois
Coffey, Wallace Turner .....1340 Dakin street, Chicago, Illinois
Collins, Andrew Judson.....Wilsons Mills, Pennsylvania
DePew, John Alexander .....2809 Enoch avenue, Zion City, Illinois
Donovan, George James .....3101 Gabriel avenue, Zion City, Illinois
Gaston, Anna Armstrong.....2800 Ezra avenue, Zion City, Illinois
Gaston, Lavinia Wilson.....2800 Ezra avenue, Zion City, Illinois
Gates, Harold Marion.....3202 Enoch avenue, Zion City, Illinois
Gates, Sarah Jane .....3202 Enoch avenue, Zion City, Illinois
Goodwin, Ray Fuller.....2914 Elim avenue, Zion City, Illinois
Goodwin, Richard Philips .....2914 Elim avenue, Zion City, Illinois
Granger, Archibald.....2708 Eshcol avenue, Zion City, Illinois
Granger, Estelle .....2708 Eshcol avenue, Zion City, Illinois
Granger, Jessie.....2708 Eshcol avenue, Zion City, Illinois
Hall, Arthur James .....1713 Hermon avenue, Zion City, Illinois
Hall, Charles Henry .....1713 Hermon avenue, Zion City, Illinois
Hall, Edmund.....1713 Hermon avenue, Zion City, Illinois
Hall, Ethel May .....1713 Hermon avenue, Zion City, Illinois
Hall, Eva Amelia.....1713 Hermon avenue, Zion City, Illinois
Hall, Violet Millicant.....1713 Hermon avenue, Zion City, Illinois
Hanni, John Alexander.....3104 Ezra avenue, Zion City, Illinois
Heiser, John Wesley.....3017 Gilead avenue, Zion City, Illinois
Hoekzema, John Alexander Gladstone .....Berwyn, Illinois
Horoth, Martha Elise .....3113 Ezekiel avenue, Zion City, Illinois
Humbert, Leonard Harvey..... Nashua, Iowa
Ide, Julia Evelyn.....2921 Eshcol avenue, Zion City, Illinois
Jacobson, Olphine Omandson Banner, 3100 Emmaus avenue, Zion City, Illinois
Julian, Emily Mildred.....1811 Hebron avenue, Zion City, Illinois
Julian, Jessie Mabel.....1811 Hebron avenue, Zion City, Illinois
Julian, John Franklin .....1811 Hebron avenue, Zion City, Illinois
Kreps, Arthur.....2205 Ezra avenue, Zion City, Illinois
Kristofferson, Christine Elizabeth..... .....Berwyn, Illinois
Lewis, Mildred Myrtle .....3101 Enoch avenue, Zion City, Illinois
Matl, Paul Raymond .....3107 Eshcol avenue, Zion City, Illinois
Matz, Raymond Harmon..... 2409 Gilboa avenue, Zion City, Illinois
Meyer, Dorothy Rose.....in care of Mr. Calvert, Lake Forest, Illinois
Miller, James Joseph Lemuel .....2815 Emmaus avenue, Zion City, Illinois
Minnick, Adelaide Mary.....2807 Emmaus avenue, Zion City, Illinois
Mole, Herbert Lewis.....3014 Gilead avenue, Zion City, Illinois
Morlock, Esther Yolenda.....2902 Elizabeth avenue, Zion City, Illinois
Morlock, Orpha Albert.....2902 Elizabeth avenue, Zion City, Illinois
Noffziger, Alfred A .....Washington, Illinois
Noffziger, Esther A.....Washington, Illinois
Noffziger, Laura Evelyn.....Washington, Illinois
Ogden, Flor nce.....2808 Enoch avenue, Zion City, Illinois
Owens, Jasper Sophir .....2004 North Buttrick street, Waukegan, Illinois
Perrington, Daniel Lester.....3015 Emmaus avenue, Zion City, Illinois
Piper, Merle Delight .....2013 Emmaus avenue, Zion City, Illinois
Reed, Gordon Elano.....3007 Emmaus avenue, Zion City, Illinois
Robbins, Harvey Bryant..... 2017 Eshcol avenue, Zion City, Illinois
Rominger, Annie Alberta.....2400 Elisha avenue, Zion City, Illinois
Rominger, Cornelius Augustus, Jr...2400 Elisha avenue, Zion City, Illinois
Rominger, Susie Glendora.....2400 Elisha avenue, Zion City, Illinois
Rottmayer, Samuel Isaac.....2617 Elim avenue, Zion City, Illinois
Ruesch, Martin Bernhardt .....3110 Gilead avenue, Zion City, Illinois
Sears, Hazel Annie .....915 Market street, Kenosha, Wisconsin
Siemens, Daniel Peter.....3211 Elisha avenue, Zion City, Illinois
Sprecher, June Rose .....2210 Gideon avenue, Zion City, Illinois
Sutherland, William Alexander, Thirty-third street and Gideon avenue, Zion City, Illinois
Turney, Leon.....2608 Elizabeth avenue, Zion City, Illinois
Tuttle, Emma Bernice.....2913 Gabriel avenue, Zion City, Illinois
Urban, Gerald Douglas..... .....2207 Enoch avenue, Zion City, Illinois
Valkenaar, Lillian Mildred.....3106 Elim avenue, Zion City, Illinois
VanZandt, Cordia Delial .....3215 Elisha avenue, Zion City, Illinois
VanZandt, Orpha Jane.....3215 Elisha avenue, Zion City, Illinois
VanZandt, Willard Nicholas.....3215 Elisha avenue, Zion City, Illinois
Watson, Bessie Eunice .....3013 Emmaus avenue, Zion City, Illinois
Watson, Ruth Brown.....3013 Emmaus avenue, Zion City, Illinois
Watzenluft, Irene Esther.....1900 Gilboa avenue, Zion City, Illinois
West, Carl Francis.....3007 Eshcol avenue, Zion City, Illinois
Williams, Oscar Paul.....2212 Elisha avenue, Zion City, Illinois
Williams, Philip Leonard.....2212 Elisha avenue, Zion City, Illinois
Williams, Eugene Ernest .....2212 Elisha avenue, Zion City, Illinois
Woodman, Ruth Charlotte .....2100 Emmaus avenue, Zion City, Illinois
Wright, Olive Grace .....2500 Gideon avenue, Zion City, Illinois
Zwahlen, John.....3020 Gabriel avenue, Zion City, Illinois

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
DEACON CHARLES J. BARNARD, General Financial Manager, Zion City, Ill., U. S. A., or
DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

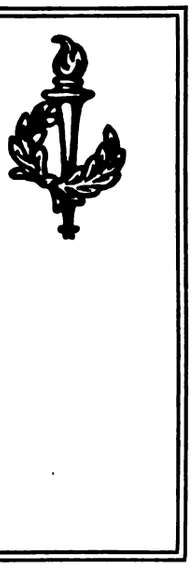
ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

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ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Sec'y. and Mgr.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 2. *ZION CITY, SATURDAY, OCTOBER 29, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

TEACHER IN SCHOOLS OF BERLIN, GERMANY, SPEEDILY HEALED OF LUNG DISEASE, CATARRH, NERVOUS DEBILITY, AND DEFECTIVE EYESIGHT, THROUGH THE PRAYER OF FAITH.

NATIONS SHALL COME TO THY LIGHT.

When the First Apostle was in Berlin, Germany, on his Around-the-World Visitation, the young man whose portrait appears on this page led a large Zion Choir in splendid singing at the meetings held in that city.

One very beautiful composition was the work of the talented young conductor himself.

As he stood there before his singers, strong, erect, and glowing with joy and health, one would hardly have believed that only a few months before he had been obliged to give up his work as a teacher in the Berlin schools on account of a complete breakdown of his health.

In the testimony which follows, he tells how he suffered from deadly diseases; even a long vacation from his school duties gave him no permanent relief.

Nor was there any healing for him in the treatment of physicians.

Whence then was the wonderful Power that had transformed him from a coughing, nervous, weak, suffering invalid, into such an energetic, joyous worker?

It is a wonderful story.

It has a broader, deeper meaning than the mere physical healing of this Witness, glorious as that is.

"Darkness" has covered "the earth, and gross darkness the peoples."

Sins and diseases and death stalk through the lands, hurling their countless multitudes of victims to destruction.

Humanity, seething in a ferment of unrest and suffering, is weary, and cries for deliverance. But the professed church of God, shivered into hundreds of warring sects, either stands aloof in cloistered coldness, or, careless of her responsibility, joins in the wanton revel of the fevered world.



DEACON KARL KASZEMEK.

Here and there some little effort is made to lighten the gloom; but the lamps are feeble, and sputter fitfully because the pure Oil of the Spirit has been mingled with the brackish waters of secretism, infidelity, false teaching, fear, and doubt.

But, across the murky skies, breaks the pure, serene, radiant Light of a New Dawn.

It is the Brightness of the rising of the Zion of the Holy One of Israel.

It is the Morning Light of the Times of the Restoration of All Things.

Nations are coming to that Light, as God said they would when He inspired in His prophet the marvelous description of these Times in the sixtieth chapter of Isaiah.

This Witness is only one of many in the great German Empire that have seen the glory of the dawn and have set their faces thitherward.

Not only in Berlin, the beautiful capital, but in all parts of the Empire, the radiance of that Light is filling the hearts of people with the Joy of Salvation, their lives with the Peace of Purity, and their bodies with the thrilling vigor of Health and Strength.

For the Light of this New Dawn is no cold, unpractical, effete phosphorescence; but is warm, instinct with Divine Life, and

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Love, and full of that transforming Power which brings Salvation to the spirit, Cleansing to the soul, and Healing to the body.

It is, in fact, the Light of the Everlasting Gospel of the Kingdom of God.

That Gospel is the Glad Tidings that tells sin-smitten and disease-stricken humanity everywhere that Jesus, the Christ, saves them, heals them, cleanses them, keeps them, blesses them in all things, and is their Coming King.

It tells them that His Coming is drawing nigh, and that when He comes, He will reign; that "the kingdom of the world" will "become the Kingdom of our Lord, and of His Christ."

It tells them that where He reigns there can be neither sin, nor sickness, nor poverty, nor sorrow, nor death.

And so, in these beginnings of the Times of the Restoration of All Things, the Times of the Preparation for the Coming of the King, He is delivering from these things the people who allow Him to rule in their hearts, their homes, their business, their schools, their church, their states, and their nations.

Nations are coming to that Light.

"And Kings to the Brightness of Thy Rising."

The "Small One" is becoming a "Strong Nation."

Jehovah is "hastening it;" for it is His Time.

This testimony from the capital of the great German Empire is a part of that great work, now near its Glorious Consummation. A. W. N.

WRITTEN TESTIMONY OF MR. KARL KASZEMEK.

KURSTRINER, PLACE 4, BERLIN, GERMANY,
May 12th, 1904.

BELOVED GENERAL OVERSEER:—With a desire to glorify God, I send you the following testimony.

At the beginning of December last year, having become interested in Zion through reading LEAVES OF HEALING, I visited Zion Headquarters in Switzerland.

At the time, my nervous system was badly shattered, and I was troubled with pulmonary and catarrhal difficulty, having a painful cough.

I was obliged to leave my position as a school teacher.

On account of my nervous condition, my duties, instead of giving me pleasure, became a burden.

Although I loved God, and wanted to train the children for Him, I was, notwithstanding all my efforts at self-control, not always able to illustrate in my conduct the gentleness and goodness of Jesus, the Christ.

This caused my conscience to be ill at ease, especially as the feeble condition of my body, particularly of the vocal organs, did not permit me to perform my work in a thorough manner.

The failure of my eyesight compelled me to adopt unworthy means of maintaining discipline.

My condition was so unhappy, that I was ready to adopt almost any method of getting out of it.

Christian brethren, who were preachers, told me that God was showing me, through sickness, that I was not to teach school, but that I would have to quit the service of Baal for the service of God, as they had done, for the evangelization of Germany.

During a long vacation, I engaged in evangelization work, and received God's blessing in abundance; but weakness after each sermon, and hardship incident to journeyings, determined me to give it up.

Beginning my school duties again, in October, 1903, my ways were more uncertain than ever, because I had not yet learned to trust God in all things.

Notwithstanding a careful use of human remedies, the hoped-for relief did not come; and after two months' hard school work, I was again in the old condition.

The school authorities then wished information about the condition of my health, and after a thorough investigation by Dr. Wehner, the prominent city physician, privy councilor, and general counsel of the board of health, he said that, in addition to my physical ailments, there was a spiritual defect produced by my religious ideas.

As a result of the physician's report, I was offered a leave of absence, which I accepted as God's leadings to Castle Liebburg, in order that I might examine the teaching of Zion as contained in LEAVES OF HEALING.

I received great blessing through your teaching.

My spirit and soul received the nourishment for which they had been longing.

I was then convinced that my sickness was from the Devil, and that Jesus would destroy his works in me.

One night I made a covenant with God, which I wrote in my Bible, namely, that I would give up every claim and interest of my own, and surrender myself completely to God in everlasting obedience; and so get possession of the ever-present blessings of the redemption purchased by our Lord Jesus, the Christ, being the salvation of the spirit, healing for the body, and power to live a holy life.

I believed that God would heal me by the first laying on of hands, and it was done unto me according to my faith.

As I was prayed with, I felt a power like electricity flow through my body, and the same day the cough left me entirely.

After a few days it returned for a little, which I considered to be a temptation of the Devil, but it was overcome through faith.

After a three weeks' stay, I left, with a thankful heart, in order to get acquainted with Zion in Zürich.

After my return to Berlin, in January of this year, I proposed to enter upon my duties at once; but it was necessary that I first pass a medical examination, the consequence of which was that my testimony of Divine healing reached the authorities.

I joined the Christian Catholic Apostolic Church in Zion during Elder Hodler's visit to Berlin, in February of this year, and was obedient to the command of the Christ in Triune Baptism, on February 21, 1904.

I am also obeying God's command in paying tithes.

I have received God's blessing in the fullest measure.

I perform my duties with great joy, noting with pleasure the better conduct of the children, which I attribute largely to my much-improved eyesight.

I have been asked by many the cause of my joy, they seeing the happiness shining in my face.

With a thankful heart, I confess that it was God who healed me.

The best proof of my recovery of nerve power—lost through close application to musical studies—is, that after six years' strong antipathy to music, the old, slumbering *love for* the art has been awakened.

I bought a new piano, but not with the same mind which I had before—no more seeking my own, but God's, glory.

Neither the Zion Choir, which I formed and am conducting, with very much pleasure, nor the ten weekly singing lessons, which I give, besides those demanded by my school, are now able to shake my nerves.

Besides all this, I have time left for private studies, and for visits to my students.

As soon as Zion Restoration Host in Berlin is organized, I shall enrol as a member.

I hastened to what appeared to be the death-bed of my seventy-four-year-old father, at Tilsit, a few weeks ago, and by the united prayers of his son, and those of Zion in Berlin and Zürich, he was saved from death, after he had found, through faith, forgiveness of sin and peace.

God has also blessed others in that place through my testimony, and brought into existence a Zion Gathering, which was increased and strengthened by the visit of Evangelist Hertrich.

More than all else, I am happy in recognizing the fact that God, in our days, has fulfilled His promise to send the Prophet Elijah, and that He has raised up the Christian Catholic Church in Zion to supplant the apostasies; and that God's Zion has come into existence.

May God bless that Prophet, as the Preparer for the Coming King, and all who love His appearing.

Yours in lasting thankfulness,

KARL KASZEMEK.

Healed of Inward Tumor.

89 EAST CANTON STREET,
BOSTON, MASSACHUSETTS, October 12, 1904.

DEAR FIRST APOSTLE:—For one year I had been ailing, not knowing what the trouble was.

Last May I went to two doctors, who told me that I had an inward tumor, which could be cured only by an operation.

I suffered untold agony, and I could scarcely step up or down.

I called on Overseer Piper to pray for me, and the third time that he prayed I was instantly healed. The pain left me, and not a sign of swelling is left.

I am now perfectly well. I remain,

Yours in Christian Fellowship,

(MRS.) S. C. SMITH.

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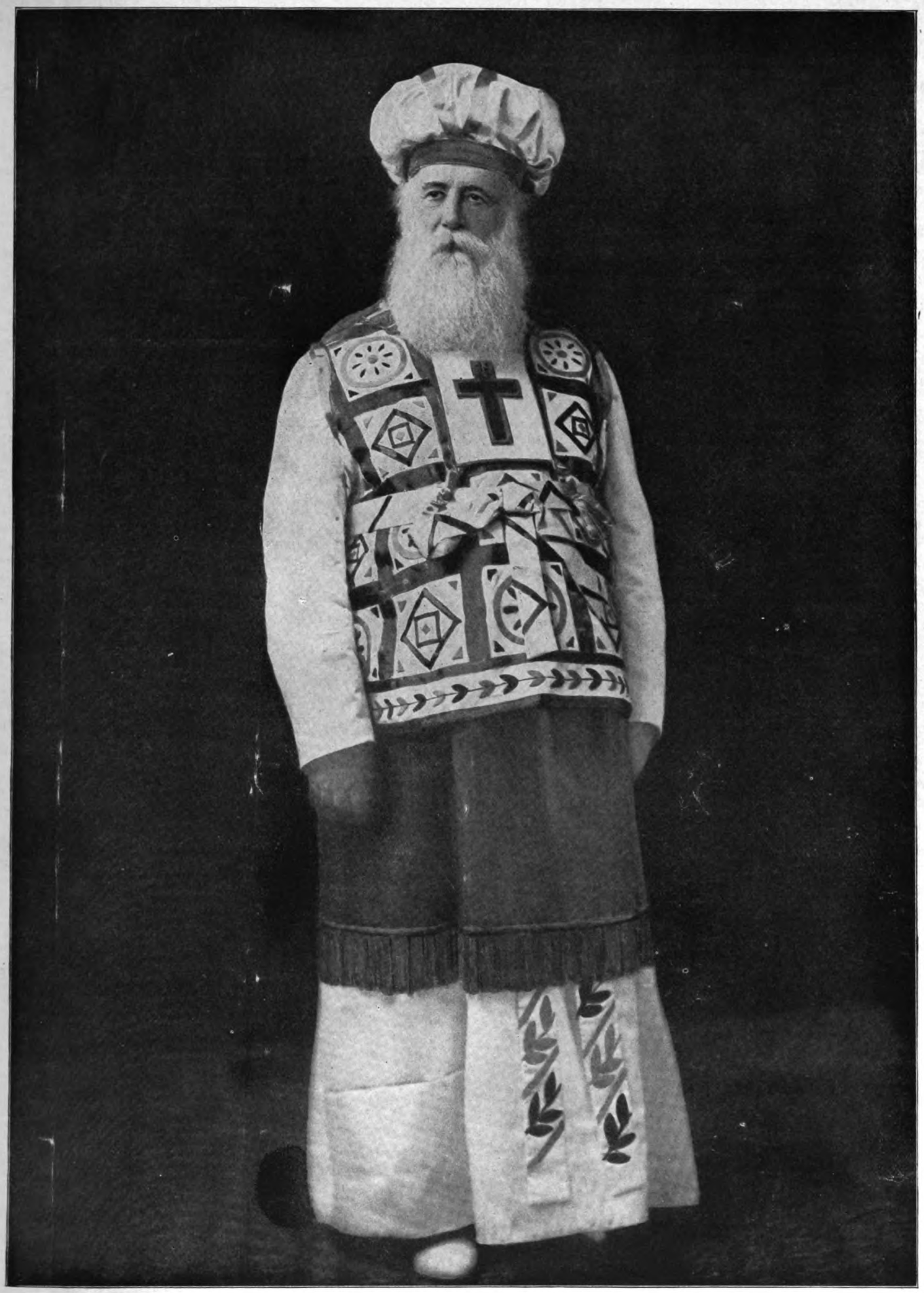
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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, OCTOBER 29, 1904.

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APOSTOLIC NOTES.

"ALL NATIONS SHALL CALL YOU BLESSED."

THIS IS the promise of God to the Nation that obeys Him.

ZION HAS once more been attending to her Political duties.

An account of a splendid Theocratic Rally will be found on pages 54 to 62.

WE TRUST that Zion, both in Chicago and Zion City, will coöperate with the many thousands that were present at the two great Rallies.

The nominees have been heartily indorsed after full and careful consideration.

THE LORD'S DAY services in Shiloh Tabernacle continue to be attended by many thousands every Lord's Day.

Many hundreds of friends attend from Chicago and the neighboring Cities; many even come from considerable distances and remain at Elijah Hospice from Saturday to Monday.

GOD HAS been wonderfully blessing His Word, and the great Processionals at the General Assembly make a deep impression upon the many thousands of worshipers.

THERE IS an ever-present consciousness with us that Zion is being prepared for the greater Assemblies of the future in Shiloah Tabernacle and in Zion Temple.

WE SEND today, by the steamship *Umbria*, from New York, a Deaconess in charge of a small party of Zion Restoration Host Workers, to Denmark.

THE CROWDED state of our columns prevents our writing further concerning God's work in Zion this week.

But the work is going forward earnestly and successfully on many lines and in many lands.

BRETHREN, PRAY FOR US.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 4

Shiloh Tabernacle

Lord's Day Afternoon

October 23, 1904

SUBJECT

The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

REPORTED BY A. C. R., S. E. C., AND A. W. N.

THESE are the Times of the End. The crisis of the Great Conflict of the Ages is at hand.

Lines are being drawn for the Last Battle of that War between the forces of God, and Good, and Health, and Life, and Heaven on the one side, and the forces of Satan, and Sin, and Disease, and Death, and Hell on the other.

There is no question as to who will win in that Battle.

The fight will be the sharpest and bitterest of the whole war; but it will end in the complete and Eternal Victory of God and His people.

He is preparing for that Triumph.

He is restoring the Primitive Pattern and Power to His Church, which is the great, unifying, and aggressive organization of His people for the struggle.

But this is the crucial hour, and there must be a more perfect Unity, a more implicit Obedience, a more unswerving Loyalty, and a more intelligent and profound Understanding of the nature of that Church and the Powers, Gifts, responsibilities, and duties of its members and officers, than ever before.

So, also, must there be a higher Courage, a brighter Hope, a stronger Faith, and a diviner Love, lest hearts fail, and doubts and fears bring defeat and disaster in the midst of the bitter strife.

Let none enter this contest with timorous misgivings, or weighted down with any known sin; for the Son of God is the Leader, and only those can follow in His train who Trust Him with unshakable confidence and Obey Him with unquestioning zeal.

He has Delegated Authority, in these Times of the Restoration, to him who He Himself prophesied should come when He said, "Elijah indeed cometh and shall restore All Things."

That Mighty Prophet of God has come.

The world and the Church hear his Voice.

His is the Voice, indeed, that has sounded the call to arms for the final conflicts.

It is under his leadership that God is restoring His own mode of organization and government to His Church.

It is through him that God is again giving Authority, and Power, to the Apostolic Office, having made him the First Apostle of the Church in these Times of the Restoration.

It is through him that God is revealing, as never before, the true nature of that Office and of its Responsibilities and Powers.

The second Message on this most momentous subject was delivered in Shiloh Tabernacle, on Lord's Day afternoon, October 23, 1904, before an audience of over six thousand people.

The special theme was the Gifts of the Holy Spirit as the mark of Apostolic rank.

In the discussion of these Gifts, the First Apostle had only time for the first of the Nine, the Word of Wisdom, but announced that he would devote next Lord's Day afternoon to a more complete exposition of the first Three of the Gifts.

His few words on this great Gift were an inspiration from God.

He prefaced them with a brief historical account of the Apostolic Office, showing how it had been misunderstood and minimized by many of the early Christians, and how imperfectly even the greatest of the Apostles themselves had grasped its full meaning.

The day was the regal perfection of October splendor.

The music of Zion City Band and Zion Junior and Senior White-robed Choirs sounded the glad note of triumph that was in the hearts of the thousands of God's people who have gone into the battles of the Times of the End joyously, fearlessly, and confidently, throwing themselves and all they possess into the glorious cause.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, October 23, 1904.

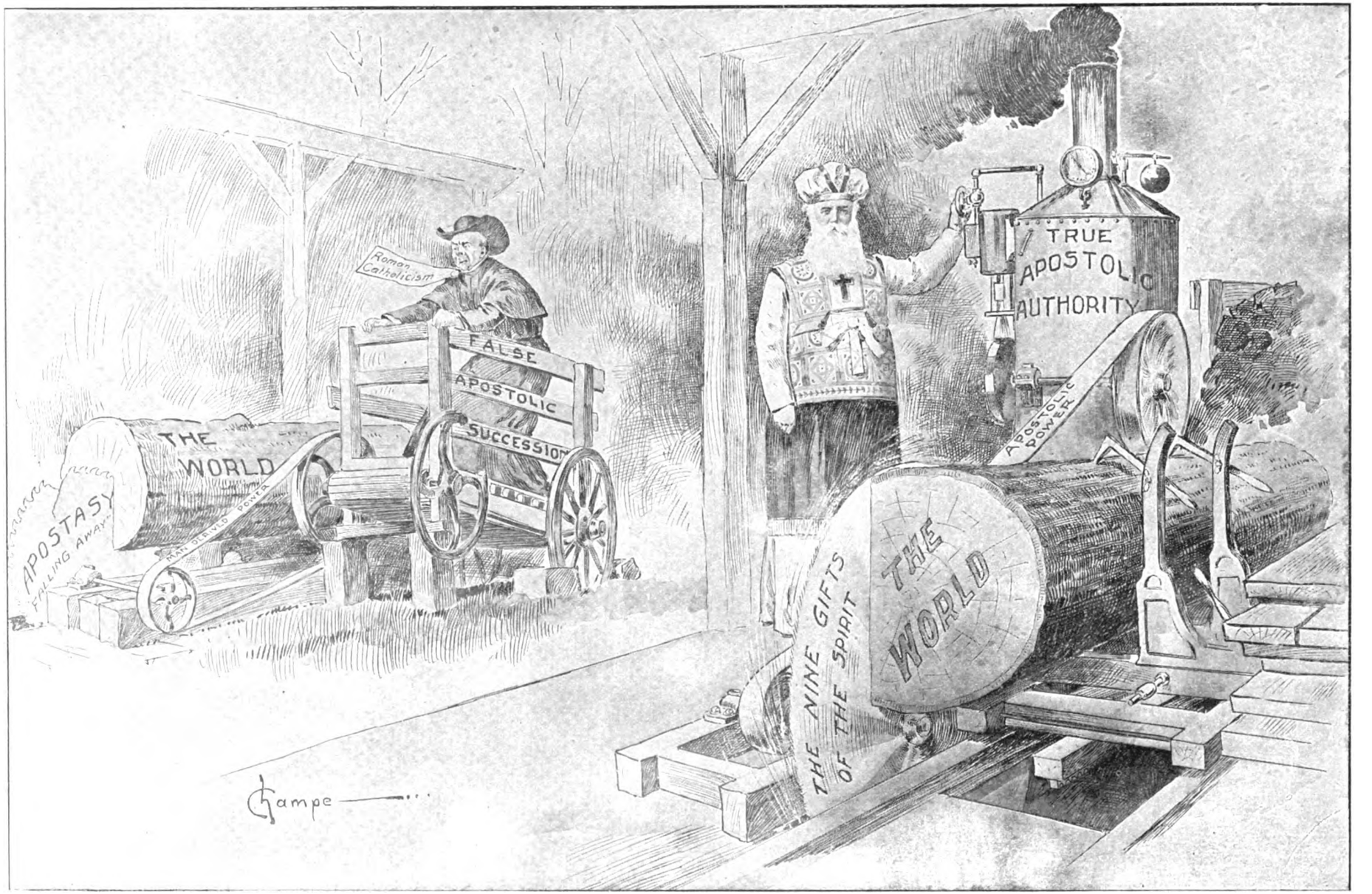
The service was opened with the entrance into the Tabernacle of Zion Band, playing, "Love Divine, All Loves Excelling," and Zion White-robed Choir, followed by Zion Robed Officers, singing, as they came, the words of the

PROCESSIONAL.

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright,
On thee the high and lowly,
Through ages joined in tune,
Sing holy, holy, holy!
To the great God Triune.

On thee, at the creation,
The light first had its birth;
On thee for our salvation,
Christ rose from depths of earth;
On thee our Lord victorious,
The Spirit sent from heav'n;
And thus on thee most glorious
A Triple Light was giv'n.

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THE REGENERATING (SAWING) POWER OF THE FALSE AND THE TRUE APOSTLESHIP.

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Today on weary nations
The heav'nly manna falls;
To holy convocations
The silver trumpet calls,
Where Gospel light is glowing,
With pure and radiant beams
And living water flowing
With soul-refreshing streams.

New graces ever gaining
From this our day of rest;
We reach the rest remaining
To spirits of the blest.
To Holy Ghost be praises,
To Father, and to Son;
The Church her voice upraises
To Thee, blest Three in One.

At the close of the Processional, the First Apostle 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 and Choir then sang Hymn No. 129, from Gospel Hymns:

Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand:
Bread of Heaven, Bread of Heaven,
Feed me till I want no more.

Overseer Brasefield then led the people 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.

Overseer Excell then led in the recitation of the Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

READING OF GOD'S COMMANDMENTS.

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

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

Scripture Reading and Exposition.

The First Apostle then said:

Let us read in the Inspired Word of God, the 19th Psalm:

The heavens declare the glory of God;
And the firmament showeth His handiwork.
Day unto day uttereth speech, and night unto night sheweth knowledge.
There is no speech nor language;
Their voice cannot be heard.

And yet they speak.

What though in solemn silence all
Move round this dark terrestrial ball?
What though no mortal voice nor sound
Amid the radiant orbs be found?
In Reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
The hand that made us is Divine.

They sing the Song Without Words.

"There is no speech nor language;" yet, "day unto day uttereth speech, and night unto night showeth knowledge."

Though there is no speech nor language, as we count speech, and though their voices cannot be heard, they are singing as they shine.

Their line is gone out through all the earth,
And their words to the end of the world.

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In them hath He set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.
The Law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.

"Converting the soul, or life."

I hope you will differentiate between the soul and the spirit.

The soul, *nephesh*, is not the spirit, *ruach;* or, as in the Greek, the soul, ψυχή (*psuche*), is not the spirit, πνεῦμα (*pneuma*).

The soul dies.

The spirit never dies.

The soul is the animal life.

It is a wonderful thing to get that life converted; for it is the evil passions dragging down the animal powers, beclouding the spirit, and making it depraved, that causes men's souls—their animal life—to be so vile, and their bodies to be so degraded.

The law of Jehovah is perfect,
Restoring the soul.

The Law of Jehovah Is Restorative.

God's law is not merely punitive; it is restorative.

Our conceptions of law are too often connected with correction or punishment; but this law converts—turns back to God—the soul that has been sinning, and that otherwise would so quickly die.

The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever:
The judgments of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is Thy servant warned:
In keeping of them there is great reward.
Who can discern his errors?
Clear Thou me from hidden faults.
Keep back Thy servant also from presumptuous sins;
Let them not have dominion over me: then shall I be perfect.
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart be acceptable in thy sight,
O Jehovah, my Rock, and my Redeemer.

Also, in the 12th chapter of 1st Corinthians:

Now concerning spiritual gifts, brethren, I would not have you ignorant.
Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led.
Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema.

A great mistake is frequently made with respect to the word "anathema." Some one recently said to me, "That was a terrible curse, Doctor, that the apostle invoked when he said, 'Anathema maranatha!' "

I smiled, and my friend said, "You do not seem to assent to that."

I replied, "Certainly not."

"Why?" he inquired.

"Because," I answered, "while the first part, 'anathema,' undoubtedly has the meaning, 'Let him be cursed,' or separated, the second part is a very delightful word, meaning, 'The Lord is at hand—the Lord is coming,' or, as others interpret, 'Our Lord has come!'

"It does not have the meaning of a curse."

So, when the apostle wrote anathema, he made a full stop, and added Maranatha, which was a joyful, common salutation among primitive Christians.

The Primitive Church Was Permeated with the Thought of Jesus' Coming Again.

After they had wished one another peace, as we do, many added, Maranatha—the Lord is at hand.

The fact that Jesus is coming again was always in their thoughts.

The man that says that Jesus is wicked and accursed, or a bad man, does not speak by the authority of God.

Another spirit causes him to speak like that, and mean it.

It is one thing to say Jesus is Lord—that is a mere matter of words; but to say it, meaning it—to say Jesus is my Lord and my God—that is another thing.

You can say that only as God's Spirit gives you the power to say it.

The First Apostle then read to the end of the chapter, without further comment.

He also read the 13th chapter of 1st Corinthians:

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.
And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.
And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.
Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up.
Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;
Rejoiceth not in unrighteousness, but rejoiceth with the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things.

"Beareth all things" might, perhaps, be better translated, "covereth all things," as the tide flows in and covers all the little holes and the big rocks.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.
For we know in part, and we prophesy in part:
But when that which is perfect is come, that which is in part shall be done away.
When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man—

I continue to be a child still—is that right?

Many Christians Do Not Put Away Their Childishness.

PEOPLE—"No."

FIRST APOSTLE—That is what many persons do; they are more childish than the weakest little child.

The Lord said of the generation in His own time:

Whereunto shall I liken this generation? It is like unto children sitting in the market-places, which call unto their fellows,
And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

That generation piped to Him and He would not dance to their piping.

John the Baptist came, "neither eating nor drinking," in the sense that the Christ did, going about among the people, and they said, "He hath a devil."

Jesus came and went about among the people.

He ate fish with Peter, James, Andrew, and the other Apostles; and was very happy with the humblest folks.

He went into the great folks' houses and ate with them; and He used to talk very plainly to them.

Of Him they said, "Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners"—a friend of the tax-gatherer and the harlot.

God's Servants Must Not Expect Popular Applause.

If you are going to do the work of God, you will have to do it without reference to the piping of any generation.

If you intend to be a man, you must put away childish things.

When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things.

That does not mean that you are not to be happy and innocent, and enjoy the good things of life.

But you are not to be childish, going to silly theaters, and listening to degraded men, and still worse women who are dressed in men's clothes, and acting shamelessly and shamefully.

The horrible words of many of these operas are too disgusting for translation.

The filthiness of Lucrezia Borgia!

The shame of Goethe's Faust; presenting Mephistopheles the Devil, Faust the doctor, and Marguerite the harlot!

These are the things which men and women go to—so-called "h h-class operas," for which they pay large sums of money.

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Worse than children!

Putting to music things that are too shameful to talk about, does not make them grand.

No wonder that the poor and ignorant want to rise up and tear society to atoms, when they see millions wasted on such childish folly.

There is no justification for anarchy in any form; but consider the indignation that fills the hearts of honest, earnest working people, who are sober, and good, and upright, who, in some trades and occupations, can scarcely get a living for their families.

Some of you know more about these things than I do, for you have been in them.

"Such were some of you."

I never was in them.

I never had any desire for them.

I never saw any sense in them.

The Childishness of Rabbinical Literature.

Paul had put away many childish things.

He was a Rabbi.

I do not know how many of you here have read the Talmud; I do not suppose many of you have.

I got it only recently, although I had read portions of it before; but I am amazed at the childishness of it.

Volume after volume is full of childish, rabbinical nonsense.

One wonders that men should have the silliness to put together much that is in the Gemara and the Mishna.

It seems so ridiculous!

They spent lifetimes fighting over the pettiest differences.

"When I became a man"—I suppose Paul means that he never really became a man until he became a new man in the Christ Jesus.

He was a fine Greek scholar.

He understood the things that the heathen knew, and he understood the things that the Jews knew.

He had sat at the feet of Gamaliel.

Without any doubt, he was a member of the Sanhedrin—of the Sacred Council of the Seventy—because he not only joined others in hating Stephen, but he "was consenting unto his death"—an expression denoting that he cast his vote for the death of Stephen.

He officiated as sheriff on that occasion.

It was the custom of the Sanhedrin to appoint one of their number to see that the sentence was executed, and he was the one appointed in this instance.

He was a rabbi, sent with letters to Damascus, being a great persecutor of Christians.

He thought he was a great man until he met the Christ, and then he thought himself to be a fool and a sinner.

When he became a new man in the Christ Jesus, he put away childish things—all the rabbinical farce, as far as he was concerned, went down into an ocean of oblivion.

True Manliness Is in the Christ Only.

Only when a man becomes a new man in the Christ Jesus, does he become truly manly.

One may be manly in many ways, and very nice and pleasant—and there are many such—but that man becomes tenfold more a man when he is renewed in the Christ Jesus.

A great Jewish author and literary man became a Christian, and we scarcely remember what his Jewish name was, so different was the new man who bore the new name.

When he was about to be baptized he was asked, "Do you want to take a new name?"

"Certainly," he answered, "call me Neander;" and Augustus Neander was thus baptized; for Neander means a new man.

"I am a new man!" he exclaimed; and when he sat down to write that famous history of the Church of the Christ, which is perhaps the very best we have, it was a new man who thought and wrote.

Some of you are new only in streaks.

You are not altogether new.

You are not transformed throughout.

Be new men!

That is what Paul means.

For now we see in a mirror, darkly.

Perhaps it means more than dimly.

I think the Greek signifies, "Now we see in a riddle;" that is, in a confused manner.

But then face to face; now I know in part; but then shall I know even as also I have been known.

The expression here in Greek has the meaning of "known fully"—then shall I know fully, even as also I have been known fully.

But now abideth Faith, Hope, Love, these three; and the greatest of these is Love.

May God bless His Word.

After the singing of the Gloria, and prayer by the First Apostle, followed by the Disciples' Prayer, which was chanted by Choir and Congregation, being led by the First Apostle, the announcements were made by Overseer Excell.

While the tithes and offerings were being received the Junior Choir sang two selections.

THE EXERCISE OF APOSTOLIC POWERS: THE GIFTS OF THE HOLY SPIRIT.

The First Apostle then pronounced the

INVOCATION.

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

The First Apostle then said:

In the 12th chapter of the 1st Epistle of Paul to the Corinthians, the 29th verse, we read:

TEXT.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

I very much dislike obtruding my personality. I speak officially in speaking upon Apostolic Powers and Responsibilities.

I desire to make very plain to you the Nature of these Powers and Responsibilities.

I cannot say that it will ever be possible to speak fully of the Extent of these Powers and Responsibilities, for the reason that the full extent of these powers has never been measured, and that the measure of the responsibilities has never, at any time, been fully understood.

In these words I may seem to be criticizing the great Apostles of the past; but I am simply stating what is a fact, and I must speak that which is true.

Historical facts prove the assertion.

The Apostolic Office Was the First Office Established by Our Lord Jesus, the Christ.

Indeed, its establishment was in connection with the calling of His first disciples.

None were called into the fellowship of the Ecclesia—the Gathering, the Church—until the Lord Jesus, the Christ, Himself called the first Twelve.

The Christians who surrounded the Christ did not realize—the Christ Himself said they did not—the dignity of their calling.

How could they?

They were poor, unlettered fishermen, for the most part; the best educated man among them being, in all probability, the tax-gatherer, Matthew. But our Lord chose to call twelve such men by whom He was to overturn the entire Jewish Ecclesiastical System.

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High priest and priests, Levites and scribes, all were to give way to these simple twelve men.

They were to be the Foundation of His Church.

The Christ Himself made this fact plain.

The Apostle Paul said that the Church was "built upon the Foundation of the Apostles and Prophets, Jesus, the Christ, Himself being the Chief Corner-Stone"—the underlying Eternal Rock of Ages upon which all the foundations of passing systems have been laid; for, after all, the present System is only a passing one.

It is one of the little systems that have their day.

They all pass away.

Our little systems have their day;
They have their day and cease to be
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

Permanency of Organization Does Not Belong to this Life.

It is necessary that, in the changes of life and in the mutations of society, there shall be changing organizations.

But the Church has been so wonderfully and splendidly organized that, properly conducted, it can continue until the Consummation of this Age.

I have said that the Powers and Responsibilities of the Apostolic Office have never been fully understood.

I have said also that the Apostles themselves very feebly apprehended their calling, and again and again, during His lifetime, our Lord had to correct their grievous misunderstandings.

Their own personal characters were exceedingly weak, and in the hour of His trial they "all forsook Him and fled."

Not one was left; and when Love drew back one of them to the Hall where He was mocked and crowned with thorns, and he was challenged, he lied, and swore, and cursed, and said that he never knew the Christ, although he was Peter, one of the most prominent among the Apostles.

The weakness of this man did not end there.

Although the Apostles received the Holy Spirit at Pentecost, Paul, twenty-five years after that time, was compelled to withstand Peter to his face, and rebuke him most severely.

The Apostles Sometimes Manifested Great Weakness.

At Antioch Peter acted a double part.

He sat and ate freely with the Gentile Christians, until some came from Jerusalem who were Jewish Christians.

He then separated himself, and ate only with the circumcised.

When Paul learned of it, he rebuked him openly, and spoke in the severest language, saying that Peter had been guilty of gross dissimulation.

He also said that Barnabas was carried away with their dissimulation.

Paul declared that Peter did not walk uprightly, according to the truth of the Gospel.

He told Peter that he was destroying everything in the way of a proper organization and conduct of the Church, by making a division, and saying that circumcision was necessary.

Strange to say, Paul afterwards fell into the very same error.

When he went up to the Church at Jerusalem, James and the other Apostles said in effect, "The people in Jerusalem do not trust you. They think you are against this, that, and the other thing. Prove that you are not. Be at charges, and shave your head like any other Jew, go into the Temple, and go through the purifying process," with four other men who have "a vow on them."

The Inconsistency of the Apostle Paul's Conduct.

Paul had said to Peter that it was not right to impose upon Christians the ceremonial requirements of the law of Moses, and especially those concerning circumcision.

He went into the Temple, and you remember what happened.

The Jews, when they found he was in the Temple, instead of being pleased, stirred up the people, seized him roughly, and cried out, "Men of Israel, help: This is the man, that teachest all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place."

They rushed upon him, and he would have been killed, but for the interference of the Roman guard.

He was arrested and, as you know, they wanted his life.

A number of young men said that they would neither eat nor drink until they had killed him; but he was taken down the sea coast.

Being a Roman citizen, he appealed unto Cæsar, and unto Cæsar he was sent.

Paul was never set free from the day he made that blunder.

He died, no doubt, a prisoner in the hands of the Romans.

In his last Epistle he said that he was ready to be offered; that the time of his departure was at hand; and that a crown of martyrdom was awaiting him.

Perhaps he was not so sweet, and pure, and delightful as John, or so warm-hearted as Peter, but he was a man of very grand and magnificent spiritual constitution--loving, earnest, ever seeking to save all men in all conditions, and to plant Churches which would live on, and on, through all changes until the final day of Christ's World-wide Triumph.

He was a man who plowed his name into the Church, until it stands almost next to that of the Lord Himself.

All the Apostles Had a Meager Understanding of the Church.

If he blundered in his acts as an Apostle, why wonder that Peter and others blundered?

We may just as well confess that all the Apostles had a very imperfect idea of the Grandeur and Majesty of the Church.

I suppose there was no such regular Assembly of the Church as this Gathering of Six Thousand people here today while any of the Apostles lived.

In the first place, they did not have a place in the world for regular Assemblies, so far as I have read, as large as this Tabernacle in which we have already gathered today congregations of more than eleven thousand, including those now present.

In the second place, they were greatly persecuted and could not meet in such numbers.

I call your attention to the fact that the Apostolic Office, established by the Christ, and continued by the Holy Spirit, as I have already explained in a previous discourse, was never really the Power it ought to have been, because some of the Apostles did not trust one another.

The Apostle Paul in Galatians declares that very plainly when he says that after he had been in Arabia for three years he came up to Jerusalem, and they were all unwilling to receive him, even as a Teacher as he then was: for he did not become an Apostle until about eleven years after his conversion.

He saw only two Apostles—one was Peter and the other was James, the Lord's brother.

Paul Held in Disfavor by Judaizing Christians.

We know that Paul was very much in disfavor with these people, because he had led in persecuting them.

Perhaps he had caused some of them to be murdered, and had confiscated their property.

Throughout the world, the Judaizing Christians had no use for this Converted Rabbi who had been so cruel an enemy in times past.

It seems to me, too, that the Apostles themselves very seldom met one another.

At a very early period, their love for the Christ and His work sent them far away, tradition showing that they went as far as India, and into various other parts of Asia, as

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well as into Europe, Africa, America, and Australasia. In those days it took a long time to go to distant places and return.

Possibly they all never once met after the Dispersion which followed soon after receiving the gift of the Holy Spirit at the Pentecost following the death of the Christ.

These Apostles doubtless went everywhere, accompanied by bands of earnest Christians, to establish Churches.

They were Missionary Apostles in the best sense of the word.

But the records we have are exceedingly imperfect, and it is not easy to speak with any certainty, except to say that there is no historical evidence that they all ever met at one time after that Pentecost.

Even Apostolic Calling Was Sometimes Challenged.

In fact, the Church was slowly organized.

It was completely scattered abroad from Jerusalem within forty years of the Christ's death.

Even at Antioch, where it had a strong center, it was scattered by persecution.

There is no doubt whatever that the Apostolic Office, while it was the fundamental office in the Church, was one that was not well understood, and that many Christians challenged the right of some to be called Apostles.

We know that this was true of Paul.

He was "not a whit behind the very chiefest Apostles."

But he had to write, "Am I not an Apostle?"

He had to fight for his Apostleship, and he had to make it clear to them that he was an Apostle.

He said that he was

> Less than the least of all saints. . . . Not meet to be called an Apostle.

Yet to the Corinthians he had to write:

> For I reckon that I am not a whit behind the very chiefest Apostles.

He recounted the outline of his life and labors, and there were none of them that could compare with the splendor of that life, and the glorious results of those labors.

Yet Paul himself, as you see, fell into sin, and got into trouble by doing the very thing for which he had blamed Peter.

I say these things with the highest love and admiration for them.

They are worthy of love, and veneration, and admiration. It was a wonderful thing that these men could go forth, humble and weak as they were, to assail Religious Systems that were hoary with age, and overthrow them.

Much courage was needed to attack Judaism; which, though it had gone to the Devil, had been established by God.

God Destroyed the Very Systems He Himself Had Established.

God Himself had established the high priesthood.

It was He who established the Temple service.

It was He who established the holy system of worship, and the work of the Jewish Hierarchy.

Yet He who had established, destroyed and made a new organization.

Socially, these men did not begin to rank with the men whom they replaced.

The men whom they replaced were splendid in their learning and majestic in their dignity.

They had the inheritance of long ages.

They were priests by heredity.

They bore the impress of men accustomed to rule.

They had been the ruling power in Israel for about fifteen hundred years before the establishment of the Christian Church.

Taking all these things into account, can you wonder that the early Apostles never fully organized the Church?

The Apostle Paul sets forth the organization of the Church in the 1st Epistle of Corinthians, 12th chapter, which I have read to you today.

There he speaks of an organization that was not fully understood by the Church, who knew and loved the Savior, and but little else as to His glorious plans .

We know that the Apostolic Office is the Foundation Office. But all must rest on the Christ, the Rock of Eternal Ages.

We see clearly what splendid work was done by those whose work has been recorded in the Acts of the Apostles, in the Epistles, and in the early history of the Church.

Yet, under the circumstances which I have mentioned, the establishment of the Apostolic Office was incomplete.

There Were Apostles Other than the Original Twelve.

There were, indeed, men appointed to take the place of Apostles who had passed into heaven, perhaps to the number of nine.

For instance Matthias, and James, the brother of our Lord, and Paul and Barnabas, Apollos, Andronicus, Junias, Epaphroditus, and Jude.

These men were Apostles.

There is no question about a number of them, though severe critics might challenge some.

There is no question about Paul and Barnabas and James, the brother of our Lord.

There is no question about Matthias and Apollos

But, although the office was continued for a time, it afterwards fell into desuetude, because of dissensions in the Church.

The Church had become schismatic.

The Apostles themselves had not been reverenced.

John the Apostle, who outlived all, writing at least ninety years after the birth, and fifty-seven after the death, of the Christ, speaks thus in his Third Epistle:

> I wrote somewhat unto the Church; but Diotrephes, who loveth to have the preëminence among them, receiveth us not.
> Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words; and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth them out of the church

Just think of the actions of that miserable Diotrephes, nearly a century after the Christ's death!

I do not know what office he had in the Church—probably nothing higher than that of an Elder.

He would not receive even the Apostle John, who leaned on Jesus' breast at the Last Supper; who outlived them all; and perhaps was the only one that died a natural death, dying at the age of more than an hundred years.

So you see, the Apostolic Office was challenged, in the person of John, one of the first Twelve Apostles whom our Lord called, within the century after His birth.

Our Knowledge of the Apostolic Church Is Fragmentary.

I point out these things because there is no use in supposing that we have in the Scripture all the modes and methods which were Divinely directed for the Exercise of the Apostolic Office.

The fact of the matter is, we have not.

We have an exceedingly imperfect record, of even what did happen and what was known.

Many of the Epistles, and a number of Gospels, are lost.

We can only gather up from fragments that which was fully set forth in many of the original writings.

But we have the Foundation Principles, and that is enough.

It is upon these Primitive Principles, and these Foundation Powers, that the Reconstruction and Restoration of the Church must take place in this Twentieth Century, and, perhaps, it is just as well that we are not burdened with many Details which were suited to the First Century, but would be clumsy and out-of-date in this Century.

The Church must be not only restored, but established in a manner which was beyond the power of the early Christians.

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One thing is absolutely certain, and that is, that the Apostate Churches as they now exist must perish.

They are perishing.

I do not refer merely to the great apostasies of State Churches such as the English Episcopalian Church, the farce of which is apparent to all men.

Just think of it! The control of that great spiritual hierarchy and power is vested hereditarily in a member of that family which, with the solitary exception of Queen Victoria, has never produced one decent British monarch.

There is no question about that.

Any man who says the opposite does not know the facts of modern history.

The Unworthy Character of English Monarchs.

George I. of Hanover, could not speak English, and did not desire to.

George II. was a voluptuous wretch.

George III. was the most decent of them all; and he was insane.

George IV. went to the Devil so completely that Charles II. and other voluptuous monarchs of previous royal families were not in it.

He was held in such detestation by all the people for his persecution of his Queen, Caroline, that they hissed him on every possible occasion, and rejoiced when his vile calumnies against her were abandoned, even by his own ministry.

He was such a liar that he actually contended oftentimes in conversation that he had led a brigade at the Battle of Waterloo, and had helped considerably to win that battle.

The scamp would sometimes turn to the Duke of Wellington, who knew perfectly well that he had not been there, and say, "Now, Arthur, did I not lead that brigade magnificently on that occasion?"

The Duke of Wellington would reply, "I have heard your Majesty say so."

That was as far as the old Field-marshal would ever go.

George IV. was an out-and-out liar.

You do not need me to tell you what kind of a man William IV. was, although he had a kind heart.

The Dissolute Character of Queen Victoria's Father.

As for the father of the Queen, Edward, Duke of Kent, you know very well that, in consequence of his transgressions of many kinds, he was unable to live in England.

In order to have a legitimate heir, he married Maria Louisa Victoria, of Saxe-Coburg-Saalfeld, although he had a very large family by a morganatic wife, whom he had married in accordance, it is said, with the Church of England laws.

He married that German Princess to get an heir for the throne, and that heir was Queen Victoria.

It is wonderful that the Queen, born under such circumstances, should have been the splendid woman that she was.

She was the best monarch that ever sat upon the British throne.

However, all those miserable Hanoverian kings of England—the Georges—about whom I have talked were the Heads of the Church of England and the Defenders of the Faith!

Just imagine the wretched condition of that church!

Just think of this man, Edward VII., as head of the Church!

Andrew Carnegie, in the first edition of "Triumphant Democracy," but not in the last, said that the present king was such a disgusting man that he did not see how Joseph Chamberlain or John Morley, or any of those great English statesmen, could ever possibly recognize him as king.

The Idea of an Apostolic Church Is Almost Lost to the World.

There is no Apostle in the Church of England, and no pretense, even, of present Apostolic Authority.

If they do claim Apostolic Authority, they prefer to say that it comes down to them through Rome.

They will admit to you that they receive their Orders, as they call them, from Rome.

Their idea of Episcopal Authority is that they should get Apostolical Succession through Rome.

You know, and all who are acquainted with history know, that there were long ages in which the popes of the Church of Rome were very bad men.

They say it themselves. Take Karl Joseph von Hefele, a Roman Catholic Bishop of Rottenburg, Germany, who wrote "A History of the Christian Councils, from the Original Documents."

No one smites the popes harder than Bishop Hefele in this history.

He tells you plainly that there were popes who cursed one another while they lived.

Some took up the dead bodies of their predecessors, and cursed them, and excommunicated them, and cut off the fingers with which they had bestowed the Apostolic blessing.

These Popes claimed that they were each and all infallible, and that the vicarage of Peter had come down from one to the other.

If there ever had been any descent of the Apostolic Powers in Rome, it was utterly broken by this bad set of men.

Indeed, it was commonly said that one of the popes was a woman. [Laughter.] Certainly, one of them, John X., was elevated to the papacy through the influence of his mistress, Theodora, a courtezan at Rome.

The scandal is too great to talk about. I am now speaking on the authority of Roman Catholic historians.

Leopold Ranke's history, "The Popes of Rome, Their Church and State," gives many disgusting details of the lives of the popes, from the records of the Court of Rome.

Where Is the Apostolic Authority in the Church?

Is it in the Church of England? Has it come down through that muddy ecclesiastical stream?

I do not deny that there were good men in the Church of Rome.

I do not say that there are not great men in the Church of England.

I am speaking of these Churches as organizations.

Where is Apostolic Authority in the Greek Church?

The Greek Church has solemnly cursed and excommunicated the Roman Catholic Church, and the Western Church has returned the compliment.

They both stand excommunicated by one another.

Whether Pompey or Cæsar is the blacker I do not know.

They are both black.

They are without Authority.

There is no church that can get Divine Authority in the way these Churches approve.

Authority does not come from man.

Authority must come from God.

A man can be an Apostle only as he has Apostolic Powers.

He must be first a Teacher, and then a Prophet, and then an Apostle; and the Holy Spirit can make him either or all of these.

That is the Divine Order.

He must at least have the Didactic and the Prophetic Capacity.

Therefore, in connection with this question of the Apostolic Powers, the first thing to be considered is, has the Apostle the Gifts of the Holy Spirit?

There are Nine Gifts.

These Nine I have read to you today.

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An Apostle Must Be Possessed of the Nine Gifts of the Spirit.

The infallible Signs of an Apostle are his possession of these Gifts, or rather his being possessed by the Holy Spirit to such a degree that these Gifts are communicated to him.

For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit:
To another faith, in the same Spirit; and to another gifts of healings, in the one Spirit;
And to another workings of miracles ; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues.

If he has not these Gifts, at least in some measure, no man can make him an Apostle.

He must be an Apostle with the Apostolic Powers.

The first of these is the Word of Wisdom.

I repeat, beloved friends, what I have so often said in various ways, that "Wisdom is the Principal Thing."

Love itself goes to smash without Wisdom.

Love itself would be the most dangerous of possessions, if it were not allied with Wisdom.

Human love will turn into hate; love will turn into lust; love will become the most depraved thing if Wisdom is not present.

It will not be Divine Love, though, for the Divine can never deteriorate.

But what we call Love, the Earthly and Temporal thing which we so often mistake for Divine Love, is a great danger if it is not controlled by Wisdom.

You see that in Maternal Love.

Maternal love is oftentimes seen apart from Wisdom.

The mother refuses to see what her son really is.

He may be impudent; he may be ignorant; he may be presumptuous; he may be acting the fool; but his mother's eyes see another kind of creature.

So-called Mother-Love Has Sent Young Men and Women to Hell.

Oftentimes wicked children have been unrestrained.

Their fathers have been prevented by mothers from guiding and correcting them, because of the want of Maternal Wisdom.

"Wisdom is the Principal Thing."

Wisdom alone builds up the individual Christian and the Church of God.

Knowledge is like a quarry of stone.

It takes Wisdom to turn the stones into a Temple for God.

Knowledge is the mere material with which Wisdom builds.

It is not knowledge that builds up the Divine life; it is Wisdom that builds.

Therefore the Word of Inspiration says:

Wisdom is the principal thing; therefore get Wisdom.

The greatest thing in the world is Divine Love, but Divine Love itself is put secondary to Wisdom by God.

In the Apostolic Office in the Church of the Living God, it is Wisdom that is first required.

Wisdom is the first Gift of the Holy Spirit.

If these Apostles had not had Divinely-inspired Wisdom, everything would have gone to pieces.

But God gave Wisdom to these unlettered men; and the Rabbis were astonished at their power, and their wisdom.

They had the "Word of Wisdom."

That expression, "the Logos of Wisdom," is a very far-reaching one.

The word "logos," or "word," means the *ratio* of the thing—the foundation, the reasonable cause of it.

It is a word that is applied to all Science.

We speak of philology, chronology, and all the other ologies.

The suffix "ology" merely indicates in science that the reason of a subject is manifested.

Theology is the reason, or *ratio*, or science, of God.

Geology is the reason or *ratio*, or exact knowledge of the earth.

The First Gift of the Spirit Is the Logos of Wisdom.

This "ology" of Wisdom is the principal thing.

This Word of Wisdom ls essential to the Apostleship.

The Wisdom that came to these early Apostles was not of earth, and not of men.

The wisdom of philosophers went down before the Wisdom of God.

They saw the very heart of things.

That most august Council, the Jewish Sanhedrin, the High Priest himself being the speaker, said to the Apostles, "We strictly charged you not to teach in this Name."

But Peter and the apostles answered and said, We must obey God rather than men.

Remember, that was the most august Ecclesiastical Court in the world.

It was a Court, and the only Court of that kind, ever established by God.

It had existed fourteen or fifteen hundred years.

These Apostles were only humble men.

Who were they to challenge the Rabbis and great spiritual judges of the Nation? Yet they wisely said—

Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye:
For we cannot but speak the things which we saw and heard.

But these men had Divine Wisdom.

They were determined to obey the Christ of God, in whom are All the Treasures of Wisdom and Knowledge, even if they had to die for it.

This Wisdom was too great for the Sanhedrin; the reasoning was too deep for them.

The fact that this Man, Jesus, was the Christ had been proved by His life.

The man, standing by their side, had been lame from his mother's womb, and had been instantly healed through Faith in His Name, after more than forty years inability to walk.

He now walked, and leaped, and praised God.

The work they were doing in the name of the Christ was even greater than that which had been done by the Christ Himself, as He had foretold. And the Greatest Works have yet to be done. The Greatest Words have yet to be spoken.

Gifts of Holy Spirit Not Limited to Apostles.

The very shadow of Peter falling upon the sick brought the blessing, and they were healed.

The Power, and the Word of Wisdom, came on the day of Pentecost.

The discourse of Peter on that day, and at the Beautiful Gate of the Temple, when that man was healed, are models of surpassing wisdom—Divine Wisdom.

They have not only the Apostolic, but the Prophetic, majesty.

The Power of God was there for the conversion of thousands, and tens of thousands immediately followed.

This first Gift of the Holy Spirit, above all others, the Apostle must have.

The next is the Word of Knowledge, and the next is Faith.

Next Lord's Day, I will take up these other two Gifts, that complete the first Trinity of the Nine.

I have many practical and present-day things to say.

The possession of these Gifts is not limited to the Apostles.

These Gifts are given to the Church—to those in the Church who are humble enough, and pure enough, and wise enough, and unselfish enough to receive them.

The history of the Church shows that men like Stephen, who was chosen to be a deacon only because he was a good business man with a good heart, sometimes rise to a majesty greater than some Apostles.

If Deacon Stephen had lived, he probably would have been an Apostle.

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Great was the wisdom and the devotion; the splendor and the zeal for God of that life.

He worked for God, and suffered, and died.

He delivered that wonderful speech to the Sanhedrin, which has been left upon record, and which stands out in all the ages as a model of wisdom and courage and faith.

Christians Should Seek for the Word of Wisdom.

Seek for the Word of Wisdom; study the Word of Wisdom.

Ask God, in giving you the Holy Spirit, above all other things, to give you the Word of Wisdom.

May God make every one of you "wise unto salvation."

That is the principal thing—to know that God saves, and heals, and cleanses, and keeps.

Wisdom was in the beginning with God.

Wisdom, indeed, seems to stand out almost as a personality, as if she were the Mother Nature of God—the great power out of which everything proceeds.

It sometimes seems to me as if all knowledge, and faith, and hope, and love, and power of every kind comes from the womb of Eternal Wisdom.

May God make us Wise.

May we be the Children of Wisdom.

May we be the Sons of Wisdom.

May we be the Daughters of Wisdom.

When we are Wise we are pure and strong.

Make us Wise, O God!

All who desire the Heavenly Wisdom 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, in soul, and in body. Make me wise; wise to repent; wise to restore; wise to do right in Thy sight, and to all men. Give me knowledge; the knowledge of Jesus, the Christ, the Lamb of God, that taketh away the sins of the world. Give me faith that I may trust Him, love Him, serve Him, and be with Him. For Jesus' sake. Amen.

FIRST APOSTLE—Did you mean that?

PEOPLE—"Yes."

FIRST APOSTLE—Then live it, and keep on until you get all that this prayer means.

After the Recessional, "The Day is Gently Sinking to a Close," had been sung, the First Apostle pronounced the

APOSTOLIC AND HIGH-PRIESTLY BENEDICTION.

Jehovah bless thee, and keep thee.

Jehovah make His face to shine upon thee and be gracious unto thee.

Jehovah lift up his countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Zion in Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No. 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

The Headquarters' Office of the Christian Catholic Apostolic Church in Zion for Austria and Hungary is located a short distance from the Central Station, the address being Baross Platz, No. 20, Budapest.

All inquiries concerning the work, all orders for Literature, and all applications for Baptism from all parts of Austria-Hungary, should be sent to the above address.

Tithes and offerings, and all applications for fellowship in the Christian Catholic Apostolic Church in Zion, from all parts of Austria-Hungary, should be sent to the above address, and will be forwarded to Zürich, Switzerland, which is the Headquarters of the work on the Continent. Receipts for tithes and offerings will be sent from the Headquarters at Zürich.

THOMAS KOSCH, Zion Elder-in-charge.

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."

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY O. R., A. C. R., S. E. C., AND E. S.

HOW inexhaustible are the riches of God's Word!

The parable of the Ten Virgins was for the third time the subject of the teaching at the Early Morning Sacrifice of Praise and Prayer, on October 23, 1904.

It was given by the First Apostle in the series of discourses on the 25th chapter of Matthew, and yet only the surface seems to have been touched.

Prodigal as are these mines of God's Eternal Truth, their riches once acquired by the children of God, an awful responsibility rests upon them.

Never again can they plead poverty!

Never again can they say, "I did not know!"

And God will require the accounting.

As that Master Miner, the First Apostle, dug, and delved, and laid bare each golden nugget, a terrible earnestness possessed him; he warned and admonished God's people, in solemn words, of the consequences which would surely follow their failure to make proper use of the riches of God's Word, which they now had.

Seizing upon the events of the Eastern war for illustration, he thrilled his hearers with the portrayal of the disastrous consequences following one man's failure to obey orders.

The Obedience of Faith—this was the great central truth running through the First Apostle's teaching of the morning.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, October 23, 1904.

The service was opened with the singing by the Congregation of Hymn No. 125, in Gospel Hymns Nos. 5 and 6.

O Christian trav'ler, fear no more
The storms which round thee spread;
Nor yet the noontide's sultry beams
On thy defenceless head.

CHORUS—Fear thou not, for I am with thee:
Be not dismayed, for I am thy God;
Fear thou not, for I am with thee;
Be not dismayed, for I am thy God.

The First Apostle then offered prayer, closing with the chanting of the Disciples' Prayer, in which the Congregation united, after which Hymn No. 370 was sung.

Scripture Reading and Exposition.

The First Apostle then said:

I will read in the Inspired Word of God, in the Gospel according to Saint Matthew, a part of the 25th chapter.

It is well to read the Word of God over and over again, and to very earnestly weigh it, when we are commenting upon it from morning to morning.

Then shall the Kingdom of Heaven be likened unto Ten Virgins, which took their torches, and went forth.

Went forth to do what?

PEOPLE—"To meet the Bridegroom."

FIRST APOSTLE—I wonder if that is the supreme object of our living.

When you left your homes this morning, could it have been truly said of you that you were going forth to meet God?

I have just sent a message to a man that came into this meeting, who has been very sinful, and very wicked, and very blasphemous.

He pretends to be a Christian, but he is impudent and wicked, and he came here this morning.

I knew that he had not the Wedding-Garment on, and, therefore, I sent him away, because his object in coming here was a wicked one.

His object in staying in this City is a wicked one.

He came to this City with nothing, and while he did right God prospered and blessed him.

Importance of Having on the Wedding-garment.

Whenever any one presents himself in this assembly whom I know to be positively wicked, and who comes here, not to meet God, but to do some wrong, he shall be sent away.

I shall be increasingly severe in these morning meetings.

The Lord Himself gave us this thought in a parable, and it is coming to be increasingly true, that those who do not have on the Wedding-Garment cannot sit down to the marriage feast.

When the King came in, he saw there a man not having on the wedding-garment.

He had on something that looked like it.

He had deceived the servant, but he could not deceive the king.

The king said, "Friend, how camest thou hither, not having a wedding-garment?"

And the hypocrite was speechless.

The king said, "Bind him hand and foot, and cast him out into the outer darkness."

That is where he belongs.

This morning hour is very sacred to me, as I believe it is to you.

While we are willing to admit those who are not right with God, and who may be honestly seeking a fuller light, we have no place for the hypocrite.

The Hypocrite Belongs in the Outer Darkness.

His place is the outer darkness.

There are the Cities of Beer and Babel, where he may dwell, and many places between; but this is God's City.

If you went forth from your homes to come to Zion City, merely to make money, or to have an easy time, I pray that you may be sadly disappointed; and that you may relieve us of your selfish and ungodly presence.

I know why I went forth.

I know why I labored and suffered reproach.

I have been traveling on to God.

I am traveling still; and I shall never be at rest until I am there.

How joyful to know that the object in going forth into daily life is one that God will approve!

Then you will meet the Christ everywhere.

You will not have to wait for the Wedding Feast.

You will meet Him when alone on the highway, and He will talk with you by the way.

You will meet Him in the loud and stunning tide of human care and crime; and in your hearts the melodies of the everlasting chime will abide.

You will carry music in your hearts through dusty lane

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and wrangling mart; because your soul will be repeating God's holy strain of Peace.

No matter how dark the day; no matter what the path may be, the end will be clear and bright.

To Some There Will Be the Awful Reply, Too Late!

Do not forget that some of those who went forth to meet the Bridegroom were not wise, and that they never met Him on earth.

They had neglected something, and when they went to do it and came back, it was Too Late! Too Late!! Too Late!!! What fearful words!

And five of them were foolish, and five were wise.
For the foolish, when they took their torches, took no Oil with them

No Oil!

There are some who seem to go out in their Christian life with vitriol.

They do not have the olive Oil.

Some go out into the Christian life with the oil of deceit; the oil of bitter envy; the oil of hellish jealousy.

That is not God's Oil at all.

It is the poison of hell.

I wonder what you have in your vessels with your lamps!

What is predominant in your make-up?

The hinges creak badly in some homes in this City—at least in some of the rooms.

They need Oil.

Many who have creaking hinges in their lives need Oil.

See that you get Oil in your vessels.

Something will be said this morning which you will remember; whether you do it or not is another matter.

Some Christians Will Have to Pass Through the Great Tribulation.

Now while the Bridegroom tarried, they all slumbered and slept.
But at midnight there is a cry, Behold, the Bridegroom! Come ye forth to meet Him.
Then all those virgins arose, and trimmed their torches.
And the foolish said unto the wise, Give us of your Oil; for our torches are going out.
But the wise answered, saying, Peradventure there will not be enough for us and you; go ye rather to them that sell, and buy for yourselves.
And while they went away to buy, the Bridegroom came; and they that were ready went in with Him to the marriage feast; and the door was shut.
Afterward come also the other virgins, saying, Lord, Lord, open to us.

Make no mistake—all these virgins represent Christians, real Christians.

Some, however, will have to pass through the Great Tribulation, for they are too late.

They would not get ready, and their prayers, therefore, will not avail.

There will be a time when some of you will pray in vain, if you are not careful, in many things.

You can sin away the day of grace to such an extent that while you may be saved, as by fire, you will not get the answer that you desire for the deliverance of your bodies; for the deliverance of your souls; for the deliverance of even your spirits.

You will be compelled to stay outside the door, until the King Himself comes back and opens it.

You will have to stay with the thieves, and the harlots, and the murderers, and the liars, and the pig-feeders, and the pig-eaters, and the smokers, and the drinkers, and the stinkers of every kind.

Many Reach the Place Where Their Prayers Are Not Answered.

You will have to stay with them, because you would not get ready.

That is a point that I cannot emphasize too often.

I have seen many reach the place where their prayers were not answered.

I warn you—warn you in words that I hope will reach, and sink into, your hearts.

If you do not obey God now, the day will come when you cannot obey Him.

There will be no Oil to be had anywhere, when all the wise are taken out of the world and only the foolish, even among Christians, remain.

You have known something of what that will be—those of you who have been under foolish ministers, and amidst foolish surroundings, where the torches are going out.

How much worse it will be by and by when every wise one is taken out, and only the foolish are left in a world of villains, wolves, and devils.

Their cry will not be heard.

That is what is written here.

But He answered and said, Verily I say unto you, I know you not.
Watch therefore, for ye know not the day nor the hour.

One of the last words of our Master was this word, "Watch!"

What I say unto you I say unto all, Watch.

Watch! Watch!! Watch!!!

One very quickly knows when the watchman has not been watchful.

There are many indications of lack of watchfulness when the morning comes.

The Thief Comes at an Unexpected Hour.

The thief always comes at a time when he is not expected.

It is not always at midnight.

The other day, in the City of Chicago, a wagon was driven up to a house in Michigan Avenue in broad daylight.

The doors were open, and the contents of the beautiful drawing-room were put into a wagon and driven away.

One of the household was a thief, and he showed himself openly and helped take out the things.

The neighbors, of course, thought it was all right.

That is just how things are sometimes done.

A false servant of God, a modern Judas Iscariot, gets into alliance with the Devil, and in broad daylight, while you are looking on, that thief comes and steals your most precious possession.

Watch! Watch!!

Watch, therefore, for ye know not the day nor the hour.

The danger is not always at night.

It may be any hour of the twenty-four—the hour that you least think.

In London, not long ago, in the very center of the city, a wagon drove up at the dinner hour, to one of the large warehouses, where silks were sold, and a thievish scoundrel of a packer appeared.

Everybody that saw him thought that there was some special necessity for the action.

All others were lunching, and, indeed, some of them saw him, and thought it was all right; that he had received some special order.

That wagon was loaded with the costliest silks, and thousands of pounds' worth of silks were taken away in broad daylight.

It Is the Business of the First Apostle to Watch.

Some of the unfaithful children of God are stealing the most precious things.

They are helping the Devil do it.

They are stealing reputations; undermining, or trying to undermine, even my reputation.

They are attempting to steal that, the loss of which would be destructive to Zion.

You thieves! And you can be found all over the World!

It is you that have to be most watched.

Those things could not have been stolen from Michigan Avenue, Chicago, nor from Maiden Lane, London, unless there had been a servant that was in league with the thieves.

The Devil can do nothing in Zion City unless he finds some renegade, some hypocrite, some gossip, some person that is destroying, with his infernal tongue.

Make no mistake.

You have to watch, and I have to watch you.

The hardest part of my work is not to watch against the World, the Flesh, and the Devil; but to watch against the

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hypocrite; to watch against meddlesome, envious, silly, foolish people. We do not have many, but even one is a thousand times too many.

Some of them are Christians, but the kind of Christians that makes me wish they were still in the Methodist Church, or in the country from which they came.

There are not many, but one thievish servant stole all that silk in London. "One sinner destroyeth much good."

Watch! Watch!! Watch!!!

That is what I am here for.

I will watch; and when I catch you doing wrong, having within you the spirit of the impenitent thief, I will walk you out.

It Is Useless to Wait for a Fire to Destroy.

If I see a spark, I will not wait for it to become a flame.

I will get my foot on the top of it and stamp it out.

I do not care if some one is hurt.

It may hurt my feet to stamp hard, and the wretch who starts the fire may be crushed; but you may be certain that I will have the fire out.

Am I right?

PEOPLE—"Yes."

FIRST APOSTLE—When you see a spark, do not let it grow too big for the fire department to handle.

Do not wait for the fire department; but be a whole fire department in yourself, and stamp it out.

May God bless you!

I want a little prayer before I talk further.

I want you to go quietly to God, and some things we have to say today will be said better for a little silent prayer.

After praying silently for a few minutes, the First Apostle read three verses of Hymn No. 413, and said:

The words in this hymn have been much in my mind this morning.

Ere night that gate may close, and seal thy doom;
Then the last, low, long cry: "No room, no room!"
"No room, no room!" Oh, woful cry, "No room!"

"What!" you may cry, "Am I not a Virgin!"

"Am I not a Christian?"

Yes, but you are a Christian who may be too late.

Gossiping Christians Lose Their Oil.

You miserable gossip!

You miserable wretch!

You fooled away the time in which you should have been filling up with Oil.

You were gossiping on the street.

You were gossiping in the home.

You were gossiping about the First Apostle, and when the time came you were not ready.

This week I heard of a woman who said she was very sick—oh, so sick!—but she called in a neighbor and gossiped the entire day, and when night came she was sicker.

She is sick now, and she is losing all the Oil that she had.

That is the way with some of you here.

That is one thing that has been in my mind so much this morning.

Ere night that gate may close, and seal thy doom.

That seems to me a terribly real thing.

The Congregation then sang the 3d, 4th, and last verses of Hymn No. 413, after which the First Apostle delivered his Message.

THE PARABLE OF THE TEN VIRGINS.

INVOCATION.

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, and profitable unto this people, O Jehovah, my strength and my Redeemer.

TEXT.

The wise took Oil in their vessels with their torches

The Christian Catholic Apostolic Church the Home of the Bride.

I spoke last Lord's Day morning principally upon the Foolish Virgins, who took their torches and took no Oil with them.

I speak to you this morning upon the Wise Virgins, who took Oil with them in their vessels with their torches.

I reminded you last Lord's Day morning that it was the custom of the virgins who were to meet the bridegroom to come from the various homes where they dwelt to the home of the bride. They were the attendants of the bride, who, when the midnight cry came, "Behold the bridegroom, come ye forth to meet him," were found in the home of the bride.

The Home of the Bride, the Lamb's Wife, the Church of God, is here and now.

A true Christian Catholic and Apostolic Church is the Home of the Bride, and both wise and foolish virgins are alike gathered into this home.

It Is Not True that All Christians Are Wise.

Some Christians are very unwise, and their unwisdom is oftentimes controlled by the wise that are around them, until some day their folly breaks out, and their folly is evident to all men.

It is also evident to devils and angels.

It would be a delightful thing to have a Church in which all were wise.

The hard thing is to have a Church in which half the members are almost infernal fools.

I purposely use the word infernal.

I want to emphasize how devilish it is to be a fool in the House and Church of God, listening to base and shameful whisperings from devils, and doing the work of devils.

Fools have been a curse in the Church of God in every age; yet some fools are Christians, in a way.

They have just enough grace to be saved.

They cannot be shut out of the Church, unless they go further in their folly; but they are going to be shut out of the Marriage Feast, because of their folly in the Church.

This is the parable, and now you must get the application.

A parable is not helpful without a direct, wholesome, and effective application.

That great day is coming when I must stand before the Great White Throne of God.

The Servant of God Must Give Account of Unspoken Truth.

I must give an account not only of what I have said, but also of what I left unsaid that I ought to have spoken.

I do not want any Foolish Virgins to say at the great day, "Lord, let me in, for there is a man inside there who ought to have told me all about it, and he did not."

I should think I had no right there.

I do not believe that such an one ever does enter.

If it were possible for me to enter heaven after having failed to instruct the Church of God, when I knew what I ought to have said, then wo to me!

Wo to that shepherd who knows that the wolf is coming; who sees, in fact, that it has co. e, and does not warn the sheep!

In regard to the teaching of last Lord's Day morning, I desire to say again to those that are foolish in the Church of God, that the day of reckoning will come.

Their hypocrisy, their envy, their miserable, wretched intermeddling, has exhausted all the little grace that they had.

The time comes apace for the Bridegroom to be met.

They have no Oil, and their torches are going out.

I warn such that their business is to see that their own individual torch is burning.

You are first held responsible for your own individual lives.

If each man and each woman attends strictly to his or

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her own business, there will be no time for intermeddling.

It will take all your time to look after yourself.

When you fail to look after your own interests spiritually, you fail to be a good servant of God.

If you do not "take heed unto yourselves" you never will be able to take heed to "all the flock, in the which the Holy Spirit hath made you overseers."

Parents Are Overseers in Their Families.

Every mother and every father is an overseer in the little family flock.

The Apostle knew exactly what trouble was coming when he gave that exhortation to the elders at Miletus.

Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers."

Many of you, all of you who are fathers and mothers, have a little flock to care for.

No matter what my Overseership or Apostleship may be, you have your overseership right there; and it is your business to see that none of your children go to the Devil.

If they go to the Devil, it must not be without your having done your best.

Warn them well; love them; correct them, guide them.

Then, if they will go to hell, you at least will be guiltless.

It has never been in any case possible, on this earth, for the wise shepherd to keep all his sheep.

Even the Great Shepherd of the sheep, the Lord Jesus, the Christ, lost one out of twelve.

Once the whole of the foolish Twelve took to their heels and left Him; they left Him alone in the hour of His agony.

He lost one who went to the Devil from greed, and from a foolish consideration of his own interests.

The Selfish Greed of Those Who Go Astray.

He intended to look out for himself.

He had looked out for the Christ long enough.

The Devil said, "That is right, Judas, that is right.

"You know you left your nice society and came into Zion. Jesus' ship is sinking! That is right, you dear old rat, get out of the ship while you can.

"Take all you can steal, Judas."

That is what the Devil said.

Judas did it, and he went to his place in hell.

I now say to you in the most emphatic language, calling God to witness that if any of you get caught when it is too late, it will not be because I did not warn you.

With these words I leave this branch of the subject for a time.

But the wise took Oil in their vessels with their torches.

You that are wise will do likewise.

None of the foolish can understand.

You cannot make a fool understand.

The wise man said:

Though thou shouldest bray a fool in a mortar with a pestle among bruised corn,
Yet will not his foolishness depart from him.

Every fragment of him will be a fool still.

Some Men Never Learn.

For a moment they seem to be a little terrorized.

They say, "Well, I declare, I will just have to look out."

They "look out" for five minutes; for five days; perhaps for five weeks; possibly for five months.

"Well, I am blowed," they mutter at last.

Yes, they are "blowed!" by the Devil.

They are "blowed" if they are going to restrain themselves any longer!

They have been good for five minutes—actually five minutes! They are not going to be good any longer!

This morning I must emphasize this thought to you who are wise; be quite sure that you are continually keeping your vessels clean.

Some people take Oil in their vessels, but they have no light.

They have plenty of Oil, but their torches do not burn, because their lamps are dirty.

No matter how good the oil, or how large the quantity, if you have a dirty lamp, will it burn well? Tell me?

PEOPLE—"No."

FIRST APOSTLE—Well, what do you do with the lamp?

PEOPLE—"Clean it up."

FIRST APOSTLE—Do you take it and wash it with ice-water? Is that the way to get the dirt off?

PEOPLE—"No."

FIRST APOSTLE—Tell me. What do you women do?"

WOMEN—"Take hot water and soap."

FIRST APOSTLE—How hot must the water be?"

WOMEN—"Boiling hot."

Everything About the Lamp Must Be Clean.

FIRST APOSTLE—And after you have washed it once, and cleaned it with water, is it perfectly clean?

WOMEN—"No."

FIRST APOSTLE—What do you do next?

WOMEN—"Plunge it again into boiling hot water."

FIRST APOSTLE—Well, if I get you into hot water this morning and boil you, is that not all right?

PEOPLE—"Yes."

FIRST APOSTLE—My brothers and sisters who are wise, let us see that the lamp itself is clean.

Let us see that the Receiver for the Oil is clean.

Let us see that the connection between the receiver and the lamp is clean.

Go to God and ask for the Oil of the Holy Spirit.

But I would tell you this morning, first to empty your vessels.

Get rid of every drop of oil that is in them.

Plunge them into hot water and get them clean at any cost.

Then fill your receiver and your lamp.

I am much concerned regarding a number who, most manifestly, are Christians.

They have Oil, but they do not give much Light.

When they have done a little work, they are panting and groaning.

It Has Been a Tremendous Toil to Shine for an Hour.

What is the matter?

The lamp is not clean.

It may be, perhaps, that the part where the wick is, is so clogged with dirt that the wick will not absorb the oil.

I have seen a lamp which would not burn because the wick had got dirty and hard.

The oil could not get through it, and so it would not burn.

You understand some of these things better than I do, perhaps, because you have been accustomed to handling lamps.

I came to a candle the other night which stood upon my bureau.

The electric lights had gone out: for the Power House had shut down for an hour.

I got a match and tried to light it, but it would not burn.

I applied my match all right, but the only result was splutter, splutter, splutter, and the match went out.

I said to myself, "That is strange; I will light another match; perhaps I did not apply it properly."

I lit another and put it where the wick should be.

There was no wick there!

Some of you have no wick.

Some of you Christians have plenty of Oil in your vessels and in your lamps, but you are like that candle.

You must not only have Oil in clean vessels, but the Wick must be in good order.

Then, when the time comes for the Torch to be lit, to meet the Bridegroom, you will not be hindered for want of Oil, or for want of a wick to burn it.

The wick has a very important bearing upon the whole matter.

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Some people say that they have faith, and I will not deny it.

Some people say they possess knowledge, and I will not say that they do not.

These people may have both faith and knowledge, of a kind, but they do not give much Light.

What is the trouble?

It is the want of Obedience.

Obedience is the Wick that is essential for Light.

Obedience Is the Wick that Is Essential for Light.

Some of you Wise Virgins, who have Oil in your vessels with your lamps, are not obedient.

Instead of obeying, you think you can regulate things.

I am speaking practically now.

Some may think they can regulate the First Apostle.

Some say, "Now, if I were the First Apostle!"

It is a mighty good thing for the Church that you are not.

Some say, "If I were the manager of this Department!"

It is a mighty good thing that you are not.

If you were, it would go to everlasting smash in less than a week.

Ninety-nine per cent of this people are loyal and loving to the First Apostle.

I know that.

But now and then there is one who, while not opposing the First Apostle personally, practically thinks he can do this work very much better than it is being done.

You attack those in whom he has confidence, and whom he knows much better than you do.

The trouble is a lack of Obedience.

I take illustrations, as you know, from every-day life.

I am a close observer of current events throughout the world.

Our Master Himself always taught from daily events and common things that were before Him.

For instance, He said, Repent; and He took an illustration from those rebellious Galileans whose blood Pilate had mingled with sacrifices.

And He answered and said unto them Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things?

I tell you, Nay: but, except ye repent, ye shall all in like manner perish.

Then He took an illustration from those upon whom the tower in Siloam fell.

Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.

We Can Learn Very Much by Observation.

Last week, what purports to be Kouropatkin's Order of Battle at Liao-Yang, was published.

Military strategists say that it was an exceedingly able disposition of his forces, and such as was likely to render ineffective an attack by his enemies.

He was also probably superior in numbers to the Japanese.

He had thoroughly fortified every point around Liao-Yang, and was tremendously strong.

The Japanese, apparently, could not break in anywhere without meeting a superior force, and being thrown back.

Then Kouropatkin would have taken the offensive and pursued the Japanese down the peninsula.

But there was one thing that he had not reckoned upon; and that lost him the battle.

He did not reckon upon Major-general Orloff's being so foolish as to get lost.

General Orloff was entrusted with a certain piece of work and he failed to do it.

Not only did he fail to break the Japanese lines where he could easily have broken them and won the battle, but he disclosed by his blunder his mode of attack to the Japanese.

Members of the British Army that Do Not Shoot.

He got lost.

Among the gentlemen who made my acquaintance when I was abroad, was a very distinguished officer of the British army, in whose regiment there are a number of members of this Church.

He said he was exceedingly interested in me, because he was acquainted with a number of his men that knew me.

He had read LEAVES OF HEALING a little.

This gentleman was a colonel of one of the crack regiments of the British army.

While I was speaking to him, I said, "You have brave fellows, Colonel, in your regiment, and good marksmen?"

"Yes."

"But, do you know that you have some that could not hit a mountain if it was near them?"

"Is that so?"

"Yes," I answered, "you have some that will not shoot."

"Have I?" he asked.

I continued, "You have some of my men, and I told them that they were not to shoot."

"You did?"

"Yes," I replied, "didn't you tell me just now when I quoted General Sherman's words, 'War is hell,' that that was also your opinion?"

"Yes," he answered, "I did."

Zion Does not Believe in Making Hell.

"Well," I said, "I do not propose that my people shall be engaged in making hell.

"I told my people not to shoot.

"There were many of them in your regiment; and, when they met the Boers, they did not shoot.

"They did what I told them."

He looked rather surprised.

I say to you this, that the first member of the Christian Catholic Apostolic Church who goes to war, and goes to shoot, will find himself outside the Christian Catholic Apostolic Church in short order.

The Word of God, a Law far older and greater than any of the laws of the Nations, says:

Thou shalt do no murder.

Which are we going to obey—God's command, or the laws of men?

I am the man that gives the Order of God, "Thou shalt do no murder," which is the Revised rendering of "Thou shalt not kill!"

In talking with this Colonel, I said—there was a certain action in which I knew his regiment had been engaged—"How on earth did you get smashed by the Boers in that action?"

He replied, "I was in temporary command of that brigade, and will tell you; but do not give away my name."

I will not give away his name.

How a Battle In South Africa Was Lost.

He continued, "I sent a certain officer three times to do some work.

"If he had done it, we should not have been smashed; but he got lost.

"I gave him correct directions, and he went around in a circle, coming back each time to the place from which he had started."

"Colonel," I said, "why did not you give him that?"

[The First Apostle takes from a pocket a compass and exhibits it.]

He looked at it, and asked, "Do you carry one of these?"

"Sure! You will never find me in doubt as to what my direction is."

I went out into Lake Michigan one day in my little launch and got into a fog.

I used my compass, and knew exactly in which direction to go.

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If Orloff had had even a small compass, perhaps he would not have got lost.

That is a little hint for those fellows that are in war.

Zion's Compass Is, Obey Orders.

I will give you a compass, and you will not get lost if you use it.

The compass is, Obey orders; follow your leader; keep close to him ever, and best of all, keep "looking unto Jesus."

If some of you foolish men and women take it into your heads that you can direct the Director, then you will get into trouble with God and with me.

Obedience to orders is essential to the winning of a battle. Kouropatkin is the ablest general the Russians have.

He has been Minister of War in Russia, and a most experienced strategist, and he understands his business.

But at Liao-Yang he had got into the place where, humanly speaking, he would have won the battle but for one foolish fellow's disobeying orders and getting lost.

Twenty thousand men lost their lives, and the battle was lost, through Orloff's disobeying orders.

The Obedience of Faith Is the Wick of the Christian's Torch.

That is the reason why the Church of God has been beaten.

Has the church got lost?

PEOPLE—"Yes."

FIRST APOSTLE—Yes. The church got lost, and why? It did not obey orders.

The Obedience of Faith is the wick running through the Oil.

Do you know of any one that ever won, in a great battle for the Lord, that did not obey?

PEOPLE—"No."

FIRST APOSTLE—No! Why, even the feeble won, because they obeyed.

Abraham was a very shaky kind of a fellow, but Abraham obeyed and was delivered.

The very Christ of God Himself would not have won this fight if He had not been obedient.

The Book says:

Though He was a Son, yet learned obedience by the things which He suffered.

He came out victorious and strong.

Some Need Repeated Exhortation.

Some of you have to be exhorted again and again to obey God.

You have plenty of Oil; and much grace.

But you have no wick.

You are like the candle of which I told you.

You splutter, and you sputter, and you actually put out the Light that is brought to you.

You not only do not give any light, but the Light that is brought to you goes out, because you are not Obedient.

The only thing that has ever made you anything has been Obedience.

The only thing that has ever made me anything has been Obedience.

One thing that I can say is, that right through I have obeyed God, according to my light, unquestioningly.

My desire this morning is to impress upon you that there are things which may cause even the Wise Virgins to have no light.

You will not be ready to meet the Bridegroom until you get the Obedience of Faith.

The Faith that is not Obedient gives no light.

A Life that is not Obedient gives no light.

A Hope that is not Obedient gives no light.

Wisdom that is not Obedient gives no light, I care not how much of it you have.

Knowledge that is not Obedient gives no light, no matter how much of it you have.

I cannot get light from Oil that has no wick.

Disobedience May Cause an Explosion.

You can set the whole thing ablaze and have an explosion.

That is about all that some of you do.

You have disobeyed.

The consequence is that you have at last burned the oil with a puff, and a bang, and a smash, and perhaps destroyed much good.

I am now talking about you who are wise.

I warn you against meddling in matters that you cannot possibly understand; in matters with which you have no possible concern.

I find it quite enough to attend to my own business.

Zion has advanced, because, while others have been discussing me, and telling what they think about me; preaching sermons, and writing articles about me, I have been attending to my business.

Their articles, their talk, and their splutter has all died out, but Zion has gone forward.

I have attended to the business of God and of Zion.

Attend to your own business.

Let me catch you attending to my business as First Apostle, and I will take good care that you do it no more.

The Disobedient Will Have to Get Another Shepherd.

You will have to go away and get somebody else to take care of you and lead you.

I believe that if this battle in which I am engaged could be lost, it would be lost by some of you Orloff's getting orders and then getting lost.

Carry with you the compass.

Carry with you the Word of God.

Get the Obedience of the Faith of God.

Some of you had better apply to God for a wick.

You have applied to God for the Oil.

Now ask God for a wick, and get Obedience.

Some of you had better empty your lamps of all the oil that is in them.

Take your lamps and clean them this morning.

Put them into the hottest of hot water—even boiling water.

May God Almighty make the water I have given you boiling hot.

All who will ask God for grace to do these things today, 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. Take away from me disobedience. If I have it, take away from me the meddlesome spirit, and help me to attend to my own business; to do Thy work by attending to my own business. Give, O God, grace to the First Apostle, and to all who are associated with him. May we all have the Obedience of Faith. May we not only have Oil in our vessels with our lamps, but may our lamps be clean. For Jesus' sake. Amen.

FIRST APOSTLE—Did you mean that?

PEOPLE—"Yes."

FIRST APOSTLE—Well, then, will you live it?

PEOPLE—"Yes."

The Choir and Congregation then sang Hymn No. 23, from Gospel Hymns, "Joy cometh in the morning."

The service was afterwards closed by the First Apostle's pronouncing the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

Grace, Mercy and Peace from God the Father, Son, and Holy Spirit be with you, and with this Nation, and with all the wide world, forever. Amen.

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HON. CHARLES S. DENEEN
Candidate for Governor of the State of Illinois

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Theocratic Party Rally

The First Apostle, Hon. Charles S. Deneen, and Hon. Martin B. Madden Address Enthusiastic Gathering.

REPORTED BY I. M. S., A. C. R., O. R., S. B. C., AND F. A. F.

ZION CITY, always fair and beautiful to her lovers' eyes, looked more charming than usual last Wednesday on the occasion of the visit of Honorable Charles S. Deneen, republican candidate for governor, and Honorable Martin B. Madden, candidate for member of Congress from the First Congressional District of the State of Illinois.

Every flag was flying in the sunshine and the crisp autumnal breeze, and as Zion Uniformed Guards, led by Zion Band, escorted the City's guests and officials from the depot to Shiloh Tabernacle, a wave of expectancy and enthusiasm swept through the crowds.

Both outside and inside the Tabernacle it was an ideal political demonstration, the resultant good of which to Zion, and therefore to the world, it is impossible to estimate.

It was one of the pebbles that Zion is constantly throwing into the current of life, with an ever-widening circle of influence.

After it is all done, it is so easy to see, and rejoice in the consummate, Divine wisdom with which Zion's affairs are conducted The workmanship is so neat that one is almost tempted to call it clever.

But, then, Zion's God is a very clever God.

There can be no doubt that both candidates were very favorably impressed with their reception and with what they saw. Mr. Deneen even confessed his surprise, saying that he expected to find a little hall with a small crowd to listen to his oratory.

But Zion also was favorably impressed with the candidates.

They have left their mark upon the good, intelligent people of Zion City, who are bright enough to know a good thing when they see it—that is something that the world is beginning to recognize.

Neither gentleman needed praise. Their characters are written in their faces—especially is this true of Mr. Deneen. Straightforward, quiet, earnest simplicity is written all over his countenance; but his logic is as compact as his physique.

There was no spread-eagle oratory; no apparent effort to capture the audience; only just a presentation of a few of the issues of the campaign, in the limited time afforded, and from the speakers' own standpoint.

The First Apostle was in an almost boyish mood of unaffected simplicity and enthusiasm, but he did not forget to let everybody know just where Zion stands in politics as well as in recognition of Zion's God.

A body of Zion College students sat together and surprised everybody with a college, or political, or some kind of a yell, that sounded like the rattle of a machine-gun.

A male quartet also contributed three campaign songs that brought down the house.

Seated upon the platform with the First Apostle and candidates were the Mayor and other Zion City officials, members of Zion Ecclesiastical and Business Departments, and other persons of position and influence.

There may have been five thousand people present—it does not matter just how many. There were enough, including the ladies in the gallery, to render applause that must still be ringing in the ears of the distinguished visitors.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Afternoon, October 26, 1904.

The meeting was begun by the audience joining in singing, "America."

The First Apostle then read for the Scripture lesson the 24th Psalm, after which he offered prayer.

Introductory Address by the First Apostle.

The First Apostle then said:

I desire to say that it gives me great pleasure to preside on this occasion, and to have on either side the two distinguished gentlemen and statesmen who are here to address us.

We have had our Presidential Rally, and Congressman Foss and others whom we indorse have been here.

For lack of time I shall not read the Theocratic Platform on this occasion, but we will count it as read.

All who consider it so, say "Aye."

PEOPLE—"Aye."

FIRST APOSTLE—The next thing I wish to say is that I shall not attempt to make a speech; but you know I am quite capable of doing it. [Laughter.]

It is not proper that I should obtrude myself upon this occasion.

I am delighted to be able to say that thus far everything seems to prove that the Theocratic Party has made no mistake in indorsing the Republican Presidential and Congressional candidates; nor the others who are not of the Republican Faith.

I am quite sure that all of you will be prepared, at the proper time, to cast your votes intelligently, and in the Fear of God.

In Zion, we take pains to understand the situation, and then we vote as we work, intelligently.

We all work together, and we all vote together, and we all manage together; and thus far we have had a very delightful time.

A City that Has Not Had One Criminal Case.

Mr. Deneen, you are in a City where there has not been one criminal case before the Court.

The Judge at your right will bear me out in this statement.

There have been no arrests for things which, as State's Attorney, engage your attention so much in Chicago.

We are delighted today to welcome both Mr. Deneen and Mr. Madden.

I have already told you, at previous family gatherings, what good friends they are of Zion.

But all the good things I would like to say about them I had better speak when they are not here.

In a word, I may say that we have not untried friends before us.

Without doubt, Mr. Deneen has been an ideal State's Attorney—fearless, faithful, and calm; not entertaining foolish notions.

He has done that which has seemed right.

No one has been able to influence him to depart from the right course.

Friend and foe alike indorse Charles S. Deneen as a splendid servant of the State. [Applause.]

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I have no doubt that he will make a most excellent Governor.

As for Mr. Madden, he is entitled to confidence, if for nothing more than his record as Chairman of the Committee of Finance of the City of Chicago, when friend and foe, year after year, for I think at least eight years, passed his reports without challenge, both democrats and republicans voting for the acceptance of his accounts.

Mr. Madden's Reputation as a Business Man.

Here is a gentleman who has handled two hundred forty million dollars of the City's Funds, as Chairman of the Financial Committee of the City Council of Chicago—which is not distinguished for certain virtues—and still retains the confidence of those who were so long associated with him.

As a public-spirited man, and as the originator and maintainer of great enterprises in Chicago, in connection with the Municipal Government, he deserves well

As a business man—I know, for I am something of a business man myself—he stands very high as President of the Western Stone Company; and all the nonsense that has sometimes appeared in the press in connection with his name has died away.

Mr. Madden stands out today one of the cleanest and brightest of business men; one of the best municipal authorities; and one of the men who is likely to do splendid work in the Congress of the Nation. [Applause.]

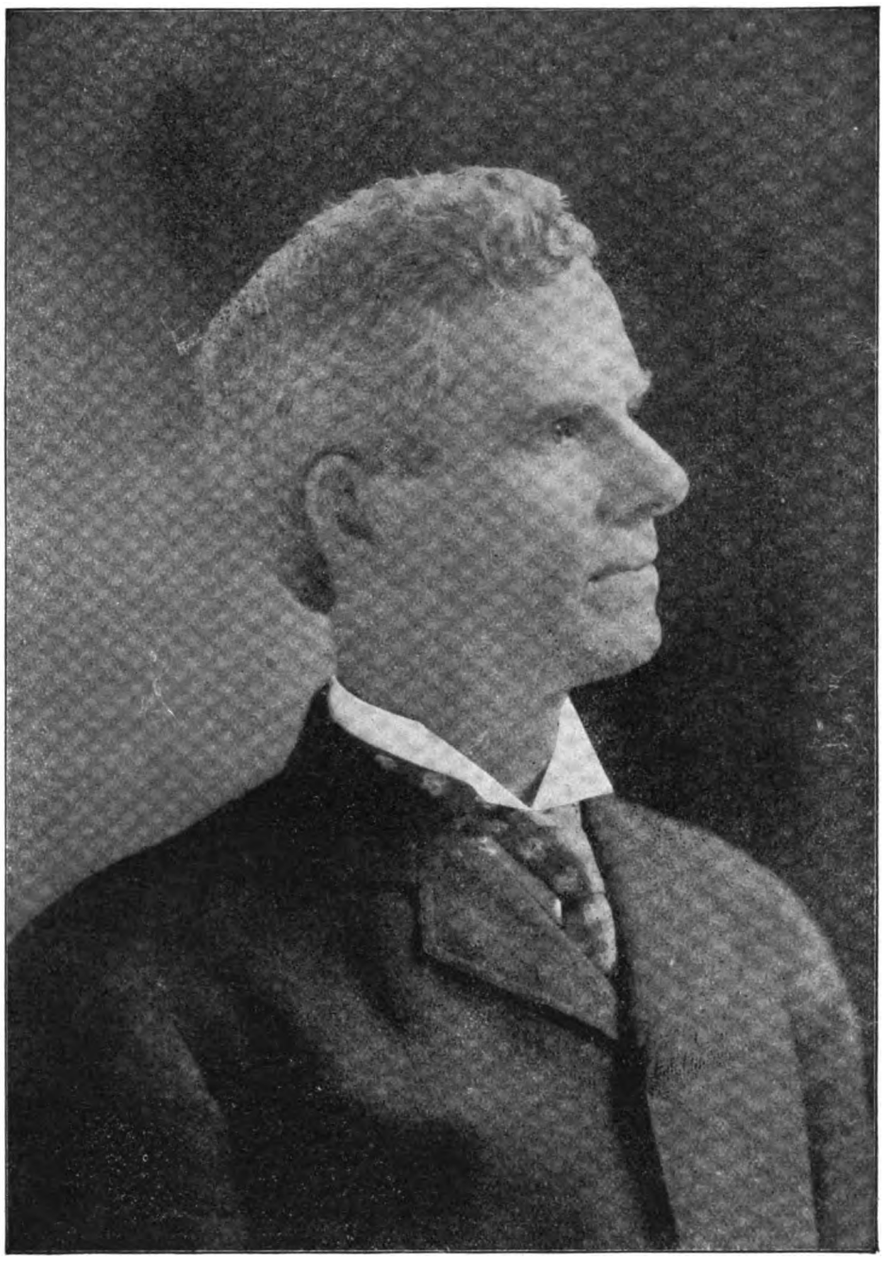
I hope that you will not only indorse this sentiment here, but that you will help us; and that, with our friends, we shall work for him and see that he is elected as Congressman for the First Congressional District, in which we have so many friends. Now I stand aside.

I want you to first hear Mr. Madden.

Mr. Deneen has explained to me that he is suffering very considerably from throat trouble; and I have said that we will spare him; that he does not need to plead for the votes of Zion, for Zion is ready to vote for just this kind of a man without any persuasion.

I think you all will agree with that.

I introduce to you the Honorable Martin B. Madden. [Applause.]



HON. MARTIN B. MADDEN,
Candidate for Congress, First Congressional District of Illinois.

Address by Honorable Martin B. Madden.

MR. MADDEN—"It gives me great pleasure to have had the privilege of coming here today with the next Governor of Illinois. [Applause.]

"Doctor Dowie has always extended to me every consideration; and to say that I appreciate this consideration is to draw it mildly.

"We, as you know, are the representatives of republican principles; and we stand before the people of the State as republican candidates; and it is upon republican questions that I shall undertake to say the few words that I speak to you. It seems to me, and it has always so seemed, that the tariff laws, passed by the Congress of the United States, under the guidance of the republican administration, have not only had in view the protection of our great industries, but also the protection of American labor.

"The present tariff law has created a condition of prosperity throughout the Nation never heretofore experienced; and the wages of the American workman are everywhere higher throughout the land than they ever have been before.

"I favor a continuance of the protective tariff as a permanent policy of our government, subject to such modifications as the condition of the Nation seems to demand.

"I do not believe that any schedule of tariff rates should be adhered to when readjustment and an improvement of conditions would better the public welfare.

Readjustment of Tariff Should Be Made Only by Those Devoted to Principle of Protection.

"I believe that readjustment should be made whenever we see that such readjustment will improve conditions; but I also believe that when a readjustment is made, it should be made by men whose devotion to the principle of protection is beyond question, so that it will be made along lines that will not only protect our industries, but protect the wage-earner in his right to earn a living in America, and permit him to live as an American citizen should live.

"Protective tariff is nothing more, and nothing less, than a peddler's license.

"If a peddler, with his pack on his back, walks into any village in Illinois, before he unloads the goods from the

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pack, he must walk up to the village clerk and pay for a license.

"Why is he obliged to walk up to the village clerk and pay for a license?

"Because he walks into town to sell goods in competition with men who live there; who build the stores; who pay the police; who pave the streets; who give fire protection; and who pay the taxes.

"He can afford to sell his goods for less money, because he pays none of this part of the expense of local government; and so, in order that he may not be able to walk into the town and leave his goods and take the money without recompense to the community in which he is permitted to do this, he is obliged to leave a certain amount of what he gets with the village clerk, and by that amount he reduces the local taxation against the men who live there permanently.

"Because of this he cannot sell for less money than they sell; and because of that, few peddlers come into these villages in competition with permanent residents.

Foreign Manufacturers Should Pay Peddlers' License.

"Now, when a foreigner manufactures goods, loads them on to a foreign ship, brings them into American ports, and loads them upon American docks, the first thing he is obliged to do, under republican policy, is to pay the peddler's license to the Custom House; and by the amount of this peddler's license, the foreigner who ships his goods into the American market helps to pay the American tax for the maintenance of the American government; and by that amount he enables the American workman and American manufacturer to pay his workmen the higher scale of wages; and gives him, also, an opportunity to wear better clothing, eat better food, give his children a better education, to live in better homes, and to live as a man in a free country like this should live." [Applause.]

"If we open a factory in Europe, and allow Europeans to ship goods into America free, we give them our market for less money than our own citizens can have it; because our own citizens are obliged to pay taxes to maintain the government, and the foreigner coming in here with goods made at foreign wages, can sell his goods for less money, in this market, under the conditions, than we can.

"That would be an injustice to our people, because every time we open an European factory, to ship goods into an American market, we close an American factory; and when we close an American factory, we throw the American out of employment.

A Party of Performance Is Better than One of Mere Promise.

"When we turn him out of employment, we not only close that factory, but we throw men in kindred lines out of employment.

"That is what the democrats did when they were in power.

"The republicans gave the country the Gold Standard. [Applause.]

"The republicans are pledged to maintain the Gold Standard.

"The republicans keep their pledges.

"The republicans are a party of performance, not of promise.

"The republicans do not live in the past.

"They look to the present and the future; they deal in live questions; they understand the needs of advancement; and they make progress.

"They do things.

"Whatever in their platform they promise to perform, they perform.

"They said in their platform of 1900, when they elected McKinley, that they would negotiate a treaty for the construction of an Isthmian Canal, and they have secured that treaty.

"They not only secured that treaty but they are digging the canal.

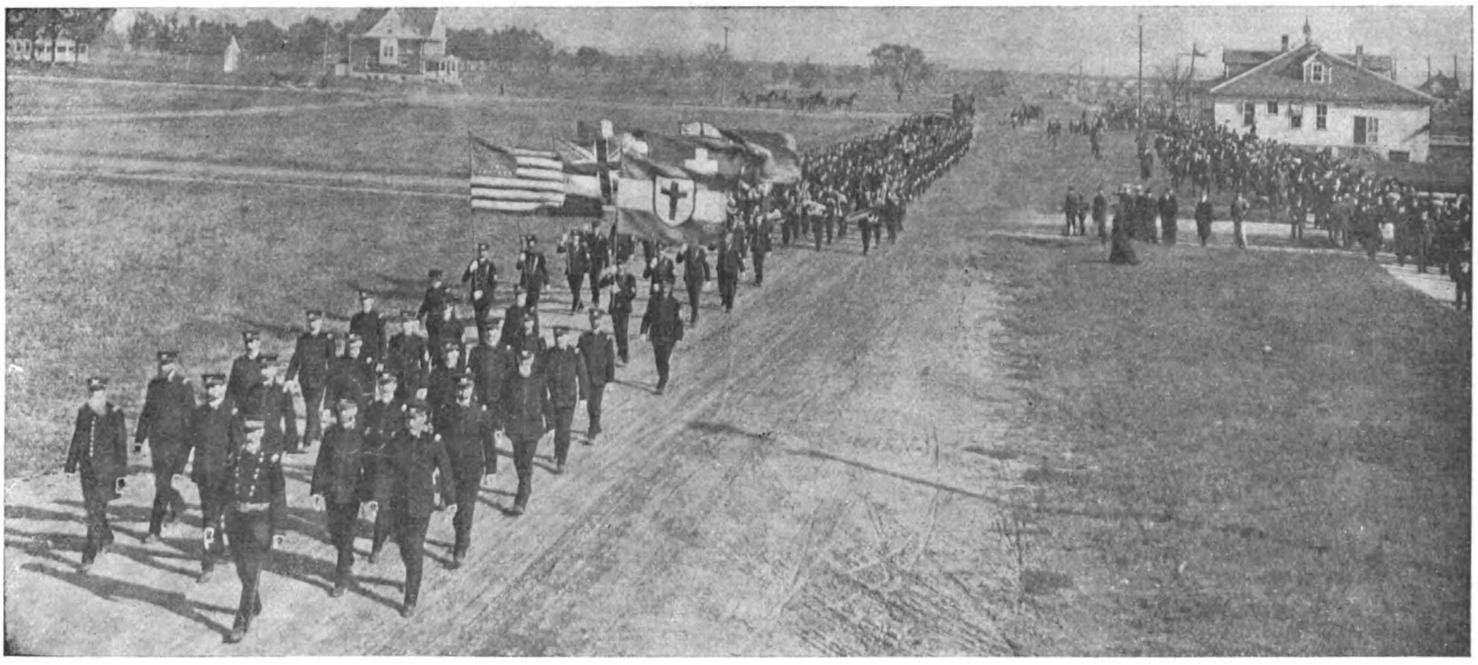
"That canal will make this part of the country one of the greatest on the American Continent, because the day is not far distant when the Congress of the United States will authorize the extension of the great Drainage Canal which was constructed by the citizens of Chicago at an expense of fifty million dollars.

Extension of the Chicago Drainage Canal.

"They will authorize the extension of that canal to the Mississippi River at St. Louis.

"They will reach the Mississippi River, so that great ships can float from Chicago down through the Mississippi River, through the Gulf of Mexico, through the Panama Canal, across the Pacific Ocean to the Orient.

"The great factories of Zion City, Waukegan, and Chicago, and all the surrounding country, will be able to ship the



COLONEL CARL F. STERN AND STAFF, OF ZION GUARD, ESCORTING SPEAKERS TO SHILOH TABERNACLE, WEDNESDAY, OCTOBER 26, 1904.

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products of American labor to every port of the Orient, cheaper.

"These are some of the things the next Congress can do; and these are some of the things to which, if I am elected to the Congress of the United States, I propose to pledge my best efforts to do. [Applause.]

"We accomplish several things when we do this.

"First, we enable Chicago and surrounding towns to build new factories.

"This means more labor; more labor means higher wages; higher wages means better living, better education, better homes, happier families.

"It means better prices for the farm products; that means more machinery for the farmer; that means better work on the farm; that means added crops; and all these things add to the population, and happiness, and prosperity of the Nation.

"In 1892, when Benjamin Harrison was President of the United States, the country was prosperous.

"We then had an era of unparalleled prosperity.

"The McKinley Bill was passed during the Harrison Administration.

What a Tariff on Tin Plate Accomplished.

"That bill contained a tariff on tin plate.

"Prior to that time tin plate was made in Wales, and was shipped from Wales to the United States.

"It sold here at $4.25 a box.

"When the tariff was placed on tin plate we established factories in America, and fifty millions of dollars were invested in these factories, giving employment to thousands and thousands of American workmen; and, notwithstanding the tariff, the price of tin plate was reduced from $4.25 when there was no tariff, to $2.25 under the protective tariff; and it gave work to the American people beside. [Applause.]

"But, although the tariff under the McKinley bill had not been in operation long before the next election, the democrats argued to the workmen of the Nation that their dinner pails cost them too much.

"The argument was listened to, and they said, if you will give the Democrats power, we will take the tariff off the dinner pail.

"They did give the democrats power, and elected Grover Cleveland; and during his term of office he closed up all the factories in the Nation.

"They took the tariff off the pail when they passed the Wilson bill; and very soon after they took the tariff off they took the dinner from the pail. [Laughter.]

"They took the pail away, and threw it into the gutter.

"After they took the pail away, they took the man away and threw him into the gutter; and he was in the gutter during the four years of President Cleveland's administration.

"He did not get out of the gutter until William McKinley was elected in 1896.

A Policy that Has Created Conditions that Produce Prosperity.

"In 1897 he called Congress together and passed the Dingley law; and it opened the factories, started the millwheels, started the forges, started the men, gave them an opportunity to make an honest living, and gave that prosperity which we now have in every section of the American Union, and which we have had during the past seven years.

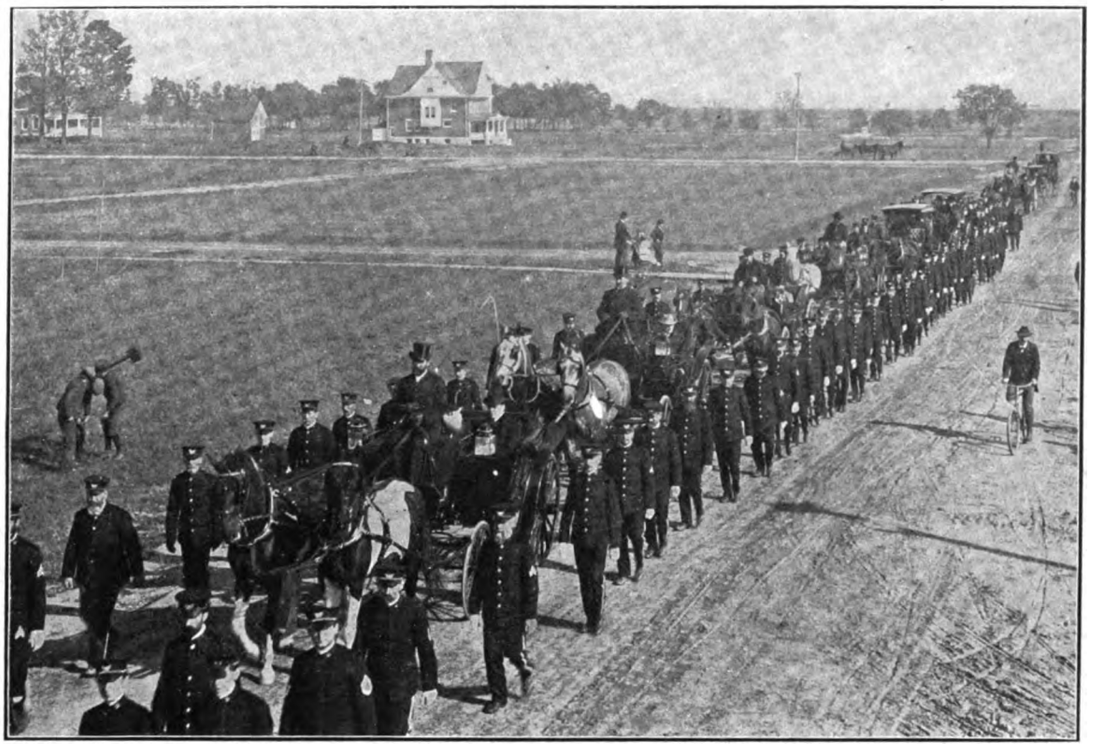
"This kind of condition should be good enough for any man, no matter what his politics may be.

"After all, it is not so much a matter of politics; it is a question of happiness; it is a question of prosperity.

"Somehow the republicans always seem to create conditions that bring about prosperity.

"The democrats always create conditions that bring about adversity.

"We would have no objection to the policy of the democratic party, if they would confine it to themselves; but



FIRST APOSTLE AND HONORABLE CHARLES S. DENEEN BEING ESCORTED TO SHILOH TABERNACLE BY ZION GUARD, WEDNESDAY, OCTOBER 26, 1904, ZION CITY.

when they force us to participate in its consequences, we object to it.

"The republican party creates conditions of prosperity, and it not only invites the democratic party to come in and participate in its prosperity, but insists that it shall accept.

"We have a right to ask them to vote with us, because these conditions are created by us; and we ask no monopoly of the conditions after we get them.

"Isn't that fair?

"Of course it is fair.

"We cannot afford to be unfair; and we would not be unfair if we could afford to be.

"We want everybody to come in and join us, and partake of our prosperity.

President Roosevelt's Return Means Continuance of Present Policies.

"We want the Nation to be happy; and there is no question whatever that the policies outlined and acted upon by the republican party in the past will be continued in the future, if Theodore Roosevelt is returned President of the United States. [Applause.]

"Now, as to the local conditions. I do not propose to talk very much longer to you. We have not much time to stay, so I will hurry on as fast as I can.

"We have, as our candidate for Governor, a young man

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who has established—or who has earned, not established—a reputation second to no other man in Illinois.

"Charles S. Deneen has earned his reputation.

"He has the courage of his convictions.

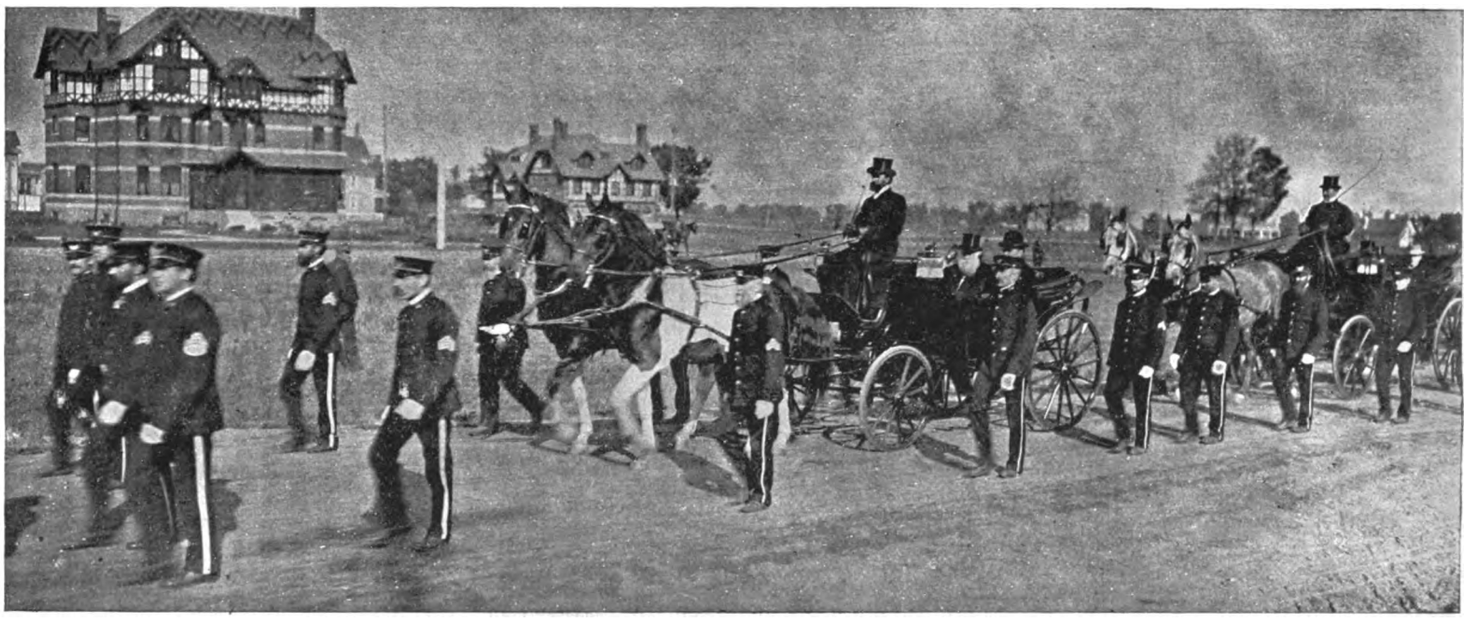
"He is a modest man, but he has a character strong enough to perform his duty, no matter what that duty may be, or under what cirumstances he may find himself placed; and, after all, that is the test.

"He has been proved to be worthy of the confidence of the people in the high office to which he now aspires, and for which the republicans of the state have placed him in nomination.

"He will protect the life and the property of the people of the State; and he will protect the property of the rich, and the rights of the poor.

"He will protect the lives and the property of the white and the black alike. [Applause.]

"He has the courage to do that which is right, and having courage to do that which is right he is entitled to the support of every liberty-loving citizen of Illinois. [Applause.]



FIRST APOSTLE AND HONORABLE CHARLES S. DENEEN, PASSING SHILOH HOUSE, ON THEIR WAY TO SHILOH TABERNACLE, WEDNESDAY, OCTOBER 26, 1904, ZION CITY.

"To Live in a Country Like This Is a Glorious Privilege.

"Roman citizenship, in the early days, was considered a proud title; but there is another greater still than that—the American citizen. [Applause.]

"To live in a country like this, where every man, woman, and child is free to worship God according to the dictates of their own consciences, where our inventions lead the world; where the printing-press and the church follow close upon the march of empire; where caste is ignored; and where the humblest child of poverty may aspire unrebuked to the highest place in the gift of the nation—in a country like this, it is a proud distinction to live.

"Men from the worn-out monarchies of Europe can not but discern that the noblest trend of human progress lies in the direction of republicanism.

"The latent possibilities of the rest may best find expression under a government like ours, and America will forever stand before the nations of the world as the greatest of all republics, standing as the crowning glory of liberty to men; of manhood as the only requisite to citizenship.

"I thank you very much." [Applause.]

The First Apostle Gets an Indorsement of Mr. Madden and Introduces Mr. Deneen.

FIRST APOSTLE—If you were living in the First Congressional District, would you not all vote for the Honorable Martin B. Madden?

PEOPLE—"Yes."

FIRST APOSTLE—I recommend him to our brethren in Chicago.

All who would vote for Mr. Madden if they had the right to do so, stand.

There you are! If you can see anybody sitting, I cannot. May God bless Martin B. Madden and send him into Congress.

The First Apostle then introduced "the Governor-about-to-be-elected," Charles S. Deneen.

Address of Honorable Charles S. Deneen.

CHARLES S. DENEEN—"Mr. Chairman, Ladies, and Gentlemen: I desire to thank Dr. Dowie for his very complimentary introduction, and to thank you for your very cordial reception here today.

"I regret that I am not in a physical condition to make any adequate return.

"When I was nominated for this high office at the republican convention in Springfield, I made a very rash promise—one that a young and a new candidate is likely to make.

"We had been together there for over three weeks, and had become acquainted with one another; and at the end, in the excitement of the moment, I promised the delegates that I would speak at least once in each County of the State.

"I then had a high regard for the reputation, truth, and veracity of the men who made our state maps.

"When I began to fulfil my obligations, and tried to keep my word, I lost that high respect.

"I found that some counties were omitted by our map-makers.

"I have spoken in one hundred counties, outside of Cook County, in this campaign.

"I began my campaign on the fifth day of September.

"I have spoken in three counties each day since, and I have been compelled to travel night and day to fulfil my obligations.

The People Are Satisfied With Present Conditions.

"Our Committee, when it was first appointed, thought we should have a very hard struggle in this campaign, and it devoted all its energies to politics.

"But after we heard from Maine and Vermont, they said

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it would not be necessary to work so hard; so they began to branch out in State lines.

They began to experiment in science.

They tried to apply the principle of perpetual motion to my case.

If I survive, I think they will demonstrate that they have at least made an advance beyond our college professors in that regard.

There has not been the occasion for speechmaking in this campaign that there was in the last campaign, or in the one of 1896, or 1892, or any within my recollection.

"Heretofore, at this stage of the political campaign, nearly every one would be discussing National politics, National issues.

"I have traveled day and night for over seven weeks, and I have not once heard a political issue discussed between the republicans and the democrats, either on the steam cars, or electric cars; in hotels, or barber shops, or anywhere where men gather.

"The reason for that is plain.

"People are interested in the welfare of the country.

"But so ably has the administration at Washington been conducted by Theodore Roosevelt, and before him by William McKinley, that now there is hardly ground for complaint, or even criticism.

"The people are satisfied.

"If they were dissatisfied we should hear complaints everywhere, and criticism everywhere; and new policies would be outlined everywhere.

"But now men are attending to their business.

"Our laws and administrations are such that business is good; people are occupied with business affairs.

Democratic National Policy Not Indorsed by a Local Candidate.

"That is a high compliment, I think to the administration of the republican party, during the last two terms—since 1896.

"Not only do the people feel this way, but the candidates share this feeling.

"For instance, a very learned and cultured gentleman, who is the nominee, by the democratic party, for Governor of this State, Mr. Lawrence B. Stringer, of Logan County, shares this common feeling.

"He has gone so far as to tell the people of this State that, although the democrats have nominated him for the principal office in the State, he will not espouse the democratic National policy anywhere.

"I believe what he has stated, that he has refrained from discussing them anywhere.

"Now, this is his attitude and his reputation in Illinois.

"He shows that he is a sagacious politician, and that he has abundant caution.

"For instance, if he were to come to Zion City, and address you, he would say, 'Fellow citizens, I will not discuss democratic national policies. I propose to discuss the platform that enabled us to win our first victory since the war, in 1892, when we succeeded in electing a President, the Senate, and the House.'

"The democratic committee would get him by the coat tail, and say, 'Tut! Tut! Speak easy! Go slow! You are getting on dangerous ground.

"'You know very well that if the democratic party should succeed in November next, it would not dare to place upon the statutes its platform of 1892.'

"It did that once; we all have a vivid recollection of the sad consequences which followed.

Mr. Stringer's Promise and Assertion.

"Their candidate is so nervous lest the people might believe that the democrats would follow out their course of 1892, that he has not only promised the people that he would not, but says that he could not, because the republican Senate and House of Representatives would restrain his party for four years from replacing the democratic platform of 1892.

"Suppose he should say, 'Gentlemen, I desire to discuss our platform of 1896.'

"The democratic committee would get him by the coat tail, and say, 'Go slow! Speak easy! Be careful! You are getting on dangerous ground!

"'Don't you know that if the democratic party went in in November, it would not dare to place upon the federal statutes the platform of 1896?

"'Don't you know that our candidate has abandoned that?

"'He killed it with a telegram!'

"He would begin again and say gently, 'I am not going to talk about ancient and medieval history. I am going to talk about the platform of 1900.

"'We democrats then declared against the trusts. I propose to go against the trusts.'

"The democratic committee would catch him by the coat tail and say, 'Tut! Tut! Speak easy! Go slow! You are getting on dangerous ground if you discuss the trusts!'

"If he entered upon the discussion of the trusts, some one would say, 'Mr. Stringer, permit me to ask you a question.

The Democrats Had Power to Do, but Did Not Perform.

"'Your party had complete power at Washington between 1892 and 1894.

"'Your party had the President and the Senate between 1894 and 1896.

"'What did you do during those four years against the trusts?

"'What policy did you pursue?

"'What law did you place on the statute books?

"'What judgment was entered in your State, instituted by you?'

"Brother Stringer would take out his spectacles.

"He would look; but he could not see it.

"He would take out his microscope; but he could not find it.

"It does not exist.

"It is plain that their platform and policy consisted of words; mere words, and not acts.

"The republican party says that the best test of a man's principles, after all, is his doing.

"The best test of a promise is performance; and while the democrats promise a great deal, the public knows that all the anti-trust legislation in the country was placed upon the statute books by the republican party.

Some Legislative Acts of the Republican Party.

"The Sherman Anti-Trust Law, the Inter-State Commerce Law, and the three great remedial measures which were passed by Congress one year ago last February were enacted by the republican party.

"A new Cabinet office was created—the Department of Commerce and Labor.

"Another that enables the Attorney-General to expedite the trying of cases wherein the Sherman Anti-Trust and the Inter-State Commerce Laws were involved.

"The other, that forces reluctant witnesses to reveal guilty facts and produce guilty books, exempting that witness thereafter from punishment.

"These are the facts created by the republican party.

"Then some one might say, 'Just to obviate discussion, and to evade a long debate on theory, let us look at the records!'

"Yours consists of words, Mr. Democrat, ours of deeds!

"Name a country in the world, Mr. Stringer, that has gone so far against the trusts as the republican party.

"Name a party in the world that has outlined policies so radical as those that the republican party has put into performance.

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"Name a statesman that has outlined a policy so radical as that which the republican party has crystallized into action and carried out in the administration.

"Unless he named one, he would be embarrassed.

"He could not name them.

"We are leading! [Applause.]

"We are leading the world.

The Trust Question Is Being Solved.

"The republican party is solving the trust question.

"Not as radically as some hope for or wish; but great bodies move slowly.

"You remember, that during the civil war, a great many men said to Lincoln, 'On to Richmond!'

"Finally Lincoln went to Richmond, and he planted the flag there, which, when once unfurled, was to wave over Richmond forevermore.

"It was accomplished!

"Some one had said that the republican party of 1856 and 1860 should declare for immediate emancipation.

"It did not do it.

"Finally, the republican party struck the shackles from the slaves, and they are to remain off forevermore! [Applause.]

"The republican party will solve the trust question yet.

"Not in anarchy; not in revolution; not in socialism.

"Not by striking at vested interests that are honest; not by striking at policies which are honest; but by striking at crime and criminals, not honest men.

"We will not disturb the business of honest men, in order to punish criminals, but we will punish the criminals when the crimes are made manifest.

"Is that not right?"

PEOPLE—"Yes."

An Answer to the Charge of Imperialism.

MR. DENEEN—"Brother Stringer could not talk trusts, because invincible facts would answer.

"He would perhaps say, 'Fellow-citizens, I mean to discuss the last democratic platform, and the last issue—that is, 'Imperialism!'

"That sounds strong, does it not?

"'You republicans are all tyrants! You are making a monarchy and an empire out of this country!'

"Why?

"'Because of Imperialism!'

"The word is big; but the facts are not quite so big.

"Let us look at the facts.

"For instance, suppose he should begin to discuss Imperialism here.

"Some citizen might say, 'We want to be set exactly right. We want to understand what you mean. May be we will vote for you. Does your party complain because we have acquired Porto Rico?'

"He would read his platform. No complaints made!

"'Brother Stringer, does your party have any complaint about our having acquired Cuba, or against the Government established there?'

He would read his platform. No complaints made!

"'Brother Stringer, does your party complain about our having annexed the Hawaiian Islands?'

"He would read his platform. No complaints made!

"'Brother Stringer, does your party have a complaint about our having annexed the Samoan Islands, or our having a government there?'

"He would read his platform. No complaints made!

"'What is your complaint?' the citizen might ask.

A Democratic Promise that Is Indefinite.

"'This is what we say, that the United States Government should now promise future independence to the Philippine people. Does that answer you?'

"No! Let us get the facts, Brother Stringer. When do you propose to give it to them? During the next ten years? At the next Congress?

"He would read his platform. 'No!'

"'Next five years?' He would read his platform. 'No!'

"'Next ten years?' He would read his platform. 'No!'

"'Next fifty years?' He would read his platform. 'No!'

"'Next hundred years?' He would read his platform. 'No!'

"'Brother Stringer, when do you propose to give it to them?' He would read it again; he would put on his spectacles and take out his microscope.

"'When shall we promise to give them future independence?'

"'Well—in the sweet by and by; some sweet day!'

"He cannot come within a hundred years of the promise of his platform. Is not that right?"

PEOPLE—"Yes."

MR. DENEEN—"Why, the facts in regard to the Philippines are such that no party can make a definite promise.

"What are the facts? How did we acquire them?

"By treaty.

"How do you ratify a treaty in this country?

"By a two-thirds vote of the Senate.

"Did we have a two-thirds vote in 1898? No! We lacked fifteen.

"Where did we get them? From the democrats and their allies.

"How many did they give? Fifteen. Just enough, and not too many to prevent their raising an issue about them after we had acquired them.

"How many islands are there? Oh, some say only one thousand; some say two thousand; others three thousand.

A Nation Cannot Be Created by Resolutions.

"Some years ago a wave of oratory swept over them and submerged about a thousand; but after the confusion was over they arose and are there still. [Laughter.]

"How many people are there? We do not know. Some say five millions, like the population of Illinois; others say eight million, like the population of New York.

"We are still engaged in taking the census there. But some live in the caves, and some inhabit the trees and drop stones on the heads of missionaries.

"Instead of eating breakfast food, they eat missionaries—heart, and soul, and hymn book, too. [Laughter.]

"How many races? One hundred forty-three. Think of Illinois, with its one hundred and two counties, in such a condition.

"Seventy-two languages—Dr. Dowie, how would you like to run them?"

FIRST APOSTLE—We have seventy nationalities here!

MR. DENEEN—"But they do not speak seventy-two languages; they all speak one language here.

"There the inhabitants of one province cannot talk to those of another. You know where men are separated they have racial differences.

"When they get together, like this, the seventy races become one; they become the human race.

"That is the great race after all, is it not?

"The democrats say, 'How are you going to make this people a nation? Why, by words and resolutions.'

"The republicans say, 'Resolutions! No! You cannot do it by words. You must do it by deeds!'

"How do we succeed? We have tried it everywhere and never failed.

"We say the way to prepare men for the American Constitution is to confer upon them American institutions.

What Does Consent of the Governed Mean?

"What are they? Free speech, free press, free church; security to property; security to peace and happiness, the habeas corpus writ, and education.

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"Those are American institutions. They prepare men for the American Constitution.

"Wherever they have been applied, they accomplish their purpose.

"They have made men Americans.

"We are trying it over there. Is that not right? Of course it is.

"Brother Stringer would say, 'Well, I understand that our leaders, Colonel Bryan, Judge Parker, and Brother Cleveland say that we are trying a new government over there; that we are trying a government that does not rest on the consent of the governed.'

"That is wrong. Of course, it is wrong. Let us see.

"What does the consent of the governed mean here and there? It will only take about three minutes to explain it satisfactorily.

"What power has the State of Illinois? Did you ever think?

"A democrat would say, 'only such rights and powers as you, individually, or wholly, consent it shall have.'

"That is true as far as it goes; but that is only a fifty-cent dollar. It is just twice that.

"The State of Illinois not only has powers and rights which you consent that it shall have; but you must consent that every other man, woman, and child in this state shall have the same rights that are granted to you.

The Philippines Must be Prepared for Self-Government.

"That is the consent of the governed; it is the Golden Rule—'do unto others as you would have others do unto you.'

"In other words, translated into political affairs, 'accord to others those rights you have claimed for yourself.'

"So we will prepare the Filipinos for self-government. When every man accords to every other man just the same rights that anybody has, they will be fitted for a government resting upon the consent of the governed.

"Until that time, they must be prepared for that kind of government. Is that not right?

" How do we prepare them? By American institutions.

"We carried it out in Florida years ago. We tried this on the Spaniards, and converted them into Americans, by our institutions. We fitted them for the American Constitution.

"We tried it in Louisiana; we fitted the Frenchman there for the American Constitution by American institutions.

"We tried it in California, and fitted the Mexican for the American Constitution.

"We have tried it on every nation of Europe—in South America, Asia, and Africa.

"Wherever men have had those great institutions to protect them, they have been fitted for the American Constitution by American institutions, and so it will be over there.

Some State Matters Discussed.

"I must also just mention some State matters.

"Brother Stringer says, 'Mr. Deneen will not make any promises.'

"He knows my weakness. I do not pretend to be a great lawyer, not a great, constitutional lawyer—just a plain lawyer, who knows enough law to keep out of trouble.

"I made up my mind that, after the campaign was over, whether I was elected or not, that there should not be one man or woman in this State who could sue me for breach of promise [laughter]—because I would not make any.

"I have thought that the people of this State judged a promise by the performance, and a man's principles by his conduct.

"I said, 'I have been in office eight years. We have tried twenty-five thousand people; we have tried them from all over the State. I can say to the people—there, you judge of my principles and my conduct by what I have done.'

"I am awfully sorry we have not had the pleasure of trying some of you in Zion City so you could judge me! [Laughter].

"You have escaped, and you will have to talk with other people to find out what we do.

"You can find out from your neighbors. You are surrounded by a lot of them that have been tried.

"I made my campaign last October; I announced my principles then; I discussed them throughout the State; I have not time to discuss them now.

"There is no occasion for discussing them. A mere reference to them is enough.

What the State Republicans Are Pledged to Do.

"First, I said one year ago that I believed the republican party of this State should pledge the people of this State that, if continued in power, it would enact, not in the bright hereafter, but next Winter, a State Civil Service Law, to protect the employees of the State in charitable and penal institutions.

"Our party is pledged to that. I said that last October, long before our convention met.

"I said in every speech I uttered, during the preliminary campaign, that the republican party in this State should pledge the people that, if continued in power, it would cause to be enacted a compulsory primary law that would require every party, in every township, to hold its primaries for County and State officers upon the same day.

"Furthermore, I said that the election machinery should be transferred and applied to the primaries, caucuses, and conventions. The party is pledged to that.

"If we are continued in power those two great policies will be crystallized into statutes in this State, and carried out in the administration.

"I thank you very cordially for the courtesy, for the patience, and courteous attention with which you have listened to my speaking to you under some physical disability.

"I thank you for the honor conferred upon Mr. Madden and myself, and for your greeting at the station.

"I shall never forget the courteous attention and honor shown me. We expected to come to a little hall and make a speech.

"If I had known this, Doctor, I would have prepared an extemporaneous speech to meet the occasion.

"As it is, I can only return to you my sincere thanks for leaving your work and coming to hear us discuss the questions in a campaign that do not require discussion.

" Every man knows facts enough without listening to candidates and spellbinders. I thank you again." [Long and continued applause.]

Closing Address by the First Apostle.

FIRST APOSTLE—I desire to say a few words to you now.

We all understand one another.

We are a family party.

You understand that we are not backing the Republican party.

We are backing these gentlemen in the republican party, whose high character and capacity, we think, entitle them to our votes.

We are one with the republican party, so far as I know upon the great National issues now prominently before the voters.

We are one with President Roosevelt upon the National Policy, and have sufficiently declared that at two immense gatherings in this place—more than ten thousand persons being present.

We are one with Mr. Deneen upon the State policy.

I want to show him how the men of Zion stand in this matter.

Some of you, unfortunately, cannot vote, because you have not been long enough in the State and City; but all in

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Zion who feel that we have the right man, whom we can vote for as Governor, will you please stand?

[Apparently all the male portion of the audience rose.]

All the women who agree with me in this, stand. [Apparently all rose.]

I do not see any one that is not standing.

Mr. Deneen, I present to you the unanimous, so far as I can see, endorsement of Zion City.

MR. DENEEN—"Thank you, Doctor."

[The quartet then sang a song lauding Honorable Mr. Madden.]

MR. MADDEN—"I wish to express my gratification at this expression of confidence.

"I can assure you that the sentiments expressed in the song were acted by me from the bottom of my heart.

"I believed that what I did was simple justice to a noble cause.

"If an opportunity should ever again arise to give evidence of my friendship, under similar or other circumstances, I shall be only too happy to extend a helping hand." [Applause.]

Zion Will Follow Career of Mr. Deneen.

FIRST APOSTLE—We shall follow the career of Mr. Deneen with great interest; and I believe that, while it would be folly to say what the future will evolve, we have the making of a great statesman in him.

By and by the great State of Illinois will find more and more that it has in him one who, when the right time comes, will, either in the National Senate, or possibly higher, represent the great State of Illinois. [Applause.]

I am so glad I am an American! I came back doubly an American after my Around-the-World Visitation.

I want these gentlemen to come and see us at other times.

Mr. Deneen certainly today has, in a quiet way, torn in pieces, the string of nonsense that Stringers bring out.

Unless the democrats buy votes enough; unless the democrats break the law by buying votes, there can be no question about the success of the republican policy this year.

We are all happy. There is no indorsement that Mr. Deneen or Mr. Madden could get that is more absolutely candid and impartial than this which they have received in Zion City.

We have talked this matter over together, over and over again.

You must remember, candidates, that these men of mine are instructed, and we have always pulled together in this matter.

We must part, but let us part in a Zion way.

Let us stand and sing.

The audience then joined in singing "I Stand on Zion's Mount," after which the First Apostle pronounced the

APOSTOLIC AND HIGH-PRIESTLY BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.
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 Apostolic 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.

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Zion's Bible Class

Conducted by Teacher 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, NOVEMBER 16th or 17th.

The Penalty of Trifling with Sin.

1. *Sin will cause death.*—Ezekiel 18:24-30.
   One sin shuts out from God.
   He who serves sin dies in it.
   The wages of sin is death.
2. *Sin brings sickness and death.*—Isaiah 3:9-11.
   Sin writes death in the face.
   Sin brings distress to life.
   Sin brings no good from beginning to end.
3. *There is death even in so-called "little sins."*—James 1:14-21.
   One first looks at a thing.
   Then desires it.
   Then indulges in it.
4. *God is not a party to any sin.*—Habakkuk 1:12-14.
   God cannot listen to foolish thoughts.
   God does not love crooked ways.
   His pure eye does not rest with pleasure on any sin.
5. *It is the love of sin that destroys.*—Isaiah 5:18-24.
   Sin has vain enticements to some.
   Sin has mighty power over others.
   Sin's aim is to deceive all.
6. *Those who are dead to Purity are dead to all hope of knowing God.*—1 Timothy 5:1-10.
   Womanhood must be kept pure.
   It is the soil in which seed grows.
   A woman living for pleasure dies early.
7. *It is wilful sinning that brings a future of wo.*—Hebrews 10:26-31.
   A man comes to know God.
   Then turns to the Devil's ways.
   How awful such a man becomes!
8. *God will not forever warn and plead with the wilful.*—Proverbs 1:24-33.
   God counsels one man.
   He reproves another.
   A man who comes to trust in his own heart is lost.

The Lord Our God is a Sin-hating God.

LORD'S DAY BIBLE CLASS LESSON, NOVEMBER 20th.

Sinning Unto Death.

1. *There is no release for such.*—1 John 5:16-21.
   God answers the Prayer of Faith.
   Faith cannot operate in an impenitent man.
   The true child of God escapes the Devil's snares.
2. *Some, even when rebuked, continue to sin and die.*—1 Timothy 5:20-25.
   Some harden under rebuke.
   Some then reveal their true nature.
   Some only then show most perverse ways.
3. *With some the sin is fornication.*—1 Corinthians 5:1-5.
   Some sin and do not mourn over it.
   Some sin and do not confess it.
   Some become joined to some idol.
4. *With some it is avariciousness.*—1 Timothy 6:6-13.
   Some aim to be rich.
   They set their heart on riches.
   They get careless about all else.
5. *With some it is refusing to bear children.*—1 Timothy 5:7-13.
   They give way to fear.
   They get wilful and impudent to the Christ.
   They want to run about and not be tied down.
6. *With some it is lying against the Truth.*—2 Timothy 2:13-19.
   They disbelieve this and that.
   They want to define everything.
   They will talk and sin on.
7. *With some it is blaspheming their Holy Calling.*—1 Timothy 1:12-20.
   Some first let go faith.
   Some sin against light.
   Some fail in grace given.
8. *Release from death cannot be had by those who do not yield to the authority of Apostolic Ministry.*—Acts 13:38-46.
   A man may be astonished and yet die.
   The dead may be raised and yet some not believe.
   Some turn from life and seek death.

God's Holy People are a Sin-shunning People.

EXCURSION TO ZION CITY

John Alexander

The First Apostle in the Christian Catholic Apostolic Church in Zion and Prophet of the Restoration.

SUBJECT:
The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

WILL CONDUCT DIVINE SERVICE AND DELIVER HIS APOSTOLIC AND PROPHETIC MESSAGE IN SHILOH TABERNACLE, ZION CITY, ILL.

Lord's Day Afternoon,

October 30TH

At 2:30 o'clock.

Special Excursion Train will be run from the Wells Street Chicago & North-Western Station, in Chicago, at 11:45 in the morning, and will return thirty minutes after the close of the service. Round Trip Fare, - - - - 50 Cents.

The Christ is All and in All.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand One Hundred Seventy-one Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand One Hundred Seventy-one 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.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5626		
Total Baptized at Headquarters.....			11,064
Baptized in places outside of Headquarters by the General Overseer.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,183	
Total Baptized outside of Headquarters.....			8,948
Total Baptized in seven years and six months.....			20,012
Baptized since September 14, 1904:			
Baptized in Zion City by Overseer Excell.....	16		
Baptized in Zion City by Elder Viking.....	3		
Baptized in Zion City by Elder Dinius.....	8		
Baptized in Zion City by Elder Royall.....	20		
Baptized in Zion City by Deacon Marpburg.....	10		
Baptized in Chicago by Elder Hoffman.....	6		
Baptized in Chicago by Elder Hammond.....	5		68
Baptized in British Columbia by Elder Simmons.....		1	
Baptized in Canada by Elder Brooks.....		4	
Baptized in California by Elder Taylor.....		4	
Baptized in Illinois by Elder Gay.....		5	
Baptized in Kansas by Elder Reed.....		10	
Baptized in London by Overseer Cantel.....		11	
Baptized in Michigan by Deacon Van Woerkom.....		1	
Baptized in Missouri by Deacon Robinson.....		2	
Baptized in New York by Elder Warszawiak.....		9	
Baptized in New York by Overseer Mason		12	
Baptized in Ohio by Deacon Smith.....		1	
Baptized in Ohio by Deacon Yerger.....		4	
Baptized in Oregon by Elder Ernst.....		2	
Baptized in Pennsylvania by Elder Bouck.....		8	
Baptized in South Africa by Overseer Bryant.....		13	
Baptized in Texas by Elder Hall.....		3	
Baptized in Washington by Elder Simmons.....		1	91 159
Total Baptized since March 14, 1897.....			20,171

The following-named nineteen believers were baptized in Zürich, Switzerland, Lord's Day, July 3, 1904, by Elder Kradolfer:

Benz, Miss Hermine .....Horgen, Canton Zürich, Switzerland
Duttwiler, Mrs. Rosa .....Stampfenbachstrasse 36, Zürich, Switzerland
Frei, Mrs. Elise .....Mannessestrasse 14, Zürich, Switzerland
Furrer, August .....Burgweid, Baretswil, Canton Zürich, Switzerland
Guggenbuhl, Miss Christine .....Adlisweil, Canton Zürich, Switzerland
Grunauer, Mrs. Luise.....Grenzstrasse, Winterthür, Switzerland
Kissling, Joseph.....Brunngasse 8, Zürich, Switzerland
Kolliker, Mrs. Mina.....Thalwil am Zürichsee, Switzerland
Kolliker, Robert .....Thalwil am Zürichsee, Switzerland
Kunter, Mrs. Marie .....Rindermarkt 15, Zürich, Switzerland
Matzinger, Alfred .....Marthastrasse 99, Zürich, Switzerland
Meier, Mrs. Luise.....Weststrasse 160, Zürich, Switzerland
Oeffinger, Mrs. Susanna .....Muhlebachstrasse 125, Zürich, Switzerland
Schappi, Mrs. Lina.....Oberrieden am Zürichsee, Switzerland
Sigrist, August.....Schmidgasse 6, Winterthür, Switzerland
Sigrist, Mrs. Josephine.....Schmidgasse 6, Winterthür, Switzerland
Sourbeck, Miss Emma.....Neustadtgasse 21, Winterthür, Switzerland
Zimmermann, Hermann .....Affoltern bei Zürich, Switzerland
Zimmermann, Mrs. Emma.....Affoltern bei Zürich, Switzerland

The following-named twelve believers were baptized in Castle Liebburg, Kreuzlingen, Switzerland, Saturday, July 9, 1904, by Evangelist A. Hofer:

Belz, Mrs. Elise.....Limbach, Sachsen, Germany
Blaich, Miss Frederika .....Altbulach, Wurttemberg, Germany
Bultikofer, Mrs. Marie .....Gahwyl, Canton Saint Gall, Switzerland
Dobeli, Traugott.....Rheineck, Saint Gall, Switzerland
Guggenbuhl, Miss Lina .....Meilen am Zürichsee, Switzerland
Horlacher, Mrs. Marie ....Umikon bei Brugg, Canton Aargau, Switzerland
Joh, Miss Laura .....Konstanz, Baden, Germany
Kneubuhler, Johann.....Birmersdorferstrasse, Zürich, Switzerland
Zellweger, Miss Anna .....Diepoldsau, Saint Gall, Switzerland
Zellweger, Miss Elizabeth .....Diepoldsau, Saint Gall, Switzerland
Zellweger, Miss Marie.....Diepoldsau, Saint Gall, Switzerland
Ziegler, Gottlieb .....Schloss Liebburg, Kreuzlingen, Switzerland

The following-named thirteen believers were baptized in Zürich, Switzerland, Lord's Day, August 7, 1904, by Elder Hodler:

Brunner, Mrs. Anna .....Thalwil am Zürichsee, Switzerland
Furrer, Mrs. Ida.....Adetsweil bei Baretsweil, Canton Zürich, Switzerland
Kundig, Kaspar..... Rindermarkt 15, Zürich, Switzerland
Meierhofer, Fritz .....Mullerstrasse 87, Zürich, Switzerland
Meierhofer, Heinrich ..... Weiach, Canton Zürich, Switzerland
Merk, Miss Marie..... Glattfelden, Canton Zürich, Switzerland
Metzger, Mrs. Elise .....Dorfstrasse, Wipkingen, Zürich, Switzerland
Muller, Mrs. Anna.....Windlach, Canton Zürich, Switzerland
Muller, Miss Anna.....Windlach, Canton, Zürich, Switzerland
Schuepp, Miss Regula .....Augustinergasse 19, Zürich, Switzerland
Struby, Joseph.....Aemtlerstrasse 40, Zürich, Switzerland
Suter, Miss Seline..... Affoltern am Albis, Zürich, Switzerland
Ulmer, Gottlieb.....Seebach bei Zürich, Switzerland

The following-named thirteen believers were baptized at Herisau, Switzerland, Lord's Day, August 14, 1904, by Evangelist A. Muggli:

Adank, Robert .....Moosbruckstrasse 9, Saint Gall, Switzerland
Baumann, George.....Hub Uzwil, Saint Gall, Switzerland
Fehrlin, Mrs. Amalie.....Melonenstrasse 55, Saint Gall, Switzerland
Fehrlin, Oskar.....Melonenstrasse 55, Saint Gall, Switzerland
Funk, Jakob.....Uzwil, Saint Gall, Switzerland
Gysel, Miss Frieda.....Marthaheim, Saint Gall, Switzerland
Luginbuhl, Mrs. Anna.....Saint Gall, Switzerland
May, Margarethe .....Linsenbuhlstrasse 56, Saint Gall, Switzerland
Oeschger, Mrs. Marie .....Teufenerstrasse 127, Saint Gall, Switzerland
Preisig, Mrs. Lisette.....Im Schlosse, Herisau, Switzerland
Reich, Mrs. Bertha...Winzenberg, bei Lutisburg, Toggenburg, Switzerland
Strub, Mrs. Anna.....Ober-Uzwil, Saint Gall, Switzerland
Weber, Mrs. Hermine.....Nieder-Uzwil, Saint Gall, Switzerland

The following-named thirteen believers were baptized in Pretoria, Transvaal, South Africa, Lord's Day, September 18, 1904, by Overseer Daniel Bryant:

Braun, Mrs. Emmeline, 190 Schoeman St., Pretoria, Transvaal, South Africa
Braun, Gustav Emil, 190 Schoeman St., Pretoria, Transvaal, South Africa
Christopher, Mrs. Martha ....Ladysmith, Natal, South Africa
Craudkauf, Elena Ludiena, Boom street, Pretoria, Transvaal, South Africa
De Jager, Matthys Johan, P. O. Box 1180, Pretoria, Transvaal, South Africa
Kernick, Miss Elizabeth V. A., 7 Van der Byl street, Pretoria, Transvaal, South Africa
Liddle, Mrs. Maria Franssieaa, Boom st., Pretoria, Transvaal, South Africa
Macleay, Miss J. M.....Johannesburg, Transvaal, South Africa
Noomé, Herbert Meindert Owen, 76 Struben street, Pretoria, Transvaal, South Africa
Robinson, William McIlwaine 121 Minaar street, Pretoria, Transvaal, South Africa
Rose, Miss Hendrietta, 82 Van der Walt street, Pretoria, Transvaal, South Africa
Sales, Charles .....Pretoria, Transvaal, South Africa
Stander, Miss Johanna Elizabeth, Burger-Ewen von Weilligh street, Pretoria, Transvaal, South Africa

The following-named four believers were baptized in San Jose, California, Thursday, October 13, 1904, by Elder W. D. Taylor:

Koenig, Mrs. Fredricka Lucy.....85 Morrison avenue, San Jose, California
Taylor, Mrs. Hannah .. ..357 South Third street, San Jose, California
Theobold, Mrs. Christina .....33 Cinnabar street, San Jose, California
Theobold, John Adam.....33 Cinnabar street, San Jose, California

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God at Wakkerstroom, Transvaal, South Africa, Wednesday, September 7, 1904, by Elder P. L. leRoux:

deBeer, Landau Petronnella Susanna Maria, ..Nachtwacht, Utrecht, Natal, South Africa

The following-named nine children were consecrated to God at Volksrust, Transvaal, South Africa, Monday, September 12, 1904, by Elder P. L. leRoux:

Kunene, Merika..... .....Volksrust, Transvaal, South Africa
Lutuli, Job.....Volksrust, Transvaal, South Africa
Ngiyane, Willem M .....Charlestown, Natal, South Africa
Ngiyane, Elizabeth..... .....Charlestown, Natal, South Africa
Ngiyane, Anna J..... .....Charlestown, Natal, South Africa
Ngiyane, Lea L.....Charlestown, Natal, South Africa
Panyezi, Abraham F .....Charlestown, Natal, South Africa
Tshabalala, Cathrina S.....Charlestown, Natal. South Africa
Tshabalala, Joseph H.....Charlestown, Natal South Africa

The following-named fourteen children were consecrated to God, at San Jose, California, Thursday, October 13, 1904, by Elder W. D. Taylor:

Beuttel, Albert .....59 Brown avenue, San Jose, California
Beuttel, Earnest.....59 Brown avenue, San Jose, California
Beuttel, Esther Lena .....59 Brown avenue, San Jose, California
Bing, Soon Ah .....Santa Clara, California
Flint, Susie.....241 South Third street, San Jose, California
Flint, Grace.....241 South Third street, San Jose, California
Klein, Esther Louisa Marie.....54 South River street, San Jose, California
Kraus, Hester.....59 Hester avenue, San Jose, California
Oberthur, John .....Alameda, North Sunol street, San Jose, California
Swansen, Vilma.....917 Landram street, San Jose, California
Swansen, Delmar.....917 Landram street, San Jose, California
Wilde, Paul..... .....39 Hester avenue, San Jose, California
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Wolf, George.....59 Hester avenue, San Jose, California

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 3. *ZION CITY, SATURDAY, NOVEMBER 5, 1904.* *Price Five Cents*

JOHN ALEXANDER, FIRST APOSTLE

Of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

High-Priestly and Apostolic Benediction.

❋

Jehovah bless thee, and keep thee.

Jehovah make His face to shine upon thee, and be gracious unto thee.

Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.



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ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 5, 1904.

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APOSTOLIC NOTES.

"I WILL BRING YOU TO ZION."

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.

ONE OF the interesting features of the week just closing has been the large number of persons who have come to Zion City from distant parts of the world.

ELDER CARL HODLER, who has been the Elder-in-charge of our Headquarters in Zurich, Switzerland, for three years, and who has done splendid service, especially in Switzerland and Germany, arrived in Zion City very early on the morning of last Lord's Day, October 30th.

He brought with him an interesting company of brethren and sisters, who intend to make Zion City their home.

DURING THE WEEK we have also had the pleasure of receiving as permanent residents, or transient visitors, friends from India, England, etc., and a number of fellow-voyagers living in various parts of Europe and America, whom we had met in our Around-the-World Visitation.

MANY IMPORTANT Investments have also been made this week, both in Zion Lands and Zion Stocks and Securities.

GOOD TIDINGS reach us from many parts of the world as to a large influx of members of the Christian Catholic Apostolic Church in Zion from many lands.

Overseer Voliva informs us that he expects fully Two Hundred will leave Sydney in March next.

There is likely to be a considerable number who will sail later from the same Australian port.

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FRIENDS IN all parts of Europe, who were blessed during our Around-the-World Visitation, are making arrangements, and we hear of many who are coming to Zion City next spring.

WHILST IMPORTANT matters of many kinds are being prepared for in Zion, it is not possible for us to write concerning them, but we earnestly ask the prayers of all our Readers for God's guidance in many important developments in Zion's work, which engage our attention.

IT HAS pleased God to place in our hands recently several large tracts of land in a certain portion of Africa.

On Wednesday evening, in Shiloh Tabernacle, Zion City, we ordained Freeman Milton Haehnel, our second personal attendant, to be a Deacon in the Christian Catholic Apostolic Church in Zion, and we are sending him forth in a few days to take possession of these lands.

They include most valuable forests, of which there are many square miles with large numbers of mahogany and walnut trees.

Gold also is found in the Alluvial Deposits and in valuable Quartz Reefs.

GOOD NEWS from far-away countries continues to reach us.

We are greatly cheered, in the midst of our very arduous toils, by the amazing evidence of God's great goodness to Zion in all the world.

THE WORK of preparation, which has been going on throughout the year, both through the Visitation and by a greatly extended circulation of Zion Literature, has already brought forth much fruit in all parts of the world.

All the prospects for the Coming Year are most cheering.

THE WINTER, as all who know America understand, is always, in these Northern climates, a time of considerable trial, consequent upon the freezing-up of the soil for a number of months.

Last Winter was especially severe.

We have asked God for an open Winter, if He is pleased to give us this, and thus far the season has been and is exceedingly pleasant, scarcely any frost having come.

WE ARE pushing forward with our new line of Railway to Zion City Lake Front, thus getting everything in readiness for the reopening of operations in connection with laying the extensive foundations of Shiloah Tabernacle.

Many of the difficulties connected with the use of concrete for so large a structure are being solved.

WE ASK our Readers to pray that the resources for this great work will be speedily supplied in a much larger way than we have yet received; and this our Readers can themselves do, if all will help.

We shall be glad to receive at least One Dollar a month from every Reader of LEAVES OF HEALING for the new Shiloah Tabernacle Building Fund which will cost at least Five Hundred Thousand Dollars.

It is intended, as our readers are aware, that the Building shall accommodate about Sixteen Thousand Persons.

That it will be needed, even before it is built, is a matter of certainty, and we expect God to supply us with all that is needed for this work, as He has in all our past undertakings.

REPAIRS, CLEANING, and reseating of Central Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, are proceeding steadily.

We have just placed an order for Two Thousand Five Hundred Opera Chairs, to be placed in the Tabernacle not later than the second week in December.

OWING TO the new Ordinances of the City of Chicago, we shall have to reduce the number of sittings by nearly Six Hundred, as the aisles must be wider, and the space between the rows greater

In answer to many questions, we cannot as yet fix a date for the reopening of Central Zion Tabernacle.

It is probable that we shall hold the first of the Reopening Services on Lord's Day, December 25th.

We shall make the announcement, however, a positive one as soon as possible.

WE ARE much gratified by the many kind and loving words of approval which have reached us, in connection with this Reopening of the Building in which God so greatly blessed Zion for five years in Chicago.

THE VARIOUS Branches of the Christian Catholic Apostolic Church in Zion, in the three great divisions of Chicago—North, West, and South Sides—are apparently doing excellent work under the Elders-in-charge.

We are continuing our occupation of the South Side Tabernacle, 6426-6434 Wentworth Avenue, on a special

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arrangement, from month to month, until Central Zion Tabernacle—to which we shall remove the Headquarters in Chicago—is ready.

WE ARE delighted to receive every Lord's Day Afternoon many hundreds of Visitors, who come to the City to attend the Great Assembly at Shiloh Tabernacle.

Many are now getting into the good habit of coming on Saturday, and remaining with us until Monday morning.

The accommodations at Elijah Hospice are now in very excellent condition, and we are pleased to hear many kind words of satisfaction from our Guests.

Deacon Frank W. Cotton, and his Staff, in Elijah and Edina Hospices, are doing excellent work.

ZION CITY is looking beautiful in this lovely Fall weather, and all the Spiritual, Educational, Industrial, Commercial, and Financial Branches of the work are full of activity.

THE PART which Zion has taken in the present Political Campaign, has been widely commented upon.

We are grateful for kind words from all parts of the United States, thanking us for the exposition that we have given of Zion's Theocratic Principles, and of the reasons why we support Theodore Roosevelt, and Charles W. Fairbanks, for the Offices of President and Vice-President; and also Charles S. Deneen for Governor of the State of Illinois; and George Edmund Foss, for Representative in the National Congress for our District.

WE ARE taking a quiet but earnest part in the election of others, both to Judicial and other Official positions.

God has helped us to make plain to the country the Theocratic Principles upon which Zion exercises her Political Rights, and fulfils her Political Duties.

OUR MOTTO,

WHERE GOD RULES MAN PROSPERS,

has attracted much attention, and Zion Theocratic Principles are being better understood.

WE ARE grateful that we can say that "all along the line" Zion continues quietly and steadily to Go Forward.

BRETHREN, PRAY FOR US.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever;" and He is still with us, for He said: "Lo, *I am* with you All the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, *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.

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By Evangelist **Sarah E. Hill.**

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.—*Psalm 50: 2, 3.*

WHEN God took David, the Sweet Singer of Israel, from following the sheep in the wilderness, to make him King over Israel, one of the first things that David did was to take Jebus, the stronghold on Mount Zion, out of the hands of God's enemies.

He named this City Jerusalem, the same is the City of David which is Zion. [2 Samuel 5:7; 1 Kings 8:1.]

The name Zion is applied to the City of the Redeemed, which is also called the City of Jehovah. [Hebrew 12:22; Revelation 14:1; Isaiah 60:14.]

Zion is the Kingdom of God. "The Kingdom of God is within you." We are told that God made us to be a kingdom. [Revelation 1:6.]

Zion stands for the Restoration of All Things. She stands for a new earth wherein dwelleth righteousness; an earth where God shall wipe away every tear from the eyes of His people, and where "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." [Revelation 21:4.]

As in the realm of nature the fully-ripened fruit does not suddenly burst upon our sight, but we see indications of its coming in the bud and blossom, so is it in the spiritual realm.

Indications of a time when there shall be no sin, nor sorrow, nor sickness, nor pain, and when death shall be no more, are seen in the work that is being done in the City of Zion, which God has sent His Prophet, Elijah the Messenger of the Covenant, to build as a place of refuge for His people in the Latter Days.

In the City of Zion, midway between Chicago and Milwaukee, the people are taught to keep the Covenant which establishes the Rule of God in man's spirit, soul, and body; so that he is saved, healed, and enabled to live a holy life.

The Rule of God is also established in the government of the City, which is a Theocracy.

This City is only a foreshadowing of the Holy City, the new Jerusalem, which the Apostle John saw in vision coming down out of Heaven from God—the City with its gates of pearls and streets of pure gold, and with the River of the Water of Life, from the Throne of God and of the Lamb, flowing through it.

There is more than a mere suggestion of the wonderful Tree of Life, whose leaves are for the healing of the nations, in the beautiful LEAVES OF HEALING, which carry the Full Gospel Message of Zion, from this City, over the world for the healing of the nations. [Rev. 22:27.]

The nations are being healed.

This work is but the beginning of the Restoration of All Things. This City of Zion, from which God is beginning to shine forth and to give to the world the light of the Restoration, is but a faint foreshadowing of the new Jerusalem.

It is "a city set on a hill" which cannot be hid. Neither do its inhabitants desire it to be hid. [Matthew 5:14.]

They must let God shine forth from it to give light to the whole world. God is to shine forth from Zion in the perfection of beauty—in the light of the truth which must make mankind good, and pure, and holy—fit temples for God to dwell in.

God is to shine out of Zion in the *perfection* of beauty. He is a God of beauty. When He created this world it was a world of beauty, and it is to be restored to its original condition.

The Devil has done his utmost to mar its beauty. He is the destroyer. God is the Upbuilder, the Creator.

God's people are commanded to go on to perfection in His strength.

This Zion of the Latter Days is in a formative condition, where the people are working out their own salvation with fear and trembling, as God commands His people to do. [Philippians 2:12.]

They are learning how to let God rule in every part of their being—to let God rule in business, in education, in religion, and in state.

They are working out these problems on new lines, looking to God for wisdom, working them out for the whole world.

Zion belongs to no country, or nation, or people. She belongs to the whole world.

Zion's plans are for the uplifting of the entire human family, whom we acknowledge as brethren, since God made of one blood every nation of men. [Acts 17:26.]

The Psalmist declares that our God shall come, and shall not keep silence.

We see the proof of His near coming in the coming of His Forerunner, Elijah, the Messenger of the Covenant, who has been sent with the Covenant to prepare the Bride, the Church, for His coming.

The rest of the world must go through the Times of the Great Tribulation.

He is the Prophet of the Restoration, of whom the Apostle Peter says that every soul that shall not hearken to this prophet shall be destroyed. They are destroyed because they turn from God's Message. [Acts 3:20-24; Matthew 17:11.]

God says: "I will put My words in his mouth, and he shall speak unto them all that I shall command him." [Deuteronomy 18:18.] Because God puts His words in his mouth full of the fire of the Holy Spirit, they shall be like a devouring fire to destroy evil conditions.

The work of the Restoration is destructive as well as constructive. The ministry of Elijah is a fiery ministry. [Malachi 3:2; 4:1.]

Because God witnesses through His Messenger against all forms of evil, it is very tempestuous round about him. The world is to be stirred to its foundations; for the nations rage.

"The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us." [Psalm 2:1-3.]

They do not like the bands and cords of the Covenant which bring them under the Rule of God.

God says, "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." [Psalm 50:5.]

The Reverend John Alexander Dowie has obeyed the command to *gather* God's people together unto Him, for strength and protection, for teaching, and for organized work.

They are being gathered together into a Primitive Apostolic Church, restored in Zion, which is the Bride to be prepared for the King at His coming.

These must have on the wedding garments—the garments of man's spirit, soul, and body, washed clean and white through the Blood of the Lamb, that "they may have the right to come to the Tree of Life, and may enter in by the gates into the City." [Revelation 22:14.]

"And the Spirit and the Bride say, Come, and he that heareth, let him say, Come." [Revelation 22:17.]

One of the most important parts of this work of preparation, is the distribution of Zion Literature, which teaches the people how to keep the Covenant, and establishes the Kingdom of God in their spirits, souls, and bodies, to cleanse, to heal, and to keep them whole.

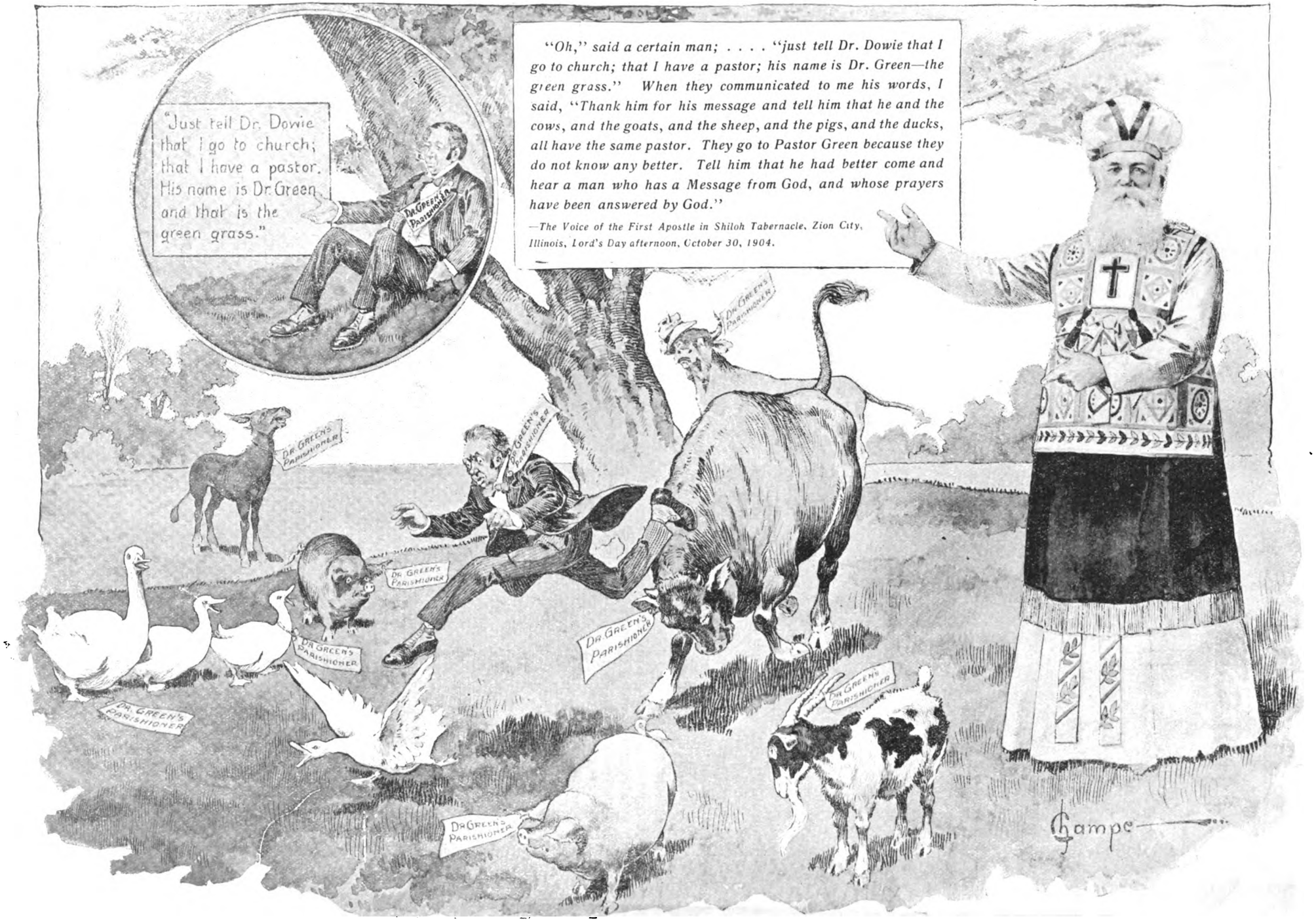
Reader, you have a part to take in this great work.

Some one is waiting to receive Zion's Message of salvation and healing from you. Will you not hasten to send it?

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for three weeks ending October 29, 1904:
30,200 Rolls to..Business Men in the United States
4,400 Rolls to.....Germany
3,723 Rolls to.....the Hotels of the World
999 Rolls to.....the Peerage of Europe
200 Rolls to.....Business Men in England
1,125 Rolls to.....Miscellaneous Countries
Number of Rolls for three weeks.....40,647
Number of Rolls reported to Oct. 29, 1904, 3,450,612

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THE FOLLY OF THOSE WHO NEGLECT THE HOUSE OF GOD FOR PLEASURE.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 5

Shiloh Tabernacle

Lord's Day Afternoon

October 30, 1904

SUBJECT

The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

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

WHEN the Church of God, established by His Divine Son, Jesus the Christ, started upon her great commission, in obedience to His command, she carried in her bosom Nine precious Gifts.

These Gifts were given her by God's Holy Spirit, in fulfilment of the Promise of the Christ.

Their possession gave her the power for the speedy preparation of the world for the return of the Christ to reign as King.

As long as she guarded, kept, and used them, she was mighty for the tearing down of the strongholds of sin and Satan, and for the establishment of the Kingdom of God in men's hearts.

Had she continued to hold and employ these precious Gifts, her Purity, Power, and Progress would have swept the world with a transforming force that would have brought the age to its consummation centuries ago.

But she lost them.

She fell into sin.

She ceased to use her Gifts.

Pride, love of ease, jealousy, factions, strife, envyings, revelings, doubts, fears, avarice, and other evil deeds and passions took their place.

She finally seemed to have forgotten that she had ever possessed these wonderful Gifts.

Although, at times, she has sought earnestly to regain her lost power among men, she, as a Church, has neglected to seek for these indispensable Gifts.

Here and there a man has arisen who has been powerful because he possessed some of them, and has wrought mighty deeds; but he has always been persecuted by the Apostate Church, and even those who have followed him have soon lost the inspiration of his life, because they neglected the Gifts of the Spirit.

But the time has come at last when God is restoring these Gifts to His Church.

First of all, however, He is Restoring the Church.

These precious Gifts cannot be entrusted to a Fallen Apostasy, lolling in the arms of the world.

They can be given only to a Pure Church, loyal and true to her Master.

They can be given only to a Church which recognizes her Christian, Catholic, and Apostolic character.

The Early Church, to whom God first gave these Gifts, was founded upon the Apostles and Prophets, Jesus, the Christ, Himself being the chief Corner-Stone.

It was a United Body, refusing fellowship to none who truly loved its Lord, Jesus, the Christ, in sincerity.

The Church is now being Restored to her Christian, Catholic, and Apostolic character.

God is doing the work through His Prophet of the Times of the Restoration of All Things, whom He has made the First Apostle of the Church in these Times.

It is fitting, therefore, that the first work of that Apostle, after the Declaration of His Apostolic Calling and Authority, should be to prepare God's people for the Spiritual Gifts.

It is necessary that they be received before the other Apostles can be separated by the Holy Spirit, and the Apostolic College completed.

It is necessary, also, that the people understand these Gifts, and that they receive them in a measure before they enter upon the great final conflicts that will mark the End of the Dispensation.

It is, therefore, with a sense of the mighty import of the Messages that he is delivering, that the First Apostle addresses the thousands of people who gather to hear him on each Lord's Day afternoon.

The people also have caught the deep significance of the words of the man of God.

The realization that these are Glorious and Terrible Times becomes more intense, and there is an earnest seeking to know the truth.

Lord's Day afternoon, October 30, 1904, the Message, as announced, dealt with the first three Gifts of the Spirit, the Word of Wisdom, the Word of Knowledge, and Faith.

After a brief summing up of many wonderful truths concerning the Word of Wisdom ,the First Apostle devoted the greater part of his discourse to the discussion of the Second Gift, the Word of Knowledge.

There is never any diaphanous theory, like the frozen mists that veil the icy summits of the highest mountains, but never nourish or water the earth, about the teaching of the First Apostle,

It is not only immediate and practical in its application, but he takes pains to show, unmistakably, how it is to be applied.

His Message on the Word of Knowledge, while dealing with the very highest and most important truths in all the

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great plan of God, was made so simple and so intimately connected with the duties and problems of life in these times, that even the children could understand and profit by it.

He closed with a few glorious words about the Gift of Faith; but gladdened the hearts of his hearers by announcing that he would devote the entire message of next Lord's Day afternoon to this great subject.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, October 30, 1904.

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

PROCESSIONAL.

Rejoice! Rejoice! For Jesus reigns,
The Prince of peace and love,
To guide the children of His grace
To heav'n, their home above.
And they who seek His loving care
Through dark and sunny days,
Shall know how safely they may walk
When God directs their ways.

CHORUS:—Rejoice! Rejoice for evermore!
Emmanuel's praises sing.
They must rejoice who surely know
That Jesus is their King.

Rejoice! Rejoice! The Christ has come,
The Savior of mankind,
To seek the lost ones of His fold,
And heal the halt and blind.
O erring and repentant soul,
Look up, and thou shalt live,
The Friend of sinners comes to save
To ransom and forgive.

Rejoice! Rejoice for evermore,
Nor let one soul repine,
Though friends forget, and hearts grow cold,
A Father's love is thine.
And if the world seem dark with frowns,
Just meet them with a smile;
And, with the hope of future bliss,
All present ills beguile.

At the close of the Processional, the First Apostle 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 and Choir then sang Hymn No. 424, from Gospel Hymns:

Arise, my soul, arise!
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears;
Before the throne my Surety stands,
My name is written on His hands

Overseer Excell led the people 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.

Overseer Brasefield then led in the recitation of the Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

READING OF GOD'S COMMANDMENTS.

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

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

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Scripture Reading and Exposition.

The First Apostle then said:

Let us read in the Inspired Word of God, in three passages.

First I shall read the 1st Epistle of Paul, the Apostle, to the Corinthians, in the 12th chapter.

After reading the first twelve verses, the First Apostle read also in the same Epistle, the first three verses of the 8th chapter:

Now concerning things sacrificed to idols: We know that we all have Knowledge. Knowledge puffeth up, but Love buildeth up.
If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;
But if any man loveth God, the same is known of Him.

Then, in the Epistle to the Hebrews, a part of the 11th chapter was read:

Now faith is the assurance of things hoped for, the proving of things not seen.

Now faith is the *giving substance* to the things hoped for; the "proving, the test" of things not seen.

For therein the elders had witness borne to them.
By faith we understand that the worlds—

It ought, perhaps, to read "ages."

That is the marginal reading.

The word is *αἰῶνας* (*aionas*), we may say worlds and ages.

By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which do appear.
By faith Abel offered unto God a more excellent sacrifice than Cain.

In considering this, you go right back there to the first sacrifices for sin.

One sacrifice was rejected, and the other was accepted.

"Without the shedding of blood, there is no remission of sin," and Abel, the shepherd, offered the lamb as a token which prefigured "the Lamb of God, which taketh away the sin of the world."

The First Apostle then read to the end of the 7th verse.

After the Choir had sung the Gloria, the First Apostle knelt at the Altar of Incense and offered Prayer, at the close of which he led the Choir and Congregation in chanting the Disciples' Prayer.

The announcements were made by Overseer John G. Excell and the tithes and offerings were received while the Choir sang the anthem, "Praise Ye the Father."

THE EXERCISE OF APOSTOLIC POWERS: THE GIFTS OF THE HOLY SPIRIT.

The First Apostle then pronounced the

INVOCATION.

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

The First Apostle then said:

In the 12th chapter of the 1st Epistle of Paul to the Corinthians, the 8th and 9th verses, we read:

TEXT.

For to one is given through the Spirit the word of Wisdom; and to another the word of Knowledge, according to the same Spirit:
To another Faith, in the same Spirit.

The Word of Wisdom the Great, Essential Gift.

This series of addresses, dealing with the Powers and Responsibilities of the Apostolic Office, I deliver, not merely for your edification, but for the instruction of the Church throughout the world.

I continue the subject today, not speaking exhaustively, but rather suggestively.

For, in connection with the Powers and Responsibilities of the Apostolic Office, one should consider not merely the Gifts set forth in this three-times-three in the 12th chapter of 1st Corinthians, but that Tenth Gift described in the 13th chapter, and also the many Powers connected with the possession of the Keys of the Kingdom of the Heavens.

I spoke last Lord's Day concerning the first of the Nine Gifts, the Word of Wisdom.

I desire to reiterate now that which I emphasized very strongly then; namely, that the Word of Wisdom is not only the first in order, but also the one great essential Gift, without which all the others would be absolutely useless.

I speak this afternoon upon the Word of Knowledge and Faith, but let me again emphasize what I have said concerning the Word of Wisdom.

"Wisdom is the Principal Thing."

To use Knowledge, or Faith, or any Gift, without Wisdom, would be disastrous and terrible—a horror and a curse inexpressible, with consequences illimitable.

Love, even Divine Love itself, without Wisdom, would be the most disastrous of all Gifts.

You can see this illustrated every day in so-called Love of Country.

"My Country, Right or Wrong," a Foolish Maxim.

How foolish for a man to say, "Whether America is right or wrong, I will stick to my country. I believe that America ought to win in every conflict, whether she is right or wrong!"

That is the acme of folly!

The best thing for America, or any other conntry, when she is wrong is a good thrashing.

The best thing for you and I when we are wrong, is a good whipping, and the sooner we get it the better.

Lovers of country will say, "Well, whether she is right or wrong, I will back up my country."

You can back her up all you like, but the right will prevail.

Russia, unless the facts are grossly misrepresented, is a drunken Helot, staggering under the influence of vodka of various brands.

She was drunk at Port Arthur, when the Japs first struck her.

She was drunk at Liao-Yang.

Her soldiers had to be dragged out of the whisky-shops to fight; they could not believe that the Japs were so near.

She was drunk at Mukden! Vodka everywhere!

She was drunk, I suppose, in the North Sea when some foolish lookout imagined that the English fishing-vessels were Japanese torpedo-boats, or when she fired by mistake upon her own torpedo-boats.

You will back Russia, will you, merely because you are a Russian?

"Well, I do not care," said a man whom I knew personally, at the time of the outbreak of the Civil War, "I am not for the slave, and I do not want to break up the Union; but my State has seceded, and therefore I will secede. I love Virginia, and I will whoop for Virginia."

He was beaten.

He does not whoop now, for he has only one leg; and, beside, he has lost all his property.

He also mourns the death of his brothers. There were seven of them, and now there is only one living.

It is not a question of your or my sticking to our opinions.

We must have wisdom to know what is right, and to stand for that.

Eternal Righteousness Is the First Principle in the Kingdom of God.

For the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Sometimes a man or woman, regardless of right, says, "Well, I love, and I will gratify to the full my sensual passion."

You know nothing about love!

You are talking of lust, and imagining it to be love.

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For love is no mere soulless clod,
But transformed in the light of God,
That love which makes this life so sweet,
Will render Heaven's joy complete.

A love that can bear nothing, that will never recede from its position, however wrong, is damning lust.

There is no wisdom in it.

I thank God for a gleam of International wisdom this last week!

To avenge the death of two fishermen, or twenty, England is not going to enter upon a war that would involve the death of hundreds of thousands of people, and the destruction of very much property, beside, perhaps, causing a great European conflagration.

There seems to be at least a willingness to inquire who is right and who is wrong; to have the guilty punished, and not to embroil nearly half the population of the world in war.

That is one of the best and most hopeful signs of the times that I have seen for a long time.

I do not know how far the effort will succeed.

Russia has yet to pay the penalty for her National transgressions.

Unless she repents and accords justice to the oppressed, whom she has wronged, the rebellion which seems to be impending will soon break out and complete the destruction of that colossus.

When the monstrous thing touched the warm waters of the Pacific Ocean, the feet of clay were washed away.

If that great, clumsy, hateful colossus, with its mouth full of blood, continues to oppress, as she has done for centuries, then let her go to pieces entirely, as quickly as possible, for the safety of the whole world.

One Should Distinguish Between the Government and the People of a Country.

But, oh, that peace might come!

Oh, that Wisdom might prevail!

When I speak of Russia, I am not speaking of the Slavonic people.

I am speaking of the cruel oppressors, both in Church and State, who give no liberty and who have been the curse of Russia, and of its priesthood and military power.

You must always distinguish between the Russian Government and the great Slavonic Family.

The people are large-minded, bright, kind-hearted, and generous

They are true, simple, and unaffected; wanting to do right, though not knowing how to do it.

May God bless the Slavonic people!

I am not fighting, either in apostate churches or in tyrannical governments, the people.

I am fighting the wrong Systems under which the peoples all over the earth are suffering.

May God set the peoples free! [Amen.]

Wisdom is the Principal Thing, and the Word of Wisdom is what the world needs today.

Oh, that from this Apostolic platform there might come some words of wisdom to help the whole world, which, in its mad folly, is wandering away from God!

The first qualification for the Apostolic Office is the Gift of the Word of Wisdom.

How wonderful the change which these Gifts worked in Peter, the foolish fisherman!

He denied his Lord with oaths, but when the Holy Spirit came, he delivered that simple and majestic and Divinely-inspired sermon on the Day of Pentecost.

The coward was brave.

The fool was wise.

The faithless man was filled with faith.

The hopeless man shone bright with hope.

The man that had a fear that destroyed love, was now possessed by a love that destroyed fear.

He cared not whether he lived or died.

Wisdom Itself Must Have Knowledge.

But he took care that the Gospel should be preached; that the poor, sin-stricken and disease-smitten people might be blessed.

These two sermons of Peter redeemed all his folly—the sermon on the day of Pentecost and the sermon at the Beautiful Gate of the Temple.

They contain beautiful words of wisdom.

The next Gift is also wonderfully important as the ages roll on.

For Wisdom itself must have Knowledge—the Word of Knowledge, the *logos* of knowledge.

It is true, as I read to you today, that "knowledge puffeth up, but love buildeth up."

Knowledge alone is not a building power.

It is building material; but it is love that must build, directed by wisdom.

Some one has said, "Knowledge humbleth the great man, astonisheth the common man, and puffeth up the little man."

Which are you?

A little knowledge is often a very dangerous thing, and Pope was not unwise when he said:

Drink deep, or touch not, the Pierian spring.

Drink deep!

"I wonder if the well is here," one cried.

He sat near Sychar, on the plain under Mount Gerizim, where the Samaritan Temple had been.

He had been exploring for a long time for "Jacob's well," where Jesus sat and spoke with the Woman of Samaria, long ago.

In digging down and taking away the rubbish, he had come upon an old well, or what seemed to him to be one.

It was the walls of an old well, where multitudes had sat.

There were the marks, where they used to sit by the way.

"I wonder," said one, "if this is the well where Jesus sat."

They dug, and they found no water.

At last they came to dirty, muddy, filthy stuff.

"This cannot be the well," cried some one; "it had sweet water."

Knowledge Is Often Proud and Egotistic.

"It is Jacob's well; dig on," said the man.

They dug out generations of rubbish that had been cast into it, and the water became less filthy.

They went down deeper, and one day the spring burst into the well and filled it with water, so sweet that every man said, "Give me to drink."

Ah! If they had stopped when the water was muddy! All would have been lost.

This intellectual power of ours is a muddy stream.

Even the little child, that is so clever, and says such funny things, has all your folly bound up in it.

And that, you know, is quite a little book!

It contains the folly also of more or less foolish generations.

Yes, and beside it sometimes has its own environment to contend with.

It has surrounding evil circumstances and much false teaching.

But dig on! Dig deep!

Then you will drink.

Knowledge is apt to be very egotistic.

It is apt to be exceedingly proud.

A true conception of knowledge will lead men to be very humble; because, the moment they have really grasped something concerning the particular subject they have in hand, they will find that it is only a part of a great system.

Some are so foolish that they do not seek to understand; but I thank God for a people that seek to know.

This people, although knowing something, seek to add to their knowledge, not only virtue, but all the other qualities that follow.

If we have Wisdom, and Faith, and Hope, and Love,

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Knowledge will be to us a tremendous power for good, enabling us to glorify God and serve humanity.

The "Word of Divine Knowledge" Is Creative.

Words do things that nothing else can do.

Sometimes you hear people very foolishly say, "Well, it is all words. It doesn't matter about words. Words do not mean power."

It all depends upon who speaks the word.

When Abraham Lincoln called for three hundred thousand men, he got them; because when the people heard the word, they said, "Yes, and three hundred thousand more than that, if you want them."

They had learned to love their leader, and to have confidence in his judgment.

"The Union," he cried, "with slavery or without slavery, but the Union must be preserved."

At last the time came when he saw that the Union could not be maintained while slavery existed.

Then he struck the shackles from the slaves, and cried, "The Union, without slavery!" and he got three hundred thousand more, because it was a word that had thrilled not only this Nation, but every Nation on Earth.

It was a word that reached the slave way up on the Nyanza, in Equatorial Africa, where slavery had existed for ages; and, as a result, there is not one civilized power on earth today that dares protect slavery by law.

Yet it is not fifty years since most of the great Powers had slaves.

Where the word of a real King is; where the word of a real Teacher is; where the word of a real Prophet is; where the word of a real Apostle is, there is Power.

Let me tell you, too, that everything will come from the Divine Logos or Word. It is that Word which is Creative.

The Power of a Word Illustrated.

An architect was one day sitting under my ministry, when I uttered a certain word connected with the idea of building.

He was impressed with the idea, and it grew in his mind until it had expanded beyond my own conception.

Subsequently he brought me a beautiful drawing.

I remarked, "What a splendid conception! Whence did you get it?"

"From your words," he replied.

"Why," I said, "that is not my conception."

"Well," he answered, "it was the seed-thought that you put into my mind, that made me draw that plan."

Whence came this City?

It is the result of a word, and God gave me the honor of speaking that word.

I said to you, "There shall be a City, and that City of Zion shall be this, and thus, and so."

I called you from the East, and from the West; from the North and from the South, to help me put that word into practical form.

You came, and now we have here a lovely little City just three years old.

Ah, beloved, words that are Divinely wise, and words that are filled with Divine knowledge, have Divine power.

Again the word of Maximus comes to me with tremendous power:

"He that represents to himself knowledge as something embodied in action, and action as something instinct with knowledge, has found the true way of Divine action; but if he separate the one from the other, he either converts knowledge into an unsubstantial fancy, or action into a lifeless shadow."

It is the union of the practical with the theoretical that causes the world to advance.

Knowledge of the Power of the Christ's Resurrection Is Through Fellowship of His Sufferings.

The poet sings a song; the preacher and the prophet utter a word; the Nations hear it; and from them rises "an exceeding great army" who go forth to do the Will of God.

This Word of Knowledge is very comprehensive.

One reason why so many blunders are made, is because our knowledge is so limited.

We imagine that what we see is the whole thing, when it is only a part.

Hence it is, that in speaking of the Word of Knowledge, I would remind you that it embraces all knowledge; that in the Christ "are All the Treasures of Wisdom and Knowledge hidden."

No matter what your conception of knowledge may be, you will never know anything until you know God in the Christ.

The very highest knowledge that humanity ever can attain is expressed in the wonderful words of the Apostle Paul:

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death;
If by any means I may attain unto the resurrection from the dead.

To know even Him is an incomplete knowledge unless that knowledge embraces the Power of His Resurrection and it is impossible to know the Power of His Resurrection without having some actual knowledge of the Fellowship of His Sufferings—until you have learned to die.

Until the seed is planted in the earth and dies, it abideth alone.

It is only when planted in the earth and left there alone to swell, and burst, and die, that the root strikes downward and that the aspiring shoot springs upward.

The corn, in due time, grows seven or eight feet high and waves in the air the thousand seeds that sprang from one.

Knowledge of Life in God means knowledge of Death to self.

Knowledge of Love means knowledge of Hating Evil.

Knowledge of Light means knowledge of Darkness.

Knowledge Always Has Its Counterpart.

Some knowledge—much knowledge—is too wonderful for us to understand.

Therefore it is "the Glory of God to Conceal" many things.

The Word of Knowledge will mark out the bounds within which you shall walk; within which you shall talk; within which you shall work; because you can so dissipate your energies that you will know nothing, and yet be dabbling with everything.

You may dissipate your energies by seeking to know what only ten lives can acquire, and lose the one life you have.

There are many things you have to learn concerning knowledge.

The first is to seek for, and to embody in action, that kind of knowledge which is most fitted to your present capacity and to your present necessity; that will make you humble and, if necessary, willing to remain in your present station.

In thinking of Jesus, are you not sometimes tempted to think of Him as having missed a great opportunity?

Perhaps you do.

For thirty years He lived, and loved, and toiled, and helped the mother, Mary, and four brothers and three sisters, who rewarded His devotion by putting their tongues in their cheeks and saying, "Messiah! Don't you believe it! We are His brothers and His sisters, and we take no stock in Him!"

Do you ever think what this treatment must have meant to Him?

Oh, it was not the first time He had taken babies and blessed them when He blessed those that were brought to Him by the Judean mothers.

The Christ Had Blessed the Babies as They Came in His Own Home.

He cared for them when Joseph, the father, died, and later they rewarded Him, when He proclaimed His Messiahship, by such unworthy conduct that it is written:

For even His brethren did not believe on Him.

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It is not recorded that one of His sisters, of whem He had three, spoke a kind word about Him.

Perhaps they married Pharisees.

Perhaps they married Sadducees

Perhaps one married some proud and petty village merchant, and she felt dreadfully disgraced by her Brother's erratic course.

Perhaps another married a village judge, and thought herself a very great woman.

The idea of Jesus, brother-in-law of a judge, going about with a lot of poor, sick people, and with a number of fishermen!

Really, it was too bad to think that He was their Brother!

They could not help it, but they did wish it was not generally known!

The petty dirt and muck that they were! The Majesty of the Eternal Christ was there, and they were sneering at Him.

When His work was finished; when His lovely life was closed; when the lips that had cried, Τετέλεσται (*Tetelestai*), "It is finished," spoke no more; and when they looked at the dead body of the Christ, they doubtless cried, "Brother! Brother! Truly He was the Son of God!" Then they wept bitter tears.

Yes, and He heard their weeping and saw their sorrow.

He took them to His heart; but their bitter tears could not wipe out the scorn of years, nor undo the evil of the sinful, wicked talk that had kept Him back in His work in Nazareth and elsewhere.

Think what the love of these seven might have been.

Friends, why did they not know?

Can you tell me?

Why Were the Christ's Own Household His Foes?

They had eyes, but they saw Him not; ears had they, but they heard Him not; hearts they had, but they understood Him not.

They had an idol somewhere, and that idol shut out all their knowledge.

If I were to take two of the smallest pieces of silver that we coin, and put them thirty feet away, that would not interrupt my view of this audience.

But bring those pieces of silver sufficiently near to my eyes and they would shut out the glory of the sunset, which is streaming at this moment into this Tabernacle and the faces of this earnest audience; I could see nothing.

You can have an idol not bigger than a ten-cent piece, and it may shut out everything.

It may shut out even love and hope.

A man lay in a prison cell the other day, moaning, "Why did I do it?"

He had stabbed his friend to the heart; and he was there, a murderer, waiting to be hanged!

It began in a quarrel over ten cents' worth of beer.

Ten cents' worth of that cursed, fermented damnation!

All the love of his friend during the long years that they had loved as boys and men was shut out by ten cents' worth of beer!

I take a very low illustration, some may think, but let me tell you that we live in a very low world.

Remember, it is the little things that shut out the great things.

The Christ lived in a cottage, in Nazareth; He did and said the sublimest things; but prejudice and wickedness blinded the eyes of those that were with Him, and they saw nothing in Him until He was dead and rose again.

Industry and Humility Essential to the Acquirement of Knowledge.

Neither Divine nor human knowledge can be acquired without industry.

In seeking knowledge you must strive continuously and possess a continuous humility.

What a helpless and, eventually, hopeless creature is the man that says, "I know it all!"

You may smile at it; you may wonder at it; but the sublime conceit of it all staggers you when sometimes you find a man that has never known the first thing about praying the Prayer of Faith tell you he knows all about it!

A man that never uttered a word of Divine wisdom; that only inspires disgust by his folly; a man that never showed he had any knowledge of God, or faith, knows all about it!

Knowledge is not so readily acquired.

Knowledge is ever acquired little by little.

Knowledge takes the staff of reason and picks its perilous way along the shore, amid the slippery rocks.

Knowledge, at the very best, is exceedingly imperfect.

Even that Apostle who possessed, and exercised, all the Gifts of the Spirit, and who wrote that pæan of love, the 13th chapter of 1st Corinthians, bowed his head and said, "I know in part!"

Think of the range of knowledge!

The Knowledge of God!

Oh, that knowledge is too wonderful!

Can you find Him by searching?

Personal Revelation Essential to a True Knowledge of God.

If He had not revealed Himself your researches would never have revealed Him.

Can you know Him by His works?

No! No!!

"Oh," said a certain man, "I go to church; tell Doctor Dowie that I go to church!"

This was said to some one who told him that I regretted that he was not more thankful for the blessing that had come to his wife.

His wife had been dying of a cancer, and God used me to her healing through Faith in Jesus.

The husband had said, "I know nothing about his religion; but I tell you my wife is all right."

"Why don't you go and hear him preach?" said some one.

"Oh," he replied, "I don't care to, I might get under the spell, and be converted; and I am not yet prepared for that."

"But why don't you go somewhere where you can hear something good, instead of smoking your pipe and going out into the country?" he was asked.

"Oh," he replied, "just tell Dr. Dowie that I go to church; that I have a pastor; his name is Dr. Green—the green grass."

When they communicated to me his words, I said, "Thank him for his message, and tell him that he and the cows, and the goats, and the sheep, and the pigs, and the ducks, all have the same pastor.

"They go to Pastor Green because they do not know any better.

"Tell him that he had better come and hear a man who has a Message from God, and whose prayers have been answered by God."

Knowledge of God's Works Can Never Satisfy.

When they told him what I said, he scratched his head and exclaimed, "I declare that is true!"

Nature is beautiful!

I love the green grass and the flowers, but I cannot find the fulness of God in them.

I cannot find the fulness of God in animals, nor in birds.

I can see His wonderful workmanship, as, for instance, when I see the little bird that flies faster than the locomotive, skimming all around it, when I am travelling seventy miles an hour.

Neither the knowledge of the wonderful power of birds nor all the mechanical wonders of the world can satisfy.

I have a spirit that is calling for God, the Father of my Spirit.

If all that earth can give were burnt up, my spirit would

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go throughout the Universe crying, "Father, Father, where art Thou! Father, take me home!"

My heart cries out for God—for the living God; to know God, to know Him as Father, and then to know the spirits that God has made.

Oh, how I would rejoice to see and to know the glorious spirits that surround His Throne!

Oh, if I could get only a little knowledge of the Seven Spirits that are before His Throne!

Oh, if I could know something of the almost boundless knowledge of purity and power that is in the spirits of those that never fell—the angels that kept their first estate!

They have lived for eons and eons, ages and ages, with God, and have done His will.

They have been developing, and are developing still, and have never sinned.

They never knew a fallen world like this.

Oh, that I might know the assemblage of those that never knew impurity, and that never were cursed with disease, and death, and hell, and disappointment!

I cannot now.

I am what I am, and you are what you are.

Our Knowledge of that Life Is Small, and the Eye of Faith Is Dim.

It is enough that I walk by the Faith of God.

Where I cannot see, I trust.

What I cannot understand, I receive.

What I know not fully, I believe.

He knows.

But there is much that we can know; and there is much knowledge that is real power.

The Word of Knowledge has potentialities that none have ever yet measured.

I know something of God.

I know His Fatherhood.

In the Christ I know His Brotherhood.

In the Holy Spirit I know the tenderness of His love.

I know that I have prayed to Him for the sick, and for the sorrowing; for the dying, in tens and hundreds of thousands.

I have taken the dying in my arms, and when they had fulfilled His will, I have seen the hues of life and health come back to the faces that were pale as death.

I have received the knowledge of God, as Savior, and Healer, and Cleanser, and Keeper, and have imparted that knowledge to millions all over the world, and continue to do so.

I have seen, in thousands of you, the Faith that made it possible to unite Wisdom, and Knowledge, and Faith, in one great cry to God that brought innumerable answers from heaven.

Faith sees the promise, laughs at the word Impossible, and cries, "It shall be done!"

Great Creator! A wonderful Creative and Executive power is the Faith of God!

This Faith brings the trembling sinner to our loving Savior.

This Faith makes the saint of God the Temple of God and the possessor of the Gift.

This Faith goes on through sunshine, through sorrow, through darkness, through pain, through trial, and never flinches, but believes.

"All things are possible to him that believeth."

Stand and pray with me. [*The vast assemblage of more than five thousand stand and repeat, clause by clause, after the First Apostle, 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, and in body. Make me wise unto salvation. Give me knowledge of Thyself, that I may know the Power of Thy Son's Resurrection, the Fellowship of Thy Son's Suffering, and Conformity with Thy Son's Death; that I too, may attain unto the resurrection of the dead.

Give me increasing knowledge. Give to Thine Apostle and those that are associated with him a larger vision and a larger possession, that the Church may be filled with Wisdom, Knowledge, Faith, Hope, Gifts, Love, and the Eternal Things. Make us Pure! Whatever hinders in this Church, take it away. If it were our right eye, pluck it out. If it were a right hand, let us cut it off. Let us go into life maimed, halt, rather than with members that shall be damned. Preserve us all that we may be a Pure and Holy People, having both eyes to see, hands to grasp, and feet to walk; with a heart that enthrones Thee King. For Jesus' sake. Amen.

FIRST APOSTLE—Did you mean that?

PEOPLE—"Yes."

FIRST APOSTLE—That is right. Then let us all live as we pray.

After the Recessional, "Jerusalem, the Golden," had been sung, the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

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.

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. E. C., O. L. S., A. C. R., AND E. S.

THE Bridegroom tarries.

Ah, sad reproach, He tarries!

His Bride has not yet put on her Beautiful Garments; she is not ready; and the Bridegroom waits—in infinite love and infinite patience, He waits.

How long, oh how long, has He waited for His Church to array herself in garments meet!

How His heart must have yearned for His Bride, all Pure, and Glorious, and Beautiful!

How grieved must that great Heart have been because of the tardiness of His Bride!

He waits!

But the hour of His Manifestation is at hand!

Prepare!

A pathos and tenderness unspeakable marked the discourse of the First Apostle on Lord's Day morning, October 30, 1904, as he discoursed on the subject of the Tarrying of the Bridegroom.

Yet, though Love is infinite, it will not always forbear; and with stern rebuke and warning, the man of God pointed out the consequences of sin, in its manifold forms; and finally, in words of love and entreaty, he besought God's people to prepare, to put on the garments beautiful, and to go out to meet the Bridegroom.

Increasingly solemn and sacred are these meetings of the early morning of the Lord's Day becoming, as the great truths of this series of discourses are unfolded by the First Apostle.

More and more do God's people realize that these Messages are from the Living God Himself, speaking to, and preparing, Zion for a great forward step.

An intense earnestness and concentration of purpose permeated the large audience present as it followed, with the Word of God, the Teaching of the First Apostle.

When, at the close of the service, and during the closing prayer, he suddenly ceased his petition, and in vivid words and with emotion uncontrollable, depicted a vision which appeared to him—a vision of the brothers and sisters of the Christ weeping over His dead body and bitterly lamenting that in life they had failed to comfort Him, failed to uphold Him, failed to acknowledge Him as the Son of God—there was scarcely a dry eye in the audience; and it was in silence and deep meditation that the people dispersed to their homes.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, October 30, 1904.

The First Apostle opened the service by announcing Hymn No. 361, in Gospel Hymns Nos. 5 and 6.

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.

He then offered prayer, leading the people in the chanting of the Disciples' Prayer, after which Hymn No. 264 was sung.

The First Apostle then led the people in the recitation of the 23d Psalm. He also read the first ten verses of the 25th chapter of Matthew.

In reading the 10th verse he commented as follows upon the words:

They that were ready—

No one else!

Although all were Christians, there were those that were not ready.

It is necessary not only to get ready, but to keep ready.

We must be always ready—in all places, at all times—Ready!

And they that were ready went in with Him to the marriage feast: and the door was shut.

Afterward come also the other virgins, saying, Lord, Lord, open to us.

But He answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know not the day nor the hour.

This Watchfulness is very important just now.

I would like, before we expound this Scripture, to sing a verse or two of Hymn No. 413.

"Yet there is room!" The Lamb's bright hall of song,
With its fair glory beckons thee along;
Room, room, still room! Oh, enter, enter now!

REFRAIN—Room, room, still room! Oh, enter, enter now!

Conductor Thomas sang the verses as a solo, and the congregation united in the refrain.

THE PARABLE OF THE TEN VIRGINS.

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.

Now while the Bridegroom tarried, they all slumbered and slept.

A Parable that Relates Only to Christians.

In my Exposition of this Parable, I trust I have made it clear to you that the parable is one, not of the Lost and Saved, but of the Wise and Foolish, in the Church of the Living God.

It is a parable of the Times of the End; of the Preparedness, and the Unpreparedness, of those that are called upon in the Church to be the Light-bearers.

All are called, in a measure; some in a greater degree than others.

God will not require of us more than we are capable of doing; but large blessing means large responsibility.

I remind you that the Oil is the Holy Spirit.

The trouble with the Unprepared Virgins, the unwise, was that they had not made proper preparations for maintaining a clear, bright light.

They did not have Oil in their vessels with their lamps.

They would not pay the price of constant vigilance.

The lamps, perchance, were not cleaned.

Perhaps there was no wick—the obedience which must run through all faith.

For some, or all, of these reasons the torches were going out.

Some Christians Are Persistently Disobedient.

They are told to do right, but they meddle and do wrong.

They are told to mind their own business, and they mind the business of other people.

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They are always getting into trouble, because they are always doing their own way and working out their own will.

No matter how much Oil they may possess, they have no light.

I had a candle with a wick that went less than half way through the candle, and when that wick burned, the candle was of no further use.

There are some Christians in whom the spirit of obedience goes only about half way through.

Then some fool comes along and says, "What's the use of obeying so much? Do your own way! You don't need so much wick! It is oil that you need, not obedience!"

The consequence is that they are of no use.

Their candles burn just so far, and then they splutter and go out!

We have now reached that point in the parable at which the Bridegroom "tarries."

One does not at first quite see all the significance of this tarrying of the Bridgeroom.

Why should the Bridegroom tarry?

Does He not love His Bride?

Is He not eager to meet His Bride, and take her to His heavenly home?

The Bride is waiting in her earthly home, attired for the marriage. The day long looked forward to has come.

The attendants of the Bride are there.

They have come from every direction to do the Bride honor, and to have the joy of escorting her to the Bridegroom.

But the Bridegroom tarries! Why?

Who can answer?

You may give many answers. But the secret of the delay is only known fully by the Bridegroom Himself.

Even the Christ Was Hindered in His Work By Satan.

Is it not a fact that God is always on time?

And is it not a fact that His time is—"Now?"

Yes, but Satan hinders!

There can be no doubt whatever that even the greatest messengers of God, not excepting the Christ Himself, have been hindered by Satan.

The tremendous potentiality of evil to hinder good is incalculable.

No man that ever lived, who has loved and served God, has been able to do his full work, because some devil in human form, within the Church or Home oftentimes, has hindered.

The happiness of man has been not only retarded, but often, for a time, apparently destroyed, by the powers of evil.

The purposes of God, for a time, have been frustrated.

Many thousands of years ago, God reconstructed this earth out of the chaos made by Satan.

For I believe that this is the heaven out of which the Devil was cast.

God accomplished then all the beautiful work and designs that we see around us.

They are not now what they were at the beginning—they are all marred.

The light by day and the light by night had been given.

He had created all creatures; and all were good.

He had created man, and had brought all creation before him.

Man stood upon this earth and realized his absolute loneliness.

All other creatures had mates, and he alone had none.

At that very time, when God made woman as "an helpmeet for man," the Devil introduced the curse, and made her not a helper but a hinderer.

At the Beginning, Evil Came at the Moment of Supreme Blessing.

The power of evil came along with the greatest blessing that God had ever given to man—a pure, innocent, holy woman.

God had given the man and woman the sublime command, "Be fruitful, and multiply, and replenish the earth!"

The earth was so empty!

Once it had been full of inhabitants, but they had been cast out into hell.

Then, at the very moment when that command, "Replenish the earth, and subdue it," was about to be fulfilled, the Tempter came, and the woman fell, and, through that fall, countless millions have gone to hell.

In the very moment of man's supreme joy, the wife given to him became the victim of Satanic Seducing Power.

The very Prince of Hell Himself so possessed her that her firstborn was "of the evil one"—full of wickedness, and diabolical hatred, and unbelief, and ungodliness.

Oh, what a sight!

Jehovah had made man and woman "for a habitation of God in the spirit."

They became "the habitation of jackals, where they lay."

Foul, and filthy, and ungodly, and ungovernable passions, entered.

That passion of pride which had cast Satan himself out of heaven was there.

This pride made the woman unwilling to take the place of an helpmeet and be submissive.

When it entered into her heart, she determined that she would get ahead of Adam and be worldly wise.

She listened to the Devil; she ate of the forbidden fruit; and fell.

In that very moment she became the prey of the powers of Hell.

Pride Would Rather Reign in Hell than Serve in Heaven.

Instead of being the helper of her husband, she became his betrayer and destroyer.

She gave him of the forbidden fruit, and dragged him down into the depths of sin, and disease, and death—down to the very verge of hell.

Although saved in multitudes, yet in far greater multitudes, in myriads untold, men have been the habitation of demons ever since.

The very elect of God have sometimes become the habitation of evil powers.

Pride, hellish pride, gets in!

There is unwillingness to submit!

Pride, that would rather reign in hell than serve in heaven, rules in the heart.

"I will reign!" Satan cried.

"No! you shall serve!" God said.

"Then, if I cannot reign in heaven I will reign in hell!"

And there he reigns!

Yes, he not only reigns there, but he also reigns here!

He proclaims that he is the god of this world.

He is the god of the vast majority in the world.

He was your god before you became a child of God through faith in the Christ.

He was your god until the Holy Spirit regenerated you.

Some of you again give place to the same old god.

While in the very Church of God you sometimes cause those who "watch in behalf of your souls, as they that shall give an account," to say, "We do not know whether you are really Christians or not!"

You have no obedience.

Your lamps are spluttering, and some of them have almost gone out. But for a flicker in the darkness, now and then, we should say that they had gone out.

Thus Satan at the beginning hindered the great purpose of God, that man should be His habitation, and thus he hinders still.

Multitudes Prefer Godless to Godly Methods.

It is only now, in the End of the Dispensation, in the "Consummation of the Age," that the Church has really got some hold of the truth that our bodies are the Temples

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of God, and that the Oil of the Spirit must be in the vessels. The church had been utterly regardless of this truth.

Even now, they cry, "Let us eat and drink!

"Let us have surgeons and their knives; physicians and their drugs.

"Let our bodies be cared for by godless men and godless women. Let us give only our spirits to God."

Consequently the vessel of the body is without the Oil of the Holy Spirit.

Whenever that is the case, then you have cast aside the Apostolic Authority and Teaching which says:

Present your bodies, a living sacrifice, holy, acceptable to God.

. . . . . .

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own: For ye were bought with a price: glorify God therefore in your body.

If you reject these commands, then you will become a prey to the disgusting lust of the first embodied devil and hypocrite that comes along your way.

The tarrying of God is a tarrying of infinite love and patience.

How long God has tarried for His rightful place in the Temple of Humanity!

God has seen, through these thousands of years, the Temple of the Body defiled again and again, and thereby multitudes have been turned into hell.

Think of the world that He had to destroy!

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

He had to sweep them all away, save eight—only eight!

And what were they?

The leader of them was a miserable drunkard, Noah.

He had been faithful amidst a faithless world.

But after the Flood he said, "I am saved! I am dear to God! I am the Rest-Bringer!

"Oh, how wonderful that I should be the Restorer of the world!"

A Legend that Illustrates a Patriarch's Fall.

There came along, says the rabbinical legend, a very beautiful young man; very seductive.

He looked smilingly in Noah's face, and said, "What are you doing?"

"Oh," said Noah, "I am pruning my vines; I am working in my vineyard."

"Ah!" said the young man, "what is the vine?"

His countenance was very pleasant, and his manner was very seductive.

Noah looked with delight upon him, not asking, "Whence comest thou?"

"Ah!" said the young man, "what a beautiful thing the grape is. Will you let me work in your vineyard?"

"Certainly!" said Noah.

You must take care who works in the vineyard.

I shall take care who works in this vineyard!

I shall take more care than I ever have done!

Great care must be taken as to who shall work.

Not every one can be trusted to work in the vineyard.

Noah consented.

The young man worked eagerly and earnestly, showing his deftness and cleverness, and made the vineyard very beautiful.

At last he said to Noah, "Let us work it on shares!'

"All right!" said Noah; and he entered into partnership with this unknown young man, who never gave God thanks —who never recognized God.

Noah did not trouble about that.

He was fascinated by the young man, and said, "All right! We will work it on shares!"

Truth and Legend Run Together.

The legend says that secretly, at night, the young man's form changed, and, behold, he was the devil—Satan himself.

He fiendishly inoculated the vine.

He sacrificed upon the soil first the blood of a lamb; then the blood of a pig; and then the blood of a goat.

In the morning he resumed his work.

So it is, says the legend, that if you *eat* the *fruit* of the vine, you are mild, and beautiful, and clean as a little lamb.

If you drink the fruit of the vine, when it has become poisoned by fermentation, then you will become as filthy as the pig.

If you continue to drink it, and get inflamed with it, then you will become as lecherous and dirty as the goat.

Well did Solomon say—"Wine is a Mocker, Strong Drink a Brawler; and whosoever erreth thereby is not wise."

Noah was deceived by this young man, who now said to him, "Oh, the vine is so good; let us allow it to ferment!"

It fermented; and Noah became a pig.

"Let us drink more of it!" he said.

Noah drank more!

Noah! Noah! Oh, what a story is thine!

Noah lay drunk and naked in his tent.

He was covered by two of his sons.

Then he rose up and cursed Ham, the father of Canaan.

That curse has gone down through the ages, "Cursed be Canaan; a servant of servants shall he be unto his brethren."

The curse of the drunken patriarch is the curse of the black man today; the curse of slavery, and of the color line, throughout the ages.

Legend and truth run together here.

I know not how much is truth or how much is legend in that old Rabbinical Legend, but the fact remains that again the purposes of Jehovah were kept back by Alcohol—that Liquor which is a very Devil-in-solution.

Again God had to tarry in blessing humanity because man went down into that drunkard's hell from which the world has not yet escaped.

All over the world today it is Alcohol in some form, be it vodka, or whisky, or beer, or wine—liquid hell-fire and distilled damnation in some form.

Awful Examples of Ruin Produced by Strong Drink.

That is the curse of the great majority of the people of the world.

Why this outrage last week on the North Sea?

Vodka, cry those who know best!

Perhaps an admiral was drunk or a captain was drunk; and they both were full of terror.

They mistook a fleet of fishing trawlers for Japanese torpedo-boats, and destroyed vessels and killed innocent men.

Go into Chicago this morning, and you will find the cells of the prisons full of poor wretches.

Yesterday morning they went to work, got their pay at midday, and bought whisky.

They fell, and cursed, and murdered.

This Sabbath day will doubtless be like other Sabbath days—vodka, whisky, fermentation of hell, murder, adultery, crime of every kind, everywhere.

After the days of Noah, Judah went down into the depths of sin.

The Israelites went down through drunkenness.

But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgment.

King David was drunk, doubtless, when he defiled Bathsheba, the wife of his brave general, Uriah, who was fighting the enemies of God.

You lazy dogs of Kings, carousing in your palaces, eating and drinking and whoremongering all over the world!

And there are many Davids and Bathshebas in this age.

Hell stirs your heart, and you must needs covet your neighbor's wife.

You devil!

With the very commandments of God being repeated

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every day in your palace, and in the Temple of God, you do that devilish thing.

Solomon, with all his wisdom, erred.

Wine and women dragged him down.

Rehoboam, his son, became a mean tyrant.

The Intoxicating Cup Digs the Graves of Empires.

The young man drank the spirit of hell, and cursed.

Israel was torn asunder, and on through the ages goes the story of a rent Israel.

Judah and Israel drink the damning liquor, and fight.

As a direct consequence they fall into the pit of hell—into captivity.

The intoxicating wine goes on with its infernal work.

It digs the graves of empires.

It digs the graves of great nations like Greece and Rome.

It is digging the grave of England.

It is digging the grave of America.

It is digging the grave of many nations.

The purposes of God are being frustrated and hindered by wine and strong drink, alcohol in some form, and the Bridegroom is tarrying.

Now comes the Restoration! Yes, but some of you foolish people, when you have a Restorer, will not obey.

You take the bit into your mouths, thinking you can run things.

It is a result of the damning drinking of a poisonous spirit—Disobedience.

Oh, what might not the Church have been, but for Disobedience!

For instance, John Wesley, in later times, came; and no purer, cleaner man ever stood upon God's earth.

He was not always wise, especially where women were concerned.

He believed that all women were good.

He did not know that many of them were devils.

In his middle age he married a widow.

He thought he had married an angel.

She was with him in his work, and his loving heart often gave her more credit than she was entitled to receive.

He was devoted to her, but she wanted to run him.

When he realized it, the man of God said, "No, I married you to be a helpmeet, not a director, and not a hinderer."

"John Wesley," she said, "You shall stay at home; you shall do this and that."

The man of God turned and said, "Get thee behind me, Satan; I gave my life to God!"

Then she began to curse him and lie about him.

At last she left him, and he said, "Thanks be to God; I did not send her away, but I will never bring her back."

She would go into churches where he was preaching, and where multitudes were under the power of God, and rise up in the congregation and say, "You old hypocrite! While you are preaching against whisky you know you are a drunkard; I have often seen you drunk; and I am your wife."

People believed her, although she was a liar.

He never had been drunk; nor was he the vile hypocrite she falsely declared him to be.

Then she cast in his face vile insinuations—"You know very well that you think too much of So-and-So."

She made people believe that the man of God had defiled many good women; and there were multitudes in England, in his day, that believed that John Wesley was a hypocrite, a drunkard, and a lecherous brute, because a diabolically wicked wife said so.

She died the death that all such persons die.

She was possessed of the spirit of hell—the spirit of pride.

She wanted John Wesley to be a bishop.

He could have been a bishop of the Church of England.

He could have sold his soul, and body, and spirit to the Devil.

But where would have been the revival of God's work that was given to the world through that mighty Apostle of the Christ of God, John Wesley?

There Is a More Insidious Spirit than Alcohol.

It is compounded by the Devil, and it gets into the Church of God.

It is the old poison.

It is the old wine of Sodom and Gomorrah.

It is the old wine of pride and deceit that the Devil tried to brew in heaven, and for which he was cast out into hell.

It is being brewed on earth today; and when the Devil cannot get you to drink whisky or vodka, he gets you to drink pride.

He gets you to say, "I won't obey. Obey is not in my vocabulary. I am an American. I like to do and go as I please."

That is the spirit from hell, and it works ruin.

The church today is largely possessed of that spirit.

Few obey.

Nobody rules.

The rulers are afraid to rule, and the people do not know how to obey.

But it is not so in Zion.

Blessed be God, that wine of Sodom and Gomorrah shall have no place here.

Those that are too proud to obey must go and serve the Devil elsewhere.

Unless they repent they will serve him until he gets them down to hell.

So the purposes of God were hindered—Satan hindered.

The triumphal march of God in the redemption of man has been hindered; and even today it is hindered by the Devil.

Satan hindered the Christ.

Myriads might have been saved through Him.

But the Pharisees hindered the lame man at the Beautiful Gate of the Temple, who cried out, "O Rabbi! O Rabbi! what think you of Jesus? Oh, cannot I touch the hem of His garment with others? Jesus! Jesus!"

How a work of Healing Was Hindered.

The Rabbi might have hissed out "Jesus is not God; Jesus is no Son of God; He is the Bastard of Nazareth."

With some such vile words they doubtless drove back multitudes from the Christ, the true Messiah, and the Wells of Salvation and Healing.

He had to bear the reproach, and His mother had to bear the reproach, of being called the Bastard of Nazareth.

Yet He was the Sinless Son of God.

But they hindered that poor man from getting healing.

I know it, because he was at the Beautiful Gate of the Temple, and could have touched the hem of the Christ's garment, as he went in and out.

He was nearer to Him than multitudes whom the Christ healed.

But the Devil-inspired Rabbis kept him back, and the apostate ministers do the same today.

Not until after Pentecost; not until the Christ had been crucified, and resurrected, and glorified, when that Rabbi's words were no more a power, and the poor man cried out to Peter and John, the Apostles of the Christ, was he healed.

He was hindered as multitudes have been hindered.

Many of you who are here once hindered me.

You were not as you are now.

You spoke against me.

You mocked me.

You said that Divine Healing was a fraud.

You have never undone some of the evil that you have done.

Many of you here have been hinderers, mockers; not helpers.

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Even now, after coming into the Church, where all are supposed to be true, every now and then the same old Devil gets back into some of you, and hinders.

Hinderers Will Pay for Their Work in Tears and Blood.

Those that might be saved and healed are kept back while your infernal gossip goes on, undermining and weakening the hands and the influence of the man of God who has oftentimes well-nigh broken his heart for you.

If God had not made my forehead as adamant; if God had not made my heart strong, I should have failed through the ungodliness and the disobedience of the very people to whom I have been a blessing.

Hinderer, unless you repent you will pay for it!

You will pay for it in tears and blood.

All who hinder will have to pay for their wicked hindrances at the Judgment Seat of God unless they repent and obey.

The Bridegroom tarries.

Why does He tarry?

Because you have hindered Him.

You have put obstacles in His way.

The Christ would have been here long ago; the redemption would have come long ago, if God's people had been true and obedient.

Some Will Awake and Seek When It Is Too Late.

Shall the hope of the earth once more be disappointed? and shall Zion be hindered?

PEOPLE—"No."

FIRST APOSTLE—"Shall the Bridegroom be hindered?

PEOPLE—"No."

FIRST APOSTLE—Shall the Bride be longer hindered?

Shall we wait for the Foolish Virgins?

No, we will wait no more.

Go, ye fools, that would not take the Holy Spirit in your bodies!

Go! ye fools, that, rather than surrender your infernal pride and ask for prayer, will die!

Go to them that sell!

But while you are going; while you are hunting up and down the earth for help—now here, now there, now everywhere—remember that you have forsaken the Fountain of Living Waters.

Go! Do not hinder any more!

It is better for you to go.

Foolish Virgins, awake!

Oh, they awake! But it is too late to buy!

It is too late to get Oil, and the wise have to say, "Go, and buy for yourselves."

The wise have no more Oil than they need.

The best of us have no more Grace than we need.

Come, kindle your torches, because the Midnight Cry is upon us!

I have been crying for years, "Behold the Bridegroom!"

Soon another Voice will cry from the sky, "Come ye forth to meet Him!"

Who will be ready?

Those that obey will be ready.

Those will be ready that have Oil in their vessels with their lamps.

The Wise Virgins Do Not Take off Their Armor.

You may weep, and moan, and cry "My torch is going out."

Why?

Because you disobeyed.

The torches of those that defend the disobedient shall go out; and they will have to go back among the foolish and the godless.

But they that are wise shall go on.

You foolish ones, that ought to be wise, do not forget that you have had the warning cry from this platform.

And you who hinder others, and continue to do so—you shall go.

But you cannot hinder the wise from getting Oil in their vessels with their lamps.

The Slumberers and the Sleepers.

"While the Bridegroom tarried, they all slumbered and slept."

The word ἐνύσταξαν (*enustaxan*), translated "slumbered," means they nodded; they became drowsy.

It does not mean to go to sleep.

The other, ἐκάθευδον (*ekatheudon*), rendered, "slept," means they slept as if they had taken off their clothes and gone to bed.

Foolish Virgins not only sleep, but they take off their armor.

But the Wise Virgins do not take off the Panoply of God.

They are fully clad, and they sit with their torches, in a waiting attitude, even when they nod.

The Bridegroom has been hindered by many—even by His own.

"He came unto His own, and they that were His own received Him not."

He was hindered even by His mother, who bore Him.

She came to the Temple, and said, "Jesus, come away; they will kill you."

How the Mother and the Brothers of the Christ Hindered.

His brethren came, and it was told Him, "Thy mother and Thy brethren stand without, seeking to speak with Thee."

They were afraid the Pharisees would kill Him.

"He stretched forth His hand towards His disciples, and said, Behold, My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, he is My brother, and sister, and mother."

But they hindered Him.

There were doubtless many in Nazareth that were hindered.

They said, "Why, His own brothers do not believe in Him; and even His mother wants Him to give up that nonsense of preaching, and to take Him away. His own mother would know if He were right and would not try to stop Him!"

Did you ever read of His sisters comforting Him?

Did you ever read of His brothers coming to Him in the hour of His sorrow?

No, they were not there.

Not even the mother that bore Him was present in the hour of His agony in Gethsemane. And His apostles slumbered.

He was alone!

It is also true that the man of God that would fully follow the Christ has often to walk alone.

Alone, and yet not alone!

The Christ of God was not alone.

Angels ministered to Him in the hour of His broken-hearted agony.

Though the lights flickered, and there was no sunlight at midday, and all was darkness, and the veil of the Temple was rent, yet He was not alone on that awful Cross.

Going down into the darkness, he cried, "Eli, Eli, lama Sabachthani?" That is, "My God, my God, why hast Thou forsaken Me?"

For whom is He crying?

The God whom He loved, the Father who begat Him in the virgin's womb, seems to have forsaken Him.

Sometimes I also seem to walk alone.

It Is Better to Walk Alone than to Walk with Hypocrites.

And you sometimes must walk alone with God.

I would rather go down into the wine-press, and tread it alone, than have the company of the hypocrite who would come to me with the kiss of a Judas and say, "Hail, Master," and then sell me for thirty pieces of silver.

Sometimes it is well to walk alone.

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If you suffer you will also reign.

But do not sleep; do not slumber.

Keep awake; and when your body is sleeping, let your spirit keep awake.

My spirit is often more awake when I am asleep than when I am awake.

If only I could preach the sermon this afternoon that I preached last week from the same text in my sleep!

You cannot afford to go to sleep as the foolish sleep.

The Bridegroom is at hand!

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. Make me wise. Make me a virgin through and through; clean, pure, right with Thee. Have mercy upon me wherein I have sinned or hindered others; and if I am not wise, make me wise, unto salvation; unto healing; unto holy living. Let not the mark of my unfaithfulness rest upon me in my sickness, in my want of healing. Let me cease to do evil and no longer interfere with Thy work. For Jesus sake.

After singing, "I Stand on Zion's Mount," the First Apostle said:

Beloved, as I was praying just now, I seemed to see

A Vision.

There were seven living persons present.

Four of them were men and three of them were women.

They were weeping over a dead body and crying, "Oh, Brother, Great Brother, Jesus, Messiah of God, all Your life we stood in Your way, and now You are dead. Holy and Pure Jesus!"

And they cried so!

They were the four brothers and three sisters of Jesus.

A Pathetic Sequel to Years of Hindering.

Then I saw another scene.

Jesus was again in the midst of them.

These seven gathered around His feet and cried, "Can it be true? Are you alive? Oh, Brother, are you alive?"

"Yes," He replied, "I am the Living One; and I was dead, and behold, I am alive forevermore."

Then they said, "We believe You. How can we undo the long years in which we rejected You?"

But they could not undo them.

They could only work on until they could see Him again.

Ah, friends, you can break the heart of Him who would be your Redeemer, and then weep over His dead body, saying, "I hindered."

It seems to me certain that God is making some of you see what an awful hindrance you are to His work.

That vision was so real! I saw those four brothers and three sisters weeping.

I saw them stand around the Master after He rose from the dead.

I saw them in the upper room.

I saw them watch Him as He went away at Bethany.

How quickly these things pass in one's mind!

But these Seven went through all their lives with the shadow of the long years of rejection in which they had mocked Him, mocked their Brother, their Savior, their God, and lied about Him.

It is the Last Time!

The last days are upon you and me!

May God help us to make Zion clean.

I will make Zion clean, even though it cost me my right hand, or my right eye—or my life.

Will you help me?

PEOPLE—"Yes."

FIRST APOSTLE—I pray that you may not hinder

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.
The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

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Send all newspaper clippings concerning the First Apostle, the Elders, or any department of the work in connection with the Christian Catholic Apostolic 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.

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

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Praise and Testimony Meeting

REPORTED BY A. C. R., O. R., AND A. W. N.

ZION, in Zion City, found, Lord's Day afternoon, September 25, 1904, that it was a great spiritual uplift and blessing to get together and tell of some of the wonderful things that God had done and was doing for them.

The First Apostle was resting at his summer home on the shores of White Lake, Michigan, but he had given directions that on this afternoon Overseer J. G. Excell, the acting Overseer for Zion City, should conduct a Praise and Testimony Service.

The Overseer had made sure of a profitable meeting by preparing for it.

On Wednesday evening, at the regular mid-week rally, cards had been distributed with blanks for names, addresses, and particulars as to the blessings to which witnesses wished to testify. These cards were filled up by those who wished to praise God and tell of his goodness at this meeting, and handed to the Overseer in time for him to choose his witnesses before the service began.

The opening exercises were marked by an animated and happy whole-heartedness on the part of all the people.

In making the announcements, Overseer Brasefield called attention to the current number of LEAVES OF HEALING, containing a three-color process portrait of the First Apostle in his robes of office, and the Declaration of John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, and urged the people to send this paper out to their friends in all parts of the world.

He predicted that the windows of heaven would be opened, and that floods of spiritual blessing to all mankind would flow as the result of that Declaration, but warned the people that the Devil would be aroused, and that there would be fiercer fights than ever.

He declared his absolute conviction that Zion would win in all these fights, and that the harder the Battle the greater would be the Victory.

After the tithes and offerings had been received, Overseer Excell called, by name, about twenty witnesses to the platform.

Then followed a wonderful two hours.

The Overseer started the ball rolling by briefly giving the Truth of God as contained in the Everlasting Gospel—the Gospel that tells men that Jesus is not only their Savior, but their Healer, Cleanser, Keeper, and Coming King.

Probably four thousand witnesses testified by rising that they had felt the Healing Power of God in their bodies.

Simple, straightforward, unquestionably truthful, and full of quiet but sincere thanksgiving and praise, were the testimonies of those on the platform.

They told of deliverances from sin, evil habits, many kinds of deadly diseases, broken bones, and other serious injuries; and from sorrows and afflictions.

Some deliverances dated back over twenty years, others were within the last few weeks and months, but they were all in answer to prayer, and by the power of God, through faith in the Lord Jesus, the Christ.

Especially effective was the testimony of Deaconess Jennie Paddock, Matron of Zion Home of Hope for Erring Women, who was raised in perfect health from her death-bed, fifteen years ago, when she was dying of a terrible fibroid tumor, and John Alexander Dowie, whom she had never seen, prayed for her; and who was again raised from the very door of death during the last summer.

On the occasion of this later healing, she had fallen back on her pillow and had apparently ceased to breathe, when God's Prophet and Apostle prayed for her and she was healed.

The music at this service was inspiring, and helped to make the afternoon one to be remembered for the sense of joy, thanksgiving, praise, and spiritual blessing which the people carried away with them after the Benediction.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, September 25, 1904.

The service was begun with the Processional, "Glorious Things of Thee Are Spoken," and was followed by the Invocation and the singing of Hymn No. 12, from Gospel Hymns.

The recitation of the Apostles' Creed and the Commandments, and the singing of the Te Deum Laudamus, was followed by the Scripture reading.

Elder Cossum read from the inspired Word of God in the 43d chapter of Isaiah, verses 1 to 12; and in the Gospel according to Saint Matthew, 9th chapter, the first eight verses.

Prayer was then offered by Teacher Daniel Sloan, after which Overseer Excell offered prayer for the sick and sorrowing.

The announcements were made by Overseer Brasefield, after which the tithes and offerings were received.

Overseer Excell then said:

"The Christian Catholic Apostolic Church in Zion is a wonderful organization.

"It is an organization in accord with the Divine Standard; and therefore has been given Divine Power.

"You will remember that the Lord Jesus, the Christ, went about teaching, and preaching, and healing; and He said, that as the Father had sent Him, so He sent His Apostles and Disciples.

"They were to teach the people, to preach the Gospel of the Kingdom, and to lay hands upon the sick.

"So this Church, organized under the direction of God Himself, through one whom He had chosen, has gone forth in the power of the Holy Spirit, and has proclaimed God's Truth.

"The people have been taught the Truths of God's Word.

"They have been led to repentance.

"Multitudes have been healed, not only in this country, but throughout the whole world.

"The people have been cleansed.

"They have been led to obey God in many things.

"The Scripture that I read shows that Salvation and Healing go hand in hand.

"Jesus said, 'Whether is easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith He to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.'

"He wanted to show the people that the same Power that healed diseases was the Power that saved from sin—the Power of the Holy Spirit.

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"So today we have the testimonies of those who have been not only saved, but healed.

"Those who give their testimonies to healing will tell you that they first repented of their sins, and then put away sin and trusted in God for salvation.

"Thus they were saved, not only from their sins, but from the consequences of their sins.

"How good it is to know that God delivers us not only from sin itself, but from the consequences of sin.

"I shall not say anything further to you, but simply ask God's blessing upon these people as they speak to you."

TESTIMONIES TO DIVINE HEALING.

INVOCATION.

Our Heavenly Father, let the words of our mouths and the meditation of our hearts be acceptable in Thy sight and helpful to these people and unto all to whom these words shall come. For the sake of Jesus.

Deacon Henry Partridge Healed of Severe Burns.

DEACON HENRY PARTRIDGE, 3002 Emmaus avenue, Zion City, Illinois—"Dear Overseer, and Christian brothers and sisters: I am very glad to stand here today and give my testimony to the power of God to heal.

"I was first healed by God many years ago; and I have since been healed of very severe diseases.

"At one time I scalded my foot, and a very terrible sore resulted.

"I broke the blister on it through walking.

"Not knowing enough about Divine Healing, I thought that I ought to walk by faith.

"I rode about fifty miles and conducted services on Kangaroo Island, South Australia, where I was a minister for the Congregationalists.

"The foot grew much worse through this exercise, and swelled to about twice its natural size on two nights.

"Then, after a few minutes' prayer the pain, which was very severe, ceased, and much of the swelling went down.

"There was a wound about the size of a silver dollar on my foot, in which proud flesh was growing, and which soon became a putrid sore.

"Nevertheless, I went on riding, and walking, and preaching; and the pain returned.

"The third day it was so severe that I was nearly blinded.

"I was quiet that day and walked only about the room.

"The fourth day, as I sat quietly in the boarding house, the foot began to itch tremendously, and I felt sure that God was healing it.

"In five hours from that time the swelling had left the foot, and a hard scab had formed over the wound.

"My faith was rewarded, for which I thank God."

Mrs. Ella M. Caldwell Healed of Internal Trouble, Severe Lightning Shock and Other Diseases.

MRS. ELLA M. CALDWELL, 2512 Gideon Avenue, Zion City, Illinois—"Dear Overseer and brothers and sisters in the Christ: I thank God first of all for salvation.

"I thank Him for our Leader and First Apostle.

"Through him I was led to the Christ, and accepted God as my Healer.

"Many times the Devil has attacked me, but I have never been afraid to trust God fully.

"I would rather go to my grave trusting God than to rely upon men or medicine.

"In 1894 I was healed of internal trouble.

"I used to have heart trouble, often falling when attacks would suddenly come upon me.

"I thank God that I went to our beloved Leader, who laid hands upon me and prayed, and I was instantly healed.

"During the summer of 1897, I was severely shocked by lightning.

"We were living in Chicago at the time.

"Those about me thought that I was passing away.

"My husband went for my mother, Deaconess Jennie Paddock, who came and prayed for me, and sent a request for prayer to Zion Home in Twelfth Street and Michigan Avenue.

"Elder Wilhide came and prayed for me.

"When he came I was suffering very much pain.

"Within three hours of the time I received the shock I was able to be up, and served the Elder with lemonade and cake before he went home.

"I was perfectly strong and well.

"A great many said to me that I would probably feel the effects during thunder storms, but I thank God that I have not!

"In 1898 I was taken with what was supposed to be spinal meningitis.

"I had no physician attend me.

"There were a number of cases in the neighborhood, and the people were passing away on the right and left of us; but I trusted God fully, and inside of two weeks I was a well woman.

"A year ago last September I took a heavy cold, which settled on my lungs.

"I began coughing, and suffered severe pains in my shoulder and chest.

"In December I had chills in my lungs. There is no doubt that the cold had developed into consumption.

"My mother took me to her home, and God wonderfully heard and answered prayer for me.

"By the last of January I was well."

William E. Wallis Healed of Smokers' Cancer.

WILLIAM E. WALLIS, 2604 Elisha Avenue, Zion City, Illinois—"Brothers and sisters in the Christ: I desire to praise God for the wonderful healing He has given me of smokers' cancer.

"My testimony was published in LEAVES OF HEALING, Volume XIV., No. 9.

"For nineteen years I smoked tobacco, and as a result a growth formed in the back of my throat and in my left nostril.

"I could not breathe through that nostril.

"I had undergone two operations, one in the throat and one in the nose; but they gave me no relief.

"The growth began to grow again.

"It was not until eighteen months after our beloved First Apostle visited London that I was willing to obey in Baptism.

"I was baptized the 26th of January, 1902, and a fortnight after Overseer Cantel prayed for me and the cancer came away.

"I have been breathing freely ever since.

"There are those who are here from London today who know that what I say is true.

"When Evangelist Corkey arrived in London I was suffering greatly from chronic diarrhea.

"The Evangelist prayed with me and I was able to go back to work, for which I thank God.

"I thank God that He has permitted me to be in Zion City for twelve months.

"This has been the best year I ever had.

"I am going on to another best year.

"I thank God for the privilege of working in Zion Junior Restoration Host."

F. A. Fournier Healed of Three Broken Ribs.

F. A. FOURNIER, 2612 Elim Avenue, Zion City, Illinois—"Beloved Overseer and Christian friends: I am glad to stand here before you today and tell you how God has delivered me from many sicknesses.

"Nearly three years ago this fall I fell from a building a distance of about fourteen feet, and struck on my left side across three planks that were laid edgewise.

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"It crushed several ribs inward around my heart, so that I could not breathe.

"I asked God to straighten out my ribs so that I could breathe and get relief. Soon I felt them pushing outward.

"Two officers of the Church were sent for, who prayed for me, after which I was able to stand.

"They got me into a wagon and took me to my boarding-house.

"Later, the First Apostle, who was then in Chicago, prayed for me, and the pain left.

"Only when I moved did I feel as if I had been hurt at all.

"The third day I walked down to the depot, and rode home to Chicago.

"The next day I walked about for five hours; on the fifth day I came back and went to work, lifting heavy ladders and scaffolding.

"I have been at work from that day to this.

"Three of my ribs were broken in four places.

"A year ago last winter I was sick with typhoid malaria, and God healed me."

OVERSEER EXCELL—"A great many people ask about broken bones. Here were three bones broken, which God healed."

Mrs. Hannah A. Ruby, Broken Bones Set and Leg Lengthened.

MRS. HANNAH A. RUBY, 2204 Gilead Avenue, Zion City, Illinois—"I praise God today for Zion, for our beloved Apostle, and for dear Overseer Jane Dowie, and that through their teaching we know that in Zion we have a God who heals broken bones.

'Perhaps there are very few, in this building, who have not heard or read of my wonderful healing.

"Five years ago the 5th of last April, after I had not been able to stand for thirteen years, God healed me.

"I had not been in good health for over thirty-one years; but in answer to the prayer of our beloved First Apostle God instantly healed me, and gave me the power to stand and walk.

"Two years ago the 15th of last October, in getting off a street car in Chicago, the car suddenly started and threw me with such force to the ground that my left leg was broken in three places.

"The hip was badly crushed, and the bone below the hip and the knee-cap were broken..

"There was no splint, or bandage, or anything else used on the leg.

"Prayer was offered for me and God set the bones and healed them.

"In coming to Zion City the 13th of the following May, my leg was again injured in getting out of the cab.

"From that time it was a little short.

"But on the 23d of last April, while alone, communing with God, I suddenly felt His power as plainly as I did when the First Apostle prayed with me the first time."

OVERSEER EXCELL—"Are both legs of equal length now?"

MRS. RUBY—"Yes, sir. The leg was lengthened at that time."

Mrs. B. S. Love Healed of Rheumatism.

MRS. B. S. LOVE, 2810 Elizabeth Avenue, Zion City, Illinois—"God has been wonderfully good to me.

"He has permitted my spirit to grow with the growth of Zion.

"Last winter I was seriously ill with rheumatism.

"God wonderfully healed me, and I thank Him and praise Him for it."

A. E. Hall Delivered from Evil Habits and Healed of Internal Hemorrhages.

A. E. HALL, 2611 Elim Avenue, Zion City, Illinois—"I thank God, first of all, for salvation from a sinful life.

"About five years ago I was converted, through the teaching of the Christian Catholic Apostolic Church in Zion.

"Previously to that time I was very much addicted to the use of both liquor and tobacco; but when I was converted I took these evil habits to God in prayer and then Overseer Piper, Elder-in-charge of Cincinnati, prayed for me, and instantly I felt the appetite leave.

"From that day to this I have had no trouble with either.

"I thank God for the blessings we receive when we obey God in tithing.

"At the time of my conversion I began to pay tithes, and only a few months after that my wages were actually doubled."

OVERSEER EXCELL—"You stingy people, listen to that!"

MR. HALL—"I also thank God that He is the Healer.

"About two years after my conversion I was working on a scaffold, which gave way under me, and I fell quite a distance, my abdomen striking a rough-edged stone.

"The fall rendered me unconscious, but I speedily recovered, and asked to be taken home.

"I was suffering very severely from hemorrhages.

"Clots of blood almost as large as my hand came from my mouth.

"Overseer Voliva prayed for me, and from that day I have had no hemorrhage. I thank God that He is not only the Savior of the spirit, but of the body.

"I thank God that instead of the wretched home we had several years ago, we now have a happy home.

"My wife, also, was wonderfully healed by God.

"I had been in the Church a few months only when my wife was taken sick of typhoid fever.

"One of the neighbors called a doctor, which raised quite a rumpus.

"That very night six men came to my home and wanted to put me in jail; but I am thankful that God delivered me.

"Without the aid of any doctor my wife recovered from the fever."

Deaconess Jennie Paddock Healed of Tumor and of Cholera Morbus

DEACONESS JENNIE PADDOCK, Zion City, Illinois—"Dearly beloved friends in Zion: Words cannot express the joy that is in my heart this afternoon, that God has once more raised me from a dying bed.

"Fourteen years ago, when our First Apostle came to this country, I was dying in Chicago, as many of you know.

"God wonderfully healed me of that tumor, and has since kept me

"In these fourteen years I had been sick in bed but one day.

"I thank God that I have had a little hand in building up Zion.

"I was the first woman to set foot upon that ground upon which the Little Wooden Hut was built.

"I helped to fit up that place.

"I lived out there and cooked for the men, which shows you the strength I was given.

"I thank God that He called me into the work of rescuing and caring for poor fallen women and the little cast off babes, in which work I have been engaged for six years.

"All this time I kept well and strong.

"On the 21st day of August of this year I became very sick with cholera morbus in the very worst form.

"I was as sick as any one could be and live.

"I would get relief, and then another attack would come, until finally I told my dear ones that I was growing very weak.

"In the middle of the afternoon I asked them to raise me up, and, while I was sitting there, I became very faint.

"I could scarcely breathe.

"Presently my arms began to get so heavy that I asked a dear sister to hold them; I could not bear their weight any longer.

"They felt as if they were being dragged from my shoulders.

"I said to my daughter, 'What is the matter? I am

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getting so heavy! I feel as if I would break the bed down. My eyes are getting heavy.'

"Presently she said, 'Mamma, it is weakness.'

"Then my feet grew icy cold; and I asked to be laid down.

"She laid me down, and I turned my head toward the door.

"Then I saw that straight and narrow Pathway.

Wonderful Deliverance at the Very Point of Death.

"It started, it seemed to me, right at my door, and led from earth to Heaven.

"I saw the people going in, men and women, all dressed alike in white robes.

"They were approaching in two and two, and as I started toward that path I said, 'It is the Straight and Narrow Path.'

"I saw as we went a little higher that there was a sort of railing on either side, and I said, 'The blessed Savior! How watchful He is over His people that they may not fall or go astray!'

"As I looked up I saw what I know must have been Heaven—it was so beautiful!

"The gems were so beautiful!

"I saw the Savior sitting there with His hands folded, as the people were coming up, and I said: 'They need no sun light here, for Jesus is the Light of the World.'

"Just at that time our beloved First Apostle said, 'Deaconess, you will not die; life has come into your body. Breathe!'

"Just before that, as my daughter laid me down, my chest seemed to collapse.

"I could not breathe; and the last I remembered before I saw this vision was that my shoulders were drawing in.

"I could breathe, it seemed to me, only from my throat.

"Our beloved First Apostle said to me, 'Take a long breath.'

"I tried to breathe, but it was too heavy.

"I could not raise up. It seemed to me that I went together.

"He prayed again, and said, 'Deaconess, breathe! There is a work for you to do.'

"Thank God, just then it seemed to me that a great weight raised up, and I could breathe freely.

"I thank God that He has permitted me to live a while longer, and see this Church beautifully and truly organized, and to see our First Apostle.

"I thank God for our leader.

"I thank God for Overseer Jane Dowie, who was so kind to me during my illness.

"I thank you all in Zion for your prayers.

"I knew you were all praying for me; but when I thought I was passing away I saw none but Jesus, and I was so happy.

"I had neither pain nor ache.

"I am determined, by the grace of God, to live nearer to Him and to do better work.

"When I came to myself, my first thought was, 'Oh, the poor, unsaved women! The poor, little cast-off babes!'

"Thank God that He spared my life so that I may do a little more in this work to help save our fallen sisters.

"But first I shall rest for a little while."

Mrs. Margaret Coates Healed of Deafness and Hemorrhages at Baptism.

MRS. MARGARET COATES, Zion City, Illinois—"My brothers and sisters, I feel it a great pleasure to be able to tell what great things God has done for me.

"I thank Him first for salvation through Jesus, the Christ, my Savior.

"LEAVES OF HEALING led me to accept God as my Savior, Healer, and Keeper.

"I was troubled with hemorrhages of the lungs, having had twenty-eight in one year, and God healed me perfectly. I suffered with deafness in my right ear from having a fly in it.

"Two weeks after I came here I was baptized, and when the water ran into my deaf ear, I felt that I could hear much better.

"I had also been afflicted with a swelling over my heart, and I was fully healed of that during Baptism.

"Since then, through the prayer of the First Apostle, God has perfectly restored my hearing."

Mrs. I. E. Mills, Healed of a Tumor, When Dying.

MRS. I. E. MILLS, 2819 Elim avenue, Zion City, Illinois—"I rejoice that God is the Cleanser, Healer, and Keeper.

"I was brought on a cot into this Tabernacle.

"The First Apostle told me to rise and walk after he prayed, and I did so, in the Name of the Lord.

"I came from North Dakota, and rode twenty-six miles in a wagon, and nine hundred miles on a train, on a cot.

"On the way I suffered greatly.

"My trouble was a tumor.

"I had suffered for about three years.

"I was treated by two physicians in the last three months before leaving for Zion City, and in July they gave me up, saying they could do nothing for me, unless I went to a hospital and underwent an operation.

"My husband requested me to come to Zion City, and I told him I would come if, in the event of my dying, he would not lose faith in Divine Healing."

OVERSEER EXCELL—"You had great faith then, did you not?"

MRS. MILLS—"Not very much.

"He said that if I died, and all belonging to him died, God's Word was true.

"I then said that I would go to Zion City.

"I believed that it would be a nice place in which to die.

"But instead of dying, I was raised as one from the dead."

OVERSEER EXCELL—"All who saw Mrs. Mills when she was carried in on the cot, please stand." [Quite a number rose.]

Deacon Joseph H. Paxton, Healed of Sciatic Rheumatism and Mumps.

DEACON JOSEPH H. PAXTON, 2912 Edina Boulevard, Zion City, Illinois—"I thank God first of all for salvation.

"I had received salvation for my spirit before I heard of Zion; but I had suffered many years with kidney trouble, and a great many years with sciatic rheumatism.

"In May, 1896, I first came to Zion Home in Chicago, staying there four days.

"During that time I was completely delivered of sciatic rheumatism through the prayers of our beloved leader; also of kidney trouble and all the other troubles consequent upon that.

"I thank God today for the glorious privilege of enjoying full health.

"In November, 1898, I became sick with the mumps; but I went right on with my work and took cold.

"I became very seriously sick.

"I was in such terrible agony and fever that I was nearly crazy.

"My wife sent a message to Chicago to our First Apostle, and I knew the exact moment when he got that message and prayed.

"Suddenly the warm, glowing sensation so many have spoken of, passed through my body, the fever left me, and I lay down on the bed perfectly at rest.

"I thank God that not only in my own body but in my children's I have so many times seen the power of God in immediate healings.

"Many times the evidence has not been instant, but gradual.

"God is keeping us, for which we praise Him."

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W. C. J. Leetsch, Healed of Rheumatism.

W. C. J. LEETSCH, 2610 Elim Avenue, Zion City, Illinois—"I first of all thank God that I am in Zion and in Zion City.

"I was healed of rheumatism that I had had for many years.

"I was healed instantly, while living in Salt Lake City.

"People hooted at me on the streets, 'Who is going to be your physician?'

"I thank God that the people of Zion came to Salt Lake City. That is how I found God.

"I was instantly delivered, in answer to prayer, of the awful habit of smoking tobacco.

"I thank God that he has given me the victory."

Miss Ella Baker, Healed of Heart Disease and Kidney and Lung Trouble.

MISS ELLA BAKER, 2810 Elizabeth Avenue, Zion City, Illinois—"I had heart disease and kidney and lung trouble. The First Apostle prayed for me, and I was instantly healed a year ago last September."

Mrs. Anna E. Matthew, Healed of Pleuro-Pneumonia and Paralysis.

MRS. ANNA E. MATTHEW, 868 Warren Avenue, Chicago, Illinois—"I was healed of pleuro-pneumonia and paralysis.

"A request for prayer was sent to the First Apostle, who prayed for me, and I was healed.

"Today I am perfectly well."

Miss Anna R. Sisson, Debt Paid in Answer to Prayer.

MISS ANNIE R. SISSON, 2709 Elim Avenue, Zion City, Illinois—"I asked God last winter to help me pay a debt.

"In a few weeks He increased my wages and I was able to pay the debt."

Mrs. M. V. Fournier, Healed of Catarrh.

MRS. M. V. FOURNIER, 2612 Elim Avenue, Zion City, Illinois—"The doctors said that I had catarrh of the middle ear.

"I could not sleep nor rest until the First Apostle prayed, and then God healed me."

Mrs. Mary A. Landphere, Healed of Gall-stones.

MRS. MARY A. LANDPHERE, Mazon, Illinois—"I was healed of gall-stones, and dizziness.

"I would sometimes fall and become unconscious.

"I was prayed for in 1900, and was healed, for which I thank God."

Mrs. Effie G. Dulmage, Healed of Liver Trouble.

MRS. EFFIE G. DULMAGE, 2503 Elisha Avenue, Zion City, Illinois—"I was healed of blood disease, liver trouble, and internal injury, in February, 1896, and God has blessed me ever since."

OVERSEER EXCELL—"May God continue to bless you all.

"Did any one ever ask you who have been healed to pay for your healing?"

PEOPLE—"No."

The Congregation then joined in singing the second stanza of "We Praise Thee, O God," after which Overseer Excell pronounced the

BENEDICTION.

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

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."

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Special Mission to England and the Continent of Europe

By Overseer John G. Speicher, Special Delegate of the Christian Catholic Apostolic Church in Zion

THE following is a letter written by Overseer Speicher from Zürich, Switzerland, October 6, 1904, to Deacon Arthur W. Newcomb, General Associate Editor of LEAVES OF HEALING:

Eleven weeks ago today, as you will remember, we left Zion City for Europe, with a party of eleven persons.

In New York, we were joined by Miss Kang, a young Chinese lady, who accompanied us as far as London, thus making our number an even dozen.

We arrived in London on Sunday, July 31st, after an eight days' voyage.

We experienced the usual sensations and difficulties of a novice in ocean travel; but, on the whole, it was an enjoyable trip, as the weather, for the most of the time, was fine.

We were at once conducted by Overseer Cantel and the Zion Guards to the Hotel Kenilworth, where the Overseer had arranged for accommodations for us during our brief stay in London.

We had scarcely got comfortably situated in our rooms when a letter addressed to "John Dowie" was brought to my room, politely, but peremptorily, demanding that, not later than eight o'clock the next morning, the entire party should find other lodgings.

The clerk was informed that it was John Dowie Speicher, an eight-year-old boy, and not John Dowie, the Great British Lion tail-twister, who was their guest.

But there could be no change in the decision. "The name was there, and that was sufficient. Was not the address Zion City?"

The unalterable decree had gone forth!

WE HAD TO GO:

That evening we had the pleasure of speaking to a good audience in Zion Tabernacle, 81 Euston road. Overseer Cantel had announced our coming in an excellent way.

By the way, the Overseer has a knack of getting up a drawing announcement. He writes some most audacious things, and then puts them on the bill-boards.

He was just beginning a campaign against Humbugs—"Zion's Exposure of Humbugs."

The first Humbug to be exposed was "The Medical Humbug." Although it did not add, "By One of Them," it amounted to about the same thing.

On that second Lord's Day evening, in London, we had a full house.

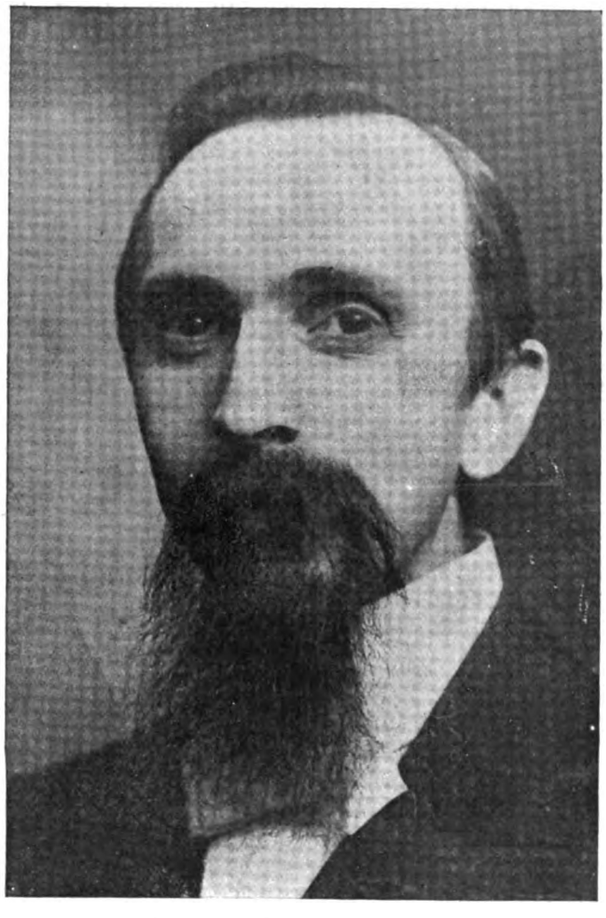
The press was well represented, and the next day the papers came out with their usual scurrilous reports about the meeting,

It was here that I lost my reputation for beauty and oratory.

I was lantern-jawed and big-nosed.

My abuse of doctors, druggists, and medicine, by the hour, was dribble.

My lecture as compared with my worthy predecessor, John Alex. Dowie—who had tried to save London, but was denied hospitality—was like milk to thunderbolts.



OVERSEER JOHN G. SPEICHER.

Nevertheless, the audience remained for hours, and we believe good results followed.

The Branch in London needs no further commendation from me, for all Zion knows of the excellent work in London and England, by Overseer and Elder Cantel and the faithful band of Zion Restorationists.

After eight days in London, and after having installed Deacon John W. Innes as Financial Secretary for Great Britain, we left for Paris on August 8th, thus spending the forty-fourth anniversary of my birth between the world's two greatest capitals.

In Paris we met Elder Arthur S. Booth-Clibborn, and with him made arrangements for the installation of himself and Elder Catherine Booth-Clibborn, and the formal opening of the work of the Christian Catholic Apostolic Church in Zion for Paris and France.

Here we remained but four days, and then went on to our real destination, Zürich, which was made our headquarters during our stay on the continent of Europe.

We had the pleasure of speaking in Zion Tabernacle, in Zürich, on Lord's Day, August 14th, to a large and sympathetic audience. This is the only time I have spoken in Zürich to date.

My mission in Europe was not so much to minister to those Zion Branches already well established, as formally to open the work of Zion in France, Germany, and Austro-Hungary, and to install Elder and Evangelist Rickert in charge of Switzerland, in place of Elder Hodler, who was soon to go to Zion City.

Therefore, Elder Thomas and Evangelist Kosch were sent to Budapest to gather the people together and advertise the meetings.

Elder and Evangelist Kradolfer were sent to Berlin for the same purpose, and we had conferences with Elder Clibborn in Paris.

These appointments had been made by direction of the First Apostle before we left Zion City.

The first meeting was arranged for Budapest, for Lord's Day, September 10th.

As we had before us all the time between the middle of August and the Budapest meeting, we arranged, with Elders Hodler and Clibborn, for a series of excursions through Switzerland, and visited all the principal cities, lakes, valleys, rivers, many of the mountains, and other objects of interest.

The railway system of Switzerland is admirable. For eight dollars I was allowed to ride on all the principal railroads and steamboats of the whole country

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as far and as often as I chose, for two weeks.

We took advantage of these rates, and saw much of this renowned country.

And now for Budapest.

Elder Hodler was a most congenial traveling companion. We were of one mind. Can we not spy out the land for God and Zion?

It was decided, as Constantinople was only about as far from Budapest as Budapest from Zürich, to visit that great Mohammedan capital and other great centers on the way.

We left Zürich on Saturday, September 2d, and spent Lord's Day and Monday in Vienna—a great city, somewhat of a reduced duplicate of Paris. A great city indeed, but closed to the Gospel. It is exceedingly difficult to establish any religious work in opposition to the prevailing religion, which is intensely Roman Catholic.

Thousands of people who, apparently, were as devout as any people could be, entered the Cathedral on Lord's Day morning. For hours they participated in the services connected with the mass, going through the exercises in a most solemn manner.

They are a strong people, and have a good foundation for the work of Zion.

On Monday, after visiting the Swiss and American consuls, and having our passports viséed (for while one may get into Turkey without a passport, it is difficult to get out without one), we started on our way for Budapest; Sofia, the capital of Bulgaria; Belgrade, the capital of Servia; Philipoppolis, the capital of Rumelia, and Constantinople, where we arrived on Friday morning, September 8th.

It is impossible to describe the grandeur of the scene which burst upon us as we approached the Crescent City.

"Wonderful!" was all we could say.

The mosques, with their many minarets; the towers; the palaces; the Bosphorus and the Sea of Marmora!

The City of the Sultan and the Mohammedan!

I must leave for a future article, for THE ZION BANNER, a description of this most interesting city, as we desire to deal principally with the ecclesiastical aspects of our visit.

But I must say here that we saw the Sultan go into his mosque—his church—and saw some of his wives (he has about two hundred) go to church; for no woman is allowed to go into a mosque.

I find even some Christians here who would prevent women going into a church or publicly speaking anywhere, merely because Paul told the Corinthians something that no one has ever fully understood.

The Sultan's palace, the Sultan's mosque, his harem and eunuchs, were all objects of special interest, and were visited by us—on the outside, only.

We saw many of the Ethiopian eunuchs that were connected with the harem, and were reminded of him who heard the Word gladly. Who knows but it may be through these same eunuchs that Zion shall yet penetrate these high harem walls?

We went to Scutari, Asia, and saw and heard the howling dervishes, a class of Moslem monks who think Allah is propitiated by the punishment of their bodies through grotesque and difficult contortions, similar to the acts of the American Indians, and some so-called Christians, who think penance can take the place of repentance.

We retraced our steps to Budapest, the capital city of Hungary, where we were to preach on Sunday afternoon. This city is located on either side of that world-renowned, beautiful river Danube.

Nowhere in the world have we seen so many new, grand, and beautiful buildings.

The parliament building ranks in size and beauty with any similar building in the world.

The palace of Emperor Francis Joseph, with its artistic grounds, on a high hill directly on the river bank, has no rival in all Europe, outside of Russia.

The growth of this city during the last twenty-five years has been phenomenal.

Its population of more than three-quarters of a million consists of a large percentage of German-speaking people, Magyar, and many Jews.

We were met at the station by Elder Kosch and Elder Percy Clibborn, the latter having business still further south.

The meeting was called for three o'clock in the afternoon, in one of the large halls of a very large building that was full of halls.

The capacity of the hall was about eight hundred, and at three o'clock, as we entered, we found every seat taken, and the aisles so crowded that it was with difficulty that we made our way through to the platform.

And still the people kept coming, until every available space was occupied, and many had to be turned away.

Elder Kosch conducted the opening exercises, and it was with great difficulty that the people were restrained until after the reading of Scripture, prayer, and a brief introductory speech by Elder Kosch.

There were constant calls of "Let us hear about Zion City! We don't care about your Bible! Tell us about Dowie!" and many such exclamations.

When I rose to speak, there was silence for a few minutes.

I announced my text, and made a few statements concerning the fundamental principles of the Christian Catholic Apostolic Church in Zion, when again the audience broke loose.

"Give us facts. We have heard enough about creeds. We want none of them. We want facts. Tell us about Zion City! ZION CITY!! ZION CITY!!!"

And so they yelled, but good-naturedly, withal.

And we so received it!

We jollied them; praised their city; praised their freedom of speech, for which all Hungary is noted, and for which their fathers bled and died.

I begged for one moment's quiet, and they granted it.

I begged them to consider the fact that I had come a long distance, and that many in the hall desired to hear what I had to say.

Then I said, "Let all stand who desire to hear me speak."

They all stood!

And they yelled and yelled—but not all.

Many tried to quiet those near them.

We finally secured order and spoke for about an hour.

No one thought of leaving the hall.

There were occasional outbursts of pleasantry at some comical mistake of the interpreter, but altogether the audience was intensely interested.

At the close, it really looked serious for me. The platform was rushed by hundreds of young and middle-aged men; but not to harm me; only to ply me with questions.

As most of them spoke German, I could speak to them.

I never saw such eagerness.

They begged for my card, and the few I had were torn away like bread by a pack of hungry dogs.

And the inquiries! "How can I get to Zion City? What must I do to be permitted to remain? Is there work?" And many more.

One intelligent, cultured, middle-aged man came and took me by the hand very cordially, and said, "Dr. Speicher, you told the people about my God. God bless you and all Zion; for all you say is true."

It was long before we could get out of the hall.

In the evening, we had a meeting with the members and friends of Zion, not a large meeting, about thirty or forty, but a most deeply sympathetic and spiritual gathering.

There were a number of members present from the Carpathian Mountains, twenty-four hours by rail. Also Deacon and Mrs. Reymund, of Neusatz, on the Servian border, were there.

We found twenty-one persons who ex-

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pressed their willingness to obey in Baptism, and they were baptized the next day by Elder Kosch.

The prospects are exceedingly fair in Hungary for a large ingathering for Zion. Elder Kosch is nicely located, and he and his good wife are doing good work.

Already they have suffered persecution for the Christ's sake, by being imprisoned for two nights and a day, under a false charge. The judge threw out the case, and acquitted the prisoners of all charges.

Our work of installation and inauguration having been done, we returned to our headquarters, and rested a few days preparatory to our trip to Berlin. During our ten days' absence we had slept on the train six nights, on two of which we had not disrobed.

With Elders Hodler and Clibborn as traveling companions, I went to Berlin on Saturday, September 16th. We were met by Elder Kradolfer with beaming face. Our only service was on Sunday evening, in Zion Tabernacle. We had a full hall, mostly friends and members of Zion, as the meeting had not been advertised outside of Zion circles.

Nevertheless, the meeting was a long and important one. There was some seed-sowing, some reaping, some weeding out, and some building up.

At the close of the discourse we enrolled nineteen new members; and found twenty-one ready for Baptism, a part of whom were baptized the next Lord's Day.

We ordained four Deacons and one Deaconess; and installed Elder and Evangelist Kradolfer in charge of the work of the Church in Berlin and Germany.

Elder Kradolfer has very pleasant headquarters offices. His family is heartily with him, and will be a great help.

The Elder speaks with power and, as one wrote me a few days ago, "The Elder speaks with authority, based on the Word of God, not making theological speeches."

There is no work in Europe more promising than the German work.

The Zion Branch in Berlin is most enthusiastic, and the large choir is doing excellent work.

Everywhere we go we hear of the good results of the meetings held by the First Apostle. There seems to be but one regret, and that is that he is not a native of Germany.

I had the pleasure of telling the people of Berlin that forty-four years ago I was born in Berlin. There was much surprise that I did not speak German better. When I told them it happened to be Berlin, Pennsylvania, their "countenances changed."

We were compelled to leave Berlin on Monday, after a number of conferences with several individuals. Our stay, although brief, is full of pleasant memories of the happy faces and loving hearts of the Berlin friends.

Arriving again at headquarters, we remained quietly with our family, and attended to some important correspondence.

On Saturday, September 24th, we went to Paris, arriving early on Sunday morning.

Elders Percy Clibborn and Arthur S. and Catherine Booth-Clibborn had preceded me. After hours of pleasant and profitable conference, we repaired to the Hall of Civil Engineers, at three o'clock in the afternoon.

This, to me, was the most impressive and important of all this series of important meetings.

Paris, the great, almost God-forsaken and God-forsaking city! A city almost entirely given over to fleshly pleasures; a city where a priest-ridden people have broken away from the accursed superstition and iniquity of the Roman papacy; a city which has seen terrible destruction from foes within and without; here was to be formally planted the Banner of Zion, under whose spreading folds were to be gathered, by the grace of God, all the chosen of God in Paris and throughout the great Republic.

In this little hall there gathered eighty devout, earnest Christians, some of whom had heard the First Apostle speak, and who desired to know more of his great work and the great Scriptural Truths presented by him; others who had heard of him and of Zion were seeking information and guidance.

To this people we spoke for more than an hour through an interpreter, Elder Percy Clibborn, and we were followed by Elders Arthur and Catherine Booth-Clibborn, who spoke most eloquently and powerfully concerning the great work of the Kingdom of God as represented by Zion.

The Elders Booth-Clibborn need no introduction in Paris. They have labored long and well in this difficult city. They are known favorably to thousands, and none are better qualified to undertake the task of pioneer work for Zion.

In their installation as Elders-in-charge of Paris and France we feel that Zion is well represented.

Again, our special mission in Paris having been completed, we returned to Switzerland, to remain with our dear wife, whose time was almost fulfilled.

How beautifully God had arranged our itinerary, allowing us to complete it fully without hindrance!

So we were ready for the next event; and on the Thursday following the Sunday in Paris, my good wife was delivered of a beautiful Swiss girl baby.

Right proud we are, too, that our dear daughter first saw the light of day in this blessed land of freedom, where the Gospel truths of Zion are taking such deep root in the hearts of the people, and where thousands love our dear Leader, John Alexander, the First Apostle of the Restored Church. Those who are not members of Zion, believe in him as God's servant and prophet, and speak with respect and veneration for him.

This was beautifully shown in a large meeting in Zürich last Lord's Day, when the declaration of the First Apostle was announced publicly.

There were hundreds of people present who were not members of Zion. But when the position of Zion was shown by the scriptures, and the need of the Church today set forth, the whole audience arose as one man and expressed their faith in John Alexander as the Great Apostle of the Christian Catholic Apostolic Church under Jesus, the Christ, the Apostle and High Priest of our Christian profession.

JOHN G. SPEICHER.

Zion's Conflict

with

Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"
Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heathen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secresy and the Open Speech of Christianity."

NINTH DISCOURSE.
"The Christian's Duty in Breaking a Bad Oath."

Freemasonry is fully exposed with all its secrets and workings, which reveal the iniquity of this anti-christian organization.

Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

ADDRESS:

Zion Printing and Pub. House
Zion City, Illinois.

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Zion Restoration Host

Elder A. F. LEE, Recorder

The work of righteousness shall be peace; and the effect of righteousness quietness and confidence forever.—*Isaiah 32 : 17.*

IT cannot be disputed that John Alexander, the First Apostle of the Christian Catholic Apostolic Church in Zion, is the greatest living witness to the truth set forth in that portion of the Scripture quoted above.

No living man has toiled so incessantly for God as he, and no one gives evidence of such perfect peace or possesses such confidence in the triumph of the cause which he represents.

There is no question but that the strongest evidence that one has been born of God, is the love which they manifest for the work of God. For to be truly born of the Spirit of God, is to be born with a desire to work for God. Jesus, in the Gospel according to the Apostle John, the 5th chapter, 17th verse, teaches us that His life was dominated by the Spirit of His Father:

My Father worketh even until now, and I work.

It is beautiful to notice how generally this spirit prevails among the people in Zion, and, in consequence, testimonies of joy and thanksgiving are constantly coming to us from members of Zion Restoration Host in all parts of the world.

During this last Summer one hundred thirty-five (135) Restorationists, at their own expense, have gone out from Zion City to do work for God in various sections of the country, and most interesting indeed have been their experiences.

A few summers ago, Deaconess Anna Oestreich and Deaconess Sophie Baliff, now Mrs. Arnold Muggli, of Zürich, Switzerland, were sent to Buffalo, New York, to do work there, and in points adjacent, including Niagara Falls and Chautauqua Lake.

As a result of their faithful labors, many became interested in Zion, and have since come into fellowship. Some of these visited Zion City this summer and requested Deaconess Oestreich to make them another visit.

In compliance with this request she went to Buffalo the early part of September, and as will be seen by the statistical report which follows, she, together with the members of Zion Restoration Host in that place, has done some excellent work, having distributed Messages to the number of six thousand six hundred fifty-three (6,653) and sold LEAVES OF HEALING to the number of one thousand one hundred forty-six (1,146).

A letter dated October 24, 1904, reads as follows:

DEAR ELDER:—Peace to thee.

I enclose two more applications for membership in Zion Restoration Host.

The Restorationists are doing excellent work in Buffalo. Yesterday they sold ninety-three (93) copies of LEAVES OF HEALING, and were nicely received for the most part.

Strangers keep dropping into our meetings, and our little room is almost too small.

Pray for us.

Yours in the Master's service,

ANNA OESTREICH.

We also publish a report received from one of our young men who recently returned from his vacation trip, which reads as follows:

ELDER A. F. LEE, Recorder of Zion Restoration Host.

Dear Brother in Jesus the Christ:—"Grace be unto you, and peace, from God our Father, and the Lord Jesus, the Christ."

I thank God that I can say, as was said of the Seventies of the Christ's time, that I "returned with joy."

I thank God for the blessed privilege He gave me of going out on this work for Him, and of sowing the seed of Zion beside all waters.

I have sowed the seed by the water-side, on land, and on the trains; in cities where there are members of the Christian Catholic Apostolic Church in Zion, and in cities where there are none.

I went out to these places in the name and strength of the Lord, and the Lord stood close to me, and helped me at all times.

I shall have to make this report in three parts, viz.:

1st. The places that I visited.

2d. The kind of reception I received, etc.

3d. The amount of Literature distributed.

PLACES VISITED, DATE, AND LENGTH OF STAY.

Madison, September 24th, 25th, and 26th, three days.

Devil's Lake, September 27th, one day.

Black River Falls, September 28th, one day.

Minneapolis, September 29th, and October 1st and 2d, three days.

St. Paul, September 30th, one day.

Sioux City, October 3d, and part of 4th, one and one-half days.

Omaha, part of October 4th, 5th, 6th and 7th, two and one-half days.

South Omaha, part of October 5th, one-half day.

Council Bluffs, part of October 7th, one-half day.

Cedar Rapids, October 8th and 9th, two days.

Chicago, October 10th and 11th, two days.

Returned to Zion City, October 12th.

Total, eighteen days.

THE WAY I WAS RECEIVED.

On the whole, the reception I had at all these places was very encouraging. There were a few, however, that were upset, and much prejudiced.

Some had the most silly reasons. For instance, while talking to a lady about this work, after delivering the message, she said "I do not like Doctor Dowie."

I asked her the reason; to which she replied, "I do not know. There is so much in the papers about him."

I told her that the papers tell lies; and after talking to her on the wonderful things God is doing through him, she said, "It is a good work; and he is doing good."

"Well," I said, pointing to a tree, "if that tree were rotten, could it bear good fruit?" She acknowledged that it could not.

"Well," I said, "if a rotten tree cannot bring forth good fruit, how can a bad man do good works and have good fruit in answer to his prayers?"

She said, "I do not know." I then said, "God can use any one if they do His Will, and obey Him fully."

I also visited the Young Men's Christian Association Secretary of the University of Wisconsin, and had a little talk with him about Zion, and about my connection with the Association in London, England.

He said that he was pleased to have met me. We would have had a longer conversation, but he was busy in registration, as the University was getting ready to start their term's work.

However, before I left, he gave me permission to leave the Literature that I had with me for the occasion.

I also visited the Young Men's Christian Association at Omaha and Cedar Rapids; leaving some Literature there.

I also left some Literature at some of the Public Libraries, in different cities that I visited.

At Madison, when out on Seventy Work with Mrs. Knudson, we met an officer of the Volunteers of America. With him we had an interesting conversation. He is very much interested in this work, and hopes to have the joy of visiting Zion City.

On the train, between Minneapolis and Sioux City, a man came and sat next to me.

Having some Messages in my pocket I gave him one. This he read with interest.

When he had finished I gave him another, and also a copy of LEAVES OF HEALING.

This led to a conversation, and as I had the time, I told him about Zion, its teaching, the City, and what we stand for and prohibit.

I told him of healings of which I knew, and gave him my own testimony.

He was quite interested, and commenced to ask many questions, which by God's help I answered.

He mentioned about the newspapers. I cleared away these difficulties, giving him instances in which the papers had misrepresented us. He himself acknowledged that the papers were untruthful.

At South Omaha I had a talk with a man who heard the First Apostle at Chicago about ten years ago.

He said that our First Apostle was doing a good work, but that he made a mistake in calling himself Elijah.

He had just said that he recognized that we are

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in the "latter days," and that he expected to see the Christ come.

I said to him, "God said that before the great and terrible day of the Lord came, he would send Elijah."

He replied, "That is so. The great and terrible day of the Lord is upon us."

"Well," I said, "if you recognize that, Elijah must be here somewhere."

I had about half an hour's conversation with him.

I also met in the same city a young man who was really sensible, and never condemned a work until he had seen for himself. He has often heard of this work.

He asked me many questions about the City, its Leader, and its way of doing business.

He was pleased with what he heard, and the way things were conducted here; especially did he believe in the coöperative system.

He spoke as if he would like to come and work here. He owns a large dry-goods business.

In the same city I visited a man who used to go to the same school that I did, in Exeter, Devonshire, England, about twelve years ago.

We had a talk about Zion. His wife thought that we were all shut up in Zion City, and could not get out. She also told me about the newspaper reports.

I told the truth regarding Zion, and she was pleased to hear the right side, and asked questions about Zion.

She was much pleased with my visit, and has expressed a desire to come out here. I believe God blessed my visit there, for their views of Zion, I believe, are changed.

At Omaha, when I was at Brother Lehning's house, a colored minister came in. We had a long conversation together.

He spoke highly of our beloved Apostle, saying, "I thank God for such a man, who is not afraid to tell the truth." He also said, "Dr. Dowie has a Divine Mission in this world; he is the colored man's deliverer; the colored people are thinking of flocking into Zion."

He himself is contemplating coming in. I gave him an application for membership, which he took and will use before long, I believe.

He promised to subscribe for LEAVES OF HEALING, and to attend some Zion services on Lord's Days.

When he was leaving we supplied him with Zion Literature.

These are only some of the many conversations.

AMOUNT OF LITERATURE DISTRIBUTED.

The total amount of Literature distributed on this trip was two thousand forty-eight (2,048) pieces.

I trust and pray that God will bless the seed sown, and that it may redound to His honor and glory.

I thank God again for the honor He gave me in bearing this precious news to so many, and abundantly thank Him that I am back again in this beautiful City, which is free from the curses of the outside cities.

Some of those I visited were simply awful. Tobacco was everywhere.

Praying God's richest blessing upon Zion everywhere,

I am, dear Elder, yours in the Master's service,

E. A. PAUL.

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, 1904, according to reports received to date from the various points named:

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Alabama—					
Birmingham	1	....	72	....	11
California—					
Berkwith	1	....	2	....	16
Los Angeles	9	701	1075	180	36
Maxwell	2	83	33	11	4
Santa Rosa	1	31	30	12	42
Colorado—					
Durango	2	65	112	....	19
Pueblo	2	298	280	14	9
Trinidad	2	430	442	41	11
Connecticut—					
Danbury	1	17	30	....	27
Meriden	1	188	....	....	7
Illinois—					
Chenoa	1	....	2	....	13
Chicago—South Parish	41	2805	2835	743	701
" Southeast Parish	18	1371	1878	280	199
" German North Parish	10	259	459	112	47
" West Parish	55	1800	4510	385	219
" Northwest Parish	24	1662	1783	70	406
Elgin	2	117	257	....	49
Geneseo	2	159	221	....	49
Glen Falls	1	....	....	....	40
Highland Park	1	150	412	....	15
Lacon	1	13	30	....	7
Lake County	12	194	1451	23	92
Lyndon	1	15	20	....	....
Mazon	1	....	5	....	8
Odell	1	14	20	....	15
Viola	2	189	189	....	....
Waukegan	5	150	170	147	25
Indiana—					
Goshen	3	2	314	....	74
Indianapolis	7	216	385	87	88
Lafayette	4	84	433	47	43
Linn Grove	1	11	....	....	15
Logansport	3	323	660	240	166
Lowell	2	....	207	9	50
Monon	4	100	374	....	24
Walton	4	104	70	44	8
Iowa—					
Ackworth	3	....	3	22	18
Des Moines	1	36	112	....	30
Dunkerton	1	85	157	13	12
Elberon	2	76	49	19	26
Forest City	1	....	101	34	4
Hubbard	1	35	135	....	6
Laporte City	1	56	356	10	14
Manson	1	35	40	....	13
Newton	4	150	1340	3	294
Rock Valley	1	217	194	89	112
Stockton	1	....	60	....	....
Tipton	2	4	22	....	8
Washington	5	2	32	....	79
Webster City	4	22	617	18	45
Kansas—					
Erie	1	23	243	....	3
Eskridge	1	70	47	58	8
Hoisington	1	10	5	....	8
Manhattan	1	2	12	....	....
Nortonville	1	....	48	....	27
Wichita	11	698	1773	156	382
Kentucky—					
Danville	3	3	163	....	55
Massachusetts—					
Boston	16	6000	6531	1622	382
Lawrence	....	400	650	150	200
Michigan—					
Detroit	10	591	1032	192	73
Emmet County	1	150	200	....	12
Gladstone	3	200	201	....	53
Ingalls	2	36	91	18	10
Port Huron	5	88	169	92	80
Minnesota—					
Delavan	1	21	....	....	22
Minneapolis	7	1079	1425	153	420
Rushford	2	11	13	....	27
Mississippi—					
Tupelo	1	3	27	10	26
Missouri—					
Higginsville	1	169	194	40	19
Neosho	1	21	21	....	....
Plattsburg	1	210	200	7	6
Springfield	1	2	106	....	8
St. Louis	21	3334	3720	547	6284
Montana—					
Havre	1	48	83	2	65
Nebraska—					
Beatrice	1	2	500	....	50
Falls City	2	3	123	96	74
Inman	1	33	76	6	11
Republican City	1	20	1000	6	5
New Hampshire—					
Franklin Falls	1	100	39	....	10
Nashua	1	166	165	47	13
New Jersey—					
Asbury Park	1	275	17500	....	340
Salem	1	2	....	12	22
New York—					
Bluff Point	1	....	9	....	7
Buffalo	7	584	6653	1136	74
Greater New York	40	1670	6387	408	414
Poland	1	2	2	....	2
North Dakota—					
Denhoff	1	18	12	2	26
Lisbon	1	83	109	27	6
Ohio—					
Ada	2	7	12	2	7
Alliance	1	7	238	....	44
Bluffton	3	21	40	65	49
Cincinnati	26	1020	2524	202	536
Cleveland	19	3678	4076	236	288
Dayton	2	48	78	14	16
Eaton	1	168	675	36	....
Fremont	1	266	27	....	242
Germantown	1	145	104	48	58
Lancaster	1	35	293	6	....
Mansfield	1	....	60	....	4
Marengo	2	79	489	....	46
Nevada	1	....	19	....	5
Oceola	3	6	42	....	47
Toledo	2	200	50	44	3
Urbana	1	....	1	....	15
Oregon—					
Portland	9	440	440	37	37
Pennsylvania—					
New Brighton	1	13	54	....	26
Philadelphia	26	3132	13125	251	1570
Pittsburg	7	312	334	....	13
Titusville	1	13	169	....	12
Warren	1	....	75	....	120
West Chester	1	186	228	26	2
South Dakota—					
Alexandria	1	27	85	26	4
Belle	1	....	....	....	58
Brookings	2	222	171	39	38
Sisseton	2	134	112	47	....
Summit	2	24	44	8	6
Tennessee—					
Jackson	1	5	83	7	13
Memphis	3	21	745	....	124
Texas—					
Austin	1	20	31	5	37
Clarendon	1	59	46	16	16
Dallas	4	139	190	45	29
Houston	1	3	....	....	45
Lulling	2	12	176	....	....
San Antonio	10	206	330	80	83
Vermont—					
Brattleboro	1	6	74	....	2
Washington—					
Easton	2	136	138	15	25
Everett	2	136	143	15	17
Lynden	3	6	....	2	71
Seattle	10	2351	2245	546	164
Spokane	11	1720	1143	199	68
Tacoma	7	490	504	55	47
Wisconsin—					
Alma	1	....	5	....	12
Columbus	2	902	100	....	21
Fall Creek	1	23	21	....	29
Kenosha	15	653	688	171	94
Maiden Rock	2	3	29	....	24
Milwaukee	8	375	1023	101	33
Minong	1	11	37	2	10
Omro	2	84	322	42	25
Racine	4	168	270	37	53
Viroqua	1	70	513	25	21
Total	608	46178	104147	9907	17275

FOREIGN COUNTRIES.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Japan—					
*Yokohoma	4	650	665	3	4
Australia—					
*Melbourne	52	9163	812	1443	332
Canada—					
Ladysmith	1	6	31	....	13
Morris	1	50	131	....	30
Simcoe	2	79	51	86	....
Toronto	18	2076	3670	326	1120
Vancouver	23	1096	822	160	583
Victoria	2	200	164	....	89
Waubaushene	1	67	....	....	51
Winnepeg	1	49	....	42	....
Woodstock	2	74	67	24	61
Total	107	13510	6413	2092	2291
Grand Total	715	59688	110560	11999	19566

*Work done during month of August.

In addition to the regular monthly Statistical Report we are pleased to give a report recently received from Deacon William Johnson, of Auckland, New Zealand, showing the work done by members of Zion Restoration Host in that place, from February 20 to August 20, 1904:

NEW ZEALAND.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Auckland	10	3736	868	380	2339

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Zion's Bible Class

MID-WEEK BIBLE CLASS LESSON, NOVEMBER 23d or 24th.

Saved by Fire.

1. *Those that fail to care for the body but live sensual lives lose much*—1 Corinthians 3:9-20.
   They cannot live to make names for themselves or for others.
   One Name must be above every name.
   Fiery trials will reveal for whom we have lived.
2. *Many pass into the great tribulation and lose a rich reward.*—Revelation 7:11-17.
   Such as these did not go in when the Bridgroom came.
   They lost the reward given to saints.
   They reached Home, but they had to endure tribulations that others escaped.
3. *Some lose much because they do not give up much.*—Mark 10:23-31.
   Some will not give up their property, because they have not surrendered their hearts.
   They, like the Devil, are usurpers, calling things their own which belong to God.
   A man's wife may hinder him, and cause him great loss and failure in the end.
4. *It is hard to arouse some to fruitfulness even after God has done all.*—Luke 13:6-10.
   If a person is a Christian and does not make disciples of others he is false to his trust.
   God expects profit from all labor.
   It is good for a man to die who is not a soul winner.
5. *Those who do not stand pruning soon suffer for the want of self-denial.*—John 15:1-10.
   Bear fruit or be withered is God's order.
   Obey God and you will be fruitful.
   If you are not fruitful it is because you do not obey.
5. *Unless one has a right purpose, life is not worth the living.*—Mark 11:11-14.
   Some are not abounding in God's work, but are neglecting it.
   Some, viewed at a distance, seem good, but get close to them and they prove to be shams.
   Cursed is the person who neglects God's work.
7. *Scarcely saved, after all God has done, is an awful commentary.*—1 Peter 4:17-19.
   Some know their Lord's will, and do not do it.
   Some do the will of the Devil outright.
   Idling all the day does not bring happiness in the night of trial.
8. *Why aim just to squeeze in when the abundant way is open to all?*—Hebrews 4:1-6.
   Some want just to get into Heaven.
   Doubts and fears will never get you in.
   Faith opens wide the door to an abundant entrance.

The Lord our God is a Faith-Testing God.

LORD'S DAY BIBLE CLASS LESSON, NOVEMBER 27th.

Castaway Christians.

1. *By sin one can sever himself from fellowship with God.*—Psalm 53:10-17.
   An unclean heart is full of trouble.
   When the spirit is wrong favor is lost.
   God cannot have fellowship with such.
2. *Christians who do not consecrate all lose in the race that is to be run*—1 Corinthians 9:23-27.
   Living only for the Christ secures rest, peace, and joy.
   Confidence in God comes only to those that are fully His.
   An unrestrained passion incapacitates one.
3. *Some begin and continue well for a season but fail in the end.*—Galatians 5:1-9.
   One can stand fast and still have liberty.
   Some go back to some vain or wicked custom.
   One can advance only as he obeys.
4. *Some turn from God through ignorance, and become compromised and entangled.*—Galatians 4:8-19.
   Some Christians worship the Devil at times.
   Backsliding is turning back to things that have been given up.
   When one loses the chief blessing he has backslidden.
5. *Some that have been used in blessing to others had only corrupt natures all the time.*—Matthew 7:15-23.
   They may have fought the Devil, only later to be overcome by him.
   They may have done wonderful works that were a real help to others.
   They never were really the Christ's and known of Him.
6. *One can be a servant of God, receiving much from Him and yet be cast into darkness.*—Matthew 25:19-30.
   God gives His best gifts only to His servants.
   A servant may promise, and not do.
   The Devil will shake a person's confidence in God lest he use the gift he has received.
7. *Fear, love of ease, and resting on false hopes, bring lasting disfavor.*—Luke 19:20-27.
   No one can know or love God and fear Him.
   Not to use all for God is proof of wickedness.
   God will judge our works and test excuses.
8. *The foolish virgins lost all through neglect and lack of thorough preparation.*—Matthew 25:1-13.
   To all appearances, at one time there was no difference.
   When the test came it was seen that there was a difference.
   They become castaway Christians.

God's Holy People are a Persevering People.

EXCURSION TO ZION CITY

John Alexander

The First Apostle in the Christian Catholic Apostolic Church in Zion and Prophet of the Restoration

SUBJECT

The Exercise of Apostolic Powers; The Gifts of the Holy Spirit.

WILL CONDUCT DIVINE SERVICE AND DELIVER HIS APOSTOLIC AND PROPHETIC MESSAGE IN SHILOH TABERNACLE, ZION CITY, ILL.

Lord's Day Afternoon,

November 6th

At 2:30 o'clock.

Special Excursion Train will be run from the Wells Street Chicago & North-Western Station, in Chicago, at 11:45 in the morning, and will return thirty minutes after the close of the service. Round Trip Fare, - - - - 50 Cents.

The Christ is All and in All.

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Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Two Hundred Nine Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Two Hundred 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.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5626		
Total Baptized at Headquarters.....			11,064
Baptized in places outside of Headquarters by the General Overseer.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,189	
Total Baptized outside of Headquarters.....			8,954
Total Baptized in seven years and six months.....			20,018
Baptized since September 14, 1904:			
Baptized in Zion City by Overseer Excell.....	16		
Baptized in Zion City by Elder Viking.....	3		
Baptized in Zion City by Elder Dinius.....	8		
Baptized in Zion City by Elder Royall.....	20		
Baptized in Zion City by Deacon Marpburg.....	10		
Baptized in Zion City by Elder Mercer.....	7		
Baptized in Chicago by Elder Hoffman.....	6		
Baptized in Chicago by Elder Hammond.....	24		
Baptized in Chicago by Elder Farr.....	2		96
Baptized in British Columbia by Elder Simmons.....		1	
Baptized in Canada by Elder Brooks.....		4	
Baptized in California by Elder Taylor.....		4	
Baptized in Illinois by Elder Gay.....		5	
Baptized in Kansas by Elder Reed.....		10	
Baptized in London by Overseer Cantel.....		11	
Baptized in Michigan by Deacon Van Woerkom.....		1	
Baptized in Missouri by Deacon Robinson.....		2	
Baptized in New York by Elder Warszawiak.....		9	
Baptized in New York by Overseer Mason		12	
Baptized in Ohio by Deacon Smith.....		1	
Baptized in Ohio by Deacon Yerger.....		4	
Baptized in Ohio by Deacon Kelchner.....		3	
Baptized in Oregon by Elder Ernst.....		2	
Baptized in Pennsylvania by Elder Bouck.....		8	
Baptized in South Africa by Overseer Bryant.....		13	
Baptized in Texas by Elder Hall.....		4	
Baptized in Washington by Elder Simmons.....		1	95 191
Total Baptized since March 14, 1897.....			20,209

The following-named six believers were baptized at Mountayr, Iowa, Friday, September 9, 1904, by Elder J. R. Keller:

Calkins, Charles Edgar.....Mountayr, Iowa
Calkins, Miss Iva Ethel.....Mountayr, Iowa
Calkins, Kelsie Wallace.....Mountayr, Iowa
Calkins, Mrs. Laura Alice.....Mountayr, Iowa
Calkins, Miss Olive Fern.....Mountayr, Iowa
Calkins, Miss Rachel Ann.....Mountayr, Iowa

The following-named believer was baptized in San Antonio, Texas, Lord's Day, October 23, 1904, by Elder Lemuel C. Hall:

Anderson, Frank.. .....R. R. No. 6, San Antonio, Texas

The following-named three believers were baptized in Zion Tabernacle, Cleveland, Ohio, Lord's Day, October 30, 1904, by Deacon C. F. Kelchner:

Ebel, George.....1213 East Second street Canton, Ohio
Fromm, John.....1020 Virginia avenue, Canton, Ohio
Fromm, William.....1020 Virginia avenue, Canton, Ohio

The following-named two believers were baptized in the West Side Zion Tabernacle, Chicago, Illinois, Lord's Day, October 30, 1904, by Elder Gilbert E. Farr:

Howe, Herbert Herman.....367 Fulton street, Chicago, Illinois
Reese, Mrs. Rose.....385 Washburne avenue, Chicago, Illinois

The following-named nineteen believers were baptized in the South Side Tabernacle, Chicago, Illinois Lord's Day, October 30, 1904, by Elder Gideon Hammond:

Chin Chu .....295 Clark street, Chicago, Illinois
Dennison, Andrew.....7021 Jackson Park avenue, Chicago, Illinois
Dennison, Martha .....7021 Jackson Park avenue, Chicago, Illinois
Ford, David Gear.....6442 Bishop street, Chicago, Illinois
Ford, John Albert .....6442 Bishop street, Chicago. Illinois
Grossman, Albert.....7129 Paulina street, Chicago, Illinois
Grossman, Edna Olive.....7129 Paulina street, Chicago, Illinois
Harmeson, Esther Edith.....6738 Ashland avenue, Chicago, Illinois
Harmeson, Roy.....6738 Ashland avenue, Chicago, Illinois
Hess, Pearl Anne.....6153 Wentworth avenue, Chicago, Illinois
Irish, Ruth.....385 Ellis avenue, Hammond, Indiana
McLeod, Margaret.....7342 May Street, Chicago, Illinois
Mitchel, William.....7724 Wallace street, Chicago, Illinois
Ross, Edna Julia.....3416 Sixty-sixth place, Chicago, Illinois
Ross, Mary Prudence.....3416 Sixty-sixth place, Chicago, Illinois
Shing, C. C.....295 Clark street, Chicago, Illinois
Wedekind, George ...2320 Rinaldo avenue, Morgan Park, Chicago, Illinois
Wedekind, Miss Rena, 2320 Rinaldo avenue, Morgan Park, Chicago, Illinois
Welcome, Charles H.....533 West Forty-second street, Chicago, Illinois

The following-named seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, November 2, 1904, by Elder Frank A. S. Mercer.

Fraser, Mrs. Margaret St. Clair, Chipman station, New Brunswick, Canada
Johnson, Alice.....2903 Elisha avenue, Zion City, Illinois
Johnson, John.....2903 Elisha avenue, Zion City, Illinois
Lewis, Mrs. Mahala.....2114 Enoch avenue, Zion City, Illinois
Marshall, Miss Sarah..... .....West Salem, Illinois
Shaw, Mrs. Addie .....Chippewa Falls, Wisconsin
Works, Payne.....Salem and Gilgal avenues, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God at Mountayr, Iowa, Friday, September 9, 1904, by Elder J. R. Keller:

Calkins, John Lester..... Mountayr, Iowa

The following-named three children were consecrated to God, in Tacoma, Washington, Lord's Day, October 9, 1904, by Elder August Ernst:

Waterson, Anna Margerett.....Tacoma, Washington
Waterson, Lorn Fredrick . .....Tacoma, Washington
Waterson, Roy Bedyerell.....Tacoma, Washington

The following-named four children were consecrated to God in the West Side Zion Tabernacle, Chicago, Illinois, Lord's Day, October 30, 1904, by Elder Gilbert E. Farr:

Howe, Verda Frances.....367 Fulton street, Chicago, Illinois
Reimuller, Margaret Frederikke, 336 West Monroe street, Chicago, Illinois
Sundberg, Harold John Erick, 824 West Twenty-second street, Chicago, Illinois
Mann, Frank Henry.....178 South Green street, Chicago, Illinois

. in California.

Rev. W. D. Taylor, Elder in the Christian Catholic Apostolic Church in Zion, San Francisco, California, will hold services in Germania Hall, Third street, Santa Rosa, California, Tuesday, November 15th, at 2:30 and 7:30 p. m., Wednesday, November 16th, at 2:30 and 7:30 p. m., and Thursday, November 17th, at 2:30 and 7:30 p. m. Baptismal services will also be held.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
DEACON CHARLES J. BARNARD, General Financial Manager, Zion City, Ill., U. S. A., or
DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City.

ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. ⁂ ⁂ ⁂ ⁂ ⁂ **H. Worthington Judd, Sec'y. and Mgr.**

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 4. *ZION CITY, SATURDAY, NOVEMBER 12, 1904.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS.

GOD'S WITNESSES TO DIVINE HEALING.

SAVED FROM SIN AND HEALED OF SEVERE CATARRH OF THE BRONCHIAL TUBES AND WEAK LUNGS.

THY FAITH HATH SAVED THEE WHOLE.

This young man was dangerously ill.

Many months' treatment had utterly failed. He was rapidly growing worse.

He heard the voice of God's Messenger.

He repented of his sins.

He gave his heart to God.

He threw away his medicines.

Through faith in God he was quickly healed—delivered from pain, weakness, suffering, and certain death.

Today he is perfectly well and marvelously strong.

As foreman of the composing-room of Zion Printing and Publishing House he has not only shown marked artistic, mechanical, and executive ability of a very high order, but has joyously worked early and late, oftentimes thirty to forty hours continuously, with constantly renewed strength.

That is his story.

We know it to be true.

It is impossible to look into the clear, truthful eyes pictured on this page and doubt his written testimony.

The facts have never been disputed.

They are indisputable. To tens of thousands of eager lips, white and drawn with suffering, the questions leap: "Can God heal me, too? Is He willing to heal? Does He always heal?" O ye of little faith! Did not the apostle say, by inspiration of the Holy Spirit: "God is no respecter of persons"? Is there any uncertain sound in His promise: "The Prayer of Faith *shall* save him that is sick, and the Lord *shall* raise him up"?



DEACON THEODORE R. BECKER.

Is there any "if" in Jesus' promise: "These signs *shall* follow them that believe: . . . they shall lay hands on the sick and they *shall* recover"?

Was there any exception when Jesus, "moved with compassion"—not, therefore, merely as a credential—"healed them all"?

But already there is another question:

"How can we get healing from God?"

The answer is contained in the words of the Christ:

"Thy Faith hath saved thee whole."

Faith is impossible without Repentance.

Faith is impossible without Obedience.

Faith is impossible without Perfect Trust.

But there is a terrible stumbling block to many thousands of God's suffering children.

The Word of God, experience, and common sense all agree

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that there is no Perfect Trust in God possible to him who leans on the arm of flesh.

Or, in plain language, one cannot have Faith in God and faith in physicians and surgeons at the same time.

Hear the storm of angry protest!

"'Heaven helps those who help themselves.'"

"You utterly ignore and throw away the results of science."

"You might as well ask God to nourish your body without your eating."

"God heals through the material means that He has provided."

As multitudes have died in despair in every age, while trying to "help themselves" to salvation by penance and "good works," so also millions have perished in agony while trying to "help themselves" to healing through drugs and knives.

Both Salvation and Healing are the Free Gifts of God, purchased by the blood of the Christ on Calvary.

God said of Him:

"Surely He hath borne our sickness and carried our sorrows."

He went about teaching, preaching, and healing, "that it might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our diseases."

Salvation and Healing went hand in hand in the work of Jesus and, after His ascension, in the work of His apostles.

They rest upon the same basis, the Atonement.

Both are a part of the great work for which He was manifested—to "destroy the works of the Devil."

Neither medicine nor surgery is a science.

The testimony of their most enlightened and learned doctors is summed up in the following words of Dr. Douglas Maclagan, Professor of Medical Jurisprudence in the University of Edinburgh:

"Medicine is not a science. From the days of Hippocrates and Galen until now, we have been stumbling from diagnosis to diagnosis, from treatment to treatment, and have not found the first stone to lay as a foundation for medicine as a science."

The latest word from the most advanced and honest physicians is:

"The work of the physician must be along the line of prevention of disease by wise sanitation and hygiene. It is preposterous to suppose that a poison taken into the stomach can remove the cause of an abnormal condition anywhere in the body. Without removing the cause, there can be no cure."

Japanese army surgeons do not give drugs or opiates. The death-rate in the Japanese army hospitals, therefore, is almost nothing.

Medicine cannot be used on the same basis as food.

Food supplies a natural appetite of a healthy, normal body.

It is to nourish, and it does nourish, if the body is healthy.

There is no uncertainty as to its action.

God has commanded eating.

But He never commanded the taking of drugs.

We are told that He made certain things for food.

But there is no record of His having made anything for medicine.

It is an absurdity almost too great to answer to say that God heals His people through material means which He has provided.

Can God be the author of the indescribable and chaotic confusion which today claims to be medical science?

Is He healing His people through Allopathy, Homeopathy, Osteopathy, Hydropathy, Psychopathy, Neuropathy, Electropathy, ten thousand patent nostrums, a mountain of "appliances," hypnotism, and other schools and methods too numerous to mention—schools and cults which not only call one another murderers, but are each of them rent into shreds by the most violent dissensions, until nearly every practitioner has a little science and method of his own?

Did God once heal, as doctors declared, by means of rats' eyes, lizards' toes, and owls' ears; then turn to bleeding, opiates, and strong poisons; then to lymphs, serums, and antitoxins?

Has He who said, "I am Jehovah that healeth thee," turned that work over to a class of men who have no confidence in their own diagnoses and treatments?

There can be but one answer.

God is the only Healer; for He made the body and He alone understands it.

Throw away your unavailing drugs, O weary sufferer!

Trust God alone.

Repent, confess, restore, obey!

Then the healing is yours.

"Glorify God therefore in your body."

You cannot glorify God in a sick body.

This Witness glorifies God every day in a body that He healed.

God waits for you to fulfil His conditions, get the healing, and glorify Him.

A. W. N.

WRITTEN TESTIMONY OF DEACON THEODORE R. BECKER.

2915 GILEAD AVENUE, ZION CITY, ILLINOIS,
November 8, 1904.

BELOVED FIRST APOSTLE:—As I am about to write my testimony as to what God has done for me, my heart goes out in thanksgiving and praise to God, our Heavenly Father, for all his blessings.

To say that I thank God with all my heart, is saying the very least, for I love Him, and am willing to obey Him, as He gives me grace, at all times.

I indeed count it a great privilege to bear testimony to the goodness of God through LEAVES OF HEALING all over the earth.

As I am writing these lines, I do pray that my Heavenly Father may take these words and thoughts of one who knows that his testimony is true, and make them words that shall bring hope to those that are weary, sin-stricken, and disease-smitten, that they may find in Jesus, the Christ, a Savior for all their needs.

That many weary children of God may be blessed, is the object of writing this testimony.

I thank God for the First Apostle, through whose instrumentality I received these blessings.

May God bless him, keep him, and use him to the Salvation and Healing of thousands who are now in the darkness of the apostasy and in the clutches of the Devil.

Before I write about my healing, let me say that, much as I value it, I am grateful to God, first, for the salvation of my spirit from sin.

Previously to my contact with Zion, all my religious instruction was derived from the Lutheran church, of which I was a member. I had never been taught the necessity of repentance, or of the Christian's privilege to live a pure life, in communion and fellowship with God.

My deliverance from the false teaching, the formalism, and even the sinful indulgences of the Lutheran church I count a greater blessing even than my healing.

It was on the 10th day of October, 1897, when the First Apostle delivered that discourse entitled "You Dirty Boy," that I gave my heart fully to God.

As he was reading the 35th chapter of Isaiah, and came to the portion which reads, "And an highway shall be there, and a way, and it shall be called the Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein."

The First Apostle, in his quick and powerful way, said, "You stinkpots and beerpots, can you walk on God's Way of Holiness?"

Like a flash it struck me, and I said, No.

I went home resolved never again to defile my body with liquor and tobacco, and I have kept that promise.

It was the Lutheran minister who was my pastor that told me that it was all right to drink and smoke.

And now as to my sickness and healing.

There are many details of suffering as a result of my sickness which cannot be put in words; God and myself only know how one suffers when afflicted as I was.

It was through dissipation and not taking care of my body that I was taken with catarrh of the bronchial tubes.

The disease quickly weakened my lungs, so that it was very hard for me to breathe.

Sometimes I had to gasp for breath.

I would hawk and cough almost incessantly, not being able to talk at any length without coughing.

I got so far that I was spitting blood, especially mornings.

My lungs became very weak, with severe pains, especially in my right lung.

When I was taken with this disease I consulted our family physician, Dr. F. J. Novak, 855 South Millard avenue, Chicago, who was then living on Eighteenth and Paulina streets.

He examined my lungs and gave me some medicine, but it did me no good.

Then I went to a Dr. Sweeney, who was then on the corner of State and Congress streets, and underwent an examination which cost me two dollars.

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But his charges for treatment were so high that I was not able to pay them.

He said that my lungs and whole system were run down.

Again, I went to our family physician, Dr. Novak.

I was getting worse and worse, until the last time when I went he examined my lungs, which he had done many times, and said: "Your lungs are very weak; I will give you something; take it for three months. If it does you good, get it made over again; if not, come back after three months and I will give you something else."

This was the only hope and relief he could give me after treating me for eight months.

But, thank God, my father and mother were then going to the Divine Healing meetings, conducted by the First Apostle, and I went with them.

The result was that I gave my heart to God, as I have stated before.

As I came into the light and obeyed, God healed me, until today I am perfectly healed of that dread disease, and am a strong man.

My lungs are in perfect condition.

I weigh about one hundred and fifty pounds.

Oh, if I could only convey in this testimony all the suffering, one could better understand how ill I was; but I cannot put it in words.

Best of all is to know that when the Devil has so afflicted us, we have in Jesus, the Christ, a Healer for every hurt the Devil ever gave.

Especially do I thank God for the privilege of living in this beautiful City, where the very surroundings are conducive to growth in grace.

I cannot close without recording my gratitude to God for the blessing He has given to us as a family. My wife and children have all been blessed.

And for the privilege of having a little part in the work of Zion Printing and Publishing House, which God is so mightily using in these last days for the Restoration of fallen humanity.

May God bless the First Apostle, whom I love with all my heart, and by God's grace will obey and follow wherever he leads

I remain your humble and obedient servant in Jesus, THEODORE R. BECKER.

Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

A Missionary Journey in Europe.

The following interesting letter tells of the onward movement of Zion beyond the Atlantic ocean.

It is a chapter of a missionary tour through six European countries.

The writer is Sophia J. Hertrich, Evangelist in the Christian Catholic Apostolic Church in Zion.

ZÜRICH, SWITZERLAND, September 25, 1904.

BELOVED FIRST APOSTLE:—In a previous letter I mentioned a few things of interest which happened on my way through Germany, Belgium, Holland, England, and Scotland.

Since I left Zürich, two months ago, I have made thirty-six visits and held forty-one meetings in twenty different cities and villages, including some of the principal cities of Europe.

With few exceptions, I met with Zion people in all these places, who had received wonderful blessings through the reading of LEAVES OF HEALING.

Many who had been given up by the physicians learned to trust God, and they are joyfully telling others the glad story of a full salvation.

It was a great joy to hear men of sound judgment talking of Zion City as the best place on earth in which to bring up children.

The schools in Zion City, with their clean, pure surroundings, are attracting the attention of the best-thinking people in many places.

It was a pleasure to visit in the home of a prominent business man in Edinburgh, whose wife used to help the First Apostle train the children that he gathered from the streets on Lord's Days, while he was a student there.

This man talked in the same strain.

He believed that Zion City was the best place in which to train the boys.

Deacon Hall, at Low Fell, is of the same opinion, and is getting ready to take all his family there.

A question heard on every hand is, "What are parents to do to keep their children free from evil associations"?

I was very much pleased to meet the dear friends in Manchester, many of whom I had met three years ago, and to hear of their work.

The Deacon there was sentenced to one month's imprisonment with hard labor, because he trusted God and did not call a doctor when his child was hurt.

The child is perfectly healed; yet some still spread the rumor that the child died.

The Deacon was very happy in prison, and sang praises to God while working out his sentence.

These and some other like experiences that our people have passed through, remind one of the Acts of the Apostles.

From Manchester to Nottingham, where I also held two meetings and made some visits, the scenes among the hills are very pretty.

They remind one of some parts of Switzerland.

There we passed through what they told me was the largest tunnel in the world.

I enjoyed seeing so many sheep and the horses in the different countries—the little Shetland ponies, and the Clydesdale and the Norman horses, which always recall memories of the past.

Near Paris we passed the noted forests where the sportsmen still hunt deer.

In Scotland they hunt the grouse beneath the beautiful lavender-colored heather, which flourishes so luxuriantly where not much else seems to grow.

Wherever one travels in these countries, one finds soldiers, and it is quite interesting to see how differently they dress.

The habits and the costumes of the people one meets in the different countries are quite a profitable study.

But the one great need of all is a better acquaintance with our loving Heavenly Father.

I was so pleased at Edinburgh, where Deaconess Macduff has charge, and at all the places visited, that our people are being well grounded in the Word.

Especially did I enjoy the Host drill, by Overseer Cantel, in London.

Even the Juniors led by Elder Cantel are not only learning to march with song, but they are taught to understand the Word.

Surely Zion Restoration Host is the battle-ax in the hands of our beloved leader to destroy the powers of darkness.

I felt very much at home with all our dear people, except in Paris.

I had a nice visit with the parents of Mr. Robert Braun, from Zion City, but was glad to leave the place where I could not understand the language.

I received many blessings and enjoyed the trip very much, yet I was glad to get back to our dear people here in Switzerland.

With love to all, I am,

Yours in the Master's service, Till He Come,

SOPHIA J. HERTRICH.

From Far-away New Zealand.

Wellington, the capital of New Zealand, is a beautifully situated seaport city on the southern extremity of North Island.

Here, in the midst of thirty-one thousand people, Elder John Stephen McCullagh is earnestly working for God and Zion.

The following interesting letter has been received by Deacon Newcomb, from this far-away British city.

It breathes the love and the faith of a man who knows that he has come into a Kingdom that shall never pass away.

NO. 10 MACFARLANE STREET,
WELLINGTON, NEW ZEALAND,
October 10, 1904.

MY DEAR DEACON:—Peace to thee.

We rejoice to know that you arrived safely in Zion City, after your long and perilous journey.

We praise God for the privilege of having met you all; since which time distance between us seems to a large extent annihilated.

Although we are absent in body, yet we are present in spirit with you in Zion City.

We have fairly begun our work in New Zealand, having arrived on the 7th of last September.

I have secured a splendid hall in the heart of the city of Wellington.

My audiences are growing, already some fine families having decided to obey God's Message.

I have fifteen names already handed in of those who are intending to leave here for Zion City next March.

The next greatest joy to hearing the First Apostle, is to receive "The Little White Dove."

Some day we hope to see the City of our heart's love—which to us seems home.

A great financial slump has set in over the whole of the British Empire, since the First Apostle was so cruelly rejected.

The Empire will go to pieces.

Significant signs are ominously prophetic of a speedy downfall.

Thank God for Zion.

My wife and daughter unite with me in sending love, and praying our Heavenly Father's blessing upon you.

Yours for the Christ and Zion,

J. S. MCCULLAGH,
Elder-in-Charge of the Christian Catholic Apostolic Church in Zion in New Zealand.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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
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Three Months	.75	To Ministers, Y. M. C. A's and Public Reading Rooms, per annum	1.50
Single Copies	.05		

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

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Long Distance Telephone. *Cable Address "Dowie, Zion City."*

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MANAGER ZION PUBLISHING HOUSE,
Zion City, Illinois, U. S. A.

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ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, 76 BAHNHOFSTRASSE, ZÜRICH, SWITZERLAND.

ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 12, 1904.

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APOSTOLIC NOTES.

"BY WISDOM RULERS RULE."

EIGHTY MILLIONS of American Citizens have chosen their Ruler for four years, beginning March 4, 1905.

He is, as all intelligent people know, the present occupant of the office, Theodore Roosevelt, President of the United States of America.

THESE APOSTOLIC notes are seldom political, even in a Theocratic sense.

It is not necessary to give the election returns; for, however erratic and unreliable the newspapers may be at other times, there can be no doubt that they give the Presidential Election Returns honestly.

OUR LITTLE City of Zion, in a very quiet, but very earnest and enthusiastic manner, cast its vote last Tuesday, with great delight, for Mr. Roosevelt as President and Mr. Fairbanks as Vice President of the United States, and Mr. Charles S. Deneen as Governor of the State of Illinois.

These were all elected.

Out of a little more than eleven hundred voters registered, there was a vote of one thousand and seventeen for Mr. Roosevelt, with nineteen Democratic votes for Mr. Parker.

These latter were cast, almost undoubtedly, by old Democratic farmers residing on the outskirts of our City.

Zion's City's vote, as far as can be ascertained, was a unit, without any known exception, for President Roosevelt.

THE MORNING papers of Thursday last very generally drew attention to the fact that we were the BANNER CITY of the United States, although the youngest.

We had cast, proportionately, although only a little one among the millions of the land, the largest vote of any incorporated city for President Roosevelt.

WHEN IT is remembered that this City had no existence a little over three years ago, and that the greater part of our citizens are not yet sufficiently long in residence to be qualified to vote, it will be seen that this is a very remarkable result.

WE CONGRATULATE the Nation upon its choice of a God-given man, fully assured as we are, from personal knowledge, that he is indeed a man who fulfils, to a remarkable degree, the conditions set forth by David, in his dying song:

Now these be the last words of David.
David, the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:
The spirit of Jehovah spake by me,
And His word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me;
One that ruleth over men must be just,
Ruling in the fear of God,
He shall be as the light of the morning,
When the sun riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain.

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THE WORK of God in Zion is going forward gloriously in all departments.

The reports of the General Managers of our many Industries are very interesting.

We think it well to give the following brief report from Deacon Henry Stevenson, General Manager of Zion Lace Industries, which speaks for itself:

ZION CITY, NOVEMBER 11, 1904.

JOHN ALEXANDER, First Apostle in the Christian Catholic Apostolic Church in Zion, Zion City, Illinois.

DEAR FIRST APOSTLE:—In reviewing the last three years following the establishment of Zion Lace Industries, our hearts are filled with Thanksgiving to God for His goodness to Zion in giving His blessing to this Institution.

As we have mentioned many times before, ever since our products were placed on the market, they have pushed their way to the front, gaining the favor of many of the largest merchants throughout the country.

The popularity of our Laces is increasing, and becoming more evident every time we present them to the trade. In our correspondence of late, many houses of note have written concerning our manufacture, they being desirous of obtaining our goods, which appeal to them for their beauty and originality of design and finish.

This indicates the merit of our goods, which the merchants recognize as soon as they see our product. One evidence of this is that orders for many thousands of dollars' worth of Lace have come in for spring delivery.

The Curtain Department is also enjoying its share of prosperity. There is a great opening in this branch of the trade. So large are the orders for this department that we have been compelled to instruct our salesmen not to take any more Curtain orders until further advised.

Everywhere our goods meet with the approval of the merchants, who in many instances extensively advertise our product when handling it, as a special inducement for drawing trade.

Our salesmen report that there is an enormous trade coming to us in the early spring. In many instances merchants have been called upon who have already purchased their spring stock, and have told our salesman that they were filled up, but after seeing our Laces, have given large orders.

We have added, during the last three months, many new and attractive patterns, both in Lace and Curtains, which will make our lines more complete These have already been bought by many merchants.

One of the salesmen writes us that he met a representative of a large New York House, who said our Laces were beautiful, and if our Curtains were as nice as our Laces no firm could compete with Zion.

As stated, many merchants have advertised our goods, and some have sent us copies that we may see what they are doing with them. We are inclosing a few of these.

We thank God for the evidence of His love and blessing upon this great Industry, and we also pray that God will bless the founder in his great work of Restoration.

Yours Faithfully in Jesus, HENRY STEVENSON,
General Manager Zion Lace Industries.

ACCOMPANYING THE report are a number of most interesting advertisement clippings, from newspapers in many parts of the United States, got up and paid for by the large firms to whom we sell our laces, from California to Maine, and from New Orleans to Vancouver.

THE LOS ANGELES (California) *Times* of October 9th, has nearly one-half of an entire page devoted to the advertisements of a supply of lace curtains, which a large dry-goods house had purchased from Zion Lace Industries.

In large letters, among many other striking words of praise of Zion, are these:

Better curtains than you can buy ordinarily at a half more.
The purity of Zion environments is reflected in this merchandise.

Following this, there is a long paragraph, which is very favorable for a business advertisement, speaking of Zion City in the highest terms, and saying:

It has flourished and thrived so as to claim the attention of the entire world.

The writer continues:

The patterns are exclusive, being designed and executed by Zionists.
There is character in every curtain, and every stitch, twist, and turn of the thread shows carefulness, and conscientious, painstaking attention.

On the same page, they have a picture of a doily, which the Zion Lace Industries made for this firm—the Broadway Department Store—in which we, at their request, worked in the words, "Don't Worry—Los Angeles," in the center.

Of these doilies they purchased many thousands, and gave them away to their customers, in order to form a "Don't Worry Club," and doubtless to do business also.

WE MENTION these things to show how, in all parts of the country, great firms, at their own cost, advertise our goods.

This is done not only at great distances from Zion City, but near home, within six miles of our City. In the City of Waukegan, the County Seat of Lake County, G. R. Lyons & Sons extensively advertise our Lace Curtains, and declare to their customers:

When you buy Zion Lace Curtains, you get the best possible value for your money.

A LARGE MILWAUKEE firm, the BOSTON STORE, advertises these curtains extensively, and in a similar manner to the firm in Los Angeles, etc., etc.

THESE ARE only samples of large advertisements all over the country, and as a consequence, it may readily be understood that our Industries are attracting great attention, and that we are utterly unable to keep pace with the orders, with our present machinery.

We are, however, as we have in previous issues stated, arranging for new machines.

This week we received from a very successful firm of lace-machine manufacturers in Europe an offer to make for us a large number of first-class new machines, offering us great inducements to give them the order.

THE LARGE profits obtainable upon our fabrics justify us in offering a high rate of interest on the stock.

But we warn our people that, inasmuch as we are constantly offered outside capital at much lower rates, if they desire to make investments, they will have to hurry up; for we may be led of God to consider some of these proposals.

WE HAVE thought it well to mention the success of one of our great Industrial Institutions, all of which are similarly successful, since these Institutions will provide, in days to come, vast resources for the Extension of the Kingdom of God.

WE SAY these things to cheer our Investors, who have so kindly stood by us all the way through in the toils of the establishing of this industry, which is now firmly established.

By the blessing of God, these Zion Lace Industries will enable us in a short time to give employment to tens of thousands of workers in all departments, and, probably, we shall become the greatest and most extensive manufacturers of laces in the whole world.

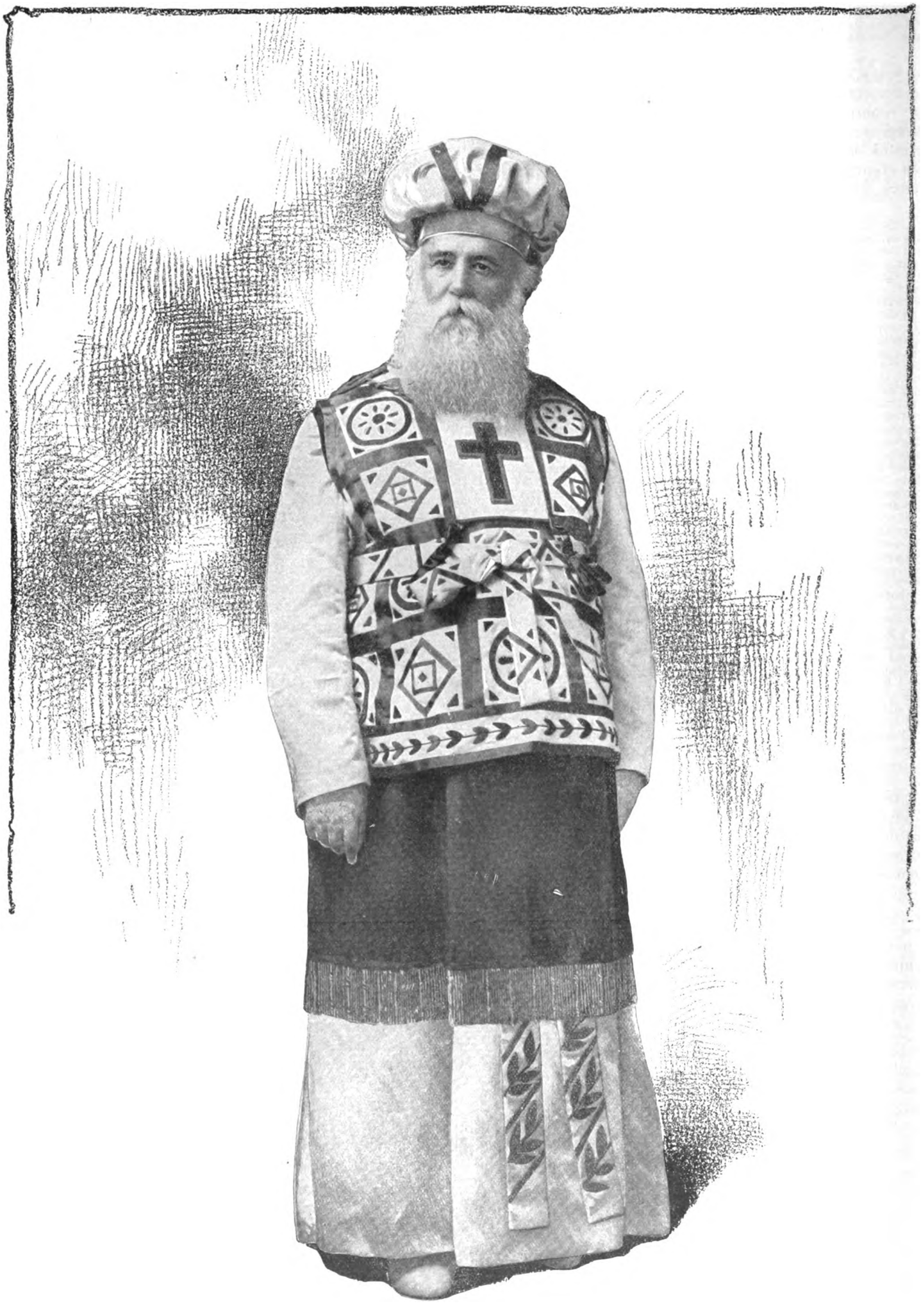
WE SHOULD be glad to make progress more rapidly if we had larger financial resources, and we call attention to the business advertisement of the Zion Stocks and Securities Department, in this issue, offering One Hundred Dollar Stock in these Industries at ten per cent. premium, One Hundred Ten Dollars per share. They yield an interest of ten per cent. per annum, and increase to twelve.

FAR AND NEAR, from all the earth, still more glorious results of Zion's Spiritual Industries come to us every day and hour.

In these results we have our greatest joy, for Salvation, Healing, Cleansing, and Holy Living, are resulting from Zion's work on every Continent.

BRETHREN, PRAY FOR US.

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JOHN ALEXANDER

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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By Evangelist **Sarah E. Hill.**

NEBUCHADNEZZAR answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego that ye serve not my god, nor worship the golden image which I have set up?—*Daniel 3:14.*

THIS King ruled over the great Empire of Babylon.

Wheresoever the children of men dwelt, the beasts of the field and the fowls of heaven, God had given them into his hand.

But the greatest Kingdom of all, the Kingdom within himself, he was not able to rule.

He was ruled by his animal being, with its lusts and desires, its appetites and passions, until he became like a beast, and was driven from men and dwelt with the beasts of the field. [Daniel 4:32.]

He dwelt there until his reason returned to him, and he praised and honored the Most High, whose Kingdom is an everlasting Kingdom.

This king had been shown that God's Kingdom should break in pieces all of the kingdoms of the earth and fill the whole world.

He had seen in a vision a great image made of different metals representing the various kingdoms of man which should rule the world.

This image had its head of fine gold, which represented Nebuchadnezzar and his kingdom.

The king also saw that a stone cut out without hands, smote the image and broke it into pieces which became as chaff, and the wind carried it away.

This stone, which represented the Christ and the Kingdom of God, became a great Mountain or Rock which filled the whole earth.

History shows that monarchs in olden times sometimes made images of themselves which they commanded the people to worship.

It is more than probable, that the king, after having been shown the great image in which the head, only, represented himself, desired to be represented by an entire image of gold which the people should worship,

This would be the human nature of it.

Man is a mysterious combination of the Divine and the human.

The self of the flesh is very precious in its own eyes—all pure gold.

The best is not good enough for it, and when it is ruling in man it desires the whole world to bow to it.

The flesh is an animal being and by nature inclines to worship self and be absorbed by material things, because these minister to self by gratifying its desires and supplying its needs.

When man is not ruled by his higher nature, under God, he is ruled by his lower nature under the Devil.

Devils worship self and care nothing for God.

God intends that His people shall worship Him alone, and without undervaluing material things, shall give them a secondary place.

When the flesh is indulged and allowed to rule man through its appetites and passions, he becomes like a beast.

The Christ became man that He might overcome the flesh and bring its appetites and passions under subjection to God.

Brought under subjection they give force to man's character and help him to overcome the difficulties of life.

Jesus tells us that we must cross the appetites and passions when they desire to rule us.

He said, "If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me." [Luke 9:23].

This king had all power to gratify his selfish desires and he evidently did not deny self any indulgence that it craved.

Thus he becomes an object lesson for the world.

Daniel and his three companions stand out in striking contrast to the king in their denial of self.

They purposed in their hearts that they would not defile themselves with the king's meat, nor with the wine which he drank.

There were upon his table not only intoxicating drinks but probably swine's flesh and other meats which God had forbidden them to eat because such meats were unclean.

These youths stood by their purpose at the risk of their lives and God blessed them in body and in mind, giving them knowledge and skill in all learning and wisdom. [Daniel 1:17.]

They went upward to places of trust and honor while the king went downward to the level of the beasts.

God's people are not to worship self in others in order to obtain favor.

These three young men were brought before the king because they purposed in their hearts that they would not serve his gods nor worship the image which he had set up.

They went through the fire in the strength of this purpose, and God brought them out stronger than they went in.

They entered bound, but they came out free, and they glorified God in the eyes of the king and of the nation.

And the satraps, the deputies, the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies. [Daniel 3:27-30.]

By nature the flesh desires to go as it likes and to do as it pleases, and does not want to be ruled by God.

But 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. [Romans 8:7; Galatians 6:8.]

The Apostle Paul also says:

Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the Kingdom of God. [Galatians 5:19-25.]

When our Lord was on the earth in the flesh He preached the Gospel of the Kingdom, and bade men repent of sin and believe on Him, that they might enter into the Kingdom of God.

The people expected Him to establish an outward kingdom at that time, but the world was not ready for it.

On the day when He fed the multitude with five loaves and two fishes, they were ready to take Him by force and make Him king.

But the next day, when He showed them that if He was to rule them as King, His Spirit and His life must be in them, many of His disciples turned back and went no more with Him.

They would not see that the Kingdom of God is not eating and drinking, but Righteousness, and Peace, and Joy in the Holy Ghost. [Romans 14:17.]

We are rapidly nearing the time when "The kingdom of the world is become the Kingdom of our Lord and of His Christ: and He shall reign forever and ever." [Revelation 11:15.]

We see indications of this in the work now being done in Zion under the Leadership of Elijah, the Messenger of the Covenant. The City of Zion, in Illinois, between Chicago and Milwaukee, is under Theocratic government.

The teaching of our Leader, the Rev. John Alexander Dowie, centers around the Covenant which establishes the rule of God in the spirits, souls, and bodies of mankind.

The Literature of Zion brings the people into covenant relations with God, that His Kingdom may be established within them.

The work of the hour is to carry the Literature of Zion to all the nations of the earth. Multitudes have been brought into the Kingdom of God by reading it.

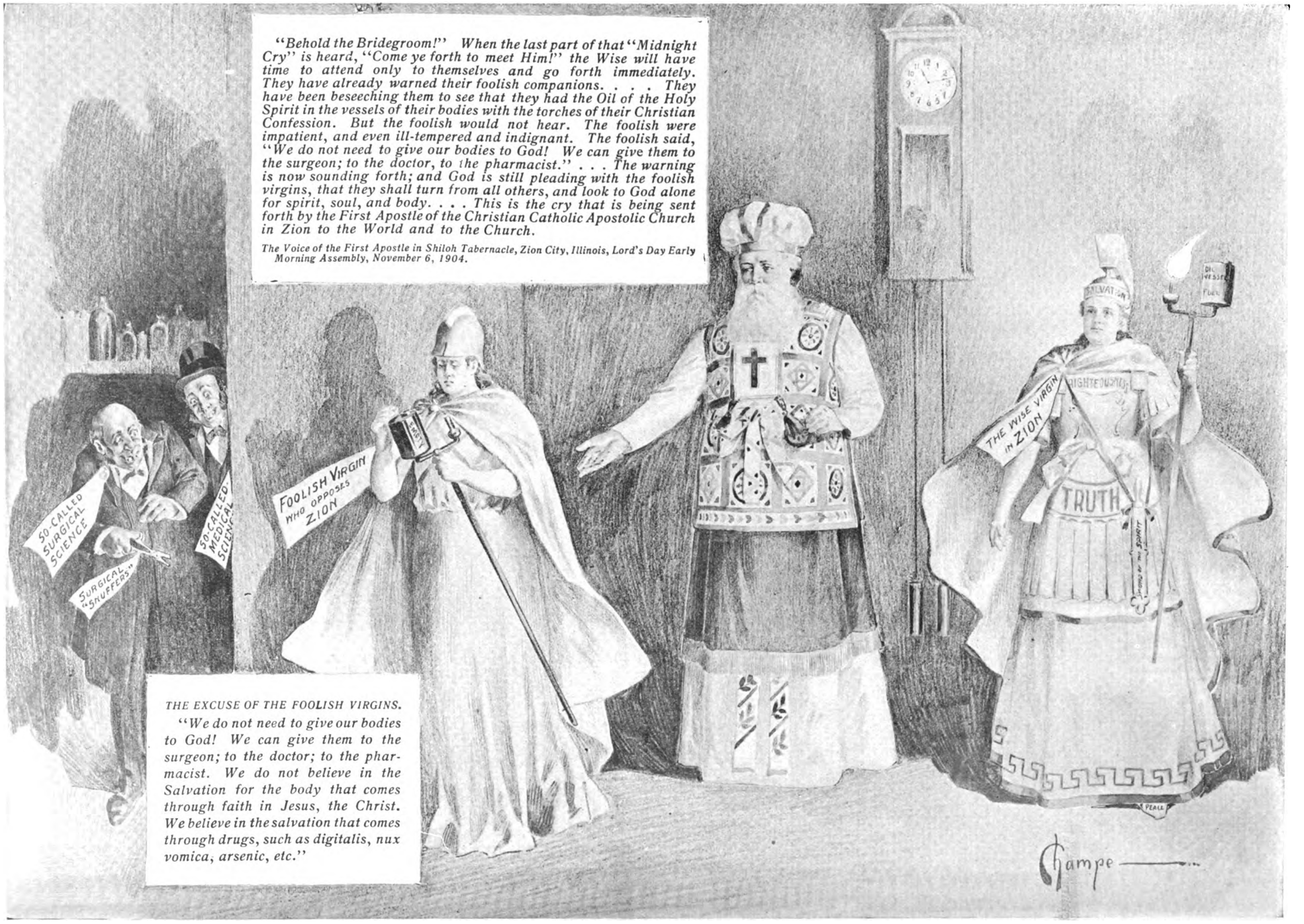
Will you not take a part in this great work of establishing God's Kingdom upon the earth and preparing for the coming of our King by helping us

Circulate Zion Literature?

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 5, 1904:
10,100 Rolls to..Business Men in the United States
2,524 Rolls to.....Germany
1,796 Rolls to the Hotels of Europe, Asia, Africa and the Islands of the Sea
1,600 Rolls to.....France
1,870 Rolls to.....Holland and Germany
Number of Rolls for the week.....17,290
Number of Rolls reported to Nov. 5, 1904, 3,467,902

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THE FIRST APOSTLE'S WARNING TO THE FOOLISH VIRGINS.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 6

Shiloh Tabernacle

Lord's Day Afternoon

November 6, 1904

SUBJECT

The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

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

THE Faith that expects and gets results from the exercise of the Gifts of the Word of Wisdom and the Word of Knowledge!

This was the theme of the Prophetic and Apostolic Message at Shiloh Tabernacle Lord's Day afternoon, November 6, 1904.

He who delivered the Message knew whereof he spoke.

He had proved its truth in his ministry for many years.

While thousands of men of splendid training, full of wisdom and knowledge, have labored with such meager results that, notwithstanding their united efforts, their organizations have been losing ground, God has used him in daily and hourly results of Salvation, Healing, and Cleansing, until thousands upon thousands, throughout the earth, join in songs of praise and thanksgiving for his work.

He has used the Gifts of the Spirit, and has had Faith for the results.

That Faith has not been a mere amiable hope.

It has been a confident expectation.

It has been a Faith, given by the Spirit, and based upon the promises of God.

It has been a Faith which has found its expression in a bold, fearless, practical, wise, and effective going after results.

This was the Faith, the Third Gift of the Spirit, a Faith differing from the Faith which is unto salvation in every believer, of which God's Apostle and Prophet spoke in the presence of five thousand deeply-attentive people.

It was a Message of the highest importance in these Times of the Restoration of All Things, and, as the speaker said, he was able only to begin a discussion of it in the brief limits of a single discourse.

As a prelude to this Message, the man of God dealt with some matters in connection with the political interests of Zion, saying some words made necessary by lying attacks made upon him and upon the voters of Zion City.

It being the first Lord's Day of the month, the service was followed by the observance of the ordinance of the Lord's Supper.

This season of sweet and delightful communion with their Lord, and with one another, was attended by about four thousand earnest, prayerful believers.

Then came the "Post-communion Family Talk."

The First Apostle was in his happiest mood, and spoke at some length concerning many hopeful events and prospects in Zion's onward movement, giving his people a broader view of Zion's great future.

At the end of five hours' service—five hours of spiritual feast—the people were still enthusiastically interested, and after the Benediction they went out into the clear, cold, beautiful evening, their hearts uplifted with a fervently-renewed consecration, and overflowing with songs of joy.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, November 6, 1904.

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

PROCESSIONAL.

Love Divine, all loves excelling,
Joy of heav'n, to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Breathe, oh, breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit,
Let us find Thy promised rest;
Take away the love of sinning,
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

Come, Almighty to deliver!
Let us all Thy life receive;
Suddenly return, and never,
Never more Thy temples leave.
Thee we would be always blessing;
Serve Thee as Thy hosts above;
Pray, and praise Thee without ceasing,
Glory in Thy perfect love.

Finish, then, Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation,
Perfectly secured in Thee,
Chang'd from glory into glory,
Till in heav'n we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

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

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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 and Choir then sang Hymn No. 70, from Gospel Hymns:

Souls of men why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?
Was there ever kinder Shepherd,
Half so gentle, half so sweet,
As the Savior who would have us
Come and gather round His feet?

Overseer Brasefield led the people 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.

Overseer Excell then led in the recitation of the Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

READING OF GOD'S COMMANDMENTS.

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

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

Scripture Reading and Exposition.

The First Apostle read in the Inspired Word of God, the 125th Psalm; and in the 12th chapter of the 1st Epistle of Paul, the Apostle, to the Corinthians, omitting verses 12 to 17 inclusive.

Then the first four verses in the 2d chapter of the Epistle to the Hebrews were read.

After reading the 1st verse, the First Apostle paused to say:

"Drift away!" How significant this expression is!

The Old Version has it, "We let them slip," but the New Version is preferable.

We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them.

The First Apostle read also the first six verses of the 11th chapter of the Epistle to the Hebrews, ending with the prayer, "May God bless His Word."

The Choir then sang the Gloria, after which the First Apostle knelt at the Altar of Incense and offered Prayer, at the close of which he led the Choir and Congregation in chanting the Disciples' Prayer.

The First Apostle then said:

There are some things in connection with Zion's political position which, as representing Zion, I ought to say at this time.

Zion moves along as a square.

This formation is a very effective one in war.

First, we have the Ecclesiastical, which includes all the spiritual work of Zion.

This side never stops, night nor day.

In every clime some of Zion's people are awake and working for God. This is our "chief concern."

While we are sleeping, Zion in Australia, and elsewhere, is awake.

The first great object of Zion is to extend the Kingdom of God, as a Spiritual Kingdom.

The Excellence of Zion's Educational System.

The next side is the great Educational Department.

We are training the children, the youths and maidens, and others whose education may have been neglected.

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We look after the higher training of our people.

This work of Education is, I believe, second only to Salvation, because it is Christian Education.

We begin the day with God.

The golden threads of God's love, and wisdom, and power, run through all the Zion's Educational work.

We close the school-day with God.

We have an education which I hope will keep our people from the common crime of telling lies, a crime which in innumerable forms is undermining the Nation.

I trust that the veracity and absolute truthfulness of Zion will be one of its great characteristics.

Then we have our Commercial, Financial, and Industrial Departments, on the Business side.

We are in Business for God in all things; but I speak specially, under that heading, of all our material interests. These are of great importance to the development and extension of God's Work in Zion on all other lines.

We have done very well, but we will to do better.

Fourthly, we have the Political side.

Zion aims to be a political force, in the best sense of the word: a force for God and Righteousness in this Nation, and among all nations.

We have no desire for any office that Theodore Roosevelt can give.

After I had gladly rallied my people to his standard at two elections, President McKinley very kindly asked me what he could do for me, or for my people.

I replied, "Nothing, Mr. President, if by that you mean an office.

"I tell my people never to eat at the government crib.

"I tell them that, for the present at least, we do not want offices; nor do we think that we ever shall want them."

"But," he said, "we might want a man such as you have."

"Well," I answered, "when that time comes, Mr. President, ask for your man.

"If we think it right, and the office seeks the man, you shall have, in the Name of the Christ, the best we have for the service of the Nation."

The Political Obtuseness of the Prohibitionists.

I have a few words to say now about our political position.

I do not intend to preach again the sermon which I delivered a few weeks ago; but if some of my rash-speaking Prohibitionist friends will read that sermon they will be enlightened. [See sermon in LEAVES OF HEALING, Volume XV., Number 26, entitled, "The Nation's Choice of a President; and National Duties and Policies in the Light of Theocratic Principles."]

I cannot comprehend your obtuseness in imagining that if you put a Prohibition President into the White House, you could thus suppress the liquor traffic.

It is perfect nonsense!

A Prohibition President, and liquor license laws all around him, in every State, and even in the District of Columbia!

What could the President do except carry out the license laws?

If he did not do this, he could be impeached.

Am I not right, Judge?

JUDGE BARNES—"He must enforce the laws."

FIRST APOSTLE—And if the law says a man shall have a license to sell liquor, can a President destroy that law?

JUDGE BARNES—"He must enforce it."

FIRST APOSTLE—The Judge is, like myself, an out-and-out abstainer and destroyer of the liquor traffic.

But National Prohibition is an impossibility until we have local and state prohibition all over the United States. The battle must be fought and won in the counties, villages, towns, and cities.

Get the people in all America to be what they are in Zion City, and you have settled the whole question for the country.

We have a Prohibition Law here, and it prohibits; for I wrote it into every foot of the soil, and embodied it in every one of the eleven-hundred-year leases.

We passed it ourselves!

We passed it unanimously!

We maintain it!

Some people are so foolish as to throw their vote this year in such a manner that, if there were enough of them, certain men would be placed in power whose record, if judged only by this present contest, is shameful beyond comparison.

A Justifiable Use of the Big Stick.

I join with the President in his protest of last Friday.

I am glad he found a good use for his "big stick."

It was right to use it.

It was time to use it.

When a man who has been honored by his political party, and who aspires to be the Chief Magistrate of this Nation, turns around and says that Theodore Roosevelt has deliberately held up the trusts at the point of a political revolver, while Mr. George B. Cortelyou, recently Secretary of Commerce, has picked their pockets, he deserves the "big stick."

It is a shameful and disgraceful charge.

The President's whole life has been one long, efficient, strenuous protest against wrong in every form.

Although hand may join in hand, and lying affidavits be given, they will never be able to prove that Theodore Roosevelt was a plunderer of the Trusts, in order to secure his own election.

The thing is a monstrous, unbelievable, and shameful lie!

In this Tenth Congressional district, some wretched men, who call themselves Democrats, are telling a shameful lie about me.

They are correct in saying that Zion in Zion City, and throughout this country, is a political power.

It is; and it will be a greater power.

The other day somebody said that I carried the State of Indiana in my vest pocket.

Zion Holds the Balance of Power.

That is not true, but I can tell you of many places in Indiana and other States where there is a difference of only ten votes between the Democrats and the Republicans.

Say that there are twenty Zion votes in those places, then the Republican or Democrat as we choose will go in; and we shall also have had something to say about nominations.

We hold the balance of power in many places beside Lake County, as many know.

There are hundreds of places in the United States where ten votes settle a question, in both large and small communities.

I believe the ten votes will go as I have advised.

There are some places where there are hundreds, thousands, and even tens of thousands of votes which will be influenced by our counsel.

I am thankful to God for that influence.

We have many Zion men in Chicago who are foremen, and workers in various ways—honest, godly, Christian men, each of whom can influence fifty votes.

Each of these fifty men may be able to influence another five votes.

I know one man who will practically influence, in that way, fifty men who are working for him.

Therefore it is possible that one Zion man may represent five hundred votes.

May God strengthen him, and enable him to lead them all to the polling place for Theodore Roosevelt next Tuesday.

They will not be influenced by money, nor by office.

Zion's Mission Is to Extend Aggressively the Kingdom of God.

There is a good deal of fine, hearty honesty being awakened in this country, through the action of the Demo-

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crats. The statement, which has been made, that I made a deal with Theodore Roosevelt, and with George Edmund Foss, Republican candidate for the Tenth Congressional District and Chairman of the Committee on Naval Appropriations, by which, for the vote of Zion, I shall get an appropriation of a million dollars for a Zion harbor, is a shameful lie, from start to finish.

I never even talked with the President, or George Edmund Foss, or wrote, or gave permission to anybody to speak or write for me, upon the subject.

But when we go to Congress and ask for an appropriation for the harbor of Zion I shall expect to get it.

We shall base our plea for an appropriation upon its merits, and we will fight for it until we get it; because a harbor here will be a benefit to many thousands of people.

The Theocratic Party, which we represent, is a very large party—much larger, perhaps, than you think.

Its principles are expressed in its motto, "Where God rules, man prospers."

We believe in the rule of God in the Heart, in the Home, in Business, in the City, in the State, and in the Nation.

We shall press that idea upon the attention of the people, for it is a part of Zion's great mission to extend aggressively the Kingdom of God.

The Christ shall reign everywhere.

He shall reign in the Halls of Congress.

He shall reign in the Courts of Justice.

He shall reign in all the relations between Capital and Labor, everywhere.

We are not supporting Republicans, exclusively.

Zion Is No Respecter of the Political Parties of the World.

I am asking my people in the City of Chicago, for instance, in connection with the judges that are to be elected next Tuesday, to support two Democratic and four Republican candidates.

We have also selected a number of Prohibition candidates there, and here, and elsewhere, for various offices.

It is not true that the Theocratic Party has been handed over to the Republicans.

If, as Theocrats, we could nominate our own candidates, and elect them, we would do it.

Being unable to do that, we do the next best thing.

We select the best we can find in what we consider to be inferior parties and support them; otherwise we would throw away our votes and influence.

The very fact that, for years, we again and again supported the Democratic party in Chicago against a ring of corrupt and wicked Republicans, is proof of our independence and impartiality.

We helped to smash a bad administration, and now, if the Republicans are to get back into power in Chicago, they will have to consider what Zion says!

If the Democrats in Chicago put up a better man next spring for the mayoralty than the Republicans do, we will support the Democratic candidate.

Zion will stand for Righteousness every time.

I understand that some wicked persons intend to challenge your votes next Tuesday, on the ground that the voters of Zion City have been coerced.

All in Zion Are Free to Vote as They Please.

I am willing to acknowledge my belief that you will not lightly act contrary to my judgment and recommendation.

But when have I said that, as American citizens, you are not absolutely at liberty to vote as you please; and that the penalty of not following my advice would be dismissal from this Church?

Did I ever say or hint that?

PEOPLE—"No."

FIRST APOSTLE—It is a shameful and horrible lie.

You are free to vote as you please, and you know you are.

I have never asked you to follow my direction merely because I requested it; but I have always, and, especially in your political acts as American citizens, been careful to guard your inalienable rights.

No other community in the United States of America has more earnestly thought out the issues of this campaign, and weighed the qualifications of the respective candidates.

Because we all agree to support this, that, or the other candidate, are we to be deprived of our votes?

Verily, no!

Have I ever endeavored to use my power to punish any one who would vote other than as I have advised?

PEOPLE—"No."

FIRST APOSTLE—If there is one man here who feels that I am coercing his vote, will he please stand? [No one rose.]

It is reported that there is a purpose to destroy the vote of Zion City by challenging the votes on the ground of coercion or intimidation or "undue influence."

I therefore take this time, and speak at this length, because, as a minister of God, I have neither the right, nor the intention, to coerce any man's vote.

There is not one man in Zion who will say that he has lost any of his freedom as an American citizen.

Have you lost any of your God-given freedom?

PEOPLE—"No."

No One in Zion Free to Do Wrong.

FIRST APOSTLE—There is one thing in which you have lost your freedom; you have lost freedom to do wrong!

If you want to smoke, it will cost you a twenty-five-dollar fine, and if you persist in it, it may cost you your position in Zion; because we will not keep people that are "stinkpots."

We will not give Zion's money to people that are "beer-pots" or "stinkpots."

We have a right to follow that rule, have we not?

PEOPLE—"Yes."

FIRST APOSTLE—I want to hear a good ringing affirmation of this position, because I know your hearts.

I say these things very earnestly; and I beseech you to pray to God that we may be strong to counteract the enemies of Zion.

Do you all realize that you are perfectly free to vote as you please?

PEOPLE—"Yes."

FIRST APOSTLE—Will you vote as free men and women?

PEOPLE—"Yes."

FIRST APOSTLE—Is there one here who feels that he or she is being coerced in this matter?

PEOPLE—"No."

FIRST APOSTLE—That is all right, and that is our answer to those who misrepresent and threaten us.

The tithes and offerings were then received, during which the Choir sang an Anthem.

THE EXERCISE OF APOSTOLIC POWERS: THE GIFTS OF THE HOLY SPIRIT.

The First Apostle then pronounced the

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.

The First Apostle then said:

In the 1st Epistle to the Corinthians, 12th chapter, 8th and 9th verses, we read:

TEXT.

For to one is given through the Spirit the Word of Wisdom; and to another the Word of Knowledge, according to the same Spirit:

To another Faith, in the same Spirit; and to another Gifts of Healings, in the one Spirit.

I regret that the necessities of the moment have compelled me to pay attention to the things of which I have spoken.

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They are, however, things of great importance, with influences extending into Eternity.

I desire now to speak briefly on this Gift of Faith.

We shall link this Gift with the following Gift—Gifts of Healings—next Lord's Day, in connection with the series of discourses upon Apostolic Powers and Responsibilities.

The Faith that is spoken of in this ninth verse is not Saving Faith.

It is the Specific Faith that is required for the Exercise of the Gifts of the Holy Spirit.

The Word of Wisdom would not be given, and the Word of Knowledge would not be given to any that were destitute of Divine Faith; for "without Faith it is impossible to be well-pleasing unto God."

No one would receive from God the first two Gifts—the great Gifts of the Word of Wisdom and the Word of Knowledge—unless they were well-pleasing to God.

Hence it is that the Faith spoken of here must be different from that which we must have to be pleasing to God.

You must be God's child.

You must have repented, and believed, and obeyed.

The Gifts of God Are Not Given to the Disobedient.

Failure to comprehend this fact is a reason why so many do not understand the value and the power of the Obedience of Faith.

This Gift, spoken of in the ninth verse, is, therefore, the Gift of Specific Faith.

Many who have saving faith, and who will get into heaven, never get any of these Nine Gifts, because they have not Specific Faith.

When God has given to one the Word of Wisdom and the Word of Knowledge, there are still more Gifts that he or she may receive.

This third Gift is the Gift which enables one, for instance, by the Word of Wisdom and by the Word of Knowledge, to be a Teacher who imparts to those who hear great and mighty Blessings through the Word.

"Faith cometh by hearing, and hearing by the Word of God."

Faith that "cometh by hearing" comes through the exercise of the Word of Wisdom and the Word of Knowledge, which are so spoken that those who hear not only receive and believe, but have Salvation through that Word.

Faith never comes by praying for it. Faith "is . . . the Gift of God."

It is a Gift of God that comes, not by praying for it, but by obeying God.

The Holy Spirit is given only to those that obey Him.

It is written:

> And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him.

When the Word of Wisdom and the Word of Knowledge dwell in you richly, you need Specific Faith in order that you may impart blessing to others.

Many Persons Have Possessions Which They Cannot Impart.

Many have loving thoughts, but they cannot express them.

Others have music in their spirits, but they cannot sing.

Some sing who have no music in their souls or their spirits.

I would rather be among those that have music within and cannot sing than be one of those that have no music in their spirits, and yet sing artistically, but ineffectively.

Beloved, the power of your music depends on the degree in which the music is in your spirit.

Your power as a teacher is in exact proportion to the degree in which the teaching is in your heart.

You may be a technically correct singer, or player, but if the music is only in your head, humanity will feel that there is a missing chord

There was no spirit in what you sang or played.

You were looking around and thinking of the effect on men, and consequently your music was not acceptable to God, nor did it reach the Divine in man.

There was a chord, and it may have touched an emotion, but it never reached God.

The power of music, or prayer, lies not in vain repetition.

There comes a time when repetition, even in teaching, is vain.

The Preacher Must Possess the Virtues that He Preaches.

When I have learned a lesson, I want to go on to something else.

This people will not be kept always at the same thing; this people is going on.

We are going on just as fast as we can take you, but I want to hold on to all that we have.

The power in this Specific Faith is the ability which it gives to impart to another a wise word; a word that stands for a reality; a λόγος γνώσεος (*logos gnoseos*), a thought of knowledge.

That is one of the first things necessary in a teacher.

The teacher of Divine things must be a man who has the Divine teaching in his heart.

No use trying to preach the Christ, if the Christ is not in your heart.

No use preaching sacrifice, if sacrifice is not in your heart.

No use preaching purity if you are unclean.

No use preaching wisdom if you are a fool.

No use preaching knowledge if you are ignorant.

When you are teaching or preaching, when you are speaking to humanity by the Power, and the Wisdom, and the Knowledge of God, you must speak in Faith.

This Specific Gift must possess you.

"How is it," said a man to me many years ago, "that you can talk and get people converted?"

He wept as he said it, and continued, "I do not know that I have had one convert in twenty years.

A Ministry that Was Not Fruitful.

"As I look around I see that somebody else brought them to the Christ.

"I have never had one man come to me and say, "Oh, Mr. J—, that sermon led me to see what a sinner I was, and led me to the Savior.

"There may be such, but I do not know of them.

"It was the Sunday-school, the home, or something or some one else that brought them in."

He was a man with gray hair.

He said, "You speak to these callous old sinners, and they break down and cry, and quit their meanness and get saved.

"Just think of it, you preached only once in my church, and yet an old curmudgeon, possessed of a dumb devil, got saved.

"He was not inside of the church either."

I said, "I know about that man."

"What do you know about him?" he asked. You do not know the people of my parish."

"Well," I answered, "I happened to be talking to one of your parishioners, outside of your church, the day before I preached there, and said, 'I hope you have a happy home, sister.'

"She said, 'I have not, sir.'

"What is the matter?' I asked.

How a Dumb Devil Was Cast Out.

"She answered, 'I have a husband who has a dumb devil; he won't speak to us for weeks and months.

" 'Just now he has a very dumb devil.

" 'He said to one of the younger children, to whom he speaks occasionally, when he wants something that he does not care to write about, that if mother dared to talk to him, he would take a hatchet and chop off her head.

" 'We do not dare to talk to him.

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"'He lives most of the time in an out-house in which he has furnished a little room.'

"'Well,' I inquired, 'why cannot Mr. J— get at him?'

"She answered, 'He doesn't know how.'

"I asked, 'Does he ever hear me?'

"She answered, 'A very peculiar thing about him is that whenever he hears you are going to preach anywhere, he will go a long way to hear you.'

"'He does? Will he hear me tomorrow?'

"'Yes,' she said, 'I think so.'

"'Where will he be sitting—by your side?'

"'Oh, no,' she said, 'he sits outside in that little nook,' and she pointed to it—it was outside the building, but near a window.

"'Ah, he *will* hear me tomorrow, sure'" [Laughter].

"Now, Mr. J—," I said, "I found out all about that man by five minutes' talk.

"I told the lady to sit in a certain place, and to signal to me if her husband was in that nook.

"If he was, I would preach from a certain text; if he was not, I would preach from another." [Laughter.]

He was in the nook. [Laughter.]

I Described the Casting Out of the Dumb Devil.

I said, "It is perfectly ridiculous how some of these dumb devils act."

Then I described this man's case, and made all possible fun of him.

I said, "The fellow is within hearing, and I am tempted to tell you where he is.

"I will not, however, if he will stop fooling.

"If he does not, I will tell the minister of his parish all about him."

Then I went on pleading with him to be good.

I told him what a glorious thing his life might be, and what a splendid wife and children he had.

I asked him to speak and cry out to God for mercy, and to cry at once.

Soon we heard a noise; it was that fellow in the nook.

He was crying; he found God that night.

I am that kind of a minister.

I find out about things.

Mr. J— knew about this miserable wretch, but he had never preached a sermon to him; never got at him.

One reason why he did not get persons converted was that he did not know how to go about it.

He needed a little common sense.

I expected God to bless my words, and He did it.

I do not remember all that I said, but I know it was a helpful sermon to myself.

I preached the greater part of an hour to that poor sinner outside, and I also reached a great many inside.

The Word of Wisdom Must Be a Word that Goes to the Mark.

The teacher—I am speaking now of Faith as applied to the life of a teacher and preacher—must know how to send the Word of Wisdom and the Word of Knowledge straight to the mark.

Pointless talk is something that does no good.

It does not make people better.

There has been a great deal of talk, talk, talk—everlasting talk—that has been of no account.

It hurts people to be where they cannot get good; where the man is not brave enough in the power of the Spirit of God to speak wisely and firmly.

I was determined to show that man what an utter fool he was, and what he was missing; and I had the grace given me to do it.

With my knowledge of humanity, I was able to reach his heart with the knowledge of God.

When I told that preacher this story, he said, "Can you find another man like that?"

I said, "You could find a dozen in your church possessed by other devils; you could learn their condition, and then be brave, and go for them in the Name of the Lord.

"For instance, there is another man in your church; if I had time I would go for him.

"He is a professor of music.

"He makes the choicest of harmony, and he is a wonderful organist

"But when he gets home, he makes his house a hell.

"There is no music in him then.

"He is everything that is ugly and bad!"

I said, "Make him understand that he has no real music in his heart—even though he may know all 'the music of the spheres.'

"He cannot control his own temper.

"The hearts of those in his home are too sad to sing, when he comes in.

"Show him that he has no real music in his heart."

The World Needs Wisdom Applied.

He took the hint and went after that fellow.

He soon had him crying.

He made the professor see that he was a curse to his family.

That man was converted, and afterwards said, "How did you come to preach that sermon?"

"Well," he said, "it was Dowie who put me up to it." [Laughter.]

Some of you here may have in mind a certain sermon that reached your heart.

Why, I talked it all over with your husband or your wife! [Laughter.]

I took an interest in you and found out just what you were and what kind of a devil possessed you.

I said I should pray about you; and if you did not reform, I should ask God Almighty to take you away, and let your good sweet wife have an opportunity of happiness with a better man.

Some such prayers have been answered.

What is wanted in this world is Wisdom applied.

Words of Wisdom and Words of Knowledge are boundless in their resources, but they must be applied.

I remember a good man of my acquaintance who was a good man and a proficient scholar.

He knew Hebrew; he knew Gaelic; he knew Arabic; and many other ancient languages.

As for Greek and Latin, he thought in those languages!

I believe he could read and speak more than seven ancient and modern languages.

He was a great theologian.

He could put things magnificently to his class; but he was a dull and most miserable talker in the pulpit.

He had Wisdom, but he did not know how to use it in speaking to the common people.

He always reminded me of King James II.

That monarch was so heavily and clumsily incased in armor that it was with difficulty that he was lifted upon his horse.

One day, before mounting, he said, "I feel like a fool; I can hurt no one, and no one can hurt me."

Specific Faith Necessary to Make Preaching Effective.

If a child had rolled him over he could not have lifted himself up.

Many people are full of Divine Wisdom and Divine Knowledge, but they have not the Faith that enables them to make that Wisdom and Knowledge effective.

I say to my people throughout the world that Wisdom must not be made unattractive.

"Wisdom's ways are ways of pleasantness, and all her paths are peace."

Knowledge is a great, beautiful garden, full of flowers and fruits of every kind.

The Knowledge of God especially should be made so

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attractive that the Word of Wisdom and the Word of Knowledge will cause the people to come in thousands and tens of thousands to hear you talk.

You require Faith for this.

You must have the Faith that says, "I must be careful; it is not the number of things I say, but it is the Power in which I speak.

"I will have the Faith for effective teaching."

What does that mean?

I will tell you.

I am speaking practically, and therefore I must give a practical illustration.

We had outgrown our Tabernacle in Chicago.

There were many thousands in the streets that could not get in to hear me.

An Illustration of the Exercise of Specific Faith.

In 1896, when we had been crowded out of Music Hall, Battery D, and other large places, I determined I would take the Auditorium.

Many thought that it was too big, and that the people would not come.

I would not be influenced by them.

I believed that God had led me there.

On the Saturday preceding my first Lord's Day there, I went into that great Chicago Auditorium.

It was very dark.

I asked everybody in the place to be still, and I offered this little prayer:

"O God, my heavenly Father, I shall preach here tomorrow; I shall preach that Word which is Eternal, and I want to preach it as a Word of Wisdom; as a Word of Knowledge; as a Word of Faith, and Hope, and Love, and Power, bringing Salvation, Healing, and Holy Living through Faith in Jesus.

"I want it to reach the hearts of all who shall hear me. Now, Father in heaven, grant that as I speak that word, in the power of the Spirit, that it shall reach every heart in all this vast building when it is filled tomorrow, and that when I shall say, 'Rise and consecrate yourselves to God,' we shall not see one person sitting."

The next day the people filled the Auditorium to the highest gallery.

I preached on Jesus, the Healer.

When I had finished, after having described that Great, Loving Healer; that Divine Gift of Wisdom, Knowledge, Life, Light, and Power; I told all who wanted that Healer to be their Healer for spirit, soul, and body to rise.

In a moment, from the lowest to the highest seat in the Auditorium, they rose.

There was not one, so far as I now remember, that had not risen.

Preaching Without Specific Faith, Becomes a Curse.

Go to your Teaching, whatever it may be, with the expectation that it will lay hold of some heart.

Sing your song with the thought that some one will be blessed by it.

Pray your prayer with the thought that God will reach some human heart.

If you do not put this Specific Faith into your teaching, your song, your prayer, then you had better be silent.

You have been a curse.

You have been a tree without fruit.

You have been a cloud without water

You have been salt without savor.

You were a mocker to humanity.

They expected to get something that would reach their hearts and lead them nearer to God, and they got nothing.

They came for bread, and you gave them a philosophical stone.

They came hungry for fish, and they got a deadly serpent.

You gave a lie that you had obtained from some poetic fool.

They came expecting a blessing, but the Spirit of God was not there.

I speak now especially to you who are Teachers and Preachers, because these are the Gifts that are for the ministry.

If you have not Specific Faith, do not attempt to speak for God.

If you talk about Divine Healing, be quite sure that you know what you are talking about.

Make your point clear, and give the people time to take it in, and to turn it over in their minds.

Knowledge, to Benefit, Should Be Digested and Assimilated.

The people who benefit most by their spiritual food, chew the cud.

Some of you take knowledge, but you never chew the cud.

You never sit down and think it out.

The consequence is that when people come to you for milk, you are dry.

You never had any of the "sincere milk of the Word."

Some never yield even the milk of human kindness.

That is why you are so sour and so disliked.

It is painful to look at some Christians, they appear to be so unhappy.

I desire you to look happy.

I desire to see more results in some of you.

You rejoice in my preaching; you take the Water of Life, and say, "How nice it is!" but you act like water fowl.

They go into the water; they like it, and they dive.

Then they come to the surface, flap their wings, and they are as dry as ever.

Some of you enjoy the blessings of the Word of God and of the Water of Life. Then you flap your wings, and all the next week you are as dry as ever.

You do not digest and assimilate the truth.

You do not "grow in the grace and knowledge of our Lord and Savior, Jesus, the Christ."

My words have not been thoughtlessly spoken.

A lifetime of toil and thought is behind them.

Years of Toil Often Represented in Brief Service.

I may draw pictures quickly, but it took me many years to learn how to do it.

"Signor," said a man to a celebrated Italian painter, "I will give you a thousand francs for that picture."

The painter looked at him.

"No," he said, "it is not for sale; I shall keep it."

"Oh," said the man, "name a price; I want that picture. I have been thinking of it every day since you began to paint it; for how much will you sell it?"

"If I sold it at all, I would sell it for two hundred fifty thousand francs."

"Oh," said the man, "it took you only a week to paint it."

"Are you mad," retorted the painter, "that you talk like that? A week! It took me a lifetime to paint it!"

All his life and all his acquired powers had been put into that picture.

The day will come when we will have to transmit all this wisdom and knowledge into action.

Therefore, you must have Faith, not only as a Perceptive, a Receptive, a Retentive, and an Active Power, but also as a Passive Power.

The Gift of Faith which is here spoken of is a Specific Faith for each particular action where Faith is required.

If you have it, everything you do will be a Work of Faith and a Labor of Love, and you may expect results.

It Is Important to Expect Results.

Some of you do not expect results.

I do, and I get them.

I would get more if you were all men and women of purer Faith.

I get results because I never undertake anything that I cannot pray about, and that I do not believe in.

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I therefore so run, as not uncertainly; so fight I, as not beating the air.

I enter into a fight expecting to win, and, if it takes a thousand years, I will win.

Time is of no consequence in this fight.

Toil is of no consequence.

I believe in "the patience and perseverance of the saints."

I believe that the man who goes into a fight for God must believe that he will get the thing for which God specifically sets him to work.

If he does not, it is no use fighting.

I believe with all my heart, and mind, and soul, and strength, in the ultimate triumph of the Kingdom of God.

The things I speak about I believe.

If you will talk only about the things you believe, and stop chattering about the things you do not believe, you will be able to exercise Faith.

I have only touched upon this subject—the Faith of God.

It is a Boundless Ocean.

Faith is the Executive Power of Heaven; the Executive Power of God; the Executive Power which God imparts to those whom He sends to do things.

God Himself Exercises Faith.

It is a Divine Power.

When He said, "Let there be Light," He said it in the Faith that all the Powers of Life subordinate to Him would wheel into line and produce Light.

The chaotic darkness passed away, because God had Faith that His own command would be obeyed.

If God had not exercised Faith, the worlds would never have been made.

The worlds were made by Faith.

God, the Author of Faith, spoke the Word of Faith.

The Christ, the Logos of Faith, the Word of Faith, was with God, and was God.

"All things were made by Him; and without Him was not anything made that hath been made."

The Eternal Word is the Author of everything.

You may have Wisdom, and you may have Knowledge, but if you do not give expression to them in Faith, you will get no results.

There is no power in them without Faith.

They are like Connecticut wooden nutmegs.

They look like the real thing, but there is nothing of value in them.

You can take your books and cram your heads full; you can talk with the tongues of men and of angels; but unless you have the Faith, and the Hope, and the Love of God, your words will never be effective.

This Specific Gift is applicable to everything in life.

This, in one sense, is "the greatest thing in the world"—that a man shall live a Life of Faith—the Faith of God.

Then there shall be no doubt in anything he undertakes.

Then he shall not go into doubtful things, but go forward in Faith.

May God grant this.

All who desire the Spirit of Faith, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I come to Thee. Make me wise unto salvation. Give me a true repentance, a simple faith that brings a full salvation. Give me the Word. of Wisdom, the Word of Knowledge, and the Faith to use Thy Gifts very humbly, but very effectively. For Jesus' sake. Amen.

FIRST APOSTLE—Did you mean it?

PEOPLE—"Yes."

FIRST APOSTLE—Beloved, be earnest seekers after it. I believe one way to get it is by sitting at the Lord's Table, and letting Him speak to us. Come, let us gather there.

The First Apostle then pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

COMMUNION OF THE LORD'S SUPPER.

After a brief intermission, the First Apostle, assisted by Overseers, Elders, Evangelists, Deacons, and Deaconesses, administered the Communion of the Lord's Supper to more than four thousand Christian people. The First Apostle afterwards delivered a Post-Communion Family Talk, in which he said:

Beloved in the Christ: With very great delight in my heart, I am conscious that we are more and more realizing our unity—our solidarity, as the French would call it—our oneness in the Christ.

Every one that we lose from Zion City strengthens those that remain—makes us more united—"for if they had been of us, they would have continued with us;" and, on the other hand, those that we gain come more and more from conviction—by the leading of the Spirit of God.

Our gains are many.

I begin to find myself looking forward to the All-Night with God at the Closing of the Old and the Opening of the New Year.

It has been at all times in Zion a time of wondrous blessing.

I hope to be with you all through the winter.

If I am away at any time, I trust it will be only for a very few days and at a comparatively short distance—a brief absence on Zion's business, and "for Zion's sake."

Whatever of trials or toils there may be this winter, I desire to help bear them.

There are many things which make me see that Zion will soon be able to take a very long stride forward in many directions, but there are inevitable delays in connection with large matters of business.

I shall have a Church Conference as soon as I think it right, to discuss with you some very important matters connected with Zion's growing Resources and Zion's Onward Movements.

With the assumption of the Apostolic Office, I realize increasingly the solemnity and the responsibility of the Onward Movements by the Christian Catholic Apostolic Church in Zion.

I Have Pressed the Battle All Over the World.

Overseer Speicher has been doing some good work in Europe, from which he will soon return.

Elder Hodler, who has done splendid work for the last three years at our headquarters in Europe, is now here to take charge of the German correspondence, to study, and to get still better prepared for future usefulness.

With his beloved wife, Evangelist Marie Brieger-Hodler, we know he will be a blessing.

I very earnestly desire that you shall pray increasingly for the policies of Zion.

There is at present a great possibility of our reaching the Africans in many places.

In many parts of the vast Continent of Africa, the interest in Zion is becoming intense.

I say to my African friends throughout the world, that I shall hope to provide for them splendid fields of Zion labor in Africa, and eventually great Zion Cities.

I am contemplating Zion Operations in the South.

I shall show the whole world that God has "made of one every nation," and that the miscegenation of Godly people

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in Zion is a glorious thing, irrespective of the color of the skin.

If we are to get back the primitive man, the man Adam in his glorious strength, we must get all the races reunited.

This last week we have had many arrive from distant lands.

More and more does Zion command the respect of the commercial community in America, and God is blessing us in many ways.

There are scores of millions of dollars on the way to Zion.

When the people can realize on their properties, they will be here in large numbers.

We must prepare for a very large number of people who will want houses next year.

We know of over two hundred fifty who are coming from Australia and New Zealand.

They are coming from the mountains of Switzerland, from the valleys of Italy, and from all the earth.

Zion Is a Beacon to Light the Way to Safety.

I want you to have what I have, a vision of the future—a vision of this City as it will be, and of the Zion Cities that are to be.

Zion stands today in the eyes of the world, and in the eyes of good people in the churches, like a Beacon that God has placed over terrible rocks in a stormy sea, showing also the way into a Harbor of Safety.

Pray for those that are being sent forth.

Pray for my African brethren, and especially for those in the South.

Pray for me.

The days will soon pass by, and my work will be done.

I desire to live and do all my work; and then, perhaps, be caught up to meet the Lord in the air.

Remember that while I speak of these temporal things, I speak of them only in connection with the extension of the Kingdom of God.

I want to see Zion rich, that we may extend the Kingdom of God.

If you want riches for any other purpose than that, may the Lord disappoint you and bury you.

There is a good time coming!

I want you to be happy and healthy, living holy lives in God's most holy sight.

The service was then closed by the First Apostle's pronouncing the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

Names of the Officers of the Christian Catholic Apostolic Church in Zion ordained by Overseer J. G. Speicher, Lord's Day, October 30, 1904, in Zurich, Switzerland.

ELDER.

Rev. Arnold Muggli, Bahnhofstrasse 76, Zurich.

EVANGELIST.

Rev. Sophie Baliff-Muggli, Bahnhofstrasse 76, Zurich

DEACONS.

Johann Belschner, Neptunstrasse 48, Zurich.
Adolf Dünner, Dufourstrasse 133, Zurich.
Alfred Kern, Rheineck, Canton Saint Gall.
Reinhold Muggli, Baretswil, Canton Zurich.
Albert Müller, zur Ceder, Winterthur, Canton Zurich.
Emil Schellenberg, Walzmuhlestrasse, Frauenfeld, Canton Thurgau.
John Heinrich Weber, Neufeldstrasse 15, Bern.
Johann Welti, Winkelriedstrasse 13, Zurich.

DEACONESSES.

Miss Betty Breu, Greifenstrasse 6, Saint Gall.
Mrs. Sophie Cordes, Zurich.
Mrs. Pauline Dünner, Dufourstrasse 133, Zurich.
Miss Pauline Jsler, Mattengasse 7, Zurich 3.
Mrs. Luise Kaufmann, Felsenbergstrasse 274, Seebach bei Zurich.
Mrs. Salome Rohé, Jakobstrasse 22, Thann, bei Elsas, Germany.

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."

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY A. C. R., O. R., O. L. S., AND E. S.

"BEHOLD, the Bridegroom!"
Prepare!

Above the din of the marts of earth; above the sound of its revelry; above the noise of its battles; above all the crash and the clang, the scream of the dying, and the shriek of the living, the word is heard.

Prepare!

It is the burden of the ages; the message of Prophet and Priest, of Evangelist and Psalmist, of Preacher and Teacher to a sin-cursed world.

Prepare!

For the last time the Call is being heard.

For the last time Jehovah is speaking to the Church and the world.

Through the mouth of His own Prophet, the Prophet of the Latter End, He sends the Warning Cry throughout all the earth.

Through the voice of the Apostle of His Restored Church, Jehovah calls to all the Nations and Peoples of the earth:

Prepare!

Soon the cry shall be heard, "Come ye forth to meet Him!"

Behold! The Darkness of the Midnight doth now encompass us.

Another step forward was taken by the First Apostle, and the members of the Christian Catholic Apostolic Church assembled in Shiloh Tabernacle, on last Lord's Day morning.

Zion now cries aloud to all the earth, "Behold, the Bridegroom!"

Like a thread of scarlet the exhortation to prepare runs through all these Messages.

It stands out vivid, intense; never for a moment lost, it burns, and startles, and awakens.

It is the lesson of lessons in this wonderful parable which the Christ gives to His Church.

From the Messenger sent of God, this cry goes forth to all the world today.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, November 5, 1904.

The First Apostle opened the service by asking the Congregation to sing Hymn No. 309.

When I shall wake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

REFRAIN—I shall be satisfied,
I shall be satisfied,
When I shall wake in that fair morn of morns.

The First Apostle then led in prayer, closing with the chanting of the Disciples' Prayer, the Congregation uniting.

Hymn No. 273 was then sung.

The Lord is coming by and by,
Be ready when He comes;
He comes from His fair home on high.
Be ready when He comes.
He is the Lord, our Righteousness,
And comes His chosen ones to bless,
And at His Father's Throne confess;
Be ready when He comes.

CHORUS—Will you be ready when the Bridegroom comes?
Will your lamps be trimmed and bright,
Be it morning, noon, or night?
Will you be ready when the Bridegroom comes?

Scripture Reading and Exposition.

The First Apostle began the reading of the Scripture lesson in the 14th chapter of Saint John.

Let not your heart be troubled; ye believe in God, believe also in Me.
In My Father's House are many mansions: if it were not so, I would have told you: for I go to prepare a place for you.
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.

After reading the 2d verse, the First Apostle said:

A better translation is, "In My Father's Dwelling-place are many Abodes."

He then read in the 25th chapter of Saint Matthew, the 1st verse to the 12th, without comment.

After reading the 12th verse, "But He answered and said, Verily I say unto you, I know you not," he said:

Not, "I never knew you."

That is said, in another connection, to those who never were Virgins—who never were redeemed and purified

These were Christians.

They were foolish; but they were Virgins.

He does not say, "Depart from Me, ye that work iniquity."

He merely says, "I know you not as Obedient Ones; you cannot enter now; the door is shut!"

By and by it will open.

The King will come from thence, and the foolish will see Him, for "every eye shall see Him."

There is a way by which His banished may return.

But there is a time when they cannot enter in, a time when the "door is shut!"

"Watch therefore, for ye know not the day nor the hour."

The First Apostle then delivered his message:

THE PARABLE OF THE TEN VIRGINS

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer. Amen.

TEXT.

At midnight there is a Cry.

How Great the Silence of the Midnight Hour!

"At midnight!"

How quickly sounds that would not be heard in midday are heard in the midnight hour!

In my native city of Edinburgh, Scotland, when a student at the University, I conducted a very early morning prayer-meeting, which never exceeded thirty in attendance—a strong contrast to this vast gathering before me this morning of nearly five thousand.

But I thank God that these little early morning meetings of more than thirty years ago laid the foundations of these gatherings, which are probably the largest continuous meetings of their kind in the world.

Crossing the North Bridge, Edinburgh, shortly after six o'clock, I would sometimes not see a single person on a cold winter morning, and but very few in fine summer weather.

The thickly-populated city lay asleep.

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As I passed through the streets of both "the Old," and "the New Town," as we called it, I could hear my footsteps reëcho in the distance.

The streets on the previous night, had been crowded.

The whisky-shops and the markets had been filled with the mocking laughter of those who had drunk "liquid fire and distilled damnation."

Now they were asleep; and the people of God were asleep.

I remember walking through those streets ere the sun had yet risen.

I could almost tell the few that were coming from long distances to meet together.

If I paused, I would hear the sound of the feet of the few.

"At midnight!"

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."

But before He comes, there is a "Midnight," and a "Midnight Cry."

Then the wonderful event will happen.

Oh, joy! Oh, delight! Should we go without dying,
No sickness, no sadness, no dread and no crying;
Caught up through the clouds with our Lord into glory,
When Jesus receives "His own."

We shall go to meet Him; and the door will be shut!

The "Midnight Cry" Has Two Parts.

It is not one cry.

In the Revised Version a very important alteration has been made.

It is no longer as it used to be in the Authorized Version, "Behold the Bridegroom cometh; go ye forth to meet Him," but

Behold the Bridegroom! Come ye forth to meet Him!

The Revised translation throws a flood of light upon the meaning of the verse.

"Behold the Bridegroom!"

That is the first part.

It is entirely separate from the second part of the "midnight cry."

It is not "Behold the Bridegroom cometh;" but, "Behold the Bridegroom!"

There is an interval between the first and the second cry.

It is an interval in which the Wise will have time to trim their lamps.

The Wise will have time to arrange the Bridal Robes.

The Wise will have time to get together, and go forth in orderly procession from the Home of the Bride—the Church of God—to meet the Bridegroom.

The interval will be spent by the Foolish in Unavailing Prayer.

The Foolish Will Then Recognize the Fact that They Are Foolish.

They will see that they are too late.

They will know not where to get Oil.

Their torches will be going out.

All that they can do will not bring light.

Their torches will be spluttering and dim.

They will ignite them; they will try to use the little drop of Oil they have; but their torches will be going out.

Their cry will be, "Give us of your Oil; for our torches are going out!"

In this interval the Wise will be getting ready.

In this interval they cannot help the Foolish.

There is one thing that you cannot then do.

You cannot impart the Oil which God has given you.

They also might have had it, if they had been wise.

They refused to hear the Voice of the Instructor.

They refused to get ready by penitence, by confession, by reparation for wrong, by bringing forth "fruits meet for repentance."

They refused to get into the position where they could exercise faith.

Into these Earthen Vessels of the Body the Holy Spirit desired to come, that they might be filled with the Holy Oil, but they refused to repent.

Today the Foolish Virgins Refuse to Get Their Earthen Vessels Clean.

They believe that this, and that, and the other worldly way will make their bodies strong.

They are sick, and sick unto death.

They are worrying, and mourning, and crying, and dying.

Their lights are going out.

When the last part of that "Midnight Cry" comes, "Come ye forth to meet Him!" the Wise will have time to attend only to themselves, and go forth immediately.

They have already warned their Foolish companions.

They have been pleading with them through the long, dark night.

They have besought them not to go into the profound and deadly sleep into which they have fallen.

They have been beseeching them to see that they had Oil of the Holy Spirit in the Vessels of their bodies with the torches of their Christian Confession.

But the Foolish would not hear.

The Foolish were impatient and even ill-tempered and indignant.

The Foolish said, "We do not need to give our bodies to God!

"We can give them to the surgeon; to the doctor; to the pharmacist.

"We do not believe in the Salvation for the Body which comes through Faith in Jesus, the Christ.

"We believe in the salvation of the body that comes through drugs such as digitalis, and nux vomica, and arsenic, and strychnine, and soothing syrup, and liver pills.

"We believe in the salvation for the body which comes by laying our bodies upon the operating table, and letting surgeons cut us.

There Is Neither Unity Nor Consistency in the Schools of Medicine.

Oh, Foolish Virgins, who will not trust your bodies with your God!

You will trust men, with all their opposing schools of so-called "medical science."

There is no unity or consistency in them.

This man is an Allopath.

That one is a Homeopath.

There is the Psychopath.

Here is the Hydropath.

Yonder is the Isopath—and there all kinds of medical and surgical Paths which lead to misery, to pain, to wretchedness, and to the grave.

There is one path that leads to Life.

There is one that leads to the Physician who never fails.

The warning is now sounding forth; and God is still pleading with the Foolish Virgins that they shall turn from all others and look to God alone for spirit, soul, and body.

"The misery of man is great upon him," by reason of the "broken cisterns" that they have hewn out.

These never held, and never can hold, the Water of Life.

Fill them up as you may, with all the mineral and vegetable poisons from all the earth, and they remain "broken cisterns," holding no Water of Life.

They are cisterns of death.

The Christian Catholic Apostolic Church in Zion has been uttering this cry for Preparation through the Prophet of this Dispensation, whom God has sent.

Those Who Will Not Heed the Midnight Cry Must Perish.

This cry is still being sent forth to the world and the Church by the First Apostle of the Christian Catholic Apostolic Church in Zion.

When the last Midnight Cry comes, there will be no more possibility of pleading with our brethren and sisters.

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They have refused to receive the Lord as the Savior, not only of their spirits, but of their souls and of their bodies.

They will not accept a salvation which is to the uttermost extent of man's necessities—a redemption covering every need.

This is the Salvation that is proclaimed by the true Church of the Living God.

There is no other helper needed.

The Lord Jesus, the Christ, by the power of the Holy Spirit, doing the will of the Father, has come.

All Authority having been given unto Him "in heaven and on earth," He sends forth the Message that He is the Bridegroom, and that He alone has the Power to care for His Bride.

The Bride is not to be handed over to the children of the Devil—to "the tender mercies of the wicked," which are indeed "cruel."

God's chosen people are not to be handed over to conflicting schools of so-called "science," which never agree among themselves.

They cannot diagnose a single disease correctly.

They have no real remedy.

The doctors themselves are dying amid their remedies —dying faster than any other class in the community.

They are victims of their so-called "remedies."

More than twenty per cent. of the doctors of the United States, by their own confessions, are the victims of alcoholic or narcotic poisons of some kind.

That terrible confession, which the New York State Medical Association made, as a result of their own examination, is before the world.—LEAVES OF HEALING, Volume VI., No. 2, Page 40.

Those who are taking their "remedies" are being lashed into madness.

Christians Ought to Glorify God in Their Bodies.

The victims of cocaine, of opium, of laudanum, and of other deadly narcotic poisons, throng the asylums.

The victims of alcohol; the victims of tobacco, Satan's consuming fire; the victims of filthiness in eating and drinking, are everywhere.

The day has come for this Message to ring throughout the earth, "Get ready! Behold the Bridegroom!

"Behold Him as the Savior and Healer of His people!

"Prepare to meet Him!"

Do not turn away from the Christ.

Do not quench the Holy Spirit, which He sends preparatory to His coming, that you might get ready; that your bodies and your spirits, which are His, might be prepared for His coming.

"Glorify God, therefore," cried the Apostle Paul, nearly nineteen centuries ago, "in your body."

Multitudes of believers cannot glorify God in their spirits, because they have not glorified Him in their bodies.

Their spirits are slumbering and sleeping.

Their spirits are agonized by the pain of their bodies.

They are oppressed by the power of the Devil; who has created more disease by so-called "remedies" than by any other hellish agency.

Therefore, today the cry is going forth, "Get ready!"

"Receive the Holy Oil from God, our Father, through faith in Jesus, the Christ, His Son.

"Fill up these glorious, wonderful Oil Vessels that feed the lamp—the lamp of the Church of God."

Through the Holy Spirit, the Advocate with us, and, through the Christ, the Advocate with the Father, God Himself supplies the Holy Oil.

This Oil of the Holy Spirit was given without measure to Jesus, the Christ.

If God's People Are True the Holy Oil Will Flow Through the Church.

This Oil of the Holy Spirit through Him has been brought to His Church.

This Oil of the Holy Spirit today will flow through His Church, and through His Apostle, if His people are true.

But they cannot receive the Oil so long as they will not repent, and will not believe, and will not obey, and will not be what He wants them to be.

When that midnight cry comes, if you are not ready, it will not be the fault of the Messenger of the Eternal Covenant, who speaks to you now.

It will not be the fault of the Prophet, who, through good report and evil report, has been pleading with you all these years.

It will not be my fault; for these hands have been out stretched to bless you all these years.

You who have not received the blessing know it is not my fault.

This Voice will continue to ring.

This heart will continue to plead.

These hands will continue to toil until the time comes when I hear the cry, "Come ye forth to meet Him!"

Then I shall turn to the Wise, and say, "Come! let us go!"

The Foolish, perhaps, will number amongst them some of our dearest friends.

They will cry to us, "Oh, tarry a while!

"Oh, lend us of your Oil!

"Oh, pray for us! Lay your hands upon us, and let the Holy Oil of God come through you to us!"

We shall then have to say, "It is too late!

"I called, and you refused!

"I stretched out my hands, and you did not regard!

No False Key Can Unlock the Closed Door.

"We cannot wait! 'Come ye forth to meet Him' has rung out already!

"Come, ye Wise! let us go forth!"

While the Foolish go to buy, we shall meet the Bridegroom; we shall go in; and the door will be Shut! SHUT!! SHUT!!!

Ah! no false key that Rome or any of the Apostasies possess will ever open it.

No false key that Science possesses will ever open it.

There is only one Key that can open it—that is the Apostolic Key; and that Key will have gone when Zion's Apostles go.

These are very plain words; but they are true.

The cry has already sounded, and it is still ringing, through the earth, "Behold the Bridegroom!"

The concentration of the Christian Catholic Apostolic Church in Zion upon the care and culture of the people of God committed to her charge must be the principal concern.

There is no time—there is little time, at least, for the evangelization of the world.

The world will not have been evangelized when the Lord comes.

Nor will it be evangelized in a moment when He returns.

There will be a fight for a thousand years, which will be but as one day to the glorified.

We shall then have Glorified Bodies; having come back with bodies that are filled with Light, and Life, and Love.

We shall have Deathless Bodies that no human weapon can hurt—Bloodless Bodies which can never be affected by heat or cold.

We shall have Bodies of Glory—bodies like unto the Christ's Glorious Body; bodies that are radiant with the Life, and Light, and Love of God.

The First Apostle Not a Shepherd of Goats.

Through the thousand years we shall live, and work, and reign.

It will take a Millennium, a Thousand Years, to establish the reign of the Christ throughout the earth.

Perhaps the hardest fight will come at the end.

The great armies of evil, who have rejected the Christ

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even during His glorious reign, will come up and attack the Holy City

Then the Fire of God will come down, and the reign of the Christ will be fully established. [Revelation 20:7-15.]

Beloved, if you are weary of the fight now, how can you endure the conflict of a thousand years?

Will you go back into the world?

Will you range yourself with unbelievers who, by and by, will get into the final conflict with the Christ Himself?

I want nothing to do with such.

They are not the Sheep of God; they are Goats of the Devil.

God never sent me to be a Shepherd of Goats.

I am a Shepherd of Sheep, and I will not shepherd Goats.

Get away! Ye, who will be Goats!

When the Lord Himself sits as Judge, as portrayed in the parable to which we shall soon come, the Judgment of the Nations, He will separate the Sheep and the Goats.

That separation will be a Millennial Separation, by the King Himself.

These parables in the 25th chapter of Matthew are Millennial Parables.

The division that is beginning to be made now will then be made absolute.

There will be only two classes in this world.

One will be Sheep; the other will be Goats.

To me there are only two classes now.

The End of Doing for Both Foolish and Wicked Will Come.

I do what I can for my fellow men, for I well know that the time will come when we can do nothing more for the Goats, or even for the Foolish Virgins.

They will have to go with the Goats.

But as for such as turn aside unto their crooked ways.
Jehovah shall lead them forth with the workers of iniquity.

You have yourselves to blame, and only yourselves to blame, if you refuse to consecrate your Bodies to God.

The midnight cry, "Behold the Bridegroom!" is ringing.

The midnight cry, "Be ye also ready!" is ringing.

I beseech you not to refuse the Voice of Him that now calls.

When the Last Cry comes, and we pass on our way, and there is no more time, you will not have any right to reproach me.

You will not have any right to reproach the Wise.

You will have to turn your back upon the Bridegroom while you go and try to buy Oil.

It will be too late.

Get ready now. Let us now pray the

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name, we come to Thee. Take us as we are, but make us what we ought to be. Make us to be pure in spirit. Cleanse us from every defilement of the flesh and of the spirit. Help us in this morning hour to make a consecration which shall be complete and real. We give to Thee our spirits. We give to Thee our souls. We give to Thee our bodies. Let Thy Life and Thy Light flow through these Temples. For Jesus' sake. Amen.

FIRST APOSTLE—Did you mean that?

PEOPLE—"Yes."

FIRST APOSTLE—Will you live it?

PEOPLE—"Yes."

FIRST APOSTLE—Before we part, sing with me a little hymn that is very much in my heart this morning.

Before singing, the First Apostle said:

Will it be a glad song?

"Oh, I am dying! I am dying!" is a wailing cry from some who say they are *fully saved.*

Well, if you are dying, why do you make such a fuss about it?

Why do you not feel happy? Are you not going to heaven?

If I Were Going Home to Heaven I Should Be Happy

Some of you this morning, if the King were to come, would say, "Oh, stay away a little longer! I am not ready!"

Well, when will you be ready?

You had better get ready NOW.

Some here are very happy at the thought of the Coming of the King.

Some are very happy at the thought that we shall see Him as He is.

Let us all get ready.

Some of you cannot endure much.

If you have the slightest pain some of you say, "Oh! Oh!" as if you were afraid.

I know then that you are not ready.

If you were ready you would not be afraid to meet Him.

You would feel, as the ties were loosening, and the silver cord was parting, that you were going upward!

The joy in your spirit would be intense.

Beloved, when I hear of people who are afraid to die, howling because they think they are about to die, I have no confidence in them.

They may be Christians, but they are Christians who are not ready.

I do not want to boast, because he that boasts always gets into trouble.

The Christian's Death an Event Not to Be Feared.

But I have never yet, in all my life, been afraid to die.

I have been near death many times, but I have always been very happy in the thought that I might be, in a very few minutes, free from my earthly body.

I knew that I would realize at once that larger vision which would enable me to look down upon the dead clay, and upon weeping friends, and to see the Heavenly Hosts around me. Sometimes I have experienced their presence.

The heavenly choir, I felt, were there; the angels were there, to carry me into the Everlasting Habitation.

When the Lord Himself comes, you had better be in that frame of mind; ready, willing, waiting, longing, to meet Him.

The Congregation then sang the first and last verses of Hymn No. 422.

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

CHORUS—O Lord Jesus, how long, how long!
Ere we shout the glad song,
Christ returneth: Hallelujah! hallelujah!
Amen, hallelujah! Amen.

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 service was then closed by the First Apostle's pronouncing the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

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Zion Women's Dorcas Work

By the REV. JANE DOWIE, Overseer of Women's Work in the Christian Catholic Apostolic Church in Zion Throughout the World

REPORTED BY I. M. S., A. C. R., AND E. S.

WEDNESDAY, October 19, 1904, was Dorcas Day in Zion City.

The local workers, reinforced by a contingent from Chicago, met at two o'clock in the afternoon, in Shiloh Taberernacle.

The object of the meeting was to organize for the coming winter's work, and to arrange for the various meetings.

As Overseer of Women's Work Throughout the World in the Christian Catholic Apostolic Church in Zion, Overseer Jane Dowie presided.

Seated with her on the platform were Deaconess Rachel Thomas, the Officer-in-charge of the local work, and Elder M. Elizabeth Brasefield, Officer-in-charge of the local Maternity Dorcas Work.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Afternoon, October 19, 1904.

The meeting was opened with the singing of Hymn No. 229.

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior Divine!
Now hear me while I pray,
Take all my guilt away,
Oh let me from this day
Be wholly Thine!

Address by Overseer Jane Dowie.

Overseer Jane Dowie read in the Inspired Word of God, from the 1st Epistle General of John, the 3d chapter, and then offered prayer.

Overseer Dowie then said:



OVERSEER JANE DOWIE.

Beloved sisters, I am very pleased to be here this afternoon, and to see you all once more in the flesh.

This is the first meeting that I have held with the Dorcas Workers since my return from our long journey to the other side of the world.

We have met to resume the work, although in Zion City it has really been going on all the time.

Each year I tell our good Deaconess Thomas to take a rest; that this year we shall not need to do any Dorcas Work during the summer months.

But each year she has found that the Dorcas Work must go on, and she gives out clothing to the needy without ceasing, all the year.

The only interval she has had was during the time when she was in New York with the Restoration Host; but as soon as she came home they were besieging her on every hand for supplies.

The Dorcas Work Is a Work of Love.

It has been a work of love, and it has been a joy to the workers to take part in helping the poor.

Many of the workers have been coming to the meetings every week, and I am sure that the good that has been accomplished has been very great.

They not only minister to the physical needs, but by a kind word, spoken in love and wisdom, do much towards bringing the sinful and the sick to a saving and healing knowledge of God.

There is not so much need for this in Zion City as there is in Chicago and the outlying branches of the work.

It is our desire to give first to those who are of the Household of Faith, but we also take pleasure in helping those who are not yet in the Kingdom of God, whom we may be able to help spiritually, by attending first to their physical needs; and thus as we have opportunity "work that which is good toward all men."

Of course, it would be impossible to accomplish so much with only a few hands; and I am grateful that so many have gladly and willingly given their time and strength to this good work for the poor; and that God has given to them the blessing "which maketh rich and addeth no sorrow therewith."

Although there are several hundred present this afternoon, I know that this does not represent all the workers. It is quite difficult for many to get here from the City of Chicago, and I see the greater part of those present are from Zion City.

I wish I had been able to make the announcement more fully, because I wanted not only those who had been workers with us in the past to come here today, but also those who were intending to help us this winter.

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You can invite all those that you know would be glad to help, to come whenever they can.

We require those that take charge and those appointed as assistants to attend regularly, so that everything shall go on in good order and without friction.

List of Appointments for Zion City.

The following appointments for Zion City were then made by Overseer Jane Dowie:

Place of Meeting—Schoolhouse, Elim Avenue and Twenty-sixth street

Officer-in-charge—Deaconess Rachel Thomas, 3006 Emmaus avenue.

Assistants—Deaconess Mary Munger (visiting deaconess); Deaconess Mary Schmitz, Deaconess Sadie Hempson; Deaconess Martha Leggett, Deaconess Kate Clendinen, Deaconess Minnie M. Chetham, Deaconess Caroline Miller, Deaconess Ella Hughes Foster, Deaconess Emma Haunschild, Deaconess Helen Nelson, Mrs. Harriet Dinius, Mrs. Mary E. Rose, Mrs. Henrietta A. Rozeboom, Mrs. Cornelia Cook, Mrs. Susie Lasley, Mrs. Lillian A. Johnson, Mrs. Anna Thorp, Deaconess Mary A. Boyd.

You will all agree with me that Deaconess Rachel Thomas is the right one to be at the head of the general Dorcas Work in Zion City. [Applause.]

I am sure God guided us in giving to her the oversight at the beginning. When Zion City was opened we had not many people to choose from. Mrs. Thomas was present at one of our parlor meetings in the Zion Building, Chicago, where we held a Conference for the workers, and she spoke at that time, giving us information by which we recognized in her a capable woman.

Then later, when we opened a Dorcas Work in Zion City, it was convened in her home.

These meetings are held now in the Twenty-sixth Street Schoolhouse, Twenty-sixth street and Elim avenue.

I have had some thought of using a house entirely for the Dorcas Work, but the only one available is a little out of the way.

We find the present place a very convenient location, as many ladies have to go to the Stores, which are near, and they take this day for both duties.

Some day, I trust, we shall have a place that we can use entirely for the Dorcas Work.

The only difficulty at present for the weaker and older people is that there are stairs to climb and no elevator, and if we had rooms on the ground floor I, for one, would be a much more frequent visitor at the meetings.

But I am so thankful that so many of our lady workers are able to go up those stairs, and that the large upper room is always well filled.

Appointments for Maternity Dorcas Work in Zion City.

Now we shall make the appointments for the Maternity Dorcas Work in Zion City.

Elder Speicher has had charge of this work, from its commencement in Zion City until the time she left for a trip to Europe with her husband, Overseer Speicher.

You will all be glad to know that her little baby arrived recently, and that good reports of her improved health have been received.

As Elder Speicher is absent, Elder Brasefield has kindly agreed to take charge.

I think it is right that a young mother should have charge of the Maternity Work, and Elder Brasefield has asked me to give her as assistants a number of the younger women who have babies and little children.

I shall now have read the list of names of those who have been selected.

Elder Brasefield then read the following names, and the appointments were made by Overseer Jane Dowie.

Place of Meeting—Shiloh Tabernacle.

Officer-in-charge, Elder M. Elizabeth Brasefield, 2505 Elisha avenue.

Assistants—Evangelist Celia S. Cossum, Evangelist Mary S. Royall, Evangelist Sarah E. Adams, Elder Nancy H. P. Tindall, Mrs. Georgina Price, Mrs Lizzie Kerr Virden, Mrs. Alexander Granger, Deaconess Eva O. Disbrow, Mrs. Samuel Nelson, Mrs. Robert Aiston, Miss Jennie Chadwick.

OVERSEER JANE DOWIE—The place of meeting for the Maternity Dorcas Work this year will be in one of the rooms in Shiloh Tabernacle.

The meetings will be held on Thursday of each week, the same day on which the general Dorcas meetings are held. We held them on Friday last year.

We were told the other day about a young woman who, for the first time, was to become a mother.

She wanted to know about the Maternity Dorcas meetings because she did not know how to make her baby-clothes, and she thought it would be a good thing to go there and make some of the little garments, so that she might know what a little one required, and at the same time be helping the poor.

There are a number of young women in Zion City who are expecting to become mothers, who may take this hint.

I may say, to those of you who do not understand the character of this branch of the Dorcas Work, that we make up garments for the little ones—and some garments for the mothers—which are needed at the time when the little ones arrive.

The Wise Policies of Zion Dorcas Workers.

We find a great demand for maternity outfits in Zion City, because we have an increasingly large population.

It is estimated that we have the highest birth-rate and the lowest death-rate of any city of this size in the United States of America.

Our death-rate is a little higher than it should be, because so many very sick people come here after they have been given up by the doctors, and all do not have full faith for healing, although many are healed.

If that were not true, the death-rate would be even lower than it is now.

The Maternity Dorcas Work, then, is a good work.

We lend these things, and in some cases, where we know that the mother is a young mother and is likely to have other children quickly—where it is wise and right—we give them.

We do not sell anything.

On one occasion a lady wished to give her sister, who was in need, a set of baby-clothes, and she asked us if we would sell them to her for her sister.

We declined to do so but gave them, and she gave a donation to our fund on behalf of her sister, which enabled us to more than replace what we had given her.

We give freely, as we are able.

Now, if there are those who wish to donate to our Maternity Work, we still say that they can do so.

They can send their donations to me and tell me about them.

We desire to help all those who are in need of such help.

Some Remarks Concerning Visitation Dorcas Work.

There are several families here whom we have helped in the past, and of whom our Visiting Deaconess has told me, where the husbands now have steady employment and are able to do for themselves.

We do not want our people to remain poor, but we desire to help them when they are in need, so that they may be able to help themselves later.

Donations to Dorcas Work Always Acceptable.

People, as a rule, do not want to be dependent, and we do not wish them to be. We love to cultivate independence on the part of all our people.

There are some things that are absolutely needed for cleanliness, but they say: "We will not take them from the Dorcas work; we will not be dependent. In a short time we shall be able to save enough to buy what we need."

I told the Deaconess, when she mentioned these cases to me, just to see what was needed, and that we would send them these necessaries.

Then, when they had saved something, they could donate it to the Dorcas Work.

We think that will be a good way to meet that little difficulty in the minds of the people.

We like to encourage people who want to pay for what they get; at the same time we do not want these people

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to be suffering for things that are absolutely essential for health and cleanliness simply because of their hesitation in making their necessities known.

It is always a pleasure to me to get letters of appreciation and donations for our Dorcas Work from those who have been helped in the past.

I received a letter this week from a lady in Zion City, sending me ninety-five dollars to be placed to the credit of a Home for Orphans. She sends it with the statement that she is grateful to God and to those who, in her youth, helped her and cared for her when she was left an orphan child.

Deaconess Thomas has a word to say concerning the time of meetings.

Address by Deaconess Rachel Thomas.

DEACONESS RACHEL THOMAS—"We shall have our day for meeting every Thursday, from ten o'clock in the morning until four o'clock in the afternoon, and will try our best to leave off at half past three.

"We should like those who come for articles to come not later than three o'clock. We need an hour to put everything in order, and we want to get home in good time to prepare dinner for our families.

"I should be very thankful to have all the sisters who have been appointed as assistants come at ten o'clock.

"We always begin with prayers and thanksgiving, and have a blessed time; and it gives us strength for the work.

"There are many good needlewomen not connected with the work. We want all to come who can. We can find something to do for all who can attend.

"Our dear Overseer has seen fit to appoint me again, and to give me oversight of the work.

"I ask you all to pray for me, that I may have the necessary patience, wisdom, and love. There are many joys connected with this work; but there are also some unpleasantnesses, and we need to be guided by God to know just how to do the work in the best way.

"It would be a very great convenience to us if some people would be more careful in what they send us.

"We do not wish to be misunderstood; we are very thankful to those who send us so many good things, and it is such a joy to open a bundle or box and see everything clean and arranged nicely.

"But there are some articles of clothing that we have to burn up or put in the ragbag.

"It really is a pity that people should have no more regard for themselves than to send things in the condition that we sometimes get them. We do not mind worn clothing, but we do want to have it clean.

"I thank you all very much for what has been done.

"I am like the poor old lady in Wales, who never asked her well-to-do neighbor for aid, but who never lacked; because, when the time came in which her larder was low, she always took the opportunity of calling to thank her neighbor most heartily and sincerely, for *past* favors.

"So the Dorcas workers take this opportunity of expressing their most heartfelt, deep, and everlasting gratitude to all who have so generously assisted them in the *past*." [Laughter.]

A Few Words from Overseer Jane Dowie.

OVERSEER JANE DOWIE—Deaconess Thomas always says something apropos. We do thank all the people for what they have done in the past, and when the time comes we shall make a special appeal for more, as we have need.

We will also make an appeal for funds by thanking the people for what they did in the past, but reminding them that the work is still going on, and that we are looking for something from them in the future.

Elder Brasefield will speak to you now.

Address by Elder Mary E. Brasefield.

ELDER BRASEFIELD—"I shall be very glad to do all that is in my power.

"I shall not have much time, but I shall give all I can.

"I urge especially the young mothers and the young women that can sew well to come.

"Babies are coming 'from all points of the compass,' and our stock of articles is getting very low.

"We have been giving out quite generously during and since the Feast of Tabernacles, and we have not done any sewing since before the Feast, so we can promise to keep you well employed.

"The meeting time will be from two o'clock until five o'clock in the afternoon, but it may be necessary for us to give a little longer time at a few meetings.

"I should like you to ask those who want baby clothes to apply just a little sooner than some of them have been doing.

"Last week we were asked to get an outfit ready in an hour. [Laughter.]

"We should be very glad to have the requests sent in earlier, so that we can be prepared to meet them.

"There is no reason why this could not be done, as mothers know when they will need our assistance."

OVERSEER JANE DOWIE—Before we pass on from the Zion City Branch, we should like to hear from Deaconess Munger, who is our Visiting Deaconess.

Address by Deaconess Mary Munger.

DEACONESS MARY MUNGER—"Dear Overseer, I accept my work.

"Dear sisters in the work of our Lord Jesus, I wish to thank you all very much for your kindesss to me during the last year.

"I have had to be taught by the Lord how to do my work, and I believe He has assisted me.

"I found that I had to do a great deal of praying, and to consecrate myself more thoroughly to God.

"I found in the homes circumstances that we know exist in all homes where people are not just as they want to be, and have not many conveniences.

"Under such circumstances I have had to do more praying than talking.

"I believe it is my work and not my talk that has enabled me to gain the love, and the kindness, and the good will of those whom we have helped.

"I believe that the Lord knew that this work was in my heart before our beloved Overseer gave it to me.

"One suggestion I would like to make to mothers of boys—that they teach their boys to help them in the housework. It will be good for the boys and save the mothers a great many steps.

"I ask you all to pray, and work in your neighborhoods.

"Even if you do not know the people, go in the Name of the Master, and do what you can.

"Remember we are sisters who are traveling through this vale of tears, and there are troubles, and trials, and sorrows, and joys; but we must help one another.

"I ask you all to pray for me."

Appointments for Chicago and Outside Branches of Dorcas Work.

OVERSEER JANE DOWIE—As you know, we are expecting by the first of next year to have the Central Zion Tabernacle reopened in Chicago, and when that is ready we shall have our Central Dorcas Work there again.

It is a good location, and the rooms are desirable and convenient.

We have here a list of of names, recommended by the Elders-in-charge of the Chicago and outside Branches of the Church. Elder Brasefield will read the names and I will make the appointments.

Concluding Address by Overseer Jane Dowie.

The verses which I selected to read as our text for this afternoon's meeting are contained in the 3d chapter of the 1st Epistle of John, from the 17th to the end of the 23d verses:

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"But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

"My little children, let us not love in word, neither with the tongue; but in deed and truth.

"Hereby shall we know that we are of the truth, and shall assure our heart before Him,

"Whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things.

"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 the things that are pleasing in His sight.

"And this is His commandment, that we should believe in the Name of His Son Jesus, the Christ, and love one another, even as He gave us commandment."

Now, we shall have to close the meeting, as I am to receive you all to tea at Elijah Hospice, and we should disarrange the household affairs there if we kept them waiting beyond the time.

Prayer was then offered by Overseer Jane Dowie, after which she pronounced the

BENEDICTION.

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

After the meeting was closed the company adjourned to Elijah Hospice, where about three hundred ladies took tea with Overseer Jane Dowie in the large dining room.

Subsequently, the Overseer held a reception, and shook hands with all the ladies present, in the drawing room of the Hospice, where a very joyful, as well as profitable, afternoon's work was completed.

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, 3006 Emmaus avenue.
Assistants—Deaconess Mary Munger (Visiting Deaconess,) Deaconess Mary Schmitz, Deaconess Sadie Hempson, Deaconess Martha Leggett, Deaconess Kate Clendinen, Deaconess Minnie M. Chetham, Deaconess Caroline Miller, Deaconess Ella Hughes Foster, Deaconess Emma Haunschild, Deaconess Helen Nelson, Mrs. Harriet Dinius, Mrs. Mary E. Rose, Mrs. Henrietta A. Rozeboom, Mrs. Cornelia Cook, Mrs. Susie Lasley, Mrs. Lillian A. Johnson, Mrs. Anna Thorp, Deaconess Mary A. Boyd.

MATERNITY DORCAS WORK.

Place of Meeting—Shiloh Tabernacle.
Officer-in-charge—Elder M. Elizabeth Brasefield, 2505 Elisha avenue.
Assistants—Evangelist Celia S. Cossum, Evangelist Mary S. Royall, Evangelist Sarah E. Adams, Elder Nancy H. P. Tindall, Mrs. Georgina Price, Mrs. Lizzie Kerr Virden, Mrs. Alexander Granger, Deaconess Eva O. Disbrow, Mrs. Samuel Nelson, Mrs. Robert Aiston, Miss Jennie Chadwick.

CHICAGO, ILLINOIS.

CENTRAL AND CENTRAL GERMAN PARISH.

The Dorcas Work in the above will be amalgamated until Central Zion Tabernacle, 1621-1633 Michigan avenue, is reopened.
Place of Meeting—Central Zion Tabernacle, 3521 Dearborn street.
Officer-in-charge—Deaconess Mary Trier, 3723 Wentworth avenue, Chicago.
Assistants—Deaconess Elizabeth Weller, Deaconess H. Bratch, Mrs. Louisa Kemman, Mrs. E. N. J. Matson, Mrs. Martha McTier, Mrs. Anna Helbach, Mrs. Johanna Riese, Mrs. Jennie Bird, Mrs. Catherine Sack, Mrs. Mary B. Silver, Miss Irene V. Black, Mrs. Sophia Jefferson, Mrs. Mary Walker, Mrs. Bessie A. Copeland, Mrs. Henrietta Gawell.

NORTH SIDE PARISH.

Place of Meeting—North Side Tabernacle, 284 Lincoln avenue.
Officer-in-charge—Evangelist Susan V. Keller, 533 Seminary avenue.
Assistants—Mrs. Viola Parkison, Deaconess M. S. Freeland, Deaconess Mary M. Doose, Deaconess Julia Roy.

NORTH SIDE PARISH (GERMAN).

Place of Meeting—Montana and Sheffield avenues, North Side German Tabernacle.
Officer-in-charge—Evangelist Anna Hoffman, 204 Burling street.
Assistants—Deaconess Mary Sackman, Deaconess Ernestine Kasch, Mrs. Henrietta Wolff, Mrs. Magdalena Meisel, Mrs. Emilie Stryker, Mrs. Louise Wolter, Mrs. Minna Boeser, Mrs. Auguste Luschnat, Mrs. Marie Schloan.

NORTHWEST PARISH.

Place of Meeting—Northwest Tabernacle, 786 West North avenue.
Officer-in-charge—Deaconess Rosa Peetz, 741 North Washtenaw avenue.
Assistants—Deaconess Mathilde Schweichler, Deaconess A. L. Hessling, Deaconess Mary Ann Cartwright.

SOUTH SIDE PARISH.

Place of Meeting—South Side Tabernacle, 6434 Wentworth avenue.
Officer-in-charge—Evangelist Nellie Hammond, 321 West Sixty-fourth street.
Assistants—Deaconess S. E. Pelton, Deaconess E. J. Britton, Mrs. Mary E. Tucker, Deaconess W. L. Eisengart, Deaconess C. R. Krause, Mrs. S. W. King, Mrs. B. O. Heggen.

SOUTHEAST PARISH.

Place of Meeting—Southeast Tabernacle, 212 East Sixty-third street.
Officer-in-charge—Deaconess M. M. Gregory, 7744 Muskegon avenue, Chicago.
Assistants—Deaconess Mary Wilson, Deaconess Emma Buettner, Deaconess Caroline Burt, Mrs. Emma Hibbard, Mrs. Mary Bihler.

WEST SIDE PARISH.

Place of Meeting—West Side Tabernacle, 490 Washington boulevard.
Officer-in-charge—Evangelist Emma A. Farr, 992 Congress street.
Assistants—Deaconess Christina R. Reid, Deaconess Katherine R. Reid, Deaconess Mary E. Rudgers.

OUTSIDE BRANCHES.

Boston, Massachusetts.

Place of Meeting—Zion Tabernacle, Berkeley and Chandler streets.
Officer-in-Charge—Elder Lydia Markley Piper, 17 Capin street, New Dorchester.
Assistants—Deaconess Nellie Walker, Deaconess Cynthia Steeves.

Cincinnati, Ohio.

Place of Meeting—Zion Tabernacle, Southwest corner Fourth and John streets.
Officer-in-charge—Evangelist Fannie A. Arrington, 501 West Fourth street.
Assistants—Deaconess Anna F. Stevens, Deaconess Emma Rodenberg, Deaconess Louise Rodenberg, Deaconess M. Putman,
Deaconess Jennie M. Miller, Mrs. S. E. Pinney, Deaconess Julia Root, Mrs. Louisa Grote, Deaconess C. Greener, Deaconess F. Yerger, Mrs. Sarah King, Mrs. L. H. Green, Deaconess Nancy Starret.

Detroit, Michigan.

Place of Meeting—Zion Tabernacle, 888 West Fort street.
Officer-in-charge—Deaconess Eliza K. Cornwall 479 Fourteenth avenue.
Assistants—Mrs. Augusta Wright, Mrs. Ida J. Watts, Mrs. Mary R. Kneeland, Mrs. Sarah M. Gould, Mrs. Jennie McConnell, Deaconess Emma E. Hill, Deaconess Anna M. Lee, Mrs. Jennie Gidday.

Philadelphia, Pennsylvania.

Place of Meeting—Zion Tabernacle, 626-630 North Twenty-first street.
Officer-in-charge—Evangelist Lena G. Bouck, 2129 Mount Vernon street.
Assistants—Deaconess H. Gerhart, Miss Josephine Gaumer, Miss S. L. Gilmore, Mrs. A. Rauch.

Seattle, Washington.

Place of Meeting—Zion Tabernacle, 2515 First avenue.
Officer-in-charge—Evangelist Anna Ernst, 2611 Fourth avenue.
Assistants—Mrs. Mary Dow, Mrs. Emma Rushton, Mrs. Emma Forby.

Spokane, Washington.

Place of Meeting—Zion Tabernacle, 415 Second avenue.
Officer-in-charge—Mrs. Sarah H. McBean, 314 South Monroe street.
Assistants—Mrs. Ernestina Ernst, Mrs. Margaret A. Seger.

Vancouver, British Columbia.

Place of Meeting—Zion Tabernacle, 68 Hastings street, West.
Officer-in-charge—Evangelist R. M. Simmons, 525 Grove Crescent.
Assistants—Mrs. Eva Crawford, Mrs. Martha Tyson.

San Francisco, California.

Place of Meeting—Zion Tabernacle, 101 Van Ness avenue.
Officer-in-charge—Mrs. Alice Van Dyne.
Assistants—Mrs. Maria Martinette, Mrs. Martha J. Tate, Evangelist Mary L. Taylor.

Minneapolis, Minnesota.

Place of Meeting—Zion Tabernacle, 513 Second avenue, south.
Officer-in-charge—Evangelist Vina Peck Graves, 1129 Eighth street, south.
Assistants—Mrs. Delia Latham, Mrs. Anna Berg, Mrs O. C. Ford.

Appointments for the following places will be made later: Toronto, Canada; Portland, Oregon.

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Financial, Commercial and Industrial Notes

ZION Lace Industries, in addition to the plant for manufacturing Fancy Laces and Trimmings, has the beginning of a large plant for the manufacture of Lace Curtains.

This line of goods was launched upon the market more recently than the Lace product, but it has met with the same gratifying success as has the latter, there having been a steadily increasing demand upon us for everything in the line of Curtain production.

We carry novelties in Cable Net, Brussels Net, Madras, Irish Point, Renaissance, Nottingham, Arabian, etc., all of which are very popular with our customers, excellent reports coming in as to their reception from all parts of the country.

The keenest buyers in this line of goods are showing their appreciation and approval by their patronage: and the demand is already enormous, while future prospects are still more hopeful, there being encouragement to believe that eventually we shall have a manufactory for the production of these goods second to none in the United States.

The following extract from an advertisement in the Los Angeles (California) *Times*, is an example of the appreciation of our goods by the business world:

"SALE OF ZION CITY LACE CURTAINS, FROM ZION LACE INDUSTRIES, ZION CITY, ILLINOIS, JOHN ALEX. DOWIE, PRESIDENT.

"Better Curtains than those for which, ordinarily, you have to pay one half more. The purity of Zion environments is reflected in this Merchandise.

"Almost every one has heard of Zion City, Lake County, Illinois, which was founded by John Alex. Dowie, and is populated by his followers, and which has so flourished as to claim the attention of the whole world.

"Few people, however, know that the greatest Lace Industry in the United States is located in Zion City, under the direct supervision of John Alex. Dowie.

"We have recently received a large consignment of handsome Lace Curtains from the Zion factory.

"These goods are manufactured in what is generally conceded to be the cleanest, most healthful, and best-appointed factory in the world.

"The designs are exclusive, being designed and executed by Zionists.

"There is character in every Curtain; and every stitch, twist, and turn of the thread shows carefulness, and conscientious, painstaking attention.

"Zion Curtains in Los Angeles are a novelty; but, aside from the feature of novelty, they are sold strictly on their merits, for no better goods of the same grades can be made."

Expert buyers from all the large department stores in the country are unanimous in declaring that Zion Lace Curtains are the best ever produced in America, and equal if not superior, to the product of the best English and Continental looms.

HENRY STEVENSON.
General Manager Zion Lace Industries.

Zion affords opportunities for real philanthropic work greater than any other organization in the world.

Her teachings are such that they can be applied to humanity in every condition of life.

Philanthropists, philosophers, and leaders of men generally, have been unable to find a panacea for the industrial ills that prevail all over the world. Strikes, lockouts, and mob violence each have their turn, but to no avail.

Zion, through her teaching and living, has shown to the world how industrial peace, happiness, and prosperity may be attained.

The spirit of Christian coöperation predominates in every Institution of Zion. In the home, church, school, office, shop, and factory this principle prevails. As a result, we are able to present to the world a class of manufactured articles which is winning the admiration of all that see them.

The Zion City General Stores occupies a most unique position among all the Industries of Zion.

Being retail distributors of all Zion Products, we are in a position to know something of the demand that is being made for these goods, not only in Zion City, but throughout the world.

Scarcely a mail reaches us that does not bring inquiries or orders for Zion Products.

Among our recent orders for Lace and Lace Curtains was one from South Africa, another from Scotland, and another from London, England.

We are now issuing a second edition of our new illustrated catalog of Zion Products; and we want every reader of LEAVES OF HEALING who has not received a copy to send and get one.

It will be mailed free to any address.

Every one that wants to do real, practical, genuine, philanthropic work, should interest himself and his friends in Zion Products. Use them yourselves, and get your friends to use them.

We are here to serve, and any information you may desire regarding our Products, and our methods of trading with the outside world, will be cheerfully furnished.

W. HURD CLENDINEN,
General Manager.

Soap, in general terms, is a chemical compound resulting from the union of fatty oils and fats with alkaline bodies.

Pliny speaks of two kinds—hard and soft—as used by the Germans, and it is probable that soap came to the Romans from Germany; but it was not until the eighteenth century that the researches of Chevreul laid bare the constitution of oils and the true nature of soap.

The great importance of soap in the removal of dirt and grease from clothes and bodies of persons, has long been known; but the precise manner in which it acts is not equally well known, and probably depends upon a variety of conditions, some of which are of a chemical nature, while others are physical in their character.

Many investigations have been made as to the extent of the cleansing properties of soap.

George H. Hurst, an eminent authority on the subject, in a recent article, says, "Perhaps the simplest explanation would be that soap exerts an emulsifying action upon the greasy matters which always accompany the dirt in clothes," and enables it to become diffused through the water in connection with which the soap is used.

In our day and generation there is so much soap used that it has become important to inquire what kind to use.

To select a soap that is scientifically made from Pure Materials is the essential point.

In a recent visit to one of the largest soap factories in this country, I was taken through the many departments and shown twenty million pounds of soap in process of manufacture.

This immense factory represents a capital of over twelve million dollars, and makes forty different brands of soap. It has a daily capacity of one million bars.

My escort pointed out several large million-pound tanks, grouped on the outside, a little distance from the factory. These contained the raw material.

In one there was cottonseed oil, in another cocoanut oil, in another tallow, and still another was filled with LARD, or HOG GREASE.

This factory is supposed to make the purest soap on the market. Still, they use the filthy grease from the hog.

Let us thank God that in clean Zion City we are making a Clean, Pure Soap; and, if we are faithful, some day we shall have a factory with a capacity of at least one million bars a day, and our product will be sent out to every civilized country in the world.

Information as to prices, etc., can be had by writing to Zion City Soap Factory.

CHAS. A. HANSON,
Manager.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Blessed at Time of Laying on of Hands.

Christ Jesus, who abolished death, and brought life and incorruption to light through the Gospel.—*2 Timothy 1:10.*

2606 Elim Avenue, Zion City, Illinois, September 7, 1904.

Dear General Overseer:—Yesterday afternoon I was in the prayer-room for healing.

You came to me, laid your hand on my chest, and looked at the people, and said, "Some of you people take your healing by the cent's worth."

I prayed, "O God, give me the full blessing right now."

I immediately felt the Divine life flow through my body.

I felt God's healing touch, and I could breathe quite freely.

On my way home I felt like running.

I had throat and lung trouble, with an opening in my chest.

I believe the disease is killed.

I thank God for the blessing, and I thank you for praying for me.

Yours in His Service,

(Mrs.) Anna Borches.

Little Sufferer from Chills Healed.

Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with Thy countenance.
—*Acts 2:28.*

Richey, Missouri, August 31, 1904.

Dear General Overseer:—As you know, I sent in a request on August 17th, asking you to pray for my little girl, who was suffering from chills, which occured daily.

I thank you for your prayers, as God has given us the victory over the enemy.

She has a good appetite, and is out playing while I am writing.

I praise God for the wonderful deliverance He gave her, and for your kindness in a time of great need.

May God bless and keep you "Till He Come."

Your sister in the Christ,

(Mrs.) Amelia A. Sanders.

God Heals of Bullet Wound.

For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah.—*Jeremiah 30:17.*

Lexington, Missouri, August 18, 1904.

Dear General Overseer:—It is with great joy and thanksgiving to God that we write this testimony.

We wish to thank you and Overseer Speicher for prayers offered in behalf of our son, six years of age.

He was accidentally shot by a young man, on June 15th of this year.

The bullet passed through the left arm, entering the body.

As soon as he was brought home, we prayed for him, and expected God to heal him. We also sent messages for prayer.

We thought best to have a physician examine him, to know just how serious it was, and to know whether the bullet had entered his body or not, as we hoped at first it had not done so

But it had, and the physician said he did not think he could live forty-eight hours.

But, thank God, all things are possible with Him, if we trust Him.

We know God has healed Him, and He is playing around now as though nothing had ever happened.

We thank God for all His goodness to us, for Zion, and for our First Apostle.

Thanking you all for your kindness to us, we remain,

Your brother and sister in the Christ,

(Mr. and Mrs.) G. H. Davis.

Healed by God When Obedient.

Jehovah is good, a stronghold in the day of trouble; and He knoweth them that put their trust in Him.—*Nahum 1:7.*

1916 Horeb Avenue, Zion City, Illinois.

Beloved First Apostle:—My heart is full of thanks to God that He called me to Zion and gave me a part in the work of the Restoration of All Things.

I have often thought I ought to add my testimony to the many in Zion to God's Healing Power.

In September, 1902, I contracted a heavy cold, which settled on my left lung.

I failed very fast.

By October I had all the symptoms of quick consumption.

I coughed nearly all the time. What I raised made me so sick that I could not keep food on my stomach.

At last my appetite failed.

How I suffered!

I could not lie down nights, as I would almost smother, and night sweats made me weak.

Through unwillingness to obey God fully my healing was delayed; but when I was willing to say, "Yes, Lord, anything," and promised that my life should be spent for Him, my healing came.

Oh, I felt so strong! Then I did my work for the first time in weeks.

Two years have nearly passed, and I am still well and strong.

Different ones of the family have been healed since then, for which I thank God and give Him all the praise.

We thank Him for our leader and for the gift of the Holy Spirit which tells us God is all that He says He is.

Yours for the Master's service, Till He Come,

(Mrs.) Jessie Maltby.

Healed of Tuberculosis of the Intestines.

Who forgiveth all thine iniquities;
Who healeth all thy diseases. —*Psalm 103:3.*

Spaar pei Meissen in Saxony.

Beloved in Jesus, the Christ:—We have long kept you waiting for an answer, but today we will relate what you want to know of us.

Our daughter Hedwig, from the third to the ninth year of her life, suffered from tuberculosis of the intestines, often being very sick.

We had many physicians and used many human remedies, but the child failed to obtain relief until we were led, through Leaves of Healing, to our Great Physician.

By order of the district board we had to keep her from school for six weeks.

This sickness was accompanied with cramp, vomiting, diarrhoea, sleeplessness, and other evils.

We had lost all hope for our daughter until, by the counsel of some friend, we sent a prayer request to you.

The prayer request having been sent, we waited for help from God, our Father, and noticed the very day when prayer for our child was heard.

That morning she was taken to school in a suffering condition, and in the afternoon she engaged in snowballing with the children.

Sleep and appetite returned and the temperature of her body became normal.

She attends school every day, missing no meal, and is now perfectly healed, of which we herewith testify before all men gladly and willingly; and we give thanks with all our hearts to God, our Father, and to Jesus, the Christ, our only Physician.

With the salutation, peace be with all, and hearty thanks, I remain,

August Wilhelm Richmer.

Healed of Stomach Trouble.

Like as a father pitieth his children,
So Jehovah pitieth them that fear Him.—*Psalm 103:13.*

518 W. One Hundred Forty-Fifth St., New York City, October 12, 1904.

Dear First Apostle:—I write this testimony for the glory of God.

Last month I had trouble with my stomach.

I could take no food without almost unbearable pain.

A swallow of water caused a burning pain.

The third day I sent word to Deacon Yesser, asking him to pray for me.

At the time Deacon Yesser and his wife prayed for me I was healed, and have had no trouble since.

Your sister in the Christ,

Anna Walter.

Healed of Fever, Sore Throat, and Headache.

And great multitudes followed Him; and He healed them there.—*Matthew 19:2.*

2616 Elisha Avenue, Zion City, Illinois, September 5, 1904.

Dear General Overseer:—I do praise God for the immediate answer given to your prayers for me two weeks ago.

I was very sick, having taken a sudden cold, which produced a violent fever, with sore throat and headache. I was too sick to sit up.

I sent a request to the Divine Healing service, and God graciously heard and answered you.

May He abundantly bless you for your repeated kindness to me.

Gratefully your Sister in the Christ,

(Mrs.) Emma W. Lawrence.

Praises God for Healing of Child.

If ye abide in Me and My words abide in you, ask whatsoever ye will, and it shall be done unto you.—*John 15:7.*

Republic, Michigan, August 20, 1904

Dear General Overseer:—I am indeed glad to let you know that your prayers in behalf of my darling have been answered.

I praise God, and sincerely thank you.

With Christian love, I remain,

Your sister in the Christ,

(Mrs.) Richard Pearce.

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Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Apostolic 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 Alexander

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic 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 JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic 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? ..... *Date and year of birth*.....

Are you married, unmarried, widowed, or divorced? ..... *How many children have you living?*.....

What is your father's full Christian name?.....

What is your mother's full Christian name?.....

What is the full name of husband or wife? .....

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 baptized by TRIUNE Immersion?.....

By whom were you baptized?.....

With what religious organization were you formerly connected? .....

Recommended by .....

Signature of Applicant.....

WRITE VERY PLAINLY

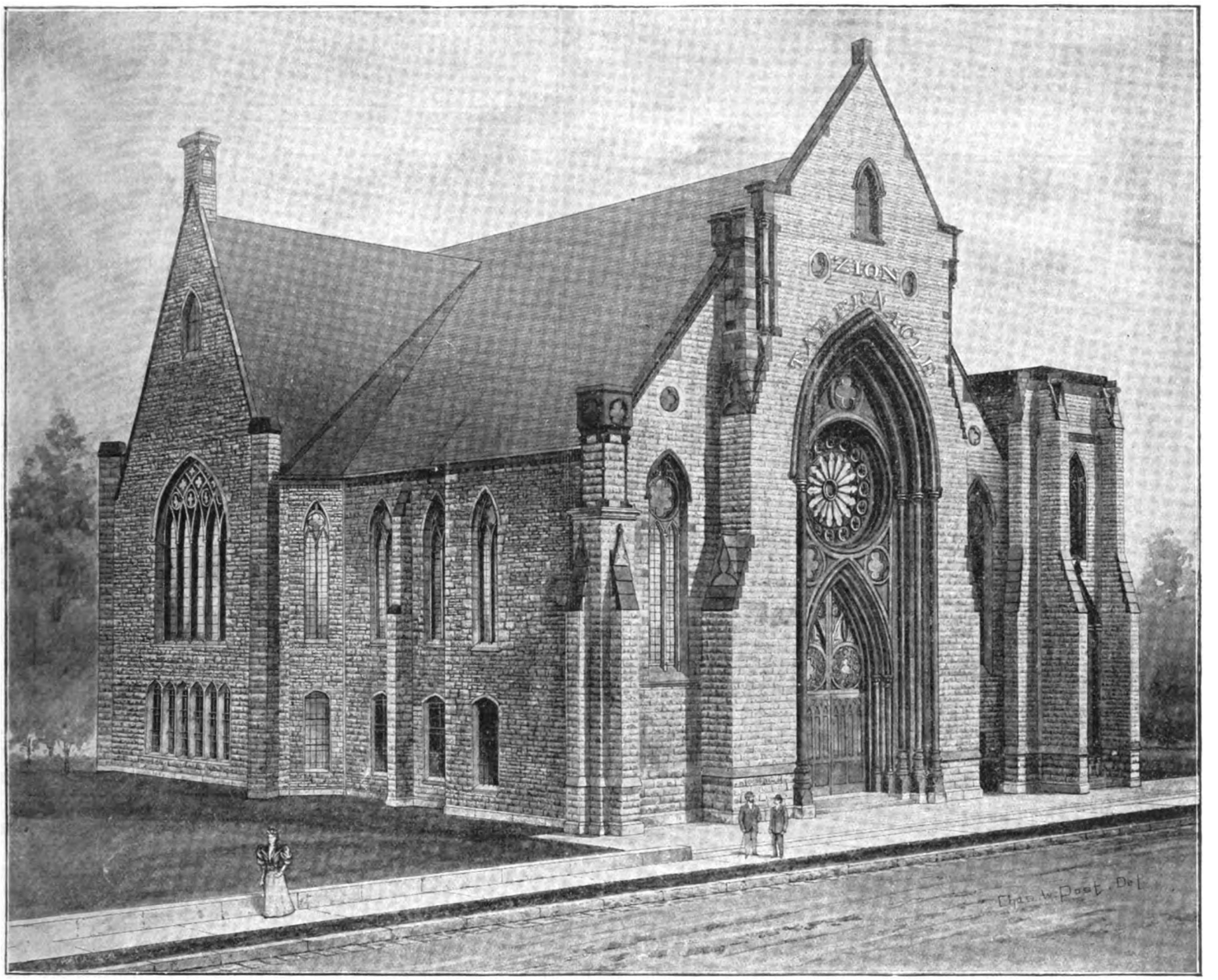
REMARKS

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Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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CENTRAL ZION TABERNACLE

1621-1633 Michigan Avenue, Chicago, Illinois

Now in process of Renovation and Reseating, to be Opened, God Willing, Christmas Day, December 25th, 1904.

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Zion's Bible Class

Conducted by Teacher 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, NOVEMBER 30th or DECEMBER 1st.

The Judgment of Believe

1. *Judged by conscience*—1 John 3:19-24.
   It protests against every transgression.
   It tells when one does wrong.
   It tells when one shows partiality.
2. *Judged by the law.*—Romans 5:12-16.
   It reveals the nature of sin.
   It declares the acts of sin.
   It tells when one does right.
3. *Judged by the truth.*—John 12:44-50.
   It enlightens every man.
   It convicts men.
   It enables one to form a judgment.
4. *Judged by experience.*—1 Corinthians 11:28-34.
   As to what others are.
   As to what one has been.
   As to what one really is and should be.
5. *Judged by the assembly.*—Matthew 18:15-20.
   For wrongs done to others.
   For faults one reveals in himself.
   For stout-heartedness and impenitence.
6. *Judged by the tribulation.*—1 Peter 4:17-19.
   When the fury of the Devil incites persecution.
   When the salt has lost its savor.
   When the Bridegroom has come and the door is shut.
7. *Judged by works done.*—1 Corinthians 3:3-15.
   Whether done for the Christ's sake or not.
   Just what kind of heart prompted one to work.
   Whether some sectarian motive mastered or not.
8. *Judged by opportunities one has.*—Luke 12:43-48.
   There is a time and season for everything.
   One must have eyes to see white fields.
   Those who know and do not obey are condemned.

The Lord Our God Is a Judgment-Imposing God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 4th.

Stir Up the Gift in Thee.

1. *The Gift of the Holy Spirit is given to those who obey.*—Acts 2:37-40.
   A genuine repentance comes first.
   A full obedience comes next.
   Then the Gift is bestowed, in some measure.
2. *Only those who obey fully receive fully.*—Matthew 28:19, 20.
   Most Christians are deluded into a false baptism.
   A triune baptism belongs to an Apostolic Church.
   The things commanded must be observed.
3. *The Gift is for a faithful and fruitful service, to which God calls.*—Acts 20:28-35.
   Those who have it feed others, not themselves.
   They strive for the unity of the Spirit.
   They labor night and day to do God's will.
4. *Those who grieve the Spirit cannot exercise this Gift.*—Ephesians 4:25-32.
   Lying grieves Him.
   Anger grieves Him.
   Bitterness grieves Him.
5. *Those in fellowship with God who have the Gift are careful about its use.*—1 Timothy 4:12-16.
   They are careful of their conduct.
   They are careful of their time.
   They are careful to obey fully.
6. *Those who have the Gift do not think of themselves too highly.*—1 Corinthians 9:23-27.
   They keep their appetites under.
   They keep their desires under.
   They make the body subject to the spirit.
7. *They are bent on one thing, to glory more and more in the Lord.*—2 Corinthians 10:13-18.
   They know that Gifts differ.
   They know the measure of a Gift differs.
   They know that even results differ.
8. *Therefore stir up the Gift; let it increase; make the most of it for God.*—2 Timothy 1:6-13.
   Put fear aside.
   Use the power you have.
   Exercise it in love.

God's Holy People are a Christ-serving People.

EXCURSION TO ZION CITY

John Alexander

The First Apostle in the Christian Catholic Apostolic Church in Zion and Prophet of the Restoration

SUBJECT

The Exercise of Apostolic Powers; The Gifts of the Holy Spirit.

WILL CONDUCT DIVINE SERVICE AND DELIVER HIS APOSTOLIC AND PROPHETIC MESSAGE IN SHILOH TABERNACLE, ZION CITY, ILL.

Lord's Day Afternoon,

November 13th

At 2:30 o'clock.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Two Hundred Seventy-three Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Two Hundred Seventy-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.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5626		
Total Baptized at Headquarters.....			11,064
Baptized in places outside of Headquarters by the General Overseer.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,217	
Total Baptized outside of Headquarters.....			8,982
Total Baptized in seven years and six months.....			20,046
Baptized since September 14, 1904:			
Baptized in Zion City by Overseer Excell.....	16		
Baptized in Zion City by Elder Viking.....	3		
Baptized in Zion City by Elder Dinius.....	8		
Baptized in Zion City by Elder Royall.....	20		
Baptized in Zion City by Deacon Marpburg.....	10		
Baptized in Zion City by Elder Mercer.....	7		
Baptized in Chicago by Elder Hoffman.....	6		
Baptized in Chicago by Elder Hammond.....	28		
Baptized in Chicago by Deacon Brannen.....	5		
Baptized in Chicago by Elder Farr.....	2	105	
Baptized in British Columbia by Elder Simmons.....		1	
Baptized in Canada by Elder Brooks.....		4	
Baptized in California by Elder Taylor.....		4	
Baptized in Illinois by Elder Gay.....		5	
Baptized in Indiana by Deacon Mohr.....		1	
Baptized in Ireland by Overseer Cantel.....		6	
Baptized in Kansas by Elder Reed.....		11	
Baptized in England by Overseer Cantel.....		30	
Baptized in Michigan by Deacon Van Woerkom.....		1	
Baptized in Missouri by Deacon Robinson.....		2	
Baptized in New York by Elder Warszawiak.....		9	
Baptized in New York by Overseer Mason		12	
Baptized in Ohio by Deacon Smith.....		1	
Baptized in Ohio by Deacon Yerger.....		4	
Baptized in Ohio by Deacon Kelchner.....		3	
Baptized in Oregon by Elder Ernst.....		2	
Baptized in Pennsylvania by Elder Bouck.....		8	
Baptized in South Africa by Overseer Bryant.....		13	
Baptized in Texas by Elder Hall.....		4	
Baptized in Washington by Elder Simmons.....		1	122 227
Total Baptized since March 14, 1897.....			20,273

The following-named four believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, October 16, 1904, by Elder Gideon Hammond:

Andrews, Mrs. Jennie.....4509 State street, Chicago, Illinois
Beil, Clara.....6429 Rhodes avenue, Chicago, Illinois
Beil, Miss Emma.....6429 Rhodes avenue, Chicago, Illinois
Beil, Mrs. Pauline..... .....6429 Rhodes avenue, Chicago, Illinois

The following-named six believers were baptized in the Ormeau Baths, Belfast, Ireland, Tuesday, October 18, 1904, by Overseer H. E. Cantel:

Alderdice, Charles W. Vine Lodge, Brunswick road, Bangor, County Down, Ireland
Jameson, Miss Lizzie..... 14 Linenhall street, Londonderry, Ireland
McBride, Mrs. Maggie..... 128 University street, Belfast, Ireland
Ramage, Mrs.....13 Linenhall street, Londonderry, Ireland
Smythe, Robert.....25 Great James street, Londonderry, Ireland
Watson, Mrs. Agnes.....81 Egmont street, Belfast, Ireland

The following-named believer was baptized in Lafayette, Indiana, Thursday, October 20, 1904, by Deacon A. M. Mohr:

Camden, Emmett F.....R. R. No. 22, Burnetts Creek, Indiana

The following-named nineteen believers were baptized in the Corporation Baths, Union street, Leeds, England, Tuesday, October 25, 1904, by Overseer H. E. Cantel:

Charles, Mrs. Hannah.....26 Carlton Green, Barnsley, Yorkshire, England
Charlesworth, Mrs. Elizabeth A., Scotchman's Lane, Bacley, Yorkshire, England
Charlesworth, Mrs. Emma.....91 Zoar street, Morley, Yorkshire, England
Charlesworth, Walter.....Scotchman's Lane, Bacley, Yorkshire, England
Collinson, Edgar, 2 Clayton Square, City road, Bradford, Yorkshire, England
Collinson, Mrs. Fanny, 2 Clayton Square, City road, Bradford, Yorkshire, England
Fields, Mrs. Harriet, 17 Melrose avenue, Morecambe, Lancashire, England
Gomersall, Mrs. Fanny, 86 Park Terrace, Fountain street, Morley, Yorkshire, England
Hartley, Mrs. Sarah Ann, Orchard House, Heywood, Lancashire, England
Heselwood, Thomas, Lower Sprottborough, Doncaster, Yorkshire, England
Hoult, Joseph William.....1 Pinder's Yard, Doncaster, Yorkshire, England
Hudson, Mrs. Eliza.....9 Ashfield Place, Bradford, Yorkshire, England
Nowell, Mrs. Rachel.....29 Oswald Grove, New Wortley, Leeds, Yorkshire, England
Peckett, James.....The Hollies, Ryhill, Wakefield, Yorkshire, England
Taylor, Mrs. Dorothy, 5 Westover street, Morecambe, Lancashire, England
Wade, Herbert Hodgson, 11 Denby Dale road, Wakefield, Yorkshire, England
Wilson, Charles.....East Ardsley, N. Wakefield, Yorkshire, England
Wilson, Mrs. Sarah Ann.....2 Stansfield row, Burley, Leeds, England
Word, Mrs. Annie.....Lee Moor, Stanley, Wakefield, Yorkshire, England

The following-named believer was baptized at Wichita, Kansas, Thursday, October 27, 1904, by Elder David A. Reed:

Miller, Mrs. Katie Madeline.....Kechi, Kansas

The following-named five believers were baptized in the West Side Zion Tabernacle, Chicago, Illinois, Lord's Day, October 30, 1904, by Deacon B. W. Brannen:

Andersen, Mrs. Anna Louise, 1387 North Campbell avenue, Chicago, Illinois
Levin, Hugo E. E.....713 North Artesian avenue, Chicago, Illinois
Levin, John A.....713 North Artesian avenue, Chicago, Illinois
Lutz, Miss Mollie.....937 North Artesian avenue, Chicago, Illinois
Wallace, Mrs. Grace.....913 North Ridgway avenue, Chicago, Illinois

On account of an oversight, the following baptisms were not published before.

The following-named six believers were baptized at Lubeck, Germany, Monday, March 2, 1903, by Evangelist Sophia Hertrich:

Conrad, Mrs. Mary.....Weissbachstrasse 7, Berlin, Germany
Eichstedt, Mrs. Pauline....Felsowerstrasse 2, Zehlendest, Berlin, Germany
Richter, Hermann.....Yorkstrasse 89, Berlin, D. J., Germany
Richter, Mrs. Neta.....Yorkstrasse 89, Berlin, B. J. Germany
Sauer, Gustav.....Kirchbachstrasse 6, Berlin, Germany
Ulrich, Hugo.....Metzgerstrasse 10, Erfurt, bei Thuringen, Germany

The following-named seven believers were baptized at Berlin, Germany, Saturday, March 7, 1903, by Evangelist Sophia Hertrich:

Eichstadt, Friedrich.....Yorkstrasse 53, Berlin, Germany
Greiner, Miss Johanna.....Kurkürstenstrasse 41, Berlin, Germany
Knappe, Mrs. Mary.....Lindenstrasse 5, Berlin, Germany
Richter, Mrs. Martha.....Meierottostrasse 8, Charlottenburg, Germany
Sauer, Mrs. Elizabeth.....Kirchbachstrasse 6, Berlin, Germany
Schulze, Miss Anna.....Berkenbrucke, Luckenwalde, Germany
Wiechert, Gustav.....Yorkstrasse, Berlin, Germany

The following-named fifteen believers were baptized at Berne, Switzerland, Wednesday, March 11, 1903, by Elder Carl Hodler:

Bauen, Ernst.....Dalmaziweg 69, Berne, Switzerland
Bauen, Frederika.....Dalmaziweg 69, Berne, Switzerland
Bauen, Miss Mary.....Dalmaziweg 69, Berne, Switzerland
Bauen, Miss Mina.....Dalmaziweg 69, Berne, Switzerland
Blaser, Mrs. Elizabeth.....Zahringerstraase 61, Berne, Switzerland
Blaser, Simon.....Zahringerstraase 61, Berne, Switzerland
Corba, Mrs.....Zohringerstraase 61, Berne, Switzerland
Erni, Mrs. Emma.....Gesellschaftstraase, Berne, Switzerland
Erni, Jacob.....Gesellschaftstraase, Berne, Switzerland
Jsenschmied, Mrs. Anna.....Kesslergasse, Berne, Switzerland
Ruchti, Mrs.....Metzgergasse 28, Berne, Switzerland
Stockli, Mrs.....Altenberg 4, Berne, Switzerland
Studer, Mrs.....Metzgergasse 56, Berne, Switzerland
Willy, Miss A.....Metzgergasse 56, Berne, Switzerland
Wyss, Miss Anna.....Gesellschaftstrasse 5, Berne, Switzerland

The following-named twenty-four believers were baptized at Zurich, Switzerland, Lord's Day, April 5, 1903, by Elder Carl Hodler:

Aschmann, John.....Uetikon, Zurich, Switzerland
Becker, Ernst.....Hinterbergstrasse 43, Zurich, Switzerland
Bollinger, Alexander.....Moserstrasse 30, Schaffhausen, Switzerland
Bollinger, Mrs. Barbara.....Beringen, Schaffhausen, Switzerland
Eugster, Mrs. Bertha.....Mattengasse 25, Zurich, Switzerland
Haberlin Jacob.....Richtersweil, Zurich, Switzerland
Hardmeier, Mrs. Lina.....Gallusstrasse 15, Zurich, Switzerland
Hengärtner, Emil.....Dübendorf, Zurich, Switzerland
Hotz, Emmanuel.....Horgen, Zurich, Switzerland
Isler, Mrs. Verena.....Horgen, Zurich, Switzerland
Jucker, Mrs. Brisca.....Wildbachstraase 95, Zurich, Switzerland
Keller, Mrs. Anna.....Weiach, Zurich, Switzerland
Lattmann, Mrs. Barbara.....Richtersweil, Zurich, Switzerland
Leuenberger, Miss Carolina.....Thalweil, Zurich, Switzerland
Leuenberger, Miss Rosa.....Thalweil, Zurich, Switzerland
Leuthold, Arnold.....Erlenbach, Zurich, Switzerland
Lienhardt, Mrs. Mary.....Horgen, Zurich, Switzerland
Meier, Mrs. Suzanna.....Josephstrasse 186, Zurich, Switzerland
Mettler, Miss Bertha.....Stafa, Zurich, Switzerland
Mettler, Fritz.....Stafa, am Zurichsee, Switzerland
Scharer, Gotthilf.....Luisenstrasse 6, Zurich, Switzerland
Traber, John.....Mattengasse 25, Zurich, Switzerland
Weggmann, Heinrich.....Bassersdorf, Zurich, Switzerland
Zurrer, Heinrich.....Horgen, Zurich, Switzerland

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JOHN ALEXANDER DOWIE

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 5. *ZION CITY, SATURDAY, NOVEMBER 19, 1904.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS

GOD'S WITNESSES TO DIVINE HEALING.

DELIVERED FROM TERRIBLE PAIN AND LAMENESS OF THE HIP AFTER HAVING BEEN GIVEN UP BY PHYSICIANS AS A CRIPPLE FOR LIFE.

LIKE AS A FATHER PITIETH HIS CHILDREN, SO JEHOVAH PITIETH THEM THAT FEAR HIM.

Jesus said, "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."

"He that hath seen Me hath seen the Father."

Can you see Jesus?

Can you, in the spirit, roll back the thick darkness of the centuries, and walk with Him the dusty, sun-beaten ways of Palestine?

See Him, day after day, travel-stained, weary, often hungry and thirsty, going about among the people, seeking the sinful, the sick, and the sorrowing.

Look into those Majestic Eyes, the windows of a Spirit which is very God.

He is bending over some poor, dirty, ragged, little invalid, a beggar child by the wayside, whose frail body, racked and twisted with disease, and face, aged and disfigured with suffering, show the marks of the fiendish hate and cruelty of Satan, the Defiler.

His eyes flash with a Divine anger as He sees the work of those diabolical fingers.

That is the work that He came to destroy, and the Consuming Fire of Divine Love is burning within Him. Then He looks into the large, pathetic eyes of the child. All the anger dies out of His own. They melt with infinite tenderness. The "Man of Sorrows" is "acquainted with sickness." He knows the weariness and pain. He is "touched with the feeling of" the infirmities of that bit of human flotsam on the tide of the world's woes.



MISS MAUDE E OBERHOLTZER.

His great Divine heart is "moved with compassion."

The haughty Pharisees, standing by, are trying to hide their envy and alarm under a mask of supercilious contempt, while covertly egging on a vulgar, jeering, servile few among the multitude.

His disciples wait, impatiently, for Him to continue His journey.

But they are all forgotten.

There are tears in the Master's eyes, now.

How often He weeps over the erring and the afflicted!

But, listen, He is speaking!

No mother's voice could thrill with deeper sympathy.

He is asking the little sufferer if he would like to be well.

"Wouldst thou be made whole?"

So willing is He to heal that He seeks the opportunity.

The child is deeply moved by the Eyes and Voice of the

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Stranger; but hesitates. Others have asked him that same question

He has endured untold tortures as the result of their drafts, potions, and instruments.

His hesitation is only for a moment.

Like a flash of light the truth breaks in upon his sad hopelessness.

This is no sorcerer.

The healing that He offers is Divine.

His wan face alight with joy and hope, he answers, "Yes, Rabbi."

Strong, firm, steady, yet gentle as a woman's, the hands of Jesus are laid on the fevered head, and passed down over the wasted body.

Instantly the child rises.

He cries in an ecstacy of delight, "Oh, I am healed! I am healed!"

The Pharisees murmur angrily among themselves, the mockers are awed into silence, and with tears of joy, the people join in the child's praises to God.

The Man of Nazareth goes on.

Everywhere He seeks out the poor, the oppressed, the heavy-laden, and the sick.

He wins from His enemies that glorious title, "The Friend of Sinners."

Can you see Him?

Then you have seen your Heavenly Father.

That is His own Word.

He came to reveal the Father.

It is through Him, and through Him alone, that you can know the Father

It was the Father dwelling in Him that sought out and healed the sick.

That revelation of the Father was given once for all.

There has been no change in Him.

He Himself has said, "I am Jehovah, I change not"

Can you imagine Jesus saying No to any sick and suffering one who sought Him in faith?

Can you imagine Him saying, "Why do you trouble Me with your bodily ailments? Take those to the physicians. My work is the vastly more important mission of saving your spirits."

Yet there are those who say that it is presumption to take sicknesses to the Father.

The young woman who stands here, strong, healthy, and happy, was once similarly blind!

In her testimony, she tells how she suffered for years, until life became a burden.

She could not endure the terrible prospect, to which physicians had condemned her, of life-long lameness.

Yet, all that time, the Father was saying to her, "Wouldst thou be made whole?"

At last she heard and heeded that gentle, pleading Voice.

She tells how she was perfectly and permanently healed.

Can you see Jesus?

Can you not hear His Voice, through this little white messenger, LEAVES OF HEALING, entreating you, "Wouldst thou be made whole?"

It is your Father.

It is He who is "moved with compassion."

It is He who is "touched with the feeling of our infirmities."

It is He who is afflicted in all your affliction.

It is His hand that waits your Repentance, Confession, Obedience, and Faith, that He may heal you. A. W. N.

WRITTEN TESTIMONY OF MISS MAUDE E. OBERHOLTZER.

1129 SOUTH EIGHTH STREET,
MINNEAPOLIS, MINNESOTA, November 7, 1904.

BELOVED FIRST APOSTLE:—It is with a very grateful heart that I send you my testimony, believing it to be God's Will that I should do so.

The 15th day of June, five years ago, I entered the Cottage Hospital of Peoria, Illinois, to learn to be a professional nurse.

In February of the year following, I had a great deal of pain in my right side, caused, I thought, by climbing so many stairs.

In a very short time my side was swollen, causing me intense pain, and making me lame a great part of the time.

As it continued to grow worse, I consulted a doctor, who advised me to keep off my feet for a time, and, of course, prescribed medicine.

I kept on working, but took the medicine as directed.

The pain grew worse, and my lameness increased, until, in June, I was obliged to stop work.

The physician whom I had consulted before, and the most favorably known surgeon of the city, examined me, and disagreed.

They said, "Perhaps a long rest will help you, but you can never be on your feet much—perhaps an operation will help you."

I chose the operation; hoping, in my secret heart, that the anesthetic would kill me if the operation was not successful I knew, but they did not, that my heart was very weak.

God has forgiven me, I know, but I can never forget the wicked thoughts of those days, occasioned by the fear of being a cripple for life.

I pass over the days of my operation, which left me worse than before. For many months I was obliged to lie on my right side.

The pain grew worse, and seemed never to leave me for a moment.

I went home and rested several months.

At the beginning of the year I reëntered the hospital, my determination to be a trained nurse unshaken.

I wore a bandage made of heavy muslin, and was obliged to wear it so tight, if I would keep the swelling down, that it would cut deeply into my flesh.

It was hard to tell which was worse—the pain in my side or the pain caused by the bandage.

My "hours off" were spent in bed praying for strength to go "on duty" again. How many, many times in those weary months did I pray, "O Lord, give me strength to finish my day's duties!"

As I look back now, I wonder why I did not ask to have the pain taken away. But I was so blind!

As the months went on, I set my teeth and said, "I will graduate."

In August, there came a night that I shall never forget.

A very dear friend, who had entered the hospital about the same time that I had, was talking with some other friends, when the conversation turned on Dr. Dowie.

Her sudden and positive declaration, "Nothing can ever destroy my faith in that man," startled me.

I asked, "What do you know about him?"

She answered, "I was dying. He laid his hands on me and prayed, and you see what I am today." (Although a frail-looking woman, I knew she had gone through a two-years' training in the hospital, without losing even an hour of time—a very unusual record.)

I knew, too, that she had been operated on and given up to die by Chicago doctors, but as I knew of many others who had been "condemned to die" and had not, I thought nothing of it.

Her words gave me a ray of hope.

I grew eager to know more.

Another consultation with the doctor, and he said, "I am very sorry for you, Miss Oberholtzer, but we have done all we can. You know, as well as I, how hopeless such cases are."

I finished my course at last, and was free, but at a heavy cost.

Visiting in Pekin the following spring, I met Elder Ropp, of Pekin.

I shall always remember some of the remarks that he made, and today I thank him for his plain speaking.

I acknowledged the truth to myself, long before I did to him.

What! Slave for two years and then throw it all away!

But the sting of his sayings lay in the fact that they were *true*.

I gave to others what I would not take myself.

I upheld doctors, and declared they were good physicians when I had no faith in them myself.

He brought to mind the Words of God, "No liar shall enter the Kingdom of Heaven."

I was a liar often, in deed, if not in word.

A placebo is a lie, whenever given.

All that summer the battle waged.

I wanted to be well, but did not want to pay the price.

I thought it was too much.

Today, I think that what God has given me is worth tenfold more than what I gave up.

In November I went to Zion City.

At the Wednesday evening rally, when you came upon the platform, the Spirit of God conquered me, once and for all.

I accepted you as all that you claimed to be.

The following day—Thanksgiving night, rather—I signed an application for membership in the Christian Catholic Apostolic Church in Zion.

Need I say that I have never regretted it?

"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," was the declaration of my heart that night, and it is today.

But I found that there was yet much to be done in me.

Zion is a threshing machine, and its teaching showed me my heart as never before.

"The heart is deceitful above all things, and it is desperately wicked." "Every one that is proud in heart is an abomination to Jehovah."

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Both verses were true of me, but I thank God that He broke my stubborn will; and tonight I believe that my will is the Will of my God.

In January, I came to Minneapolis with Elder and Evangelist Graves.

Their lives have been a very great blessing to me.

Evangelist Graves taught me most thoroughly that my body is the Temple of the Holy Spirit, and that it was defiling it to have an operation, no matter how great our ignorance of another way.

Relief from pain came many times when Elder Graves prayed for me; but all things had to be made right.

How thankful I am that Zion teaches that there is nothing little in God's sight!

In May, 1903, my healing came.

When walking across the floor I struck my side against a chair, and stopped, amazed, to feel my hip-bone—the first time for many months.

When the hard lump disappeared I do not know; but I do know that it was gone, as well as the suffering.

My hip grew stronger every day.

In all my life I do not remember being so well and strong as I am today.

I can, and do, walk miles, without even a twinge of pain in my side.

Two years ago I could not walk two blocks without suffering intensely.

God alone can reward you, beloved First Apostle, for standing these many years, oftentimes alone, for the Truth, which I believe has saved me from a suicide's grave, for I said to myself, "I will never live to be a burden, never!"

God did not permit it, for which I am thankful.

All fear of being a cripple is gone; and I know that the Devil can never make me one so long as I obey God and him whom God has sent.

Yours to command in the Master's service,

MAUDE E. OBERHOLTZER.

Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed of Lung Trouble.

Bless Jehovah, O my soul;
And all that is within me, bless His holy Name.—*Psalm 103:1.*

2607 PARK PLACE, EVANSTON, ILLINOIS.
March 22, 1904.

BELOVED GENERAL OVERSEER:—Peace to thee!

I thank God for Zion, and for the wonderful works and revelations which God is giving through His servant in Zion, explaining to us the Word and the love of God so clearly, that we recognize that Jesus came into the world to save us, not only from our sins, but also from sickness and death.

In March, 1902, I had taken a severe cold, which added to the trouble in my lungs and chest.

As long as we lived in Chicago, my air-tubes (tracheæ) felt as if they were closed.

My breathing was accompanied by great pain.

At the beginning of June I went to Zion City.

I felt so miserable that I could scarcely get to my daughter's house, in that City.

I had some faith in God, but as my confidence was not yet strong enough in Him, I thought I would help myself a little.

Then God left me to myself altogether.

For two weeks I could not speak aloud; nor could I lie down at night, but had to sit up.

I could make my way to the Tabernacle, about four blocks, only with great pain.

In company with my daughter, I intended to see an Elder, so that he might pray for my healing, but on the way to the Tabernacle I had a feeling as if a strong man's hand were holding my throat and choking me.

I uttered a loud cry and broke down.

My daughter, seeing my condition, turned her eyes to heaven. I at once felt better, and we went to the Divine Healing Meeting.

I did not have an Elder pray for me that day, because I felt well.

The Lord wonderfully saved me that day from the hand of the Devil.

The following week I went alone to the Divine Healing Meeting, and one of the Elders prayed with me.

After two weeks I returned home to Chicago, healed.

Thanks be to God, the Father, who loveth and leadeth us as His children.

But we must seek Him and learn to know Him as children learn to know and love their earthly father.

In the Christian Catholic Church in Zion we do find the way, if we come to listen and not to criticize.

This is the second time that God Almighty has wonderfully saved me from death.

In the beginning of April, 1903, I was suddenly attacked with sickness, accompanied by incessant vomiting.

The physicians called it bilious vomiting.

I never before knew such pain.

We all fervently prayed to God till we were exhausted.

It looked as if God would not answer our prayers, and so it happened that I was so near death that I seemed to have only a very short time left in this world.

A cold sweat covered my whole body, and I thought that was my last hour.

In that critical moment, the Spirit of God brought to the remembrance of my family which was around me, the thought that is written in James 5:14-16.

My husband sent a telephone message to Zion's Leader, in Zion City, asking him to pray God to lengthen my life.

The terrible vomiting ceased at once.

About an hour later my husband, in company with Elder Richert, returned home.

The vomiting started again.

Elder Richert prayed for me, and I was healed, although remaining very weak.

Elder Richert came to see me many times. May God bless him and his family and all who prayed for me in those days!

After two weeks I was strong and healthy again and have remained so to this day.

To the Lord be praise and thanksgiving for Zion and for the General Overseer, who has restored to us the Word of God and who has led so many children of God into the right way, and who has restored to us the Commandments of God, laying in our hearts the foundation deeper than it ever was before, so that we shall never forget them again.

The Christ, our Lord and Elder Brother, said to His disciples, when He was on earth, "And ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

Our Heavenly Father has witnesses of His power today.

My prayer is that this testimony may be a help to many who are weak in faith; that they may pray to God for knowledge that will enable them to understand how we have to keep the Commandments of God when healthy and prosperous.

Then if we have need of anything, be it for spirit, soul, or body, we may go to our Heavenly Father, and pray to Him in the Name of Jesus, because Jesus is our Advocate and Intercessor between God and man.

Then we can pray as little children pray to their earthly fathers.

God has helped me, and God will help all who truly repent of their sins, and lead a pure, clean life.

Your sister in the Lord,

(MRS.) M. E. KISTNER.

Restored Through the Prayer of Faith.

Jehovah shall keep thy going out and thy coming in,
From this time forth and for evermore.—*Psalm 121:8.*

WEST ALLIS, WISCONSIN, November 4, 1904.

DEAR FIRST APOSTLE:—Peace to thee.

It is with a heart full of thankfulness to God and to you that I send my testimony to His many blessings.

On the 23d of last December I left home well and happy, to visit some friends, and was taken very ill.

They wanted me to take medicine, which I refused to do.

I asked them to telephone to my wife.

She and my daughter prayed for me, and I improved.

That night they sent you a telegram, and the next morning I was able to go home.

It was through you that we came into the full light, and learned to trust God as our Healer. To Him we give all the praise and glory.

I pray God to bless you and your dear ones, and Zion throughout the world.

Your brother in the Christ,

JOSEPH MATZENBURG.

The Cause of a Troublesome Cough Is Removed.

Himself took our infirmities, and bare our diseases.—*Matthew 8:17.*

AKRON, OHIO, October 11, 1904.

DEAR FIRST APOSTLE:—I wish to add my testimony to those of the great host that have been healed.

For more than a year I have had a growth in my throat, which caused a very troublesome cough, and affected my voice.

Deacon Kelchner prayed that the Lord would kill it, and from that time it gradually disappeared, until now, after a few weeks, nothing is left of it.

May God bless you and yours is my constant prayer.

Your Sister in the Christ,

(MRS.) E. SHUMWAY.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 19, 1904.

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APOSTOLIC NOTES.

"BEHOLD, JEHOVAH HATH PROCLAIMED"

SAY YE to the Daughter of Zion,
Behold, thy Salvation cometh;
Behold, His Reward is with Him,
And His Recompense before Him.

ZION CONTINUES to go to and fro, over all the earth, passing in and out of the great Gates of the World.

THE MESSENGERS of Zion are now very many, and the Message is now becoming known to men of every kindred, and tongue, and people.

THE REPORT of an exceedingly interesting Assembly, held last Wednesday Evening, in Shiloh Tabernacle, will be found on pages 152 to 156.

We very much regret the necessity for the return of Overseer Carl Hodler to Europe so soon after his arrival here.

We rejoice in the willingness with which his excellent wife, Elder Marie Brieger-Hodler, consented to his going; for we never send forth unwilling Messengers.

IT IS difficult to convey, in any report, the spirit of that Assembly.

Few meetings ever held in Shiloh Tabernacle have been more intensely interesting to the people.

Representatives of our Swiss and German Branches occupied the platform, with the exception of two American Overseers.

Switzerland was well represented by Overseer Hodler, Deacon Joseph D. Rollier, and Deaconess Ruth Hofer.

OVERSEER HODLER had just returned from three years' work, radiating from our Headquarters, No. 76 Bahnhofstrasse, Zurich, where the Central Bureau of the Christian Catholic Apostolic Church in Zion throughout Europe is firmly established.

But important work, requiring his presence, has to be immediately attended to; and we took the opportunity, ere he left, of ordaining him to the Office of Overseer in the Christian Catholic Apostolic Church in Zion for the Continent of Europe.

This had been long in contemplation.

He expects to be able to complete the special work which we have delegated to him, within a month from his departure, and, with Deaconess Hofer, he will probably return to Zion City before the end of the year.

THE SERIOUS condition of ex-Evangelist Hofer, in Switzerland, has necessitated the return of her daughter, who came with the Around-the-World Visitation Party to Zion City on June 30th to study here.

She has made excellent progress, and expects to return and resume her studies after the Christmas vacation.

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DEACON FREEMAN MILTON HAEHNEL, who was detained by various causes, among them his marriage to Miss Matilda Buchanan, of. Memphis, Tennessee, is proceeding on a Special Business Mission to Africa, by way of London.

THESE THREE, Overseer Hodler, Deaconess Hofer, and Deacon Freeman M. Haehnel leave this morning, Saturday, November 19th, from New York, by the Steamship *Lucania*, for Liverpool, thence to London, and then to their various destinations. Let Zion everywhere pray for their safe journey, and for their return in due time.

WE HAVE received today the following cablegram from Overseer Speicher:

NAPLES, ITALY, NOVEMBER 18, 1904.

DOWIE, Zion City, Illinois.
Aboard Konigin Louise. Prespectso [prospects (?)] good. Pray for fair weather. Wife courageous. Happy. Mizpah.

SPEICHER.

LET OUR FRIENDS, when they have read these words, immediately pray for our beloved brother and his wife, and their young son, with the new baby daughter of Zion, born in Switzerland, a few weeks ago.

We hope to see our brother, and that portion of his family which accompanies him, back in Zion City very early next month.

THE WEEK has been an exceedingly busy one for us, for our Secretaries, and for our General Counsel, Judge Barnes.

The Preparation of Instructions for the Deacon who is proceeding on important business to Africa, and the Special Instructions for our new Overseer in Europe, with many needful conferences, have compelled us to work almost night and day. But by the mercy of God our "bow still abides in strength," and we rejoice that Zion is everywhere going forward.

IT IS a great joy for us to have so large a staff of fully consecrated and able workers co-operating with us in all Departments of Zion.

The offices of the First Apostle have now become so extensive, that, with Zion Law Department, they occupy nearly the whole of the upper floor of the large Administration Building.

WE DESIRE to praise God for the loyalty and splendid consecration of our Office Staff, including our personal Secretaries, the General Ecclesiastical Secretary, and our numerous stenographers, messengers, and attendants.

IT IS our hope that Overseer Hodler, with Elder Marie Brieger-Hodler, may be able to remain at our Headquarters in Zion City for a considerable portion of next year, before returning to their work at our European Headquarters.

It is our purpose to place under their direction, in our Continent of Europe Correspondence Bureau, the various officers translating our European letters, of which we receive many in German, French, Russian, Danish, Norwegian, Swedish, Dutch, Italian, Bulgarian, etc.

WE HOPE that Overseer Hodler and Elder Hodler may be able to give us much assistance in permanently arranging at Zion Headquarters the Correspondence Bureau for the Continent of Europe, which is now assuming very large proportions.

We desire all our dear people in every Branch, and officers of every rank, in Europe, to support loyally and earnestly Overseer Hodler in the fuller Organization of the European work, so that he may speedily be able to accomplish his Mission, and return.

We hope to be able, with his assistance, after becoming more thoroughly familiar with the work that is now being done, to plan the Beginnings of work in almost every Nation in Europe during next year.

WE ARE often amazed and delighted at the evidences of God's favor in causing the seed to spring up and grow in the most unlikely places, where it has been dropped by our "Little White Dove," LEAVES OF HEALING, or, as it is known in German, BLATTER DER HEILUNG, or, as in French, FEUILLES DE GUERISON.

THE SECOND NUMBER of FEUILLES DE GUERISON has just been issued from the press.

We have been able to send a few hundred advance copies to Overseer Hodler, which we hope will reach him this morning on board the *Lucania*, before he sails.

LET OUR friends who are interested in the FEUILLES DE GUERISON and BLATTER DER HEILUNG continue to help us increase the Permanent Circulation by Subscriptions, and to aid the Free Literature Mission in sending these papers to the hotels and libraries of Europe, and of the French and German-speaking people throughout the world.

THANKSGIVING DAY will be celebrated on Thursday, November 24th. It will be a good day for our friends to meet in Shiloh Tabernacle, and give God praise.

We shall address the people, and have a full service, at half-past nine o'clock, in the forenoon.

In the afternoon, we shall hold a Reception in the Offices of the First Apostle, in the Administration Building, Zion City, beginning at three o'clock, and closing at five o'clock.

FOR MORE than ten years we have, at the close of our Notes, never failed to write our appeal to all Zion and all lovers of God throughout the world, in the Apostolic Words:

"Brethren, pray for us!"

MORE AND MORE do we feel, as we close every week's work on LEAVES OF HEALING, that we need to send forth this appeal to Zion in all the earth.

We earnestly ask, at this time, when many important matters in the administration of the affairs of Zion on all lines are pressing upon us, that our beloved people, especially, and all godly people who read these pages, shall continue to remember us in prayer, at least twice daily.

We hope they will do so oftener, if we come into the minds of our readers, that we may receive "strength in weakness," "guidance in perplexity," "light in darkness," "joy in sorrow," and Power to see and do the Will of God.

GROWING STRONGER everywhere, extending more widely, and becoming more deeply rooted, the Christian Catholic Apostolic Church in Zion is attracting the attention of earnest people all over the world.

APART FROM all interest in True Religion, large numbers of earnest Thinkers and Workers on political and sociological lines, from many parts of the world, are coming to our City, and are most appreciatively studying our conditions, and the Zion solution of many problems.

WE DESIRE more and more to measure up to the Glorious Opportunities which God gives us, and, with a deeper humility and more perfect consecration, to Go Forward.

BRETHREN, PRAY FOR US.

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JOHN ALEXANDER

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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By Evangelist **Sarah E. Hill.**

THY Kingdom come. Thy will be done, as in heaven, so on earth.--*Matthew 6:10.*

THROUGH the centuries, this prayer has ascended from the lips of hoary age and lisping childhood.

Saint and sinner have besought the Father that the Kingdom might come, and His will be done on earth as it is in the heavens.

Many who have offered this prayer day by day have done nothing toward bringing about the establishment of God's Kingdom upon the earth.

How many have offered this prayer, daily, and then habitually sought to do their own will?

How many stop to think what God's Kingdom is like, and how this earth would be, should His will be done on it as it is in heaven?

There would be neither sin nor sickness; no mourning, no crying, no pain

It was thus when our first parents were placed on the earth.

Everything, as it came from the hands of God, was pure, and good, and beautiful.

They did not need to pray, "Thy Kingdom come, Thy will be done, as in heaven, so on earth."

When created, they found themselves in God's Kingdom, and His Kingdom in themselves.

There they would have remained if they had obeyed the King.

But they listened to the voice of the Devil, and in obeying him—let him set up his kingdom within them.

Then their peace and happiness were marred, and then began the war between the flesh and the spirit in man.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other." (Galatians 5:17.)

While the spirit of man desires God's Kingdom, the Kingdom of light, the flesh desires the Devil's kingdom of sin and darkness.

The flesh, by nature, does not desire God, but wants to follow its own lusts, and appetites, and passions:

In order to enter God's Kingdom, man must be "born anew," "born from above."

Jesus said, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." (John 3:3-5.)

But man's proud, fleshly mind makes him unwilling to humble himself—to repent and confess his sins and come to Jesus, like a little child, to be forgiven, and cleansed, and saved.

So men have sought other doors by which to enter the fold than through the Christ, who says, "I am the Door; by Me, if any man enter in, he shall be saved."

He also says, "Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of heaven." (Matthew 18:3.)

A little child is naturally teachable and humble, and will let its father lead it.

So our Heavenly Father is able to lead those who will become as little children, into the green pastures and beside the still waters of His Kingdom.

"The meek will He guide in judgment: and the meek will He teach His way." (Psalm 25:9.)

We are told that "through many tribulations we must enter into the Kingdom of God." (Acts 14:22.)

Tribulations, like the *tribulum*, the Roman flail of iron, used to separate the wheat from the chaff, do a similar work in God's people.

Sickness is not included in the tribulations of His people. The Apostle Paul wrote to the Church of the Thessalonians, we glory in you "for your patience and faith in all your persecutions, and in the afflictions which ye endure." "For that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth." (2 Thessalonians 1:3, 4.)

Tribulations and persecutions develop the powers of God's children, if they do not get discouraged, but, instead, gird up their loins anew for the race, and press forward with renewed determination to reach the goal.

What a goal is set before them!

God's people are to be Overcomers.

God promises all things to the Overcomers.

Jesus says, "He that overcometh shall inherit these things; and I will be his God, and he shall be My son."

"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 21:7; 3:12.)

We can not learn to be Overcomers unless we have difficulties to overcome.

The Apostle Paul said, "I can do all things in Him that strengtheneth me." (Philippians 4:13.)

Our Heavenly Father, like a kind earthly parent, will give the most help to the weakest child.

But He says, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (Luke 9:62.)

There is no safety except in going forward for a full salvation.

The needed power will come to those who look to God for help.

There is a place and a work prepared for each one in God's Kingdom.

The one who has got into the place prepared for him may feel keenly his inability to fill it. He may be tempted to think it a mistake.

Yet such an one may have powers dormant, of which he is entirely unconscious, waiting to be developed as he looks to God and presses forward in His strength.

Because sometimes God's people do not watch, and pray, and press forward, overcoming temptations and difficulties, it is written, "The sons of the Kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (Matthew 8:12.)

"The Kingdom of God is within you," and it "is not eating and drinking, but Righteousness, Peace, and Joy in the Holy Spirit." (Luke 17:21; Romans 14:17.)

It is an everlasting Kingdom, and it shall overturn and destroy all other kingdoms and fill the whole world. (Daniel 2:44.)

The kingdoms of the world shall be overturned through the preaching of the Gospel of the Kingdom of God. It was this Gospel that Jesus went about preaching.

It was followed by Repentance and the "Healing of all manner of disease and all manner of sickness among the people."

He commissioned His disciples to go "into all the world and preach" the same Gospel of the Kingdom of God, and He promised that the same signs should follow. (Matthew 4:23; Mark 16:15-19.)

Jesus tells us to seek first His Kingdom, and that food and clothing shall be added; for it is our Father's good pleasure to give us the Kingdom.

We are commanded to have our loins girded, our lamps burning, and to be "like unto men looking for their Lord, when He shall return to the marriage feast; that when He cometh and knocketh, they may straightway open unto Him. (Luke 12:29-41.)

God's people, who are in the Kingdom, must work earnestly to help others to come in.

The Voice of God's Apostle, who is also His Prophet, Elijah, the Messenger of the Covenant, is sounding from Zion over the world today, commanding the people to come into the Kingdom of God.

The pages of Zion Literature teach the Covenant which establishes God's Kingdom in the spirits, souls, and bodies of the people. Multitudes are reading this Literature and pressing into the Kingdom.

We ask our readers to help Zion Literature Mission in this great work and *circulate Zion Literature.*

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 12, 1904:
8,500 Rolls to..Business Men in the United States
400 Rolls to.....Scotland
1,500 Rolls to.....Germany
233 Rolls to.....Various Countries
Number of Rolls for the week.....10,633
Number of Rolls reported to Nov. 12, 1904, 3,478,535

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THE FIRST APOSTLE REBUKES THE APOSTASY FOR ITS LOSS OF THE SPIRITUAL GIFTS.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 7

Shiloh Tabernacle

Lord's Day Afternoon

November 13, 1904

SUBJECT

The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

REPORTED BY I. M. S., A. C. R., S. E. C., AND A. W. N.

SURROUNDED by thousands of people who had received healing through the laying on of hands, in a Tabernacle upon whose walls were hung thousands of "trophies captured from the enemy"—crutches, surgical appliances and instruments, and drugs no longer used—and with tens of thousands throughout the earth praising God for deliverance from disease through his prayers, John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, on Lord's Day afternoon, November 13, 1904, declared that the Fourth Gift of the Spirit—Gifts of Healings—was a Present-day Reality in the Church.

This was the old teaching of this man of God—one of the first of the Messages God gave him to deliver to an apostate, faithless church, and a fallen, dying world.

At first it was sneered at, and passed over with supreme indifference by both the church and the world.

Did not the great theologians teach that the day of miracles was past?

Had not the mighty knowledge and wisdom of man discovered and developed a science that took the place of this Gift?

"Away with you, Dowie! You are an extremist, a fanatic, a mountebank, an impostor!"

This was their cry.

But the Message still rang out with fearless, unwavering insistence.

Then the poor, the sick, the maimed, the halt, the blind, began to see a gleam of hope in the thrilling words of this brave man, contending alone against the pulpit, the press, the halls of learning, the medical and surgical professions, and the vast majority of the people.

They were led to Repentance, Obedience to God, and they learned the way to receive the Faith of God.

The Messenger of God proved, by exercising them, that the Gifts of Healings were still given, by the Holy Spirit, to men who believed.

Miracles of Healings were wrought by the laying on of hands.

Sick folk in thousands began to throng his assemblies.

They came in on crutches, in wheel-chairs, and on stretchers.

They walked out perfectly whole, praising God in the presence of great multitudes.

The pulpit, the press, and all the other enemies, began to see that the Message of this man was not to be despised.

Then the fight was on in earnest.

Every power that could be enlisted was brought to bear on him in an attempt to crush him and scatter the people who rallied to his standard.

But he was true to God and to His truth, and God was on his side.

Thus he won victory after victory, against seemingly overwhelming odds, until the whole world looked on in amazement.

Today there is scarcely any one in all the world that dares assail the truth of Divine Healing, so overwhelming are the proofs of its genuineness.

But there are many thousands who, while they cannot gainsay the truth, still refuse to accept it, making irrelevant and illogical excuses.

One of the most common and most dangerous fallacies of these is the claim that God has substituted the so-called sciences of medicine and surgery for the Gifts of Healing.

It was this fallacy that the First Apostle attacked with dash and vigor, backed up by indisputable fact, plain Bible truth, and unanswerable logic.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, November 13, 1904.

The service was opened with the entrance into the Tabernacle of Zion Band, playing, "Love Divine, All Loves Excelling," and Zion White-robed Choir, followed by Zion Robed Officers, singing, as they came, the words of the

PROCESSIONAL.

Rise, crown'd with light, Imperial Zion, 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 realm shall last, thy own Messiah reigns.

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At the close of the Processional, the First Apostle 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 Choir and Congregation then sang Hymn No. 348, from Gospel Hymns:

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!

Overseer Excell led the people 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.

Overseer Brasefield then led in the recitation of the Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

READING OF GOD'S COMMANDMENTS.

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

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

Scripture Reading and Exposition.

The First Apostle then said:

Let us read in the Inspired Word of God, a portion of the last chapter of the Gospel according to Saint Mark, beginning at the 12th verse:

And after these things He was manifested in another form—

"In another form" is quite a significant expression.

Before this, the Christ appeared to others.

He had appeared to the women at the sepulcher.

He had appeared to Mary Magdalene, out of whom He had cast seven devils.

His appearance here is "in another form."

Perhaps we have not sufficiently considered this expression.

Apparently, the Lord did not always manifest Himself in the same form.

And after these things He was manifested in another form unto two of them, as they walked, on their way into the country.

And they went away and told it unto the rest: neither believed they them.

"Neither believed they them."

Unbelief is so deeply rooted in the human heart, that, no matter how convincing the testimony, God's people never have believed, even on the evidence of what they themselves have seen.

Seeing Does Not Necessarily Result in Believing.

One of the most common and fallacious of proverbs is, "Seeing is believing."

It is not.

The bitterest enemies of the Christ saw the blind receive their sight, the lame walk, the deaf hear, the lepers cleansed.

They knew about a man in Gadara, out of whom a legion of devils had been cast.

They knew of Mary of Magdala, out of whom seven devils were cast.

Lazarus, of Bethany, who had been raised from the dead, was well known.

They saw the son of the widow of Nain, and the little

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daughter of Jairus, the ruler, both of whom had been raised from the dead.

But none of these things made them believers.

The fact is, "Believing is seeing."

Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?

It is not sight, but Faith, by which the Christian walks.

If we walked by sight, then Faith would be no longer needful.

If we believed only what we could see, hoped only for that which we have, and loved only that which is loveable, there would be no place for a real Faith, or Hope, or Love.

Faith endures "as seeing Him who is invisible," gives substance to the "things hoped for," and finds expression in works of love, even for the unthankful and the evil.

Whom not having seen, ye love; on Whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.

When Thomas saw the wounds of the Redeemer; His side where the sword had pierced through the heart; and the nail-prints in His hands and His feet, he said, "I believe."

Believing Without Seeing Has Divine Approval.

Jesus, the Christ's, remark at that time was most significant.

Jesus saith unto him, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

When these two brought the testimony of the resurrection, the others did not believe them.

"They went away and told it unto the rest: neither believed they them."

And afterward He was manifested unto the eleven themselves as they sat at meat; and He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation.

He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

And these signs shall follow them that believe: in My Name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover.

So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the Signs that followed.

The First Apostle then read in the 1st Epistle of Paul to the Church at Corinth, in the 12th chapter, from the 1st to the 11th verse.

Also, the first four verses of the 2d chapter of the Epistle to the Hebrews were read.

The Scripture reading was closed with the Prayer, "May God bless His own Word."

The Choir then sang the Gloria, after which the First Apostle knelt at the Altar of Incense and offered Prayer, at the close of which he led the Choir and Congregation in chanting the Disciples' Prayer.

A solo was sung, after which Overseer Excell made the announcements.

The tithes and offerings were then received, during which the great choir sang the anthem, "Oh, Lord, how Manifold are Thy Works."

THE EXERCISE OF APOSTOLIC POWERS: THE GIFTS OF THE HOLY SPIRIT.

The First Apostle then pronounced the

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.

The First Apostle then said:

In the Gospel from which we have read to you today, in the last chapter of the Gospel according to Saint Mark, the 17th and 18th verses, we read:

TEXT.

And these signs shall follow them that believe: in My Name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover.

Also in the 2d chapter of the Epistle to the Hebrews, the 4th verse:

God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to His own Will.

And then in the chapter which we are especially considering in these discourses—the 12th chapter of the First Epistle of Paul to the Corinthians, the 8th verse:

For to one is given through the Spirit the Word of Wisdom; and to another the Word of Knowledge, according to the same Spirit:

To another Faith, in the same Spirit; and to another Gifts of Healings, in the one Spirit;

And to another Working of Miracles; and to another Prophecy; and to another Discernings of Spirits: to another Divers kinds of Tongues; and to another the Interpretation of Tongues:

But all these worketh the one and the same Spirit, dividing to each one severally even as He will.

All Spiritual Gifts Are Centered in the Apostolic Office.

In this series of discourses concerning Apostolic Gifts, I have spoken to you especially regarding the Gifts which God has given to His Church at large.

These, of necessity, must be centered in the Apostolic Office.

Therefore, it is incumbent upon the Apostle, in all ages, to be in some degree, at least, conscious of the possession of all these Gifts.

These are the Nine Great Gifts for Service, and the more one contemplates them, and the more one knows of them, the more one feels the difficulty of expressing what they really are.

Unless my words bring to you something more than the tones of my voice; something more than a mere intellectual conception and conviction, they are useless.

They must lead you to the Thing itself.

The Gifts of which I speak are independent of words.

They cannot be defined by words.

They cannot be conveyed by words.

Yet by means of words God can open your understanding, so that you shall see the way by which you may receive them.

Never forget that all the Gifts of God are given in an orderly manner.

God is not a God of confusion.

These Nine Gifts are not scattered promiscuously.

There is design in all that God does.

"Seedtime and Harvest," as the beautiful anthem tells us, shall not cease while the world lasts.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

The pure white sunlight has ever in it the bow of promise that spans the sky, with all its glorious colors.

Yet only now and then, when the beautiful sunlight streams through the raindrop prism, do we see the glory of this light.

There is Orderly Arrangement in the Realm of Nature and Grace.

The colors are then arranged in a certain order.

It seems to me that so it is with regard to God's great Gifts.

Only when the sunlight of His Truth and Love shines through the glorious prism of His Grace do we see the glory of the promise of these Gifts.

They come in an orderly and natural manner, as all God's gifts do.

"There is no royal road to learning," it is sometimes said; and there is no royal road to Grace.

It is simply impossible, notwithstanding the allegation of foolish pietists to the contrary, for a man to bound at one

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stride from a life of shameful sin and deep moral depravity into the splendor and majesty of the glorious, Divine life.

To say that it is otherwise, is a lie, a shameful lie, and a lie that has caused much misery.

The wretched Salvationist repeats that lie.

It is impossible instantaneously to change a man from a bestial slave of sin to a majestic, noble, and fully rounded man of God.

He may be saved immediately, just as you might snatch a drowning man out of the dark, filthy, swiftly-flowing river.

You may save him, breathless, dying, and covered with mud and dirt.

You may have thrown him, unconscious, on the bank; but you have not thereby made him a great, good, and clean man.

The miserable wretch may have attempted suicide.

He may have been so great a coward that he followed up his life of debauchery and shame with an attempt to kill himself.

Time and Growth Essential to Spiritual Development.

That man is not transformed by taking him out of the river of death.

He has to be taught how to live a better and holier life.

You may have saved him from death, but you have not transformed him. Even the Grace of God does not transform a man from the chief of sinners into a saint in a moment.

The Apostle Paul had lived a good life. As a Pharisee and Rabbi, he thought he was serving God.

Long after his conversion he could say that he was, "as touching the righteousness which is in the law, found blameless."

With all his faults, he was a splendid, moral man, and a magnificent thinker.

He thought he was serving God in persecuting Christians.

Yet, even when saved, he did not become either a Teacher, a Prophet, or an Apostle in a moment.

He knew better.

He bowed his head and went away into the deserts of Arabia.

Salvation revealed to him his poverty, blindness, nakedness, and utter insufficiency.

He was there three years with the Christ, alone.

He sought the Way of God.

He sought by prayer, by deep contrition, and by communing with God, the Way of Life.

He did not go from the road to Damascus into the Office of Teacher, Prophet, or Apostle.

Those who have read the Scripture differently have not read it intelligently.

They have not read it chronologically.

They have not read it as he himself wrote it.

Paul's Gradual and Orderly Advancement to the Apostolic Office.

Paul says to the Galatians, "I went away into Arabia. . . . . After three years I went up to Jerusalem."

When he came to Jerusalem, he found that the Christians there would not receive him, save Peter, and James, the brother of our Lord.

They were afraid of him, because he had been a great enemy of the Christ; and he had to go away into distant Antioch of Syria.

There he is mentioned as one of the five "prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch."

He began, humbly, to teach.

By and by he reached the position of Prophet in the Church.

But it was not until ten years after his Salvation that God called Barnabas and Saul to the Apostolic office.

Ten years! and there are those that will tell you that a man can pass from the filthiness of utter depravity to the offices of Teacher, Prophet and Apostle in ten hours, or ten minutes!

It is a shame! It is a lie! It is a horrible travesty upon the facts! And it is a dangerous delusion when it seizes upon the Church of God.

That which is Divine requires time to grow, as well as all other things.

God could render the process of growth unnecessary, no doubt.

There are no limits to His power.

But He did not do it in the case of His own Son, whom He sent to this earth.

Even the Christ was Made Perfect by Patient Toil and Suffering.

There were thirty years of self-abnegation.

There were thirty years of humble work.

Then He went into His Ministry.

Did He win immediately?

No. He was patient in teaching; and won only a cross and a grave at the end.

The Christ, "though He was a Son, yet learned Obedience by the things which He suffered."

You must grow.

But a too rapid growth is not a healthful growth.

That which grows too quickly is seldom strong, whether it be a child or a tree.

The best and strongest things are of comparatively slow growth.

This is true in the Kingdom of Grace as well as in the Kingdom of Nature.

I say these introductory words, in this fifth address, because you must remember that these Gifts are Consecutive and Orderly.

The Word of Wisdom comes first; the Word of Knowledge next; and Specific Faith comes third.

When these three are united in the same man, in due time, if he is faithful, there will be bestowed upon him the Gifts of Healings.

Saving Faith Must Precede the Gift of a Specific Faith.

But I have not yet finished speaking of Faith.

I link the Gift of Faith with the Gifts of Healings in this afternoon's discourse.

Last Lord's Day I said that this Faith is a Specific Gift—a Specific Faith.

It is not Saving Faith; because a man must be saved; must be a child of God, before he can receive the first of these Nine Gifts.

Unless men and women are first saved they cannot receive any of these Gifts.

The Gifts of God, by the Holy Spirit, are not given to the children of the Devil.

The Wisdom of God, the Knowledge of God, and the Faith of God are not to be gained by laboring in the Schools of Metaphysics or of Logic.

You cannot get these Gifts by study.

You can receive by study certain very remarkable powers.

I wish there was more study, especially of Logic.

The want of a little logic oftentimes leads a whole Nation to political destruction.

If this Nation had been wise, and had understood logic, the terrible affliction which came to it a few years ago would have been averted.

The whole Nation stood before the world politically disgraced.

Illustrations of the Value of Reasonable and Logical Consideration.

Men all over the land were plotting for the supremacy of a depreciated metal—for the supremacy of a debased currency.

It seemed impossible to get into some people's heads the fact that fifty cents did not make a dollar.

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They contended that a piece of silver which was worth only fifty cents in Europe, could here become worth a dollar by our Government Mint simply saying so, because Congress so decreed.

That was one of the maddest and most foolish of policies.

There must be a standard of value that all Nations recognize as International.

America cannot stand apart from other Nations.

The proposition to pay the public and private debts of this Nation in a debased currency and in a depreciated metal was one of the most stupid things that one could conceive.

The trouble was that the people did not reason according to the simplest, commonest principles of logic.

It is this absence of reasoning that gets many people into trouble.

For instance, the other day I heard a man say, "Well, I believe that all religions are good, and therefore it is a good thing to support all religions. I am a broad man."

The Contemptible Methods of the Apostasy to Obtain Support.

I looked at him, and thought he was broad; but I wondered if he had any depth.

He made me think of a certain broad lake, that had about six inches of water and twenty inches of mud.

Poor Mr. Bryan is an illogical continent of political mud.

There is no logic in all his talk about "Free Silver," and Coinage at 16 to 1.

The man to whom I have referred, said to me, "Because I believe all religions are good, sir, I support your religion."

"What do you do for it?" I inquired, "I have not heard of your supporting it."

"Oh, well, I support your work in theory."

"I do not ask for your support in theory," I said; "a support in theory is not of much account; neither do I ask for your support in money." I said to my friend, "You talk nonsense in saying that all religions are good. Some religions teach cannibalism! Do not make sweeping and unreasonable assertions that you cannot sustain."

Zion has never gone around the world asking for support.

A church that has to do that had better perish.

It has no right to exist.

The idea of a church asking all kinds of people to support it! Having suppers, and offering oysters, the scavengers of the sea, and pig, for sale in the church, to pay expenses!

An Arraignment of a Begging and Beggarly Apostate Church.

I once saw, in a city in Iowa, pig pies, etc., for "the Sunday Dinner," offered for sale on a Saturday afternoon "by the ladies of the Church"—Baptist—at the door and in the vestibule of the "Church" itself. Large colored ink placards were placed in conspicuous places, announcing the filthy "delicacies" of the hog, concerning which God's Word has said—

> 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.

These things were advertised to be sold, and contributions of money were also solicited "for the support of the Church." One of the catch appeals read somewhat in these terms: "Come in and buy your Sunday Dinners! Nice Hog Pies and Oyster pasties, or patties! Help the Church!"

I thought of the words in Isaiah 65:3-5:

> A people that provoketh Me to My face continually, sacrificing in gardens, and burning incense upon bricks;
> Which sit among the graves, and lodge in the secret places; which eat swine's flesh, and broth of abominable things is in their vessels;
> Which say, Stand by thyself, come not near to me, for I am holier than thou: these are a smoke in my nose, a fire that burneth all the day.

And again in Isaiah 66:17:

> They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith Jehovah.

Oh, the abomination!

Selling scrofula, cholera, trichinosis, tuberculosis, and cancer at the Church doors in the shape of the hog and the oyster—the filthy scavenger of the land and the filthy scavenger of the sea!

The whole world is utterly disgusted with the spectacle of the Church, begging from door to door, like Lazarus, and at last lying down at the rich man's door "full of sores" wailing for "crumbs" from the "rich man's table."

The true Church is not a diseased whining beggar!

What would you think of a dealer in dry-goods going up and down the street, asking for contributions to help him in his business?

You would laugh at him!

The Word of Reason, the Word of Knowledge, and Faith are all reasonable.

Faith Is the Most Reasonable Thing in the World.

It will take one where Reason cannot penetrate.

When I reach the boundary beyond which the Word of Wisdom and the Word of Knowledge cannot take me, the Faith of God and the Hope of God will be to me wings with which, in the atmosphere of the Love of God, I may carry the Message of Peace over all the earth, over all the seas, and through all space, from world to world; for the wings of Faith and Hope, in the atmosphere of a Divine Love, can take one anywhere in Time and in Eternity.

I speak of Faith, then, very briefly, not merely as a Specific Power, but as a Great Faculty (although the word is not sufficiently expressive) of tremendous sweep.

"Attribute" is too cold a word.

Faith is a part of God's own Nature or Being.

The Author of Faith, the Eternal Son of God, is the Son of the Eternal Father; and this principle of Faith is as Eternal as God the Father Himself.

Therefore, when the Christ spoke of Faith, He said, "Have the Faith of God!"

Human faith is up today and down tomorrow.

Great faith has been expressed in Mr. Roosevelt; but he is not dead yet.

Perhaps Mr. Roosevelt's greatest service to this country may be performed when the people have lost faith in him—when he bravely does something that he knows the people will not like.

I believe he is capable of doing it.

I should not be surprised if, before his term of office is completed, he proves to be the most unpopular man in the United States.

What is popular favor?

The Fickle Character of Popular Favor Is Apparent.

The *Vox Populi*, the Voice of the People, is not the *Vox Dei*, the Voice of God.

Sometimes it is the Voice of the Devil.

It speaks wisely only when it allows one wise man to guide it.

Thanks be to God, the voters of America have shown their appreciation of a man who speaks truthfully to capitalist and laborer; to the strong and the weak; to the black and the white; making all men know that he is the President of All the People!

Human faith is here today, but tomorrow it may be gone.

Human faith has made idols of men whom the people have forgotten.

I could recite to the names of men about whom the people have vociferously shouted; but today they are forgotten.

Once the crowd applauded many popular politicians who are no more remembered by those who honored them.

Who, today, applauds the popular idols of the past—men who even occupied the presidential chair?

Grover Cleveland did one of the best things ever accomplished by a President.

Although now discredited by multitudes, he saved the City

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of Chicago, and perhaps the Nation, from fire and the sword; from death and ruin at the hands of that miserable Debs, whom the people so largely voted for at the recent election.

Do the people know the private character of most of the Socialist leaders?

Do they know how they live?

Do they understand what Socialism means?

I will open my batteries upon them before long, and may the Lord smash their anarchistic organization! [Amen.]

An Example of the Anarchistic Spirit of Socialism.

They threatened me for speaking once before, but I will not be deterred from denouncing that red rag, which stands for nothing less than anarchy under the name of "socialism."

We who witnessed the scenes of '94, in Chicago, can never forget that the children of even the wealthy cried for the food that they could not get—but which these wretches allowed to rot, compelling the people to stand aside while they held up railway lines.

They set on fire and destroyed hundreds, thousands, and even tens of thousands of tons of good food.

It was with great difficulty that food was obtained.

I speak with deep feeling.

Several hundred people were under my care at that time; and if they had not worn the symbol of the revolutionist, my butchers told me, they could not have got a pound of meat at the Stockyards while Debs was in control of the city of Chicago.

When I look at the ingratitude of these people; when I hear some people speak bad words concerning Mr. Cleveland, I think that they have very short memories.

It was his splendid administration, his firmness, his instructions to General Miles, and his handling of that miserable, wretched, Mayor Hopkins, that made it possible for the city of Chicago to escape a revolution. If he were a Protectionist, he would be an ideal ruler. As it was, he did much good work.

Oh, this faith of the people!

Today, it is "Hosanna;" tomorrow, "Crucify Him."

Today, "Hurrah for Roosevelt!" tomorrow, "Down with him!"

It is not safe to trust in the shout of the multitude.

Every man that has served his country and his God nas learned that.

The Ingratitude and Lack of Sense for any Long Period of Collective or Individual Responsibility by the People

The ingratitude of the people is indeed great! They do not have a sense of collective or individual responsibility.

For the most part there is little individual gratitude, although it is gratifying to observe that, to a certain extent, it is increasing.

The Faith of God is altogether different from the faith of man.

The faith of man is variable.

The faith of man accords with the condition of his stomach.

When a man is well fed, well clothed, and otherwise satisfied, he says, "Well, I have faith in this government; I feel good at heart."

He puts his hand upon his stomach—that is where his heart is! [Laughter.]

Let the same man live in a time when the harvest has failed; when there is widespread panic; when the Government is distressed for money; when the factories are closed; when he cannot get all he wants for his stomach, then he says, "I feel miserable; my heart says, 'I have no confidence in this Government.'"

That is his stomach talking again. [Laughter.]

The fact of the matter is, this so-called Political Faith, this so-called Commercial Faith, this so-called Social Faith; faith of any kind, in any form, that is merely human, is like humanity—changeable, decaying, and passing away.

But the Faith of God is like God Himself—Eternally Pure, Eternally Strong, and absolutely independent of surrounding conditions.

The Faith of God Makes a Man Rise Superior to All the Possibilities of Earth and Hell.

It inspires him to say, "Though the earth do change, and though the mountains be moved in the heart of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof;" though all visible things be dissolved, and I myself be dissolved, my spirit shall rise superior to it all; and, faithful to Thee, my God, I look up, and, when all material things are gone, I shall go on with Thee, in the Life of Faith throughout Eternity!

But I must pass to the Gifts of Healings.

Remember that Wisdom, and Knowledge, and Faith are now united in one.

The man who possesses these Gifts, is the possessor of not only a soul and body, but his spirit, soul, and body, are indwelt by the Holy Spirit.

He has these Gifts consciously within him—Wisdom, Knowledge, and Faith.

They are united as perfectly as the spirit, soul, and body.

Faith is not independent of Wisdom or Knowledge; they all are interdependent.

But the Faith that the possessor of these Gifts exercises is a reasonable Faith—not a foolish, credulous faith.

The Gifts of Healings are perhaps the least understood of all the Gifts of God.

Until very recently, the Church has believed that, while all these Gifts were once in the Church, they have been taken away.

Even now, the professors and presidents of the theological schools teach that the Gifts of Healings were given only for a time, and that they have been taken away.

Christians Have Ceased To Be Springs of Living Water and Become a Receptacle of Poisons.

They say that not only have the Gifts of Healings been taken away, but that there is no longer a necessity for them; that God has substituted for the Gifts of Healings "the science of medicine," "the science of surgery," and "the science of"—quackery.

Well, if God has taken away the Gifts that were obtained through Faith in Jesus, the Christ, and substituted all this illogical and irreconcilable trash called the "science of medicine," and the "science of surgery," and the "science of druggery," have we not a mass of dirty slops, in exchange for the glorious, simple Gifts of Healings?

Once Christians were constantly filled with the Water of Life, having these Gifts of the Holy Spirit; but now they are like some ancient, Oriental wells—not a drop of water in them.

They are dry.

They are filled with nux vomica, arsenic, strychnine, opium, and all other kinds of narcotics and poisons.

They are filled with alcohol and deadly, poisonous drugs.

Are these wells filled with pills and medical muck, instead of Salvation and Gifts of Healings, by God's purpose and arrangement?

PEOPLE—"No." [*This was the sharp, startling shout of the five thousand present.*]

FIRST APOSTLE—You are very foolish, the world will say. It is quite evident that you are under Dowie's influence. [Laughter.]

This people are, however, quite as intelligent as their critics in the press, in the pulpit, and in the market-place.

We Are a People Who Know and Believe the Word of God.

You have believed the Teacher, Prophet, and Apostle, who has taught the Word of God and prayed the Prayer of Faith.

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Multitudes of this people have been healed, and will have no other Healer than God Himself.

It is no longer possible to successfully sneer at Gifts of Healings.

It is mostly in Zion—in the Christian Catholic Apostolic Church in Zion—that this teaching is clearly understood, and firmly held.

We have a City where no doctor prescribes, and where no chemists dispense medicinal remedies.

No surgeon's knife is used here.

Even our enemies admit that we are healthy and strong, and that we are becoming wealthy and powerful.

We are going forward; and our enemies say it is a good place in which to live, and that it would be a mighty good thing if the whole world were like Zion City.

My Chinese friend and guest, Leong Kai Cheu, after he had seen Zion for several days, was reflecting upon these things one night.

His pale face lit up, and he said something to his secretary, Pau Chi.

I thought I understood enough Chinese to understand what it was.

I said to Pau Chi, "Is he not wishing that China was a Zion?"

"Yes," cried Leong Kai Cheu, who caught what I was saying, for he knew a little English.

He cried, "O God! O God! Would that my beloved and unhappy country, China, were one big Zion!"

The statesman, the heroic man that he is, desiring the good of his people, fell on his face and cried for China.

I tell the people who have been sneering and snarling at this teaching, "The Gifts of Healings came into Zion, at the Beginning of the Times of the Restoration of All Things, through John Alexander, the First Apostle of the Christian Catholic Apostolic Church in Zion."

They have been defended and maintained by him; and are here to stay, for God has gathered around him a noble band, and has established Zion in many lands.

God has blessed the Overseers and Elders.

God has blessed the fathers and mothers in Zion.

He has blessed the little children who believe that God is the Healer of His people.

The Gifts of Healings, if they are nowhere else in the world, are a present-day reality in Zion. [Amen.]

You who discredit these things may theorize all you like, but no theory can do away with the facts.

No theory can do away with the fact that five dollars in gold is five dollars all over the world.

No theory can do away with the fact that fifty cents' worth of silver, although you may stamp upon it "One Dollar" and add, "In God we trust," is fifty cents still, leaving you to trust God for the other fifty.

What are the Gifts of Healings?

If I were to truthfully answer—and I will answer truthfully—I would say, I do not know.

I know in part, and I can see principles and facts in connection with Divine Operations that might permit me to say, "I know to a large extent—only I see Boundless Oceans beyond."

Theologians and Commentators Dare Not Present the Truth Concerning the Nine Gifts of the Spirit.

I notice that the theologians and the commentators, when they come to the exposition of this chapter on the Gifts of the Spirit, act as if they were scared.

How many times have you heard expounded, outside of Zion, this chapter which enumerates the greatest Gifts that the Church can possess?

What minister of the Methodist church has ever given a Series of Discourses upon the Nine Gifts of the Holy Spirit?

When did you ever hear a Baptist minister say to his people, "You have to remember what the Apostle Paul says, 'Now concerning Spiritual Gifts, brethren, I would not have you ignorant.'" They practically say—

"'Now concerning Spiritual Gifts, brethren'—the best thing is to keep profoundly ignorant; for, if we talk to you about the Nine Gifts, you will all become Dowieites." [Laughter.]

If the ministers of this country were to preach upon this chapter. all their people would be headed for Zion in short order; because, after they had started in and talked about it, and believed it, the people would say, "Now if all these things are true, let us have them."

"Oh, no, we cannot do that!"

"Well, what can you do?"

"The only thing we can do is to tell you what we will not tell you! We know where you can get the truth."

The people know, too! [Laughter.]

They are flocking to Zion, and the day is coming when the people, having had their minds opened, will say to their ministers, from the Archbishop of Canterbury in England down to the humblest curate, "Let the Church exercise the Gifts of the Spirit. Tell us about them. If they are not exercised today, tell us why they are not. Why is it that you ministers of God, archbishops, bishops, archdeacons, canons, rectors, curates, and theologians all combined, can not pray the Prayer of Faith that saves the sick? Why do you tell us to call for doctors, when the Word of God tells us to call for the Elders?"—

> 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."

The Miserable Things that Have Been Offered as Substitutes for God's Way of Healing.

"Oh," they will reply, "these things used to be; but they were taken away, and God has substituted medical science, ointments, soothing syrups, liver pills, pink pills for pale people, or pale pills for pink people [laughter], and all sorts of things. God has given us a multiplicity of things in their stead."

That is a lie!

God never took away the Gifts of Healings.

In the 11th chapter of the Epistle to the Romans, we read, "The Gifts and the calling of God are without repentance."

God has never repented of any of His Gifts.

If God were in the habit of repenting, where would we be?

If His Word were one thing today and another thing tomorrow, we could have no confidence in Him.

God gave these Gifts, no matter what infidels may say; no matter what Christians may say, from King Edward VII., King of Great Britain and Ireland, "Defender of the Faith," down to the lowest.

God never did such a foolish thing as to make a notorious gambler and sporting-man the King of a mighty empire and "Defender of the Faith."

I could not respect a God who did that.

I could not respect a people that voted for a ruler that carried around in his pockets dice that were generally supposed to be loaded.

I could not have any respect for a people that would vote for a man to be a king who, as a prince, was known to be a dissolute man.

I could not have an atom of respect for a people that would put such a man in the presidential chair of America.

I would denounce them every Lord's Day, as long as I stood upon this soil, and make them ashamed.

They ask, "When will you quit talking about King Edward VII.?"

I will stop talking about King Edward VII. when he says to the whole world, "I repent in dust and ashes of all my sins. I ask Thee, O God, to forgive me for standing in West-

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minster Abbey and pretending to be, 'by the Grace of God, the Defender of the Faith,' when I was nothing of the kind."

When he is honest enough to repent of his sins and get out of his present false position, I will quit talking about him.

I am like a certain minister who reproved King Charles II.

The King sent for him and said, "When will you stop talking about me."

He was a brave man of God.

"Your Majesty," he said, "I will stop talking about you when you cease living a sinful life. When you quit, I will quit."

The King said, "If I do not quit?"

"Well," replied the minister, "then I will never quit."

"I can cut off your ears, dig out your eyes, slit up your nose, and do all sorts of things," the King threatened.

"You may do that," the servant of God answered, "but you cannot keep me from telling the truth."

The Truth will prevail.

Empires Will Fall Before the Word of Truth.

I find I have hit just hard enough to make the British throne tremble.

The next hard blow that we give will shake it more.

The people of the British Empire are getting tired of this kind of a king.

That Empire will fall in pieces just as the Russian Empire is falling in pieces, unless king and people repent and bring forth "fruits worthy of repentance."

The Gifts of Healings should be supported and preached by King Edward VII. if he is the Defender of the Faith.

These Gifts are a part of "the Faith which was once for all delivered unto the saints."

King Edward, when you preach a sermon on the Nine Gifts of the Spirit, let me know, and I will go all the way from America to hear you.

Archbishop of Canterbury, when you preach a sermon declaring that the Nine Gifts of the Spirit are the property of the Church today, I will send a special stenographer to make a report of it.

Gentlemen of all the Apostasies, when you are ready to preach sermons on this subject, we are ready to listen!

We are ready to say, "Amen, Hallelujah!

"The Methodists are getting converted. The Baptists are getting converted. The Presbyterians are getting converted. Next year, instead of having a little less than nothing added to their membership, or at the most one-seventh of one per cent., we shall see a great growth."

But they do not, and they will not, read on this subject.

The Ministry, if Faithful and Honest, Would Be Compelled to Confess the Permanency of the Gifts.

If they were to preach on this chapter, they would be obliged to tell their people that the Word of Wisdom, the Word of Knowledge, and Faith, are the Divine Ways by which to enter into the possession of the Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Tongues, and Interpretation of Tongues.

They would have to confess that these Gifts are as eternal as God Himself; and that the Christ who bestowed them upon the Primitive Church, still has them for His Church today.

They would have to make the three propositions of the unanswerable syllogism:

All the Gifts are in the Holy Spirit;

The Holy Spirit is in the Church;

Therefore, all the Gifts are in the Church.

Then the people would say, "Arise, and let us go to Zion! "The things our preacher has talked about are there!"

It is impossible to fully describe the Gifts of Healings.

It is, however, very possible to see how they come and what they do.

To make this plain to you I will tell you, next Lord's Day, the Story of how I came to pray the Prayer of Faith, and to receive from God the Gifts of Healings.

All who desire to live for God, and who believe that the Gifts of God are for them, please stand and pray

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; to receive, to believe, and to live all the truth that Thou dost give me. Bless the world—and all that are living in sin and hypocrisy. Awaken the people not only to political righteousness, but to personal righteousness, and purity and power. Let the Gifts of God, Thy Gifts, our Father, be more and more manifested in this Church. Make us humbler, purer, better, more patient, more steadfast, going forward all the time, over all the world, until all the people are taught of God. For Jesus' sake. Amen. [*Almost without exception, the vast audience of about Five Thousand arose and repeated the prayer, clause by clause, after the First Apostle.*

FIRST APOSTLE—Do you believe that?

PEOPLE—"Yes."

FIRST APOSTLE—Will you live it?

PEOPLE—"Yes."

After the Recessional, "On Our Way Rejoicing, as We Homeward Move," had been sung, the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Zion in Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No. 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

The Headquarters' Office of the Christian Catholic Apostolic Church in Zion for Austria and Hungary is located a short distance from the Central Station, the address being Baross Platz, No. 20, Budapest.

All inquiries concerning the work, all orders for Literature, and all applications for Baptism from all parts of Austria-Hungary, should be sent to the above address.

Tithes and offerings, and all applications for fellowship in the Christian Catholic Apostolic Church in Zion, from all parts of Austria-Hungary, should be sent to the above address, and will be forwarded to Zürich, Switzerland, which is the Headquarters of the work on the Continent. Receipts for tithes and offerings will be sent from the Headquarters at Zürich.

THOMAS KOSCH, Zion Elder-in-charge.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. E. C., A. C. R., AND E. S.

BEING, not Seeming.
Doing, not talking about doing.

This was the burden of the Message of God's Prophet, on Lord's Day morning, November 13, 1904.

Perhaps no other one truth has received the same emphasis, in the Ministry of the First Apostle, as that of Doing versus the mere Saying of the Doing.

The one is less than nothing; the other is the all-important thing.

Confession, not Profession; Restitution, not Institution; Repentance, not Repetition; Faith, not Foolishness; Purity, not Pretty Prattle; Holiness, not Howliness; Love, not Lust; Living Good, not Looking Good; Consecration, not Cachination; Wisdom, not Words; Sanctification, not Self-Glorification; Sacrifice, not singing about Sacrifice; the Doing, not the Saying of the Doing; this is the very center and core, the lifebeat, of the Christian Catholic Apostolic Church in Zion.

It is the source and measure of her Power throughout the World.

The smith at his anvil hammers, with a thousand blows, the iron into shape, thrusting it remorselessly—pitilessly, it would seem—into the white heat of the forge, only to withdraw it and again beat, and bend, and give blow upon blow, until at last the bit of uncouth, comparatively worthless metal is fashioned into a useful thing.

So is the Apostle and Prophet of these latter days fashioning his own people into worthy vessels, fit for use in the Kingdom of God.

Not the saying, but the doing—individual responsibility—this was the hammer in the hands of the Workman on last Lord's Day morning as he iterated and reiterated the truth of God's Word in the parable of the Ten Virgins.

There was no mistaking the blows. Straight from the shoulder they came, powerful, relentless.

This was no child's play—the workman was intent upon his work; it must be done.

No tintinabulation of pleasing, vacuous sound was there—the ring was strong and clear; it cut, and smote, and echoed long after the blows had ceased.

Do the blows hurt, O little piece of useless iron?

It is the Master Workman, Jehovah, the Almighty, Maker of the heavens and the earth, fashioning thee!

Does the fire of the forge burn and wither?

Yield thyself to the constructing hand of His Servant, the Prophet of the Latter End!

For thus does God take worthless bits of useless metal, such as we, and make vessels meet for His use.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, November 13, 1904.

The First Apostle opened the service by asking the Congregation to sing Hymn No. 430.

When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?

REFRAIN—Oh, can we say we are ready, brother?
Ready for the soul's bright home?
Say, will He find you and me still watching,
Waiting, waiting, when the Lord shall come?

The First Apostle then led in prayer, closing with the chanting of the Disciples' Prayer, the Congregation uniting.

Hymn No. 415 was announced and sung.

Soon shall we see the Glorious Morning,
Saints, arise! Saints, arise!
Sinners, attend the Notes of Warning;
Saints, arise! Saints, arise!
The resurrection day draws near,
The King of Saints shall soon appear,
And high His Royal Standard rear;
Saints, arise! Saints, arise!

After the announcements had been made, the First Apostle read the first thirteen verses of the 25th chapter of the Gospel according to Saint Matthew, and then delivered his Message:

THE PARABLE OF THE TEN VIRGINS.

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.

Then all those virgins arose, and trimmed their lamps,
And the Foolish said unto the Wise, Give us of your Oil; for our lamps are going out.

The Foolishness of the Foolish Virgins Will Be Apparent Only at the Last Moment.

The foolishness of the Foolish Virgins was not apparent until the moment when they arose and trimmed their lamps.

I suppose, in every respect, until then Appearances would seem to indicate that all were Wise.

All the Virgins had lamps, and all the lamps were burning.

They all had the same clothing.

All were preparing to meet the Bridegroom.

As I have previously taught, all the Virgins are Christians.

There are some Christians here whose folly will not be apparent until the last moment.

You may keep up the foolish pretense of being Wise and in every way prepared for the Lord's coming, but the delusion will be revealed the moment the cry is heard, "Come ye forth to meet Him."

The moment that you begin to trim your lamps your standing will be apparent.

No amount of trimming the wick, or pouring Oil upon the outside, will keep the lamps burning.

I asked Deacon Champe to draw a cartoon, which he executed very ably.

You will find it in yesterday's issue of LEAVES OF HEALING—a very suggestive cartoon.

I caused him to draw the receiver for the oil by itself, but connected with the torch.

That seems to be according to the parable.

The Oil-vessel is the human body.

Of course, that is very closely connected with the lamp—the Spirit.

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It Is Useless to Try to Glorify God in Our Spirits, While Neglecting Soul and Body.

A purified soul and body are essential to a brightly burning spiritual life.

The Purity and Power of your spiritual life will be exactly in proportion to the purity of your body and soul.

If you are to glorify God in your spirit, you must remember the Apostolic injunction, "Glorify God, therefore, in your body."

You must use this Bodily Vessel for the great purpose of glorifying God.

You must use for God's glory the Channel connecting the Receiver with the Torch of the Spirit—the Soul, the Animal Life.

Unless you are determined to bring forth fruit for God in your bodies and in your souls, you will never bring forth, effectively, fruit in your spirits.

We were made in this triune form that we might glorify God while in these earthly Tabernacles; that we might have clean blood, clean souls, and a pure animal life in healthy and strong bodies.

Then the transmission of that animal life would not mean the bringing into this world of tares sown by the enemy—Children of the Devil.

It is no use for you to say, "I am a child of God in spirit," while your souls and bodies are sowing tares by sending down to posterity a diseased progeny—a mass of corruption, full of devilish passion.

I find that many of you have brought into this City children that are nothing less than children of the Devil.

We have trouble in the College, in the Schools, and in the City, through children that are unregenerate.

Some of them are so steeped in iniquity that it is a perfect horror to investigate the facts.

Boys of less than twelve years of age are horrible bestialists; girls of less than that age are plunged into vice unspeakable.

Children that Are the Fruit of Former Lustful Lives.

It has been a horror for us to deal with them.

Whatever you are now, many of you have been exceedingly bad.

These children are simply the fruit of your former lives.

They are more to be pitied than blamed.

We are compelled sometimes to put whole families out of the City.

We dare not permit boys and girls that are young in years but old in vice to pollute the whole City.

The horror of this is terrible.

I do not say that these cases are overwhelmingly numerous.

Yet, the discourse which I recently delivered to the children in this place was followed by a series of confessions.

Overseer Brasefield, how many confessions were there?

OVERSEER BRASEFIELD—"I should say that there were voluntary confessions to the number of one hundred fifty, and since that time fifty or seventy-five forced confessions."

FIRST APOSTLE—Think of that!

Voluntary confessions to the number of one hundred fifty, and about seventy-five forced confessions.

Two hundred twenty-five children confessing to the most shameful vices!

It is no use talking in general terms.

We must get down to particulars.

I will not fight successfully by "beating the air."

If that is the case in this City, what is the condition of the churches in the Cities of Destruction, all over the world?

It is a terrible condition!

Professed Christians Are Unwilling to Submit to Discipline.

They are unwilling to consecrate to God the animal, the psychical, and the physical powers.

The consequence is that they are so utterly dry and barren in their spirits, in their souls, and in their bodies, that the little light that they have had in their spirits is going out.

Now the cry is going through the world, "Trim your lamps and be ready! Prepare to go forth to meet the Bridegroom!"

We are applying discipline, as we always do, in this City, and we will continue to apply it.

Every true man and woman will say Amen to that. [Amen.]

I am perfectly sure that many have wrong conceptions as to what constitutes Real Purity.

Purity does not consist in talk.

You may have prayer-meetings, and sing and pray, but that does not constitute character, or necessarily make real, powerful Christians.

Power and mere talk are altogether two different things.

You may describe a beautiful site, but that does not give you possession of it.

I had offered me yesterday a tract of one hundred and fifty thousand acres of land in Cuba, with a splendid harbor, that was very beautifully and pictorially described; I held the papers describing it, and looked at them; but that did not give me possession of the land.

Some of you can read the title clear to mansions in the skies, but they are not your mansions: for your name is not in the title.

I desire all to get ready, and sing from the heart—

Now I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.

Trim your lamps.

See how much Oil you have in them.

Immediate Preparation Fits One to Face any Contingency.

Do not wait until the last minute to find that the receiver is empty, for then it will be too late.

Get ready now.

Be quite sure that you have Oil in your Vessels with your torches.

Then it will not matter at what moment the Lord calls; whether it is when He comes in person to receive from the world His own, or when He comes and takes us one by one.

Many of us may not tarry till He comes.

Some of us may have finished our work and gone away to meet Him, leaving others to complete the Preparation.

Whether I tarry till He comes or not, I want to see that my Part in the Preparation is done.

Hence I say to you who, in your past lives, have been very sinful; who now have children that are the products of lust and mere animal passion, that your first duty is to these children.

You yourselves will not get much blessing from God until you have brought these children to God.

You must devote yourselves to the physical, the psychical, and the spiritual care of these children.

So long as you permit them to form evil associations, and indulge in practices which are productive only of horrible sin, you are guilty.

If, for want of proper Supervision, they are permitted to continue in such sins, you are not guiltless.

We had to deal with a number of young devils that have got into our College, both she-devils and he-devils; children that were young in years, but old in vice.

The First Apostle Is a Shepherd of Sheep, Not of Goats.

I am an Apostle, and I am a shepherd of sheep; not of goats.

I never undertook to shepherd goats.

If you have brought me a lot of dirty, stinking goats, who are determined that they will continue nasty and wicked, then out they go.

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If you do not get these children saved, they must go.

You can get them saved if you are in earnest, and are properly saved yourselves.

If you do not get them saved, and I find them determined to corrupt others, they will go, and perhaps we will have to send you with them.

Am I right?

PEOPLE—"Yes."

FIRST APOSTLE—Then work, and watch, and pray.

Get your "lamps ready" now.

Have "cottage-meetings" now with your own families.

Sit down and question every one. "Tom, are you a Christian? How do you know? Tom, John, Mary, Maggie, what is the trouble? Have you a fight with the Devil, and are you falling under his power? Tell us all about it."

Encourage the children at your own fireside to ask for your prayers.

Let them ask their brothers and sisters to pray that they may be delivered from the hellish powers and practices that they have, perhaps, inherited from you.

I am more and more convinced that the City of Zion has reached a point where there will be wonderful developments.

We must of necessity take care that we who now possess Zion Citizenship are ourselves pure.

We must have a Pure Citizenship.

You must all guard it.

That is your business.

Do not conceal sin.

Those that conceal smallpox, or any contagious disease, are guilty.

Concealment of Spiritual or Bodily Diseases a Hindrance to Zion's Welfare.

Those that conceal smallpox are the enemies of the City.

You who conceal and do not at once report, them are a curse to Zion City.

How much more guilty you are if you conceal practices and spiritual diseases that are far more terrible in their consequences to Zion than smallpox or diphtheria!

I should rather face an outbreak of smallpox fifty times than the filthy practices which have been confessed since my discourse to the children.

I came to the Tabernacle that morning determined to get down into the hearts and lives of those little ones, and God blessed my words.

Will you help me in your homes by getting your children right with God?

PEOPLE—"Yes."

FIRST APOSTLE—Well, get your lamps trimmed.

Keep your lamps burning brightly.

Get Oil in your homes; in your hearts; in your children.

Attend to your own business.

Do not be so ready to talk about another person's light not shining.

Be quite sure that your own lamp is clean.

Be quite sure that the reservoir is full of good Oil.

God is waiting to bless you.

The Holy Spirit is waiting to bless you.

This people, who are already remarkable for much that is good, can and will be a greater power than ever in the world.

I am determined to do my utmost to see to it that "as for me and my house, we will serve Jehovah." I will not live with those who will not obey God.

If you have any in your household that will not obey; that will fight and disobey God; there are worse things than that their lives should go out of this world now.

It would be a worse thing for their lamps to go out when the Master comes.

The Awful Fate of Those Who Are Left Upon the Earth After the Rapture.

It would e better for the light of their lives to depart now, than that they should be left on this earth when the Christ comes.

All the good and godly people will be taken from it, and only Devil-possessed people, and Foolish Christians will remain.

They will wish then that they had died.

They will often cry, "Oh that we had died, Lord, before the Midnight Cry came."

Living with the wicked is a thousand times worse than dying.

Obedience is the Essential Thing.

There is no use in you Foolish Virgins imagining that when the last hour comes you will get Oil from somebody else. You can get Oil now.

I will talk and plead and write as long as I live, but should I be here when the last hour comes; when the cry has sounded, "Come ye forth to meet Him," then I shall be through with you, and plead no more.

I will not run the risk of being shut out by going with you to the oil-sellers.

I will not turn my back upon the Bridegroom and go shopping with you in the midnight darkness for Oil.

I have told you now how to get it.

Do your shopping now.

Obey the Command *now* in Isaiah 55:1-2:

> Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.
>
> Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.

When the last hour comes, if you are among the Foolish, you will find that those that are dearest to you will not dare stay a minute.

They will have had the Command of the Lord to come.

Wives! You cannot keep your husbands, saying, "Oh, come with me, John, come with me, I have no Oil, let us go out into the darkness and get some."

The Wise Virgins May Be Obliged to Leave Behind Their Dearest Relatives.

John cannot stay; he must go.

If he turns back he will be like Lot's wife.

The husband may say, "O Mary, stay; I have no Oil; go with me where I can get some."

The answer will be, "No, I dare not stay. My Lord calls me, and I must go."

You may say, "Oh, I am your husband; you should obey me."

No, there will come a time when she will not dare obey you.

You have compelled her to obey you in many devilish things that the Lord never intended her to do.

Through your devilish laziness and wickedness, you have kept her back from much Grace.

Now she is going, and she will leave you to your fooling.

You must go back and mingle with the World, the Flesh, and the Devil.

It is a very solemn subject.

To me, these things are becoming more and more real.

If I had my life to live over again I would use every power of body, soul, and spirit much more fully than I have used them for the extension of the Kingdom of God.

I believe that multitudes of us have been cheated out of fruitfulness in our bodies, in our souls, and in our spirits by listening to infernal advice given by some that were dearest to us.

Some of you, in the Judgment Day, may be compelled to give evidence against your wives, or against those that are nearest and dearest to you, because they kept you back from glorifying God.

Such influences as these are largely responsible for the weak, fruitless condition of Christians that we see throughout the world.

The Righteous Nation that Doeth Righteousness Will Be on the King's Right Hand.

We are in Zion, and I will not tolerate unfaithfulness.

We will have a pure, clean, strong, holy people, be they

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many or few. It would be far better to be few in number if that would give us more purity.

This is the time for getting right.

I do not want to lose one child of God.

If you are a goat, and never were a child of God, you had better get transformed.

You had better get regenerated; you had better become a Real Christian.

I will not have people in Zion with the bodies and souls of human goats, nor those that are goats at heart.

The Judgment of the Nations is not far away.

We are hastening on to it.

Nations that will be goats will be on the left side.

The Righteous Nation, that Doeth Righteousness, will be on the right hand.

That Nation is Zion—the Kingdom of God.

Why should it not embrace all that is best and purest in the entire Church throughout the world?

Nobody can speak the truth now, in the great cities of the world, without getting into trouble.

The Rev. R. J. Campbell, of the City Temple, London, has dared to say that the English workman "is often lazy, unthrifty, improvident, sometimes immoral, foul-mouthed, and untruthful."

Because he has told the truth, a howl has gone up from one end of England to the other.

Policemen have to guard the City Temple.

The World Is Feeling the Power of Zion's Testimony to a Real Religion.

Now they are singing, "We'll hang old Campbell on a sour apple tree."

They want to hang everybody that dares tell the truth.

Let Dr. Campbell now dare to say the same thing about the King!

He will find that there is no place for him in London.

And is it not true regarding the King and his Court to a large extent.

Do not hit the poor and weak, and let the rich and strong go unwhipped, Brother Campbell.

Hallelujah! "The Campbells are coming" to Zion, and we have some of them here already.

Overseer Cantel went over to Ireland the other day.

In Dublin, and in Londonderry, he found those wonderful Christians—Presbyterians and their sons and elders of churches—howling, "We'll hang old Dowie on a sour apple tree," when they saw my likeness.

This proves that the world is feeling our testimony.

The world is feeling the power of a real religion.

I thank God that in our own country, America, with all its faults, Zion has become today a beacon light, an object of hope.

A worldly man, who makes no profession of Christianity, perhaps the oldest living merchant in Chicago, was talking over some business matters with me in Shiloh House.

"Oh, I am just an enthusiast for Zion," he said.

"I have never pretended to be much of a Christian, but I visit this City time after time with ever-renewed interest.

"Dr. Dowie," he continued, "you have already solved every social problem."

The First Apostle Must Solve, and then Keep Solved, the Problems of Life.

He did not know that I have so much difficulty in keeping my problems solved! [Laughter.]

It is true that, to a certain extent, I have solved these problems; but I have to keep them solved.

Will you help me to keep them solved?

PEOPLE—"Yes."

FIRST APOSTLE—And will you do it by doing what I say?

PEOPLE—"Yes."

FIRST APOSTLE—Then promise God today that you will have Purity Meetings every night in your own home.

I want you to get your own homes ready.

Some of you have very interesting families.

See that not one is lost.

Trim your lamps, and be ready.

The Bridegroom is at hand!

"All those Virgins arose, and trimmed their lamps."

Do not be in such a condition that you will have to be left out.

Oh, do not be too late!

Attend to the dear children; the sweet, lovely children.

Many of them have been dragged down into filthiness and wickedness because you have not properly cared for them.

I wonder how any one can contemplate leaving Zion with his family, and going back into the world, into those public schools where it means degradation and damnation for the children.

May God grant that those now under investigation may get right with God.

I cannot put into words all I want to say.

If you have read between the lines, you have read much this morning.

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, in soul, and in body. Give me power to do right no matter what it costs. Help me to understand how to use the powers of my body, my soul, and my spirit, that I may bear much fruit that shall be pure, and good, and holy. For Jesus' sake. [*All the thousands present repeated this prayer.*]

The service was then closed by the First Apostle's pronouncing the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

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

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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Citizens' Mid-Week Rallies

Held in Shiloh Tabernacle, Zion City, Illinois

REPORTED BY S. E. C., I. M. S., A. C. R., O. L. S., AND F. A. F.

"GO! Do!"

These were the words that the First Apostle of the Christian Catholic Apostolic Church in Zion left ringing in the ears of his people at the close of the mid-week rally on Wednesday evening, October 19th.

They were suggested by the words of the Christ, "Go, and do thou likewise," with which He closed the parable of the Good Samaritan.

This parable, and a portion of the context, was read as the Scripture lesson of the evening, and then the servant of God immediately proceeded to deliver "the burden of the Word of the Lord," that seemed to rest heavily upon his heart.

It was a word in season.

It was a word of instruction.

And it was a word of command.

There is nothing ambiguous about his teaching or his instructions to Zion throughout the world.

He made it perfectly clear that the mission of Zion is a mission of Peace, and that she is no more at liberty to break the command, "Thou shalt not kill," to help nations that may be engaged in war than in private, personal contests.

He said that it is permissible for Zion to go even on the firing line to do deeds of mercy, and that it is her duty to send and carry relief to the victims of cruel war; but that no man could take a rifle to wound or kill, even though he might be drafted for service, and remain in fellowship with the Christian Catholic Apostolic Church in Zion.

These instructions were given in view of the possibility that the war in the far East might continue for some time, and that other nations might become involved.

The sentiments and instructions spoken by the First Apostle were received by the great audience with enthusiasm and hearty applause.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Evening, October 19, 1904.

The First Apostle came upon the platform and greeted the assembly with the usual loving greeting, "Peace to thee," to which there was a hearty response, "Peace to thee be multiplied."

Prayer was offered by the First Apostle, followed by the chanting of the Disciples' Prayer, in which the Congregation joined.

The First Apostle then read a portion of the Inspired Word of God, in the Gospel according to Saint Luke, in the 10th chapter, from the 25th verse to the end of the chapter.

After reading these verses the First Apostle delivered his address:

THE DUTY OF ZION IN TIME OF WAR.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, in every state of this great Republic, and throughout the world, in every land, in all the coming time, as well as now. Till Jesus Come. Amen.

TEXT.

Go, and do thou likewise.—Luke 1:37.

Scenes of Suffering that Are Being Enacted in All the Lands.

These are the words of our Lord in the passage which I have read, the story of the good Samaritan, and of the man who was stricken by robbers, on the way from Jerusalem to Jericho.

On the paths of life today many are stricken by robbers, and left wounded, stripped, and dying.

Oh, what a terrible sight is presented by the multitudes, in all the great cities and little villages over all the lands, who are stricken by the robbers, Intemperance, Impurity, and Infidelity—that trinity of devils!

These "three Unclean Spirits, as it were frogs," have gone "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

They have gone forth through the Evil Systems that have cursed this world, destroying on every side multitudes of men and women.

Evil Principles lead ever to evil actions.

False conceptions of what is manly, and good, and great, are responsible today for the terrible holocaust of horror that makes one's very heart sick in the Russo-Japanese war.

We are told about it in every cablegram which reaches this land from the far East.

It is declared that it will be a minimum estimate to say that eighty thousand men slain, within ten days, are lying dead upon the plains and in the mountain-passes of Manchuria.

Thousands of them are unburied or partially buried.

Thousands and tens of thousands of bodies have been burned.

The war still goes on.

How a Peaceful Nation Has Been Trained for War.

Wounded, stripped, robbed, they are left not half dead, but altogether dead upon the battle-fields of the Orient.

And this is the Twentieth Century, when Christian Nations have taken, as they say, the blessings of civilization to the Japanese!

The Christian peoples have taught them the game of Modern War, and have put into their hands arms of precision.

They have built for them battle-ships, and trained their young men as officers in the dockyards, and arsenals, and drill-grounds of Europe.

They have turned a peaceful Nation into a horrible Vulture.

The Japanese were attending strictly to their own business, heathen as they were.

They had no conflict with their neighbors, and were peacefully pursuing their way.

The Bible and the missionaries did not influence them much.

The Japanese, at the very beginning, had a contempt for the missionary who brought a Bible which was interpreted in so many ways.

Missionaries, who had little intercourse with one another, were full of jealousies.

They set up little churches of conflicting creeds, and yet said they believed in the same God, and Father, and Savior.

A Sad Record of a Divided Church in Missionary Work.

The Japanese laughed at them.

They said to one missionary, "You say you are a Presbyterian; we do not see anything in that Bible about Presbyterianism."

Another missionary said he was a Baptist; they said they did not find anything about Baptists there.

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Still another said he was a Congregationalist; they said they did not read anything about Congregationalism there.

And yet another said he was a Methodist; they said they did not see anything about Methodism there.

Some were sharp enough to see that the only place where Methodism was referred to in the Bible was where they were told to resist it.

Many of them knew Greek.

They read Paul's words, "Stand against the wiles (*μεθοδίας methodias*—methods), of the Devil."

They had great contempt for men who could not agree upon the fundamentals of their own religion.

They wanted to know where the Christians were.

They wanted to know how much of the Bible was true.

They commented in their own satirical and caustic manner upon the conduct of some of the great saints which were presented for their admiration.

The life that many Christian ministers lived in Japan was not at all helpful and has not been.

Christianity Made But Very Slight Impression Upon Japan.

Infidelity, Impurity, and Intemperance in the representatives of so-called Christian nations made a very deep impression.

They also very quickly learned that, despite all the boasted Christianity of Christendom, the thing Christians gloried in most was their deeds of arms by sea or land.

They heard Christians sing a "Te Deum" in France on one side, and in Italy on the other.

They saw priests bless the contending armies in Germany and in Austria.

The same God would be invoked by each army to help them murder the other.

They learned that war was the game of kings.

When a son is born to a king, he immediately has him, while yet a babe, made a colonel or something else in the army.

He is trained to arms from childhood.

The Japanese saw all this.

They saw that the principal honor was given to the man who wore the red coat, with its suggestion of blood.

He wore upon his breast a war medal.

Women flattered and sought the favor of the man who had been a successful military murderer.

So they became passionately devoted to the game of war.

We see the result today.

In ten days, out of five hundred thousand that were contending for mastery in these two armies, nearly one out of every six has been murdered, and lies on the soil or beneath the soil of Manchuria.

In this great land, so wonderful are the means of communication, that we actually read this evening of events that happened only this morning in Manchuria.

Signs of an Impending, World-wide Conflict.

The whole world is getting, on a comparatively small scale, a picture of that which we shall, doubtless, soon see in many other parts of the world.

It is with great difficulty that the peace of the world is maintained today.

There are probably more than twelve millions of men under arms in Europe, Asia, Africa, and Australasia.

More than twelve millions of men on land or sea are ready to murder one another in a contest for national mastery.

Many great nations are dreading to fight, but they must arm; for they have around them armies ready to pounce upon them and take away their possessions and their lives.

We look back to the times when our Lord was crucified, and say, "What horrid times!"

Why, those times were piping times of peace compared with the present!

The entire Roman Empire, covering a great part of Asia, Africa, and Europe, was kept in perfect peace with a standing army of less than two hundred thousand men. Today, sixty times that number fail to keep the world in peace.

What a farce-tragedy!

That is so-called Christianity!

That twelve millions is only the first fighting line.

Behind them is another twelve millions, and behind these there is another twelve.

Four lines are commonly marked out—first, the army in the field; second, the first line of reserves; then, the second line; fourth, older men who are kept to arm the fortresses while the first, second, and third lines go out to fight.

The Nations Have No Thought of Disarmament.

I suppose that it would be true to say that between forty and fifty million men are by law compelled to hold themselves in readiness to murder one another.

We are living in a day when, beyond all question, unless there is a speedy international disarmament, world-wide war must come.

These armies and navies must continue to increase, and yet they have already almost reached a point where they must be employed or disbanded.

There is no thought of disbandment.

The opinion has lately been expressed by the Japanese prime minister that the nation must continue this war for at least another year.

Russia declares that, under no circumstances, will she discontinue the war until she has defeated Japan.

The second army of six hundred thousand men is being formed in Russia; and the third has already begun to be prepared for.

More than a million men are already marching to Asiatic battlefields.

It seems very clear that it will not be easy for the great powers to keep out of the war.

Only within the last few months there was great tension between Russia and England.

British commerce had been interfered with by the privateer fleet of the Russians.

Such was the condition of affairs that it would not have been a surprise had England declared war.

The British Empire, with its vast myriads, comprising all the British possessions in Africa, Asia, Australasia, and America, and numbering not far from five hundred millions stood ready for action.

Zion Cannot Escape Her Part in the Impending Conflict.

On the other hand, the treaty between France and Russia would probably have drawn the former power into the conflict, while other nations would almost inevitably have followed in their turn.

It will take very great skill to keep the United States of America out of the General War when it comes.

It will take exceedingly great skill on the part of the rulers of the Austro-Hungarian Empire to keep that country out of the war.

It will take still greater skill to keep out the German Empire, which has been aiming at possessions in China and Africa, which are for the most part utterly useless to her.

Neither can Zion, which is at war with sin, disease, and the powers of death and hell, and therefore at war with war, keep out of this war.

My instructions to our people throughout the world are, BE KILLED RATHER THAN KILL!

Obey no man's orders to murder your neighbor.

"Thou shalt do no murder," is the Divine command.

It matters not whether Kaiser, or King, or President commands you to kill.

"Thou shalt not" is written by God's finger.

To kill is to be a Child of the Devil.

I say this very plainly tonight, and I desire to put it on record as an Apostolic Deliverance.

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I have felt that I ought to emphasize this, lest our dear people in distant lands should be left without authoritative utterance.

I speak these words tonight with very strong conviction, that wide-spread war, which seemed imminent a while ago, is still more imminent now.

Zion Has Received Her Orders from the King of Kings.

I care not who gives the order to shoot.

We have already received still higher orders; we have received orders from the Throne of God—from the King Eternal, Immortal, and Invisible.

We have received orders which we dare not disobey, upon peril of death and hell.

"They that take the sword shall perish with the sword."

Far better to die in obeying God, than to die in disobeying God.

No law of man can ever override the law of God.

Hence I say to you tonight, and to all throughout the world who are under the Banner of Zion, you must not carry a sword, or a gun, or take part in the working of artillery, whether on sea or land.

God gave us these hands to help, like good Samaritans, wounded, bleeding, broken, dying humanity.

Today, priests and Levites are passing by on the other side.

Nay, they are doing more; the priests and the Levites of the churches are blessing the armies that go forth to murder.

The protest of Zion must go forth, and be embodied in action.

I shall dismiss from fellowship every man who uses arms in war! [Applause.]

Zion shall not number among her members a single man who goes forth to kill.

I care nothing about the conscription or anything else.

Our people are too brave to murder.

It takes more courage to say, "No," in this matter, than to say, "Yes."

If our people are forcibly driven into the army, they must not fire a shot, even if the penalty is their own death.

True Christianity Has No Place for the Law of Revenge.

The Word of our Master is clear.

Not only does it thunder down from Sinai through the thirty-four centuries, "Thou shalt do no murder," but it comes down from Calvary in a message to Christians from the lips of the Christ.

The prayer to the Eternal Father, from the lips of the cruelly-murdered Christ of God was, "Father, forgive them, for they know not what they do."

From the lips of the first martyr of the Church of God, battered, and bleeding, and dying, comes a similar prayer.

The Heavens were opened, he saw "the Son of Man standing at the right hand of God;" and with his last breath Stephen cried, "Lord, lay not this sin to their charge."

Christianity has never had any place for the *Lex Talionis*—the Law of Revenge.

Over and over come the words, ringing down through all time, "Vengeance belongeth unto me; I will recompense," saith Jehovah.

The Word of God goes further—"If thine enemy hunger, feed him; if he thirst, give him to drink."

This is the Message of Zion—Forgiveness; Peace; and Love.

I am willing that our people shall go into the ambulance corps of any army.

I am willing that they shall go on the firing line, as they have done in South Africa, in recent years.

I am willing that they shall carry the wounded and the dying from the battle-fields, and minister to them.

I am willing that they shall bind up the wounds of the stricken and carry them to places of refuge.

But I am not willing that they shall give deadly drugs, or perform cruel operations.

The First Apostle Speaks in Answer to Inquiries from Distant Lands.

They may minister to the wounded, giving to them consolation, food, and refreshment.

They may toil, and pray, and labor, night and day, in the alleviation of human suffering.

They can be useful comforting human hearts, reading the Word of God, writing letters for the dying, and pointing them in the hour of death, to the Christ, who is ever with them.

They will perhaps, help men even from the gates of hell to Heaven.

I have recently been asked for a ruling upon this matter from distant lands; and this is my answer.

I know that this may some day involve us, perhaps even in this country, in very serious trouble.

But, while not seeking trouble, it is my duty not to avoid it when I meet it in the path of Obedience to God.

Trouble is tribulation, and "in the world ye have tribulation." "In Me," said the Master, "ye may have Peace."

"The great winepress of the wrath of God" undoubtedly has come.

The hand of God is being withdrawn from the protection of Nations, Thrones, and Dominions, which are ever declaring that they cannot maintain their Dominion or their Thrones, except by blood.

Soon that Dominion and that Throne which can be maintained only by murder, will perish. [Amen.]

That Kingdom, that Republic, that Empire, that Throne, that Dominion of any kind, which can exist only by the murder of its own people in cruel war, has no right to exist.

The First Apostle's Ruling Will Mean Hardship to Many in Zion.

To occupy this position will be a very serious matter, at no distant day.

I know that the ruling which I am now giving, will sometime involve the arrest, the imprisonment, and perhaps, the execution of Zion men.

I have no hesitation in giving the order, even if it does involve such sacrifice.

A general has no hesitation in giving an order on the battle-field that he knows will result in sacrifice.

I will take the consequences of this ruling, come what may.

It will involve the forfeiture of property and of life.

It will involve much suffering.

I believe, however, that it is just at this point that we must separate ourselves from the False Priests and Apostate Levites, who pass by on the other side, and utter no protest, and give no help.

I have been thinking much about this matter.

I have been thinking that Zion Restoration Host had better begin a course of study, to learn how to help the wounded and the dying.

The Restoration Host had better learn how to tie up an artery; how to deal with men who can exercise no faith; who cannot coöperate with you in praying the Prayer of Faith.

It is well to know how to staunch a deadly wound, and how to keep one from bleeding to death.

We have many brethren in countries where the conscription drives them into the army.

Zion has been growing rapidly in Germany; in Austria-Hungary; a little in Italy; and very considerably in Great Britain and in South Africa.

Zion Must Prepare for a Service of Mercy to the Suffering.

Zion has a firm hold in many parts of the world where war may break out at any moment.

I desire Zion to know also how to prepare lint and use it for deadly wounds.

We cannot expect at first to get answers to prayer for those who have no faith in God for healing. But we must help.

We must do the first thing that is needed in the help of those that are wounded.

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I do hope Zion will be able to prevent the needless extraction of bullets.

We have quite a number of Zion men walking about with bullets in their bodies.

A police sergeant in Chicago, who was shot, refused to allow surgeons to extract the bullet.

They had taken out two which were just on the surface.

They wanted to probe for others in his body, and said that he would bleed to death.

The sergeant said, "Go away; I will take no medicine, and I will not allow you to do anything. Telephone to Doctor Dowie."

I was telephoned for, and within a week Sergeant Sauer walked into Zion House with the bullets in his body, bright and strong, and he carries them still.

Elder Dinius will remember the night that a poor African came into Zion Home with a bullet in his head.

The Nonsensical Custom of Probing for Bullets!

The poor, naughty man said, "I got what I deserved. I had no right where I was. I was coveting my neighbor's wife, and her husband came in and shot me."

We prayed, and the bullet is still there, and the man is alive and well.

There is nothing more ridiculous and nonsensical than this probing for bullets.

It is well known that Nature, God working through natural means, immediately puts around a bullet a natural covering which separates it from the rest of the flesh in which it is embedded.

After long years, when men have died of other causes, and their bodies and brains have been examined, the bullet has been found with just that kind of envelope around it—a most remarkable thing.

I have no particular plan in this matter. I have simply the general thought that Zion Restoration Host must study how to help in this and in other matters.

When war does break out, I want Zion everywhere to help the sufferers.

Oh, there are so many things that we can send to the armies to help them.

We can send the Word of God and Zion Messages.

What a blessing it will be to send, with a bar of Zion soap, a message of hope; to send with a box of Zion candy a still sweeter message from God!

It seems to me that along the line of health, in the line of sparing life, preserving life, and training life for God, we have a wonderful Mission!

Zion's Position Is, at Least, Consistent.

If we stand out, fighting death in all its forms, fighting death in war, the world everywhere will at least say, "This man or woman is following Jesus, the Christ of God."

We will follow Him.

We will ask God to help us do the work of the good Samaritan, not passing by on the other side.

"Go, and do thou likewise," has been ringing in my heart.

As the First Apostle of the Christian Catholic Apostolic Church in Zion, I will go; and I will say to you, "Go!" I will do, and I will say to you, "Do!"

We will go and do the work that God has given us.

We will take care of those whom Satan by Intemperance, and Impurity, and Infidelity, in the continuous war which he carries on, has slain, and is slaying.

Since we are, as I believe, upon the era of the great final wars of the end, the time has come for us to be practical and to get ready.

One thing I am thankful for is that we are more and more getting ready to send the Gospel in various languages.

Two words are ringing in my ears tonight.

They cannot be forgotten—"Go! Do!"

I say to you tonight, "Go! Do!"

Do it in your own homes.

Zion, go, and do your work.

What a power this people will be when they are washed whiter than any fuller's soap can whiten!

May God make us and keep us a pure people.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Help me not to pass by on the other side. Give to me, and to Zion, the Grace to go and comfort the sick, the sorrowing, and the dying. God bless the Zion Dorcas and Maternity workers, and all the workers in every Department of Zion Restoration Host. Give to thy servant, the First Apostle, and all associated with Him, wisdom for all departments. Help us each in our home, in business, and in all the relations of life, to glorify Thee, to pull together as one man, with one heart, one thought, and one great storehouse, to extend the Kingdom of God. For Jesus' sake. Amen.

The service was then closed by the First Apostle's pronouncing the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

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

Shiloh Tabernacle, Zion City, Illinois, Wednesday Evening, November 16, 1904.

The meeting was opened with the singing of Hymn No. 159, in Gospel Hymns, "Oh, Where Are the Reapers?" after which prayer was offered by the First Apostle.

After a solo, the First Apostle said:

Promise of a Wonderful Year in Zion.

I have the conviction that next year is going to be a wonderful year.

This has been a wonderful year.

We cannot begin to tell what God has wrought in the many lands we have visited.

It is just a year since we returned from the New York Visitation, which was soon followed by the Around-the-World Visitation.

Then we have had the great Fourth Feast of Tabernacles, Special and Solemn Assemblies, the Apostolic Declaration, and a rapid advance of Zion in all parts of the world, not excepting those lands where we had the greatest persecution.

Yesterday I received a most delightful letter from a brother in Australia, enclosing a bank draft.

He asked me to have the proper department select a lot for him, have the architect draw plans for a house, and have it built ready for occupancy when he arrives next April.

That brother was a little uncertain as to whether he would come to Zion City until he heard the howls and threats of the demon-possessed mobs, and saw what Australia really was at bottom; then he said he would come to Zion.

Persecutions were absolutely necessary to bring some of our people here; and so it is elsewhere.

It is a very good thing for Zion City that there is persecution.

It compels the people to come here more quickly.

God is blessing Zion everywhere.

I have here on the platform some representatives of the German work.

The First Apostle then introduced several of them to the audience, and continued:

The First Apostle Introduces His French Secretary.

I desire to introduce to you my French Secretary and Interpreter, M. Joseph D. Rollier.

He traveled with me in French-speaking lands, and was delightfully received by the President of the Swiss Confederation, who looked at him with love, because he remembered his father.

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It is a good thing for a young man to have a godly heritage.

He translated well for me.

Our dear brother is now the translator of the FEUILLES DE GUERISON.

He has produced a beautiful first number; and the second issue is on the press.

It is wonderful how God gives us the men and the women for special work.

When He raised up Evangelist Marie Brieger-Hodler, He gave us a very remarkable woman for the work of the translation of the BLATTER DER HEILUNG.

When, five years ago, He raised up our young sister, Deaconess Ruth Hofer, He proceeded to prepare her for this work.

Already she has a knowledge of French, Italian, Spanish, and Dutch.

She is now acquiring a more thorough knowledge of English, and studying Greek and Latin; she is working hard.

Mr. Rollier will now say a few words to us.

Address by Joseph D. Rollier.

JOSEPH D. ROLLIER—"I esteem it a great privilege to be in Zion City tonight.

"The last two years have been the most blessed and delightful of my life.

"I have been a Christian for several years; and although I was truly converted, my experience was not altogether satisfactory.

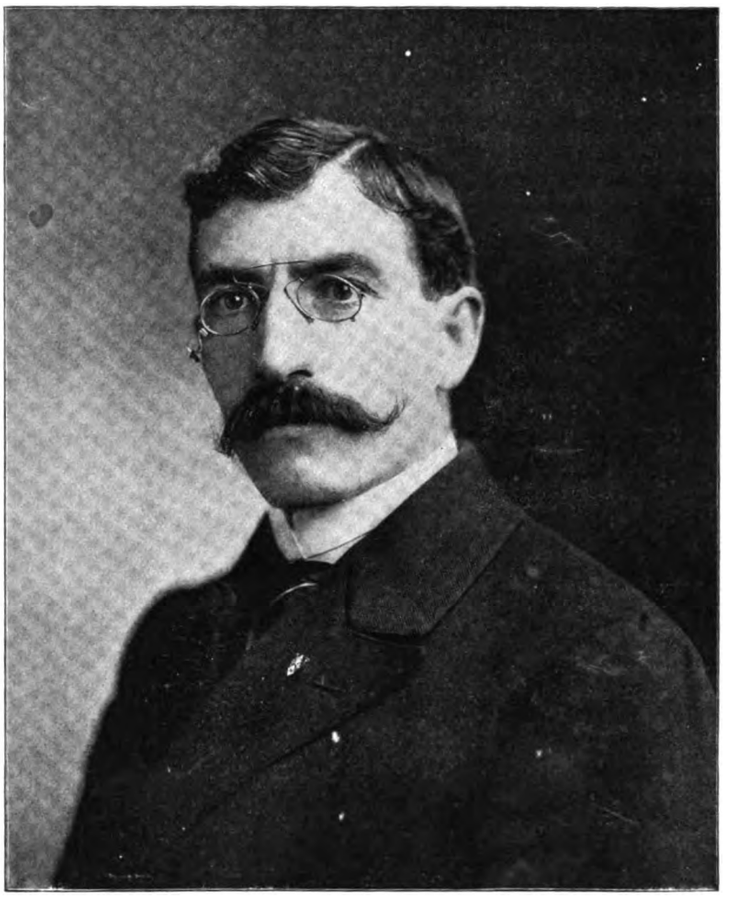
"I finally came to the conclusion that the Christian life was not all that it had been represented to be; but when I learned of Zion, I was encouraged, and new aspirations were kindled in my heart.

"I saw it meant something to be a Christian.

"I saw that it meant fruitfulness in service, with resultant peace and joy.

"I first met the First Apostle in Paris, four years ago.

"I had an opportunity of speaking just a few words to him, and those words and impressions still linger in my memory.



OVERSEER CARL HODLER.

"I also had the pleasure of meeting Overseer Hodler, who paid a visit to me, while I was engaged in business.

"He told me that I should not give up serving God, but take courage.

"His words were an inspiration and encouragement.

"The office of Deacon to which the First Apostle is to ordain me tonight is a great office.

"I have been greatly impressed by the first Deacons of the early church; and I am praying that God may give me the same power and the same grace that He gave them."

FIRST APOSTLE—We will have Elder, soon to be Overseer, Hodler say a few words.

You have no idea what a heroic leader and splendid organizer he is.

I do the Church a great service in ordaining this brother an Overseer.

Address by Elder Carl Hodler.

ELDER CARL HODLER—"I am very glad to be with you this evening, not because I shall be ordained an Overseer; for I have no natural desire to become an Overseer. I do not love to rule.

"But, when the First Apostle speaks, I gladly obey; because I love him.

"I love him with all my heart, because I have received such great blessings through him.

"Not only do I love him, but a great people behind me in Europe have a deep affection for the First Apostle.

"He has spoken of great blessings received here and there in Germany, but I never thought that I was the cause; nor do I think so this evening.

"I believe firmly, in my heart, that the seed was sown three years ago.

"We have simply watered the seed that had been sown, and then reaped the harvest.

"Today, all over Germany and Switzerland, many stand for Zion.

"The blessing has originated, under God, in Zion City, from which streams of blessing are going out to the whole world.

"It is true that God has blessed my labors and those of my fellow workmen.

"That was because we were deeply grounded in Zion, and had great confidence in our First Apostle.

"Not in all these three years have I for one minute had any difficulty concerning our Leader.

"When I thought of Zion City, it not only gave me great joy, but also brought me much blessing.

"The work, if at times hard, has never been a burden; but always a joy.

I Return to Europe With Greater Joy than Ever.

"I think far more of Zion and her Leader than ever before.

"I expected to see great and wonderful things, but the facts have far exceeded my highest expectations.

"I believe that Zion is the only movement, and our leader is the only man, capable of doing the great work that is needed today.

"It makes my life beautiful and my work easy, to go back with such a glorious message.

"There have been precious coworkers in Switzerland, especially my beloved wife.

"There is very great enthusiasm in those lands for Zion.

"If you are not careful in America we shall take the First Apostle to Europe. [Applause.]

"You may be assured that he will be well taken care of there.

"I can do whatever the First Apostle directs me to do with great joy.

"It has always been a great pleasure to do what he has directed me to do, because I have been deeply convinced that he was led of God.

"May God bless this work, here and everywhere." [Applause.]

FIRST APOSTLE—Evangelist Hodler will speak.

She will be Elder Marie Brieger-Hodler after tonight.

She is mother of the BLATTER DER HEILUNG.

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She has been a wonderful blessing in these last few days.

I sent for her with her husband, to see whether I could send Elder Hodler back again, he having been with her only a few days.

She was willing to give him up, if it was best.

That is the spirit of Zion.

She said, "I love God; I love Zion; and I shall obey the First Apostle."

She gave him up heartily. Give her special applause for that! [Applause.]

Address by Evangelist Marie Brieger-Hodler.

EVANGELIST MARIE BRIEGER-HODLER—"Dear First Apostle and Friends: When I came to Zion it was as if heaven had opened to me.

"I was a Roman Catholic at first, and everything was dark to me.

"Then I got a part of the Gospel, and joined the Lutheran Church. It was as if the stars had begun to shine.

"When, through the grace of God, I came to Zion, it was like a sun-rising to me.

"I remember no time when more happiness came to me, than when I came to Chicago, joined Zion, and attended the beautiful meetings in Central Zion Tabernacle.

"I thought, this is the Kingdom of God. It cannot be anywhere alse; it cannot come in any other way.

"The dear First Apostle gave me the work of translating LEAVES OF HEALING.

"It was such a great joy to me, and such a pleasure!

"I felt that the people in Germany, Austria, and Switzerland ought to know the beautiful truths of Zion.

"I was happier than all others when the first number of BLATTER DER HEILUNG was issued.

Kindness and Appreciation of the First Apostle.

"He was always so kind, encouraging me and appreciating the little things I did.

"I worked with great delight, often continuing, at night, until two or three o'clock, and sometimes a little later.

"I was delighted to see the German letters that came to the First Apostle.

"When the people said, 'We are happy to know that the great power of God is in Zion, to deliver from sin and sickness,' I was glad.

"I had the privilege of answering those letters.

"That was another labor that I did with great delight.

"Beside this, I had my own little system of distributing the BLATTER DER HEILUNG in Austria, where my people are living.

"Evangelist Hill helped and encouraged me very much.

"Later on, I had the privilege of working in Zion City, in Temple Cottage.

"When I was to be ordained a Deaconess, I was afraid.

"When Overseer Piper brought the message to me, I looked at him with tears in my eyes.

"I felt that I was not worthy to be ordained.

"I feel the same now, but the First Apostle has said that the wives of the higher officers must follow on.

"I ask you to pray for me, and for those who are to be ordained, that the Holy Spirit may come in such measure that their lives shall measure up to the standard of their higher calling.

"I am thankful to be in Zion City again, to enjoy the wonderful services, and to feel the great spiritual power of the First Apostle in all the meetings.

"In Europe I surmounted all the obstacles that seemed to hinder my coming to Zion City, to attend the Feast of Tabernacles.

"I am so thankful that I am here, to learn and be prepared for service."

A Tribute to Deaconess Hofer from Overseer Hodler.

ELDER HODLER—"With the First Apostle's permission, I would like to say a few words concerning Deaconess Hofer.

"Three years ago, when I went to Europe, Deaconess Hofer, who is of high social standing, came to help in the work of Zion.

"She was one of my first helpers, and a great blessing.

"She was much loved, not only in Zurich, but over all of Switzerland and Germany.

"I am so glad and thankful to God that tonight she is here on this platform, and can go back to Europe with the blessing of Zion."

FIRST APOSTLE—I am sure Deaconess Hofer will greatly appreciate these words from the Overseer.

He has charge of her now, and indeed has had charge for three years, and thoroughly understands her.

Perhaps very few know that the September number of BLATTER DER HEILUNG was almost entirely translated by Deaconess Hofer.

She is in Zion to prepare for still better work for God wherever He may call her.

Pray for her.

I will ask her to say a few words.

Address by Deaconess Ruth Hofer.

DEACONESS RUTH HOFER—"Dear First Apostle and Dear Friends—I am very sorry to have to say good-by to you so soon.

"I should like to be able to say all that I want to tell you, but I cannot speak English very fluently.

"I thank Elder Hodler for the kind words he has said; and I thank God for the blessings He has granted me while here.

"We know that the prayers of the First Apostle will follow us, and also the prayers of many in Zion who have said, 'We will pray for you,' for which I am grateful.

"We need your prayers.

"It is necessary that I should go, and I expect God to bless me.

"We shall have great joy in seeing all our people again.

"Perhaps you do not realize as much as we how gladly messengers from Zion City are received there.

"We look forward to our return to Zion City with great joy.

"We thank you again for your prayers, and ask you to continue to pray that God may enable us to be faithful to our dear First Apostle; that we may be used in the work of Zion, be obedient to God, and be what He wants us to be, for the Christ's sake."

ELDER HODLER—"I would like to ask the dear First Apostle to ask the German-speaking people to send their love to the German people in Switzerland."

The First Apostle then had all the German people present arise and send their greeting, "Friede sei mit ihnen;" after which the entire congregation sent their love and greeting to Zion in Europe.

Address by the First Apostle.

FIRST APOSTLE—Beloved, I love great ceremonies, when they are truly religious.

I love the spectacular, when it glorifies God.

I love in Zion to present the solidarity, the unity, the majesty, the glory of its concentrated power, in our great Lord's Day services; and I am looking forward to the time when Shiloah Tabernacle will be occupied by sixteen thousand people—a glorious sight, it will be, with a Zion Choir, Band and Orchestra of over one thousand five hundred singers and players on instruments.

One day we shall have our Zion Temple, holding forty thousand people.

I also love such simple services as we are having tonight.

The ordination of our dear Brother Hodler was necessary, that he might have the requisite authority to set matters in order throughout Germany, Switzerland, and other parts of Europe.

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He will be the first Overseer in the Christian Catholic Apostolic Church in Zion for the Continent of Europe.

Overseer Cantel is in charge of that portion of Europe which comprises the United Kingdom of England, Scotland, and Ireland.

The First Apostle then prayed for those about to be ordained, and for the work in the interests of which the Messengers were about to be sent.

In addressing those who were about to be ordained he took as a text the 10th verse of the 2d chapter of Revelation:

Be thou faithful unto Death, and I will give thee the Crown of Life.

The First Apostle's Charge to Candidates for Ordination.

So far, none in Zion have been called upon to seal their testimony with their blood; but that day is approaching.

It is simply impossible for the Powers of Evil to be quiet under the growing pressure of Zion.

We know that the assassin has again and again been chosen to murder him who speaks to you, and my life has been preserved only by God, amidst great dangers.

The full story of this has never been told, and perhaps never will be told.

I have found great joy in the thought that every day I must live so that, should the assassin's weapon reach me, sudden death would be sudden glory.

It may be that my Lord will permit me to continue my Apostolic work until He calls me to Himself, with the redeemed, at the Rapture, when He comes to take from the world His own; or, it may be that my mission will suddenly end by assassination, or some other form of departure.

There is no thought of fear in my heart.

Remember, beloved, that only the fearless are worthy of living, and that it requires more grace to live than to die.

Dying is easy.

Dying is a brief period of pain, at the most, even if it were by violence; but living requires the highest form of martyr's grace.

But, be faithful unto death; and always remember that the "crown of life" is before you; that we are here leading on and preparing a people, who, by and by, will be a part of the great Restoration Host of heaven.

Not all, even in heaven, may be competent for the work of Restoration in worlds where the sinful have gone.

We are only beginning our glorious work; for we shall come back with Jesus, after the Rapture, and be with Him in this glorious work throughout the Thousand Years; that is, through His Millennial Reign.

The Millennium and Rapture Are Certain of Fulfilment.

I look forward to that as a real thing.

I sometimes ask my brethren, "Do you really believe in the Millennium?

"Do you really believe that in a short time this Dispensation will end; and that there will be a Rapture; that the Christ will come back to earth, and that we shall reign with Him upon this earth for a Thousand Years?

"Do you realize that we shall come back with Him in Glorified Bodies; in bodies incapable of pollution of any kind?"

I believe that, meanwhile, God is preparing the bodies that we now possess, so that they shall be, even in this Time of Restoration, more and more like unto the Body of Glory of our Lord Jesus, the Christ.

He intends that they shall now be Temples of the Holy Spirit, so that we shall be able "as the angels in heaven" to live sinless lives, even upon the earth.

I do not believe, beloved, in looking forward to some distant future for the blessings that we can have now.

The Kingdom of God has come!

The Restoration has begun!

The Powers and Privileges of that Restoration are already being revealed to us.

We have a great work to do, in leading the people of God onward.

We are to take possession of the earth now—north, south, east, and west; and plant the Banner of the King of kings over every country. [Amen.]

May God enable us to do this.

I want you to feel, with me, that we are not fighting an uncertain battle.

Zion's Power Is Commanding World-wide Recognition.

All America is very deeply impressed with the fact that there has been raised up an organization that wonderfully combines the Ecclesiastical, Educational, Commercial, and Political, and that is challenging the attention of the whole world. Great Doctors of European Universities have come to investigate Zion.

Emissaries of a certain king have also visited us, walking about our streets, under royal instructions.

Frequently we have in our City those sent from afar to get information for governments that they represent.

I have recently had the pleasure of entertaining, in Shiloh House, the new Consul in Chicago of His Majesty, King Edward VII., with the Vice-consul, and their wives.

I have no doubt whatever, from what a distinguished European lady said to me recently in this City, that there are considerable numbers of royal European personages who have quite a good opinion of the First Apostle, and want to know more about Zion.

God has a great work for us to do; and, Overseer, I charge you, as you go back, occupying this high office in the Church, to rise to the dignity of your office; to allow no man to hinder the carrying out of the instructions that you have received; but with great humility to seek the blessing of the humblest.

At the same time, see that every officer of the Christian Catholic Apostolic Church in Zion, obeys, in letter and spirit, the Instructions that you carry with you from the First Apostle.

There Can Be No Certainty of Settling Down in Zion City.

I pray God for the dear elder by your side, who will continue her studies in Zion College, and for you, that you may safely return to us.

You may build a house in Zion City, but whether I shall let you live in it is another question; I do not know.

Some of you in the audience do not need to say, "Oh, now we have a nice house; let us rest now and be thankful until the day that we shall be carried out to Mount Olivet!"

I will stir you up!

Some of these days I shall be calling upon Zion for help to build other Zion Cities.

You will be willing to go, will you not?

PEOPLE—"Yes."

FIRST APOSTLE—The world is calling!

Wonderful things are happening that I cannot talk about; and, clearer and clearer, as from the very Throne of God itself, I hear the words, "Behold I make All Things New!"

The Restoration of All Things has begun!

Let it clearly be seen that we have it here in Zion.

What I want to impress upon you is, "Be faithful."

Understand that you are going forth to danger.

You may find trouble in Paris.

Premier Combes will have the fight of his life now, in connection with the separation of Church and State.

The Apostasies of Rome and Protestantism Are Falling to Pieces.

In France they are jealous of anything that bears the word Catholic.

The fight is on between the "eldest daughter," as they have called France, and the pope.

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The American lady who established, in the City of Washington, the great Catholic University, has today published a letter in which she declares that she renounces the Roman Catholic Church.

She has been through Italy; she has traveled over Europe.

The result of her observations is that the Roman Catholic Church is utterly corrupt.

Rome is falling to pieces everywhere.

But Rome will die hard.

Rome knows how to use the cup of poison and the dagger.

It will not be the fault of Rome if Monsieur Combes does not live to be an old man.

The Apostasy of Rome is falling to pieces.

The Apostasies of Protestantism are falling to pieces.

The question now is, "Is the Christian Catholic Apostolic Church in Zion the Church that is to be the Restorer of the Breach, and the builder-up of the Kingdom of God?"

I believe it is!

I think we can all say that we believe it is.

PEOPLE—"We believe it is!"

Zion Abroad Derives Inspiration from Zion at Headquarters.

FIRST APOSTLE—Pray for the Messengers of Zion, who are going to and fro throughout the world; and for those who are standing at the outposts and doing magnificent work.

Pray that we may do our work better and better, at Headquarters.

We shall then inspire Zion everywhere with more and more determination to go forward.

They take their tone, they take their step, from us.

As the Special Delegate of the First Apostle, may you be greatly blessed, Overseer.

You can go with the consciousness that you have Authority.

God grant that my prayer for you all may be answered.

The First Apostle then entered into the ordination service, ordaining the following:

Rev. Carl Hodler, Overseer;

Rev. Marie Brieger-Hodler, Elder;

Joseph David Rollier, Deacon.

The First Apostle then led the people in a consecration prayer, and commended Zion's Messengers to God's care and keeping, after which the Congregation sang, "I Stand on Zion's Mount."

The First Apostle then closed the services by pronouncing the

HIGH-PREISTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.
Beloved, abstain from every form of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Publisher's Notice.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way Of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever;" and He is still with us, for He said: "Lo, *I am* with you All the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

It was prophesied of Him "Surely He hath borne our griefs (Hebrew, *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.

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Zion's Bible Class

Conducted by Teacher 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, DECEMBER 7th or 8th.

Man's Ignorance of his Sinful Condition.

1. *He does not know how wicked he is.*—Jeremiah 17:9-11.
   What chances it leads one to take with sin!
   How it goes against every expostulation!
   How devoid such an one is of all spiritual reason!
2. *The ignorant man cannot see faults in himself.*—Psalm 19:7-14.
   He does not let God's Word enlighten him.
   He does not want to be pure and clean.
   He will not scrutinize his every act.
3. *He does not know what he will do when the occasion comes.*—2 Kings 8:7-15.
   He would not kill, he thinks; but he gets angry!
   He would not be an adulterer; but he looks on women!
   He would not steal; yet he robs God!
4. *He does not know the evil spirit that may possess him.*—Luke 9:51-56.
   It may be a demon of appetite.
   It may be a demon of passion.
   It may be a demon of destruction.
5. *God alone knows what is in him.*—John 2:23-25.
   He knows thoughts afar.
   He knows the desires of every heart.
   He knows what men will ever do if they can.
6. *God knows the cause of every blunder.*—Jeremiah 10:23-25
   He knows why that young woman fell.
   He knows why that young man yielded.
   He knows why that person became depraved.
7. *Man thinks what he would do if he had the chance of others.*—Acts 13:38-43.
   He sees opportunity for a work of mercy, but lets it alone.
   He reasons out his own way.
   He doubts everybody but himself.
8. *He is not able to determine the real cause of his troubles.*—Proverbs 4:14-19.
   He is bent on evil.
   He delights in mischief.
   He has no light.

The Lord our God is an Ignorance-Condemning God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 11th.

The Cry of a Sin-convicted, Conscience-smitten, Penitent Sinner.

1. *It is a cry of alarm and concern.*—Acts 2:37-40.
   It concerns one's eternal welfare
   The convicted sinner goes to others in his bewilderment.
   He heeds the exhortation given.
2. *It leads one to act decisively.*—Luke 15:17-22.
   He has a sense of unworthiness.
   His need is his one concern.
   Confession to all whom he has wronged takes place.
3. *It makes one lose sight of all else.*—Luke 18:9-14
   He has no virtues to dote on.
   He does not condemn others for their faults.
   He has one thought, and that is to get mercy.
4. *He uncovers all that he is conscious of, and cries for a thorough work.*—Psalm 139:21-24.
   He wants to know the worst about himself.
   The trouble of which he is conscious is inward.
   The real nature of sin is seen to be in wicked thinking.
5. *He has nothing that he wishes to deny or to cover.*—1 John 1:8-10
   He wants the truth to detect sin.
   He knows that God can cleanse from sin.
   He knows that God only can save from sin.
6. *He does not longer look on sin with favor.*—Romans 7:7-14.
   God's law points out the sin.
   It shows the consequences of sin.
   It declares help is to be found only in God.
7. *His one desire is to find satisfaction in God.*—Psalm 42:1-4.
   He cries night and day that he may know Him.
   He does not care what others say.
   He will draw near, whatever the cost.
8. *He will be satisfied with nothing less than His fulness.*—Matthew 5:4-6.
   He knows he must mourn.
   He knows he must be meek.
   He knows he must hunger.

God's Holy People are a Penitent People.

EXCURSION TO ZION CITY

John Alexander

The First Apostle in the Christian Catholic Apostolic Church in Zion and Prophet of the Restoration

SUBJECT

The Exercise of Apostolic Powers; The Gifts of the Holy Spirit.

WILL CONDUCT DIVINE SERVICE AND DELIVER HIS APOSTOLIC AND PROPHETIC MESSAGE IN SHILOH TABERNACLE, ZION CITY, ILL.

Lord's Day Afternoon,

November 20th

At 2:30 o'clock.

Special Excursion Train will be run from the Wells Street Chicago & North-Western Station, in Chicago, at 11:45 in the morning, and will return thirty minutes after the close of the service. Round Trip Fare, - - - - 50 Cents.

The Christ is All and in All.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Three Hundred Sixteen Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Three Hundred Sixteen 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.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5626		
Total Baptized at Headquarters.....			11,064
Baptized in places outside of Headquarters by the General Overseer.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,217	
Total Baptized outside of Headquarters.....			8,982
Total Baptized in seven years and six months.....			20,046
Baptized since September 14, 1904:			
Baptized in Zion City by Overseer Excell.....	16		
Baptized in Zion City by Elder Viking.....	3		
Baptized in Zion City by Elder Dinius.....	27		
Baptized in Zion City by Elder Royall.....	20		
Baptized in Zion City by Deacon Marpburg.....	10		
Baptized in Zion City by Elder Mercer.....	7		
Baptized in Chicago by Elder Hoffman.....	6		
Baptized in Chicago by Elder Hammond.....	28		
Baptized in Chicago by Deacon Brannen.....	5		
Baptized in Chicago by Elder Farr.....	2	124	
Baptized in British Columbia by Elder Simmons.....		1	
Baptized in Canada by Elder Brooks.....		4	
Baptized in California by Elder Taylor.....		7	
Baptized in England by Overseer Cantel.....		50	
Baptized in Illinois by Elder Gay.....		5	
Baptized in Indiana by Deacon Mohr.....		1	
Baptized in Ireland by Overseer Cantel.....		6	
Baptized in Kansas by Elder Reed.....		11	
Baptized in Michigan by Deacon Van Woerkom.....		1	
Baptized in Missouri by Deacon Robinson.....		2	
Baptized in New York by Elder Warszawiak.....		9	
Baptized in New York by Overseer Mason		12	
Baptized in Ohio by Deacon Smith.....		1	
Baptized in Ohio by Deacon Yerger.....		1	
Baptized in Ohio by Deacon Kelchner.....		3	
Baptized in Oregon by Elder Ernst.....		2	
Baptized in Pennsylvania by Elder Bouck.....		8	
Baptized in South Africa by Overseer Bryant.....		13	
Baptized in Texas by Elder Hall.....		4	
Baptized in Washington by Elder Ernst.....		1	
Baptized in Washington by Elder Simmons.....		1	146 270
Total Baptized since March 14, 1897.....			20,316

The following-named ten believers were baptized in New Mills, England, Saturday, October 29, 1904, by Overseer H. E. Cantel:

Behenna, Miss Jane, 62 Sandy Lane, Chorlton-cum-Hardy, Manchester, England
Cyples, Miss Lucy Mary, 62 Sandy Lane, Chorlton-cum-Hardy, Manchester, England
Dawbarn, Esther, 7 Cromwell avenue, Upper Chorlton road, Manchester, England
Fergusson, Mrs. Sarah, 3 Bedford avenue, Clarendon road, Manchester, England
Frost, Mrs. Frances Ellen, 60 Alwyn road, Fallowfield, Manchester, England
Hulme, Miss Emily, 19 Wilbraham road, Chorlton-cum-Hardy, Manchester, England
Hulme, Miss Louisa.....21 Hill street, Brierfield, Lancashire, England
Hulme, Walter, 18 Brookfield avenue, Chorlton-cum-Hardy, Manchester, England
Ordish, Alice, 9 Parminston avenue, Whalley Range, Manchester, England
Parsons, William.....New Mills, Derbyshire, England

The following-named ten believers were baptized in Caledonian Road Baths, London, England, Lord's Day, October 30, 1904, by Overseer H. E. Cantel:

Black, Edward.....16 Burton street, W. C., London, England
Buller, Alfred Herbert.....62 High street. Sydenham, London, England
Clayden, Miss Fanny, 5 Buckingham Gate, News, London, S. W., England
Linley, Miss Rosina, 5 Bemerton street, Caledonian Road, N., London, England
Linley, Theodore John, 5 Bemerton street, Caledonian road, N., London, England
Luxton, Miss Olive, 1 Corona Villas, Pinner road, Harrow, London, England
Mensah, Joseph.....3 Torrington street, London W. C., England
Pollard, Mrs. Elizabeth Jane, Weavers Hill, Angmering, Sussex, England
Swingler, Joseph.....Saxilby, Lincoln, England
Woolestone, Mrs. Martha, 7 Frederick's Terrace, Barnsley street, Holderness road, Hull, Yorkshire, England

The following-named believer was baptized in Seatle, Washington, Lord's Day November 6th, 1904, by Elder August Ernst:

Leonhardt, Richard.....Rosedale, Washington

The following-named three believers were baptized in San Francisco, California, Lord's Day, November 6, 1904, by Elder W. D. Taylor:

Greig, William F.....184 Fourth street, San Francisco, California
Quinly, Emma G.....1350 East Sixteenth street, Fruitvale, California
Quinly, Walter A.....1350 East Sixteenth street, Fruitvale, California

The following-named nineteen believers were baptized in Shiloh Tabernacle, Wednesday, November 16, 1904, by Elder W. O. Dinius:

Bond, T. T..... Elijah Hospice, Zion City, Illinois
Brown, J. McKenzie .....2919 Elisha avenue, Zion City, Illinois
Bryan, Margaret Levenia.....2803 Elijah avenue, Zion City, Illinois
Bullard, Miss Elizabeth.....3026 Gideon avenue, Zion City, Illinois
Dealing, Miss Ella N.....2201 Enoch avenue, Zion City, Illinois
Ferguson, John Andrew.....West Boone, Iowa
Gifford, Mrs. Mary A.....3000 Gilboa avenue, Zion City, Illinois
Mitchell, Harold George.....2919 Gabriel avenue, Zion City, Illinois
Polley, Bella.....2807 Eshcol avenue, Zion City, Illinois
Polley, Keith.....2807 Eshcol avenue, Zion City, Illinois
Poulsen-Sloth, Frede William.....2710 Gideon avenue, Zion City, Illinois
Poulsen-Sloth, Rasmus Christian....2710 Gideon avenue, Zion City, Illinois
Robinson, Burr.....3004 Enoch avenue, Zion City, Illinois
Robinson, Mark A.....3004 Enoch avenue, Zion City, Illinois
Robinson, Martha.....3004 Enoch avenue, Zion City, Illinois
Sabin, Mrs. Charmena.....1910 Horeb avenue, Zion City, Illinois
Scharff, Alpha.....3000 Edina boulevard, Zion City, Illinois
Scharff, Jessie.....3000 Edina boulevard, Zion City, Illinois
Scharff, Ralph.....3000 Edina boulevard, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named nine children were consecrated to God, in Leeds, England, Tuesday, October 25, 1902, by Overseer H. E. Cantel:

Charlesworth, Clifford.....91 Zoar street, Morley, Yorkshire, England
Fielding, John Henry, Langley, Lofthouse, Wakefield, Yorkshire, England
Gill, Ruth.....13 Half-mile, Stanningley, Yorkshire, England
Gill, Victoria May.....13 Half-mile, Stanningley, Yorkshire, England
Gill, Victor Clarence.....13 Half-mile, Stanningley, Yorkshire, England
Gomersall, Florence.....86 Park Terrace, Morley, Yorkshire, England
Gomersall, Jessie.....86 Park Terrace, Morley, Yorkshire, England
Gomersall, Margaret.....86 Park Terrace, Morley, Yorkshire, England
Mortimer, Gertrude.....5 Rose street, Armley, Leeds, Yorkshire, England

The following-named six children were consecrated to God, at Freeport, Illinois, Tuesday, November 1, 1904, by Elder F. M. Royall:

Cramer, Charlie Ward .....14 Dexter street, Freeport, Illinois
Cramer, William Wheeland .....14 Dexter street, Freeport, Illinois
Cramer, Harry Calvin .....14 Dexter street, Freeport, Illinois
Cramer, Hattie Ruth.....14 Dexter street, Freeport, Illinois
Wheeland, Alice Irene .....144 Float street, Freeport, Illinois
Wheeland, Ethel Theo .....144 Float street, Freeport, Illinois

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

Change of Location in Toronto, Canada.

Zion Gathering in Toronto, Canada, has secured the old Friends' meeting house, 34 Pembroke street, where services will hereafter be conducted. It is easily reached by transferring from any street-car line in the city to the Belt Line. Get off at Wilton avenue, and go west one block to Pembroke. Elder Brooks has also changed his residence to No. 360 Parliament street.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
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DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City.

ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Sec'y. and Mgr.

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The Wonders of the World

Niagara Falls

Over which millions and millions of tons of water flow daily, whose unbridled and uncontrollable energy is inestimable, and whose grandeur and immensity fills one with awe.

The Great Pyramids

Built several thousand years ago, by a race of people of which very little is known, contain mysteries which have puzzled the wisest men of the ages since they were built. They have scarcely been affected by time or weather, and under existing conditions they promise to last indefinitely.

The Mammoth Cave

Which has hundreds of miles of subterranean channels, and which was formerly an underground river system, the channels of which are, and for centuries have been, dry and unused, except by bats for a winter retreat, and tribes of Indians many years ago. The wonderful erosion of rock and minerals by the action of the water has left great caverns and crevices, domes hundreds of feet high, auditoriums, dens, and secret retreats; in all, sufficient space to house a small nation. On the other hand, the deposit by evaporation and the crystalization of these deposits, have caused the formation of magnificent stalactites and stalagmites in various shapes and gigantic figures, such as trees, bowers and clusters, hanging flower-gardens, rooms of snowballs, tons of grape clusters, walls thickly studded with apparent diamonds, vaulted starry heavens, and scores of other fantastic formations too beautiful and wonderful to describe.

These, with all the other wonders and phenomena of this world, shrink and dwindle away as we compare them with the Words of the Christ and Will of Our Father in the Heavens toward His children. This Will and the Words of the Christ are made so plain in

Leaves of Healing

that "the wayfaring men, yea, fools, shall not err therein." The signs and wonders that follow obedience to this Will and the keeping of the Christ's Commandments are related therein in a small part, and they are occurring at all times in all parts of the world. Sinners are being converted and kept from sin, miracles of healing of all manner of diseases and sickness are being performed. This power is not of this world, and will not pass away though heaven and earth pass away.

You cannot afford not to read **Leaves of Healing,** or supply it to your friends and neighbors, for it tells the

WONDER ABOVE *all* WONDERS

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To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum,	1.50

For Foreign Subscriptions add $1.50 per year, or three cents per copy for postage.

Zion Printing & Publishing House Zion City, Ill.

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DEC 5 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 JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 6. *ZION CITY, SATURDAY, NOVEMBER 26, 1904.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

DELIVERED FROM SIN, FINDS PEACE WITH GOD, AND IS HEALED OF SEVERE THROAT TROUBLE, RHEUMATISM, AND OTHER DISEASES.

WHO FORGIVETH ALL THY INIQUITIES;
WHO HEALETH ALL THY DISEASES.

This young man was a marcher in the greatest, gayest, saddest, and most tragic procession in the world.

His comrades in that pageant numbered millions.

See them as they march!

They come from the hovels and tenements of the poor, from the cottages of the toilers, from the comfortable homes of the well-to-do, and from the mansions and palaces of the rich and powerful.

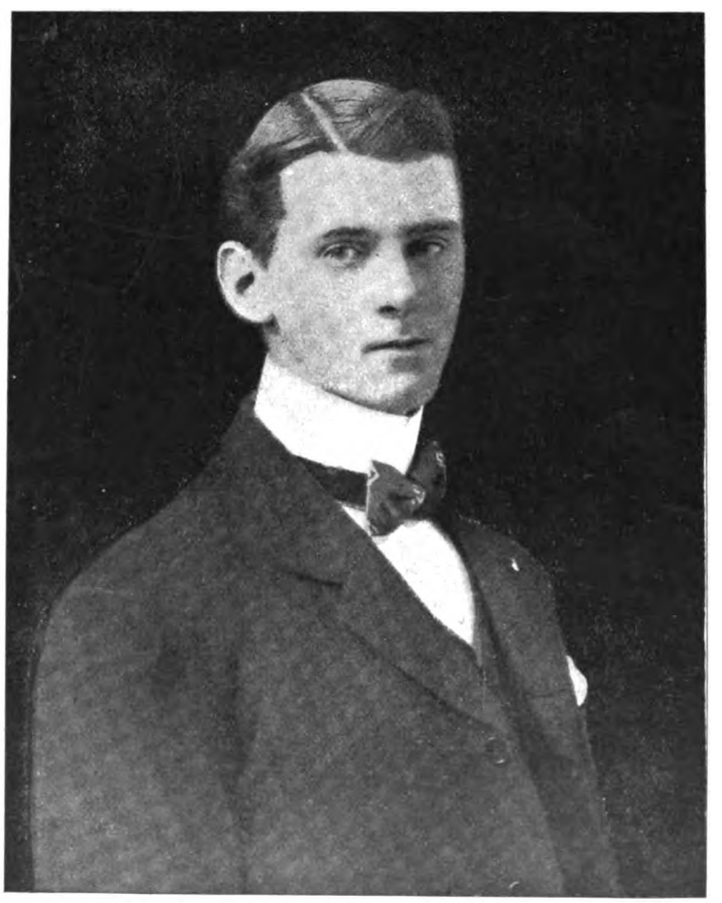
From the squalid haunts of vicious parents, from the loose rein of the careless and indifferent, from the yearning bosoms of loving mothers, and from homes of simple, earnest piety, the recruits hasten into the ranks.

At the beginning of the march, all are laughing, carefree, full of superb vigor, life, and strength.

Stirring music, gay dancing, and merry games fill the fleeting hours.

The sun is ever shining, the sky a cloudless blue, flowers border and strew the way, birds are singing, and sweet, seductive voices call to pleasure everywhere.

Soon, so soon, the ear detects a false note in every song, a sobbing catch in every laughing voice; and the sparkling eye ofttimes clouds with distrust, droops with weariness, or widens with terror.



E. A. PAUL.

As the procession moves along, the laughter becomes wilder and less sincere, the dancing and games more abandoned.

An ominous, garish glare hardens the sunlight, the flowers wither, and the songs of the birds give way to raucous shrieks.

Then o'erflows the wine-cup, the cards feverishly snap from trembling fingers, the strange woman enters.

It has grown dark.

Through the reeking air creeps a bitter chill.

Silently, swiftly, meaningly, the hideous birds of the night wheel in ever-narrowing circles.

The end of the march is at hand.

Disease, gaunt, squalid, cruel, stalks through the rapidly-thinning ranks.

Prison doors yawn.

The gallows stretches out its ghastly arm for its victim.

The poison-cup of suicide passes from lip to lip.

The awful wail of the maniac chills the very heart's blood.

Death and Hell open wide their dread portals.

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The procession has reached its goal.

The marchers are the young men, the very bud of promise and flower of attainment of the manhood of the race.

Fathers, mothers, sisters, brothers, churches, societies, and the dying victims themselves, join in a bitter, despairing cry, "Save! Save!"

Is there none to answer?

Is there no hope?

The churches and their adjuncts seem all but powerless.

The Devil, keenly appreciative of the value of his quarry, has spread his most cunning and seductive nets for the feet of the young men.

The saloon, the gambling hell, the house of her whose "house is the way to hell," the race-course, the theater, Satan's Consuming Fire, tobacco, and other killing, damning allurements, exert their fascinations chiefly for young men.

"Society" smiles indulgently at their vices.

Sentimentality leads them to think that they must "see life" or be classed as unmanly.

Too late they learn that "seeing life" means death.

Too late they find that the "wild oats" they sowed took root in their own flesh and have grown up as deadly diseases.

Too late they find that the dear delights of sin have changed into a galling, horrible bondage, that forges its fetters heavier and heavier, till they crush out the life.

Is there no answer to their cry of anguish and despair?

Let this witness tell his Story.

He found not only deliverance from sin, but healing of the diseases which defiled and tortured his body.

He no longer marches with that procession to hell.

Whence his deliverance?

Listen to the Word of God:

Surely He hath borne our sicknesses, and carried our sorrows:
Yet we did esteem Him stricken, smitten of God, and afflicted.
But He was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon Him;
And with His stripes we are healed.
. . . . . .
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:
. . . . . .
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.
. . . . . .
If thou wilt diligently hearken to the Voice of Jehovah thy God,
And wilt do that which is right in His eyes,
And wilt give ear to His Commandments,
And keep all His statutes,
I will (permit to be) put none of the diseases upon thee, which I have (permitted to be) put upon the Egyptians:
For I am Jehovah that healeth thee.
. . . . . .
Even Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power:
Who went about doing good, and healing all that were oppressed of the Devil;
For God was with Him.
. . . . . .
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.

Praise God, there is Hope, there is Deliverance for the young man!

A. W. N

WRITTEN TESTIMONY OF E. A. PAUL.

2604 ELISHA AVENUE, ZION CITY, ILLINOIS,
November 13, 1904.

BELOVED FIRST APOSTLE:—Grace be to you, and Peace from God, our Father, and from the Lord Jesus, the Christ.

In the forefront of my testimony I place Matthew 10:32:

"Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven."

I have felt led for some time to write my testimony.

I lived almost all my boyhood and youth in a public-house (saloon), where sin and devilry abounded.

My parents were not Christians. I, therefore, was not taught to be religious.

I lived a bad life. I drank and smoked. Both liquor and tobacco I could get easily from the bar, not being required to pay for them.

I used profane language.

I went to theaters, and lived an immoral life.

Instead of the people correcting me, I was further enticed—even by those in the family.

When my father took me to Ostend, Belgium, for about two weeks' stay, he took me to the race-course, theater, and, worse still, he enticed me to gamble.

Young as I was, these things were fastening their hold upon me more and more, until I had a delight in doing them. A brother, who now belongs to the Salvation Army, urged me to go and hear Gipsy Smith preach at Kilburn, London.

This I did at last; and, praise God, the burden of sin rolled off my heart. I felt different altogether. I had peace for the time. I had no more liking for the things that I once loved.

I was then a member of the Church of England. I was, however, disgusted with it. I tried other churches, but to no avail. I could not obtain the peace that my spirit was yearning after.

I belonged to the Baptist church, as well as the church of England, Charles Russell-Hurditch's Mission, Home Helpers' Union, Pentecostal League whose founder is Reader Harris, a Freemason, South African General Mission, and Young Men's Christian Association.

I could not get satisfied anywhere. Hypocrisy was on all sides.

There was nothing with which to feed me; nothing to help me to know God better.

I used to help the Salvation Army, as well as the Baptists and Young Men's Christian Association, in their open-air meetings. I spoke often, telling the people of the love of God, as best I could.

I frequently spent hours on my knees, praying to God to satisfy the yearnings of my spirit, which was crying to God for something, I knew not what.

This something was Zion. A brother lent me a copy of LEAVES OF HEALING.

This copy was enough. I could see it was what my spirit was yearning for. (This was on a Monday.)

I joined Zion the following Sunday, October 13, 1901. Overseer (then Evangelist) Cantel, at Zion Tabernacle, 81 Euston road, gave a strong sermon. I obeyed in Baptism, by Triune Immersion, for he pointed out so clearly that there is no other mode of baptism.

I could clearly see, on joining Zion, that you were what you claim to be, and also that tithing was right. My friends and relatives went against me. It was a hard fight.

At times the persecution would be very great; the trials and temptations so severe that it would seem that I must fall. However, I believed God's Word.

I kept my face towards the God who saved me.

God brought me through all these trials, temptations, and evil surroundings, and has brought me to Zion City.

Since I have been in this City God has healed me of catarrhal inflammation of the throat, which was leading into consumption.

I was coughing continuously all day.

It was getting worse and worse, so that I had great difficulty in speaking without coughing.

God quickly healed me in answer to your prayer.

About the same time that I had this catarrhal trouble, I had for nine months a severe attack of rheumatism in my left arm.

At times my arm was perfectly helpless. I could not lift it without severe pain, which at times seemed unbearable.

It seemed as if my very bones and muscles were being eaten away with this disease.

Not only did it affect my arm, but my shoulder-blade and fingers.

When extra bad attacks came, my arm hung helpless at my side.

Only those suffering with this painful disease can tell the agony.

Elder Percy Clibborn prayed for me.

I felt immediately that God was healing me; and as I was leaving the Tabernacle after the service I said to a brother, who was with me, "I believe I am healed, for the pain is subsiding."

It was true, for the pain continually lessened, and my arm grew stronger; so that about the end of the week I was perfectly healed.

My arm is still well, and I believe it will be as long as I please God.

I also had a cyst on my forehead, above my right eye, for about two or more years.

Dr. Morgan, of London, England, said if it grew larger it would have to be cut out, and he told me to get some ointment of some kind at a chemist's. This I did, and used it; but it did me no good. In fact, it made me worse, for the stuff burnt when I put it on.

Since I came to Zion City, God has completely healed me.

I do not know when it went, for it seemed to disappear all at once.

God has also healed me of corns, and I am glad to say He does not need knives to cut them out, either.

I was afflicted with corns on almost all my toes, the worst were on the little ones. I had them about six years; together with this, in winter I had chilblains; so you can guess the suffering I experienced.

I sent a request to you, at Shiloh Tabernacle, one Wednesday night.

That very night the worst and largest corn came out.

When the others went I do not know. They must have gone the same night, or a very short time afterwards.

I am still being kept from them.

I also had a speedy deliverance from the grip this past severe winter.

I have had many other healings, some of which were instantaneous, for which I thank God.

I praise God, above all, for the spiritual blessings that He has bestowed upon me in bringing me out of the apostasy of the churches, and giving me the blessed privilege and honor of living in Zion City in these Times of the Restoration of All Things, under the mightiest of all Prophets, Elijah the Restorer.

Thanking God that I am a member of Zion Restoration Host, I close, thanking you and Overseer J. G. Speicher for your prayers on my behalf.

Believe me to remain yours in Him and in Zion,

E. A. PAUL.

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JOHN ALEXANDER

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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

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

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ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 26, 1904.

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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.

APOSTOLIC NOTES.

"IT IS A GOOD THING TO GIVE THANKS UNTO JEHOVAH."

THIS HAS been a week of rejoicing throughout the land, and in Zion.

THURSDAY, NOVEMBER the 24th, was celebrated in our little City of Zion as Thanksgiving Day.

A Special Thanksgiving Service was held in Shiloh Tabernacle in the morning, at Nine o'clock, attended by about Five Thousand Persons, of which a brief Report appears in this issue on Pages 184 to 187.

ZION HORTICULTURAL DEPARTMENT and Fresh Food Supply made a beautiful display of flowers, fruits, vegetables, etc., the arrangement of which was superintended by Evangelist Alice Josephine Lee, and a number of Deacons and Deaconesses.

STANDING AMID the glories of many beautiful specimens of the harvest in all parts of this land, and especially around Zion City, we rejoiced, with thousands of our people, in the goodness of God who had so richly supplied the material necessities of the Nation from Ocean to Ocean.

IT IS probable that the recent harvest is the largest and richest that has ever been gathered in the United States of America.

IN THE afternoon of Thanksgiving Day, at three o'clock, we held a Reception in Zion Council Room, at the Offices of the First Apostle, in the Administration Building.

The Receiving Party consisted of Overseers Excell and Brasefield; Teachers V. V. Barnes and Daniel Sloan; Deacons Barnard, Judd, Peckham, Anderson, Granger, and Jensen.

THE REGIMENTAL Staff of Zion Guard, under Colonel C. F. Stern, was also present, and helped to provide for our Visitors, who were far too numerous to be all received within the time at our disposal.

OVER ONE thousand were able to enter Zion Council Room between the hours appointed, Three to Five o'clock.

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Many who had come, kindly considering the tax made upon our strength, went away when they saw the crowds that were waiting.

WE HAD great delight in meeting our dear people face to face, and grasping their hands.

We hope to see much more of them this Winter, personally, than we have been able to do for sometime, owing to absences and other causes.

WE HAD the joy of entertaining, at a Thanksgiving Lunch, between the Special Services and the Reception, a considerable number of our own Personal Staff, and others, to the full extent of the capacity of Shiloh House.

THERE WAS but one cloud upon the happiness of our Guests, and of our people generally, on this very beautiful and happy Thanksgiving Day, namely, the fact that our dear wife, Overseer Jane Dowie, was unable to attend any of the Gatherings.

SHE HAS been suffering from physical and mental exhaustion, consequent upon the severe trials of the past years, and overwork.

The departure of our only daughter two and a half years ago; the sorrow and shame she felt, as an Australian born, at the vile conduct of the cruel and murderous mobs during the Around-the-World Visitation, in the cities of Sydney, Melbourne, and Adelaide, Australia; and the further indignities of the mobs in London, England; added to the strain of her official duties as Principal Overseer of Women's Work throughout the world, have, undoubtedly, with other causes, culminated in bringing about her present condition.

HER CONDITION for several months has caused us much grief.

She is very weak, and has been for some weeks confined to bed.

She is entirely unable to face the rigors of our Northern Winter this year, and therefore, we shall, early next week, accompany her to the Sunny South, where we shall leave her in the care of our son, Dr. A. J. Gladstone Dowie.

THE ZION Dorcas and Maternity Work will go forward under the splendid staff in Zion City. Everything is in perfect order, and all are working well. Let money and gifts of clothing be addressed to Overseer Jane Dowie, Zion City, Illinois, as usual. She leaves powers of attorney, and acknowledgements will be made by her Secretary, Deaconess Ida M. Stern, in her name.

IT IS our hope and expectation that she will return to Zion City in the early Spring fully restored to strength.

We shall, personally, be absent only for a few days, returning not later than Saturday, December 10th.

We are looking to God for grace and strength to enable us to fulfil the many important duties that lie before us in the closing month of the year.

WE EARNESTLY ask all Zion, and all our Christian friends who read these lines, to join with us in prayer to our God and Father, that our dear wife's life may be spared, and that she may receive all the blessings that she needs to be able to continue her work for God in Zion.

IN OUR last issue, we mentioned the departure from Naples, Italy, of Overseer Speicher and his wife and son and little daughter, upon their return journey to Zion City.

The following cablegram from Overseer Speicher was received by us on the morning of Thanksgiving Day, and we read it to the Assembly:

GIBRALTAR, NOVEMBER 24, 1904.

DOWIE, Zion City, Illinois:

Gibraltar, three days late. Propeller broke, Naples to Genoa. Returned to Naples for repairs. Good trip. All is well. New York, Saturday week. ICHER.

OUR EARNEST prayers ascend to God for the safety of our brother and his family.

Our readers will, doubtless, heartily join in the petitions of Zion for their protection, and their safe Home-coming in about a week from this date.

THE STEAMSHIP *Lucania* was reported yesterday to have reached Queenstown, Ireland, and doubtless, ere these pages pass from the Press, Overseer Hodler and his party will have reached Liverpool, and passed on to London, where it is probable they will stay until Monday, and then proceed to their various destinations.

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WE GRIEVE to record the following Acts of Church Discipline, which we think it well to make known to the members of the Christian Catholic Apostolic Church in Zion:

Herman Warszawiak, Elder; Max Magill, Deacon; both officers-in-charge of the Jewish Branch of the Christian Catholic Apostolic Church in Zion in New York, have been *removed for cause.*

We think it well to warn all our people in America and throughout the world of the untrustworthiness of both these ex-officers.

They have repaid our confidence and kindnesses by actions which prove that their professions, as Christians, were hypocritical, both before and after their entrance into our fellowship, a few months ago.

In the case of Ex-Elder Warszawiak, we appointed a special Ecclesiastical Court to sit in New York, consisting of Overseers Mason and Piper, with Deacon Corlette and a stenographer.

The result was that he was found to be guilty, and his conduct before the Ecclesiastical Court, as reported to us, was deceitful, insulting, and unmanly.

IT IS our duty to make these facts known, because our silence has been injurious to the cause of the Christ, and has been misconstrued.

WE HAVE also to report that Deacon Charles J. Westwood, late Private Secretary to the General Financial Manager, is no longer a Deacon or member of the Church, nor is he in any way connected with any of Zion's Business Institutions.

We do not, at present, consider it necessary to say anything further concerning him, but events have proved it to be necessary for us to make this announcement in these columns.

WE REJOICE that it is seldom our duty to make such announcements.

We always write such Notes with great reluctance, preferring, as a rule, to say but little concerning such matters.

THE GROWTH of the Church and of the work of God in Zion continues both in America and on every Continent.

WE REGRET that neither time nor space enables us to write further.

Let all Zion pray for Zion everywhere.

BRETHREN, PRAY FOR US.

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 deviler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus, the Christ, when He says: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, Zion City, Illinois, and at any Zion Tabernacle. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 8

Shiloh Tabernacle

Lord's Day Afternoon

November 20, 1904

SUBJECT

The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

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

IT was long past the midnight hour.

In a little room in one of the cottages in a suburb of Adelaide, South Australia, a dying lad of sixteen years was praying.

Praying—not saying his prayers.

On the answer to the prayer that he offered hung the future of millions of people, most of them then unborn.

Indeed, who shall say that the future history of the nations of the earth did not wait upon God's answer to that sick youth's prayer?

For God heard that cry.

He instantly healed the dying lad.

He filled him with His Spirit, giving him tireless energy and marvelous strength.

Today, forty-one years after that miracle of healing, he presses forward with unabated zeal and uninterrupted success, in a work that has already shaken the mightiest nations of the earth, from foundation to capstone.

The whole world is asking the question, with deeper and deeper concern, "Whereunto will this grow?"

That scene in the antipodes, over two score years ago, was a pivotal point in the history of the race.

It was that scene, vividly portrayed by the man himself, now the First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, that gave the great audience in Shiloh Tabernacle, on Lord's Day afternoon, November 20, 1904, a new insight into the Ministry of Healing, and a deeper appreciation of the Goodness of God.

This personal testimony was given by the First Apostle in his second Message on the Fourth Gift of the Spirit, Gifts of Healings.

It was the Golden Chain that ran through and bound into unity a flashing sheaf of keen, two-edged swords from the great Arsenal of God's Spirit—comments full of practical common sense, wit, poetry, pathos, and humor—all bearing on the theme; all full of loving counsel, command, rebuke, warning, denunciation, consolation, encouragement, and pleading.

Notwithstanding a cold, dreary November rain, which lasted from early in the morning until the beginning of the service, there were about five thousand people in the audience that praised, prayed, sang, laughed, cried, applauded, and listened in hushed and thoughtful silence to the living words of the Apostle and Prophet of God.

Among them were over one hundred fifty who had come out from the city of Chicago, and many other strangers and visitors from outside Zion City.

"Unfold, ye Portals Everlasting," by Zion White-robed Choir, accompanied by Zion Orchestra and a quartet of trumpets from Zion City Band, was full of life, vigor, spirit, and splendid music.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, November 20, 1904.

The worship of Jehovah began with the entrance into the Tabernacle of Zion Junior Choir, singing, as they came, the words of the

PROCESSIONAL.

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching thro' the desert,
Gladly thus we pray,
Still with hearts united,
Singing on our way.

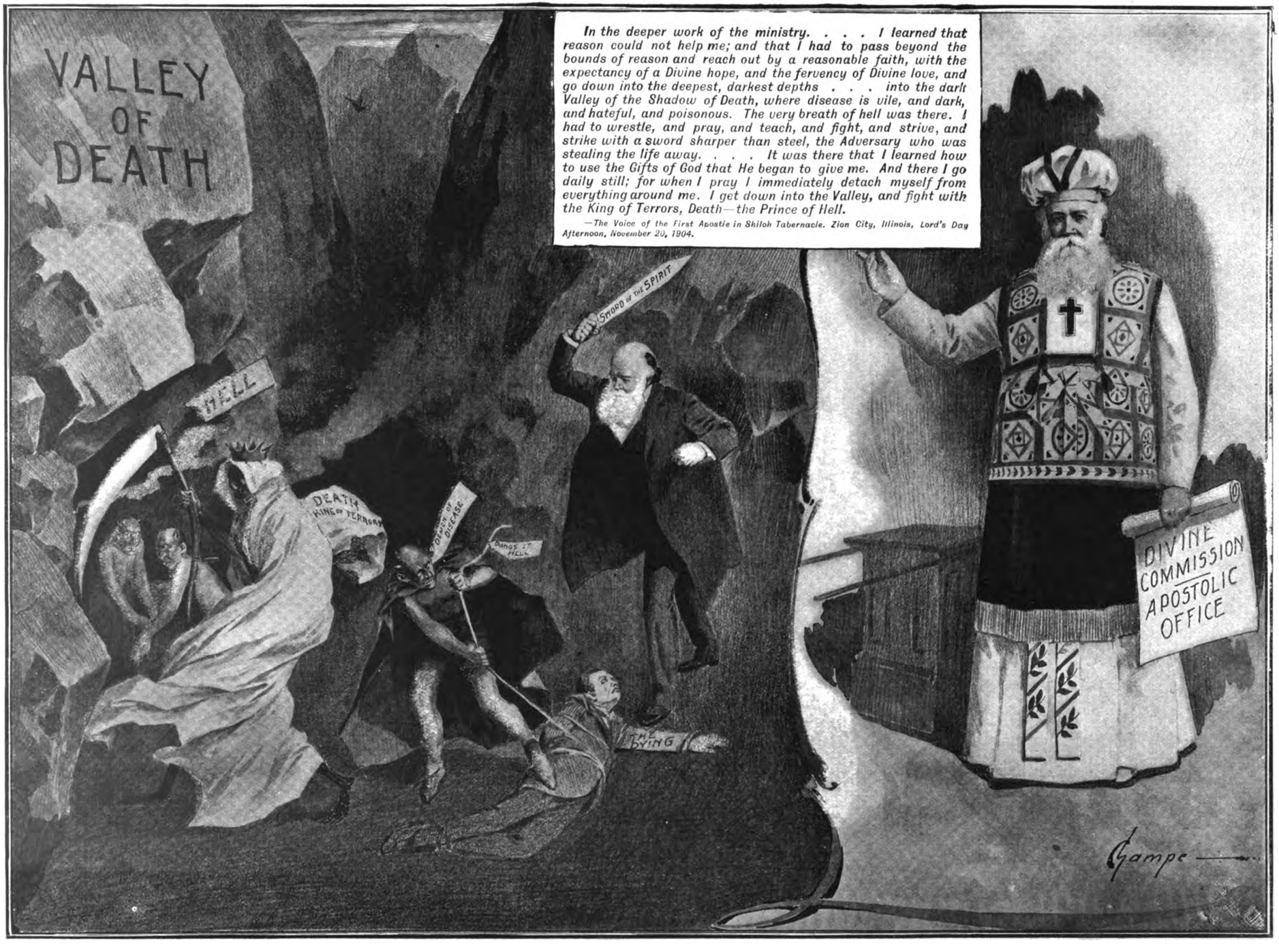
REFRAIN—Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.

Jesus, Lord and Master,
At Thy sacred feet,
Here with hearts rejoicing,
See Thy children meet.
Often have we left Thee,
Often gone astray;
Keep us, Mighty Savior,
In the narrow way.

All our days direct us,
In the way we go;
Crown us still victorious,
Over ev'ry foe:
Bid Thine angels shield us
When the storm-clouds lo'er;
Pardon, Lord, and save us
In the last dread hour.

Then with saints and angels
May we join above,
Offering prayers and praises
At Thy throne of love.
When the toil is over,
Then come rest and peace,
Jesus in His beauty
Songs that never cease.

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In the deeper work of the ministry. . . . I learned that reason could not help me; and that I had to pass beyond the bounds of reason and reach out by a reasonable faith, with the expectancy of a Divine hope, and the fervency of Divine love, and go down into the deepest, darkest depths . . . into the dark Valley of the Shadow of Death, where disease is vile, and dark, and hateful, and poisonous. The very breath of hell was there. I had to wrestle, and pray, and teach, and fight, and strive, and strike with a sword sharper than steel, the Adversary who was stealing the life away. . . . It was there that I learned how to use the Gifts of God that He began to give me. And there I go daily still; for when I pray I immediately detach myself from everything around me. I get down into the Valley, and fight with the King of Terrors, Death—the Prince of Hell.

—The Voice of the First Apostle in Shiloh Tabernacle. Zion City, Illinois, Lord's Day Afternoon, November 20, 1904.

A PART OF THE MINISTRY OF THE FIRST APOSTLE.

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As the voices of the children ceased, the Senior Choir, following down the aisles, sang the beautiful words:

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.

At the close of the Processional, the First Apostle 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 Choir and Congregation then sang Hymn No. 213, from Gospel Hymns:

Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

Overseer Brasefield led the people 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.

Overseer Excell then led in the recitation of the Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

READING OF GOD'S COMMANDMENTS.

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.

A quartet then sang the glorious

TE DEUM LAUDAMUS.

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

The First Apostle then said:

Let us read in the Inspired Word of God, first in the book of the Prophet Isaiah, the 35th chapter.

After reading this beautiful prophecy, four verses were read in the 14th chapter of the Gospel according to Saint John.

Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Shew us the Father?

Believest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works.

Believe me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.

Verily verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

The whole of the 12th chapter of the Epistle of Paul, the Apostle, to the Corinthians was also read.

The First Apostle then offered prayer, at the close of which he led the vast assembly in chanting the Disciples' Prayer.

After making the announcements, Overseer Excell, at the direction of the First Apostle, read the Thanksgiving Proclamation of the President of the United States of America.

THE EXERCISE OF APOSTOLIC POWERS: THE GIFTS OF THE HOLY SPIRIT.

The First Apostle then pronounced the

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

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time, oh my God, for the sake of Jesus, our Lord, our Strength, and our Redeemer. Amen.

The First Apostle then said:

In the 9th verse of the 12th chapter of the 1st Epistle to the Corinthians, are these words:

TEXT.

And to another Gifts of Healings, in the one Spirit.

And in the 30th verse of the same chapter:

Have all Gifts of Healings?

The First Apostle Speaks with the Authority of One Who Has Had Experience.

Continuing the series of discourses on the Nine Gifts of the Holy Spirit for service, I speak this afternoon concerning the fourth Gift of the Spirit, the "Gifts of Healings."

"Have all Gifts of Healings?"

After a continuous, personal knowledge of God in the Christ, and by the Spirit, as my own Healer, extending over forty years, and a Ministry of Healing which has extended over a period of thirty years, I think I am in a position to speak with authority.

I speak with the authority of one who has been used, not only in Teaching and Preaching, but in the Ministry of Divine Healing.

I have laid these hands, literally, upon millions, in many lands.

I am not sure as to the length of time during which the Apostles were engaged in this Ministry.

It does not appear from the records that it was long.

It is probable that nearly all the first Apostles passed away as martyrs, sealing their testimony with their blood, within less than twenty, or at most thirty, years after our Lord's Ascension.

The New Testament itself does not contain, in detail, the record of more than fifty cases of healing.

The Old Testament contains but few.

Healings in Zion as Numerous and as Important as in Past Years.

While we are told in the New Testament that large numbers were healed, the cases that have been recorded in detail are few.

The testimonies which have been preserved have been repeated over and over again, in the Gospels, apparently because they are full of suggestiveness and teaching.

It is a simple fact that the record of my own ministry, although exceedingly imperfect, contains hundreds of times as many detailed healings as are recorded in the sacred writings.

The Ministry of Divine Healing, in this day and time, is sustained by the unimpeachable testimony of Living Witnesses; and it has continued without a break, and is still going on.

The statement of some foolish people, that healings are not now as numerous as in past years, is the result of ignorance or malevolence.

LEAVES OF HEALING, which contains only a very small portion of the facts, has every week, with very few exceptions, numerous testimonies of healing.

Many of these cases of healing are equal in importance to any that have been published.

Divine Healing, in the Christian Catholic Apostolic Church in Zion, is a Continuous Fact.

Better still, the people of God in Zion have been kept from disease.

Thousands of Pages of Testimonies to Divine Healing.

The children and the adults have practiced the Latin proverb, *obsta principiis*, "withstand beginnings."

Taking the beginnings of disease to God, they have been delivered.

This record is published in fifteen volumes of LEAVES OF HEALING, containing about a thousand pages each.

No better sermon on the Gifts of Healings can be presented to one than these fifteen volumes.

You can say, "There is the teaching and the testimonies, read them."

The facts are undisputed and indisputable.

Some one may say, "The evidence has not been tested; no court of law has passed upon the evidence!"

You are mistaken.

That is just exactly what has been done.

Divine Healing was attacked a few years ago, by the enemies of God, in a Chancery Court in the city of Chicago.

Before the Chancellor, John Barton Payne, my adversaries were foolish enough to declare, in their petition for the closing of the Divine Healing Homes, that we published a paper that was full of lies.

The Enemies of Zion Wrote a Book to Their Own Discomfiture.

They said that the healings set forth there never happened; that the people healed could not be found; and that therefore the Divine Healing Homes, being an imposture, ought to be closed.

When I read that, I thought, I have no need to pray as dear old Job prayed, "Oh . . . that mine adversary had written a book!"

Mine adversary had written a book; the book was placed before the court; and in the book was the lie that my books were false.

What I did, stands in the court archives as a record, forever.

I took all LEAVES OF HEALING that had then been printed, and directed my attorney to put them in as evidence.

They could not be disputed.

They could not be rejected.

The attack had been upon their credibility.

We had a right, therefore, to put in all the volumes; and we did.

These volumes are a part of the record of the Chancery Court of Chicago.

More than that, we selected nearly a hundred of the most remarkable cases of healing, including cancer, blindness, deafness, and all kinds of deadly diseases.

A Court of Law Turned into a Divine Healing Meeting.

We put these living witnesses into the hands of Notaries, and their testimony was taken in shorthand, put into perfect form, and then put in as evidence. (LEAVES OF HEALING, Volume I, Number 43, pages 675-686).

Then, not content with that, we put forward fifty living witnesses.

We made dear John Barton Payne sit for three solid days, if I remember correctly, and had a Divine Healing Testimony Meeting in his Court. [Laughter.]

He will never forget it!

Chicago will never forget it—only it needs to be reminded of it now and then.

The world, that was calling for testimony that could be sifted by a Court of Law, got it.

What was the result?

The result was, that not one case of all those recorded in LEAVES OF HEALING, was impeached.

We silenced our adversaries.

We could have kept the judge there for three months, and then gone on for three months more.

When he made a very kind statement that enough unimpeached evidence was in, we stopped. [Laughter.]

It is of importance to remember the fact that it was through the folly of our enemies that this voluminous testimony was recorded.

No such record of Divine Healing has ever been placed before the world.

A Great Cloud of Witnesses to Present-day Healings.

But we do not need to go back to that occasion for testimonies to Divine Healing.

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Every one here who has been healed by God, through the Prayer of Faith, stand. [With a few exceptions, the entire audience stood.]

These are God's Witnesses who stand in thousands before you, and for the most part they live in Zion City.

Only one hundred fifty-five friends came up from Chicago on this wet day.

When they arrived in Zion City they found sunshine here, and the sun is shining still.

The Band, the Senior Choir, the Officers, and I think almost all of the dear children in the Junior Choir, are standing.

You are God's Witnesses, are you not?

PEOPLE—"Yes."

FIRST APOSTLE—"I was sick, and through Faith in Jesus, the Christ, alone, I was healed." Can you say it is true?

PEOPLE—"It is true."

FIRST APOSTLE—Where will you find testimony more complete, more perfect, more continuous, than this testimony here—the testimony of five thousand people?

I thank you; sit down.

Querulous infidel critics or illogical theologians may contend against what they might call our "theories," they may even contend against Scriptural testimony, but they cannot successfully gainsay a present-day reality.

The World Is Beginning to Recognize the Sanity and Ability of Zion.

The five thousand living facts standing here today have to be reckoned with.

Even our bitterest enemies do not now say that we are all paranoiacs, who ought to be in an insane asylum.

I have not heard anything lately about the paranoiacs.

Our enemies being witnesses, we are a quiet, law-abiding people, with considerable capacity for Ecclesiastical Organization; for Educational Work; and for Commercial, Financial, and Industrial Operations.

We have it on very high newspaper, and other, authority that we are among the most astute of Politicians.

It has surprised the press that I did not claim to have done the whole thing in the late Presidential election.

They are quite aware of the fact, that, while we did not do the whole thing, we did a good part of it—our own part.

It is well known throughout all the land that it was the tens, twenties, thirties, forties, fifties, and sometimes hundreds of Zion votes that, in scores and in hundreds of places, were the deciding votes, and carried, in doubtful districts, the election for our good President.

The testimony of Zion, therefore, is the testimony of sane people.

We are held to be sane, and even clever, in all the things that constitute good citizenship, good business, and good national life.

Zion Is in the Van in Every Sphere of Life.

The testimony of the five thousand people that stand here today is something that can be put down as an absolute fact which can be scores of times repeated had we all the Witnesses from all the Continents in one place.

You have no such detailed testimony as that in Scripture.

There is no such record as we can give; because, in those days, the stenographer had not been born, the typewriter had not been invented; the drop of ink that makes millions think could not be utilized as now, when we have the swift printing presses sending forth hundreds of tons of Zion Literature in many languages, to all the world.

Today we are laying hold of all the up-to-date powers of our advanced civilization, and using them as no other community is.

We are startling visitors who look at our Lace Industries and wonder how we did it.

By the application of electricity, through a motor for each machine, for instance, we have been able to obtain results that have surprised men who have been making lace all their lives.

The Record of Zion's Progress Is Unparalleled in History.

Whatever branch of Industry we touch, we are the head, and not the tail.

We do not intend to be tail in anything.

There is plenty of Ecclesiastical Tail in the World today, but it does not wag the Zion head. [Laughter.]

Zion is the head, whether men like it or not.

It may not be as big as the body; it may not be as long as the tail; but, I tell you, Zion is the head.

Zion is going forward, and is standing in the van of progress today.

No Ecclesiastical body has ever been born into the world that can show the same progress in the same space of time.

I say these things at the beginning of this talk, because of the mass of testimony that can be had all over the world.

Not merely five thousand, but hundreds of thousands of testimonies like these can be obtained over all the world, for multitudes have been healed that have never come into the Christian Catholic Apostolic Church in Zion, as an ecclesiastical organization.

The fact that one man, by the grace of God, has been able to educate a people so as to secure such results, is proof that he has been used by God in the Ministry of Healing.

This Ministry of Divine Healing is a very varied one.

It has many aspects, and the Gifts of Healings are, perhaps, its Crowning Power.

The Priestly Office Is for a Distinct and Specific Class of Cases.

It does not follow, that, because you believe in and accept the Lord as your Healer, that you are able to pray the Prayer of Faith for another.

Moreover, it does not follow that because you are a Christian, and have been used in praying the Prayer of Faith, that you have the Gifts of Healings; for the Gifts of Healings are something entirely separate from the ministry of the eldership, in the anointing with oil, and in the Prayer of Faith. James 5:14, is a very different matter from James 5:16.

James 5:14,15, says:

> Is any among you sick? let him call for the (πρεσβυτέρους *presbyterous*) 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.

But that is sometimes done, and yet people are not healed. The 16th verse, therefore, brings in a totally different ministry:

> 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.

That is the reading of the 16th verse in the Revised Version.

When the prayers of the Elders fail, then the Priestly Office must be exercised.

It will not do to try to put aside, or minimize, that fact.

The Word of God means exactly what it says.

First comes the voluntary confession, then the godly direction as to what to do, and finally the "supplication of a righteous man," with the laying on of hands.

It has not pleased God to give in His Word any very considerable detailed instruction concerning this ministry.

I often wondered at this, when, ax in hand, I had to blaze my way through what seemed to be an absolutely pathless forest, where none had ever been.

But the pathway that I found was the Old Path, overgrown and hidden though it was.

It was the Old-time Religion.

In the deeper work of the ministry, I found that which alone could prepare those who were seeking healing to receive it.

I found that there was no other way than the old-time deep and true Repentance toward God and man.

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I found the way of simple, unquestioning Faith on the part of the subject, and of him who was to be used of God as His agent in this ministry.

The First Apostle Had to Learn to Win Victories in the Atmosphere of Hell.

I learned that reason could not help me; and that I had to pass beyond the bounds of reason and reach out by a reasonable faith, with the expectancy of a Divine hope, and the fervency of Divine love, and go down into the deepest, darkest depths and wrestle with the Adversary for the salvation and cleansing of those who were afflicted with the loathsomeness of long years of sin and an inheritance of filth.

I had to go down into the dark Valley of the Shadow of Death, where disease is vile, and dark, and hateful, and poisonous..

The very breath of hell was there.

I had to wrestle, and pray, and teach, and fight, and strive, and strike with a Sword sharper than steel, the Adversary who was stealing the life away.

It was there that I learned how to pray.

It was there that I learned how to use the Gifts of God that He began to give me.

And there I go daily still; for when I pray I immediately detach myself from everything around me.

I get down into the Valley, and fight with the King of Terrors, Death—with the Prince of Hell.

Some of you have never been there.

Some of you do not understand how to get there.

You live on the surface.

You never get down into "the darkness which may be felt."

I Learned to Pray the Prayer of Faith when I Was Dying.

I shall never forget that night in the City of Adelaide, South Australia, when, closing my ledgers, and finishing my despatches for our London house, I sealed the packets and handed them to the porter to be taken to the postoffice, about one o'clock in the morning.

I got down from my stool and said to a companion, "I am going home to die!"

He answered, "You look nearly dead."

I dare say I did, for on the previous day a kind physician —there are many kind physicians, like Luke, the beloved physician—had said, "John, oh, that you might live! But I cannot help you now; you are dying!"

I thanked him for the information, and then all at once there came to me a degree of light.

I said, "It is a terrific blunder that I should be born, and at sixteen years of age die, while opportunities of doing good are before me; somebody has blundered!"

"Oh," he answered, "take care!"

"I don't say it is God, but," I repeated, "it is an awful blunder!"

Then, I was quickly moved to add, "God is not dead, and I shall finish this day's work!"

"Oh, no," he answered, "you must not go to your desk."

I said, "I shall finish this day's work, and then I shall go to a Living God."

I did not really know what I was saying, because I did not know that I should find a Living God that night.

I Had Not Yet Found a Living God in All His Fulness.

My God was, alas, afar off!

He had somehow communicated with me, but I was not in conscious, vital touch with Him on all lines.

And yet He had touched me.

He had touched me when they had given me up to die, as a child.

That night, nearly forty-one years ago, I found God.

It was with difficulty, that I got to our home, in the suburbs of Adelaide.

Getting down at the gate, although weighing only eighty or ninety pounds, I remember that my feet felt like lead. But the sweet morning air was there!

As I passed into the house that night, how beautiful the stars appeared!

The desire to get away from this sin-cursed earth was in my heart; and I looked up with intense longing to these "many mansions" of my Father's, and knew the Christ had prepared a place for me.

Yet I felt that somebody must stay and fight "the good fight of Faith."

Neither the World, the Flesh, nor the Devil ever Brought a Message from God.

I did not like to think that the Devil—I always said it was the Devil who made me sick—should conquer.

There is one thing about me that is ineradicable.

I have no intention of letting the World, the Flesh, and the Devil rule this earth, if I can help it.

I will smash the World, that lieth in the Wicked One.

I will smash the Flesh, when it lusteth against the Spirit.

I will smash the Devil, wherever I can.

God help us all to do this!

The World and I do not agree.

The Devil and I do not agree.

Some people say to me, "What will the World say?

You cannot make me more angry than by asking me that.

What do I care what the World says?

Did the World ever help me, or you, to God?

Did the World ever inspire me, or you, with one Divine thought?

Did the World that lieth in the Wicked One ever bring us a Message from God?

I Have Fought that World, and I Will Continue to Fight it.

The World that lieth in the Wicked One is forever at enmity with the man whose life is hid with the Christ in God.

He that will be the friend of the world is the enemy of God.

I have never wanted to go to the world's banquets.

I never would eat their meat, and drink their wine, and I will not now.

I have no time for their silly society. I have no time for their disgusting music.

If any of you lust after Wagner, you are lusting after the Devil.

If you love "Parsifal," and the "Song of the Nibelungs," you love the filthiest and dirtiest poems in the world set to their appropriate lustful music.

I am getting more and more angry with the Music of Lust.

The music of the opera and the theater is the music of Hell.

Let us love music with the Devil left out. It is better for us to keep to the simplest kind of song than to fool with the Devil.

You tell me what the World thinks. What do I care?

You tell me what the Flesh thinks. What do I care?

You tell me what the Devil thinks. What do I care?

I only care for what God thinks.

I Fight the World, the Flesh, and the Devil All the Time.

This Church was never founded upon any such shifting sand as the World; never founded upon the quicksands of the Flesh; never founded upon the tricks of the Devil.

It is founded upon the Eternal Rock of Ages.

I remember well that night of my Healing forty years ago.

I did not care about living for myself. I do not now.

I love God; I love Zion; I love His work; and I love you.

It is extremely hard loving some of you, though—you stink so! Spiritually, some of you stink yet.

You are offensive to me.

There are some in Zion who are an offense to me. They still have their mean, little, nasty ways of thinking; they still have their cowardice at bottom; they are ready at any time to show a white face and a panting fear.

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Away! Go to God for Mercy and for Courage!

If it were not that I hoped to make men of you, to knock the devil of fear out of you, I would say, "Be off!"

Brave men and brave women are what Zion wants.

Thanks be to God, I have quite a number of thousands.

But some of you cannot endure a severe test.

You break away because somebody called Jones, or Smith, or Brown, or Robinson does not please your little majesty.

The Lord have mercy upon you!

The Christ has Said, "What Is that to Thee? Follow Thou Me!"

"What is that to thee? follow thou Me," the Christ has said.

The man who stands here talking now would never have been here at all if he had considered what anybody thought.

What did the Church think about Divine Healing that night when I went home to die?

The Church thought that Divine Healing was inside drug bottles and doctors' stupid heads.

The Church thought that Divine Healing was in surgical instruments and bloody operations.

The Church thought the right way to get to God was to hunt for the best doctor, and if you did not find him, go for another, and another, and another until you found one that would knock you out; and then said that knock-out blow of the Devil and the Doctor was the Will of God.

The Church was a mass of confusion forty years ago. There was none to help. No man could help; for they were blind to the truth that God was the Healer still.

I knew of none at that time on this earth who had prayed the Prayer of Faith.

I was a busy man—a man, although only between sixteen and seventeen years of age.

I had a beard then. I have always cultivated a beard since.

I do not think much of you that shave—for being so foolish as to shave.

The First Apostle Is Opposed to the Practice of Shaving.

God Almighty put a beard there.

Why do you go for a weekly scrape, like a pig?

If you have any beard, let it grow.

You women are responsible for the bare-faced condition of your husbands. [Laughter.]

That little bit of beard and mustache helped me.

It was only a little, but it was very pronounced.

People used to think me about twenty-five, and I soon got the salary of a man of twenty-five, when I was seventeen.

There is a good deal in retaining your hair [rubbing his head] as long as you can. [Laughter and applause.]

If it will come from your head, let it stay on your face.

A critic once twitted me on being bald-headed. I said, "Yes, it is true, but I am not bare-faced, as you are."

Beloved, I am not in jest about this matter.

I feel that in many things a man's strength lies in his hair. Catarrhs, colds, coughs—paths to death—attend scraping away the hair on men's faces.

Samson's story is one that you ought to read and think about a little more.

Do not let the women act the part of a Delilah, and induce you to take off your beard.

You foolish women!

When the great God gives you hair, keep it.

If a woman will not marry you because you keep it, then let her go.

Women, keep your hands off.

The Awful Suffering Incident to a Diseased Organ.

I remember that night. I was a little bit of a fellow; thin, oh, very thin.

A man knows when he is wasting and dying.

I knew it then.

I know it now.

There must be a stop, when a man is in a certain way, or he will die.

I knew that forty-one years ago, and I knew I was close to death.

I could not eat.

Do you know what that means?

Have you ever been a chronic dyspeptic, to whom to eat two ounces of food was agony; to attempt to eat it was to writhe in pain until you got rid of it, mostly by vomiting?

If it stayed in your stomach for an hour or two, then it was just as if a fiend had a ten-times heated steel band around your breast, and stood there grinning at you.

You will know what the pangs of hell are then. "The pangs of death," David said, "gat hold upon me."

The pangs of hell got hold upon me. I found trouble and sorrow.

The First Apostle Has No Use for Generalities.

Perhaps one never understands fully what disease is, until one suffers the very last form of dyspepsia.

You may be full of life in brain, but dying because you cannot eat or assimilate.

That is where I was.

I was living upon the flesh that was left; eating up the vitality; burning up everything in me.

I will have to take care, or I will get there again; but that would be the work of the Devil.

There did not seem to be any hope, because there must have been a reconstruction of the physical stomach and all that is connected with it.

My stomach was not only deranged, almost wholly incapable of digestion or assimilation, but it had been injured by infernal drugs.

My doctor was a kind man, who thought drugging was the only way to do with me.

I get down to particulars, because I had to deal with particulars.

I have no use for generalities, when I speak upon a subject like this.

I know just how to speak, having been there.

That night, when I got inside the house faint and almost dying, tempting food was there, but I did not dare to touch it. If I did, I could not sleep a minute.

Man Should Live by the Words of God.

Tired though I might be, there was that in the food which would keep me awake in agonies of pain, and the pain was there even then. It never left me.

I sat down, after a drink of water, and turned to my Bible.

I learned that night what some of you, perhaps, have not learned.

You may not have learned that "man shall not live by bread alone, but by every Word which proceedeth out of the mouth of God."

Far better than a bit of bread to a hungry, dying man, is the Living Word of a Living God, that will give him the power to eat and assimilate the earthly bread.

That night I found that the Christ was right when He said, "The Words that I have spoken unto you are Spirit, and are Life."

I loved the Word.

I found that the Word was Spirit and Life.

I read:

Bless Jehovah, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities.

Oh, that was good, and I said, "Thank God!"

Who healeth all thy diseases.

I jumped up, and said, "That is not true!"

The Delusion of a Patriarch Who Had a Bad Dream.

"O God, the Almighty, You have not healed my disease.

"I am dying; I cannot praise You for Healing."

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I have always been a candid man.

I have never read the Scripture without absolute candor.

God made me a reasonable being—He did not mean me to believe anything unreasonable.

You cannot get me to believe the infernal story that God. the Almighty, changed His mind between the foot of the mountain and the top; told Abraham at the foot that he was to murder his son, and at the top repented of it, and gave him a ram instead.

That story is a lie on the face of it!

God never told a man to murder his son. Never!

He said, "Thou shalt do no murder." He never repents or lies.

You may want me to make out Samson a saint, but I do not. He was an incarnate fool and devil.

I am glad that "time failed" the writer of the Epistle to the Hebrews to tell us of Samson.

I will not have anything that is a lie. You cannot get me to believe it.

I Exercise My Reason in Connection With the Word of God.

"Abraham believed that," you say.

Yes, Abraham believed it, but he had a bad dream.

He lived amongst bad people.

He was a bad man and a coward, telling his wife to tell everybody she was his sister, just to save his own skin.

He had a bad heart at that time, anyhow.

Any man that would allow his wife to go into a harem before his eyes, and she saying that she is his sister, is a mean dog—I do not care what you call him. I apologize to the dog!

Before and afterwards he may have been a good man, a friend of God, but he was a bad man then.

I got all my victories through refusing to believe a lie.

I got my victory over the Devil that night by refusing to believe that God had healed all my diseases.

It was not true; but it was not God's fault that I was not healed.

I believed and knew that He had saved my spirit, and forgiven my sins.

I was a Christian.

People that are Christians know when they are Christians. People that are doubtful about the subject are not Christians.

I do not care a snap for the Christianity of a man who is in doubt about his Christianity. It is not worth having.

An Incident in the Life of the First Apostle.

Better pull down that miserable house and start anew, and be sure about something.

I knew that I was saved, but I knew that I was not healed; and then I started to talk.

I have a habit of talking aloud sometimes when I am intensely in earnest, walking up and down my room.

That night I said, "This is not true in my experience. I do not say that God does not heal, but, O God, I have asked You to heal me and You did not."

Then I heard something.

I am not given to talking about this story, because it is a difficult one to tell.

Of course, I was not talking as loudly as I am now, or the whole house would have been awake.

I have to talk loudly for thousands of people, but a man can talk very loudly and yet very quietly.

The loudest things I ever say in my office are said in a very quiet tone, but they sometimes ring around the world.

Some of the things I say in that office, quietly, reach Australia; they reach Africa, or some other far-away place, and—things happen.

That Night I Was Talking to God Very Quietly, but Very Loudly.

I was walking up and down and I said, "Oh, You do not heal diseases for me any way. Why don't You? Why cannot I get healed? What is the matter? I have asked You."

Then, all at once, right up in the corner of the room, I heard a clear Voice saying, "You never asked God to heal you."

"I did! I did ask God to heal me," I cried.

I walked away from that corner.

Then from another corner, "You never asked God to heal you!"

"I did ask God to heal me. I asked Him a thousand times, and you have no right to say that, whoever you are."

There was a third corner, "You never asked God to heal you!"

"I did ask God to heal me, a thousand times."

Then I said to myself, "Now, John Alexander Dowie, you are surely going to die, because you have the notion that you hear voices."

That settled it for the moment, and I expect I said to myself, "That is one of the signs of approaching dissolution."

To Receive Healing One Must Trust Wholly in God.

I know I said then, what I have said many a time, "Lord, never let me lose control of this brain; never let me get under the delusion of a maniac. Never let me get away from truth and verity."

But presently it came to me that I was all right; that the Voice was real, and that it was a Heavenly Voice.

I was not disobedient.

I sat down and asked myself wherein it was true.

All at once, the thing came to me, and I said, "O God, I see it. I have asked You to do something that I do not remember that You promised in Your Word. I never asked You, and You alone, to heal me!

"I asked You to heal me with Doctor Brown, and Doctor Gray, and Doctor White, and Doctor Black, and Doctor Homeopath, and Doctor Allopath, Doctor Whittle, and Doctor Stickle.

I Had Quite a Number of Doctors.

No wonder I was sick.

The amount of medicine I took!

No wonder my stomach kicked! It was a wonder I had any stomach at all!

But I saw it in a minute—that I had asked God to use these doctors' brains, and some of them had scarcely any that were worth much from the healing point of view.

If they had, they never showed me that they had any.

They had books.

I had a terrible time. Oftentimes, when I have given the stick to the medical faculty, I have been tempted to say, "Now that is one for the time the want of faculty tortured me;" because I did feel angry, bitterly angry

One Should Make a Business of Getting Salvation or Healing.

Oh, how angry I felt, and I feel so now!

Doctors treat people, putting in poisons, and cutting them up, not knowing what is wrong before they begin; not knowing what they do as they go on, torturing humanity.

Men that would not give any medicine to their own families, torture other people.

Men that would not cut up their own wives, unless they wanted to get rid of them, plunge their knives into the bodies of other men's wives.

I got down on my knees, and the first thing I said was, "O God, forgive me for saying I had asked You to heal me.

"I asked You to use digitalis, nux vomica, arsenic, and strychnia.

"I asked You to heal in a Way that You never promised."

Then I went to my Bible, taking my concordance.

I went to my Bible as a lawyer goes to his books of law.

I went to that Bible as a merchant goes into his price-list.

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I went into that Bible just as I would go into a matter of business. I made a business of it.

Some of you never make a business of consulting your Bible.

The Bible to me is a Business Book.

ou get Salvatien in it.

Make a business of your Salvation.

The Bible Is a Book for Every Need in Life.

You get Healing in it; you get Power in it; Direction in it.

Make it a Business Book, a Book doing business with God.

It is a Chart Book, a Law Book; a Home Book, in every time of need.

Ah, how little we, who know it best, know of it!

That night I began to look up that word "Healing."

I saw that, from Genesis to Revelation, God was the Healer of His people.

I never had read before, "I am Jehovah that Healeth thee."

I had read it a hundred times in a meaningless way, and the fellow in the pulpit had droned it out without a scintilla of significance.

I remember how one old fellow read it, because I happened to hear him after I knew it properly.

He read it like this. [Here the First Apostle imitated an apostate church minister grinding out the verse like a machine.]

And He said, if thou wilt diligently hearken to the Voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His Commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.

The Bible Should Be Read as if One Were in Constant Danger.

I remember how those preachers in Scotland used to read that passage, "Bless Jehovah, O my soul, and forget not all His benefits; Who Forgiveth all thine Iniquities, Who Healeth all thy Diseases,"—and never believed a word of it!

I remember that particular man. His nose was like a "red, red rose," and he had taken a long time to get it so.

Ah, what horror it is to read the Bible that way!

That night I read it like a man that is consulting his chart, when he is sailing a stormy sea, near the Rock of Death!

He knows that he has to steer his bark through that narrow channel, and that if he does not take care he will strike the Rock of Death in a minute.

When a man gets there he knows what he is about, and he steers for all he is worth, keeping close to his compass, close to his chart.

I steered that night for all I was worth. I was not worth much. But I was worth more than I ever dreamed of.

I loved to live; I loved life.

I love to live now. I shall live with God—Forever!

The Reading of God's Promises Was Followed With Prayer.

That night, when I got through looking up what God's Word had to say about Healing, I got down to pray for Healing.

There was a bottle of medicine that had been sent with a kind note telling me what my mother wanted, and I had shed some tears over it, but I left the blood-red seal on that cork, and never opened it.

I was through with the doctor and the drugs.

He was through with me.

He had said that I would die.

What was the use of further torturing me with his infernal medicines?

When one must die, let him die in peace!

Well, I got down on my knees and prayed, "O God, I have Your Word that You are still the same Savior and Healer that You ever have been. I ask You to forgive me for not having asked You before to heal me. I now renounce the World, the Flesh, and the Devil, and Doctors and Drugs. I will take no more medicine. I will submit myself to no human physician. By Thy Holy Spirit help me to understand, my Father, that Thou dost heal through the Christ."

I did not get any healing, but I got another twinge of pain; and the Devil was after me worse than ever.

He knew it was his last opportunity.

The First Apostle Is a Firm Believer in Demoniacal Possession.

Then I got desperate, and on my knees I said, "O God, I prayed for healing and I have not received it. How can I believe you again? I have fulfilled the conditions as far as I know, and if I do not know, have mercy on a boy sixteen years of age who has never been properly taught Thy Way of Healing. In Thy great compassion, O God, by Thy Spirit's power, for Jesus' sake, heal me quickly."

Having thus prayed, when I rose I felt that something had gone out of me.

I believe it was the Devil of Dyspepsia—truly it was "a spirit of infirmity."

I am a firm believer in demoniacal possession, and you cannot make me believe that there was not a devil in my system.

Devil?

Yes, there are Powers of Evil that are connected with disease; for our Lord Himself said to the woman in the synagogue, who had been bowed down with a spirit of infirmity for eighteen years (it was not an infirmity—it was a spirit of infirmity; it was a devil that bound her) "ought not this woman, being a daughter of Abraham whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond?"

Perhaps she was a bad-tempered woman, and had got into a rage with her husband, or somebody else, and, as she was bending down, got a crick in her back, and the Devil held her there.

Proofs of God's Healing Touch.

Some of you are held there.

You think it is rheumatism, but it is no such thing.

It is a spirit of infirmity.

Well I was free; and I was so sleepy!

I do not remember undressing.

I rolled into my bed, and do not even remember thanking God; but I felt that I could take a good breath, and was glad.

A flock of shell parrots in our orchard, that had been disturbed by some hawks, began screeching, after some hours awakened me.

I looked up and saw it was morning.

I was wide-awake and hungry, and I went down into the garden and ate grapes, peaches, and other kinds of fruit until I felt a pain.

Then I started off for a walk.

Just think of it!

A man who had not walked for many weeks, except from the bus into the garden or to his desk—just tottering along!

I was so happy!

After my walk, I returned to the garden and ate more fruit.

Then I heard the voice of my mother calling, "John Alexander!"

Praying, Reading, Thinking Better than Talking, Unless God Inspires the Talker.

She always called me by that name.

I answered, "Mother!"

"Why!" she exclaimed, "where are you?"

"Here, Mother," I said, and I went up the terrace steps.

She was so pleased!

She kissed her boy, and inquired, "What has happened?"

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"Oh, have you any oatmeal porridge?" I asked.

"Yes," she answered, "I have been calling you to breakfast—not that you eat much."

I said, "You do not know, you will be astonished!"

I thanked God for the oatmeal, ate it, and then said, "Please to bring me a large plateful."

I ate that.

I remember that, under God, I built up my strength by eating such food.

I was healed—a wonderful thing had come to me!

I did not know, and I did not talk, much about it.

Those were days in which I did some thinking and not much talking.

That is one thing, young men, that you need to remember.

Let there be many years of your life in which you will be known to be not a talker.

Be a thinker; be a reader; be a student.

Pray and attend to your business!

You Can Get to Your Life Work with a very Little Talk.

Do something!

Men in Zion that are to be the most powerful men are those that can speak at the right time, but can also hold their tongues, in all the languages they know.

Talk when the time comes to talk.

When you have a Message from God, you will have to talk.

I did not know how to talk when I went into the ministry.

One of my relatives said, "What! he talk? he study for the ministry?

"A magnificent merchant and splendid writer, with a great future before him; but when you talk to him he cannot talk!"

When I was asked, "What a change! How did you get it?" I answered, "God gave it to me; thank God I am healed!"

I went to my good old doctor, and he said, "Tell me about it! Where did you get it?"

I answered, "I got it on my knees, Doctor. I do not see very much shine on your knees!"

"No," he replied, "I do not often pray now. I ought to, but I have got into the ways of the world; and I do things that keep me from praying."

There are people that call themselves Christians that cannot pray.

They have done and said things that keep them from praying effectually, and they will not do the things they ought to do; therefore, they cannot get an answer.

When I obeyed God that night, and vowed to continue to obey Him, I meant it; and, although I have not been without fault, I have kept that vow.

I have been in the forefront, battling for my Lord continuously.

I did business; I did right and made money.

I could go back into worldly business and make money now—make it for Zion.

But I hope to be able, with your help, to establish great money-making enterprises in Zion.

It is written "Money answereth all things," and you will make money when you are right with God.

It is a tremendous power for God.

I put that power aside for many years.

I acted on the idea that the poorer one is in the world the nearer one is to God.

But I have outgrown that foolish idea.

There were long years between the time of my healing and my education and preaching.

Preaching Before Proper Preparation Is Like Giving Unripe Fruit to the Hungry.

Do not, as soon as you have been converted, jump up and say, "I want to preach."

They wanted me to preach.

I said, "No! Unripe fruit is not good fruit!"

Do not be in a hurry to preach.

Go out on Restoration Work, and get your head or your heart broken; get covered with mud; be called a fool; go out and do something that will take you down into the depths of sin and sorrow.

Learn to know how to pray.

Go down where you will meet the Devil himself, as it were, and fight for the life that you want to save.

Do you think I ever saved a life that I did not fight for? Not one!

I fight now, every time I pray.

This Ministry of Divine Healing is a fight.

It is "the good fight of the Faith;" but it must be with Wisdom and Knowledge.

When God called me, I gave up business and began to study. I did not go to college at first.

Preparation that Involved Humble Service.

I secured a tutor and rubbed up my Latin, Greek, and other studies that were necessary for entrance to a University.

I got that tutor converted.

I knocked the bad whisky (it is all bad) out of him and got good salvation into him.

I determined I would go to a preparatory college, and my college was, first of all, the ward of incurables in an asylum for the destitute.

At last, when God had blessed me in these places, I went to the lunatics.

I talked to several hundred of them; and they listened to me.

The tears flowed down their faces, while the little pale lad that was pleading for God and for their immortal spirits, told them of the Great Salvation.

No one was there to applaud.

I let no one know where I went.

I took some one to play the piano, and nearly lost my life several times in the criminal yards of the lunatic asylum.

But there I began to understand.

While I was studying Greek and Latin, and preparing for the university in my native city, Edinburgh, I began to understand what it is to win perishing souls; to win degraded, immortal spirits.

I Did Not Want Anybody to Praise or Applaud Me.

I wanted the blessing of God.

I put my seat in the middle of the wards, sang to them, prayed with them, and went around to their beds and talked to them, and sometimes cried over them, and sometimes laughed, asking them to yield to God; and many did.

What about Divine healing?

I was at it then, but I did not know it.

What did I know about the Ministry of Healing?

I only knew that my healing was an act of God's Infinite Grace.

I knew not how to pray the Prayer of Faith that saves the sick.

All I could do was to get those people saved in spirit.

Some were healed, too, although I scarcely knew I had anything to do with it.

Some would say to me, "I am so much better since I gave my heart to God and you prayed for me."

I did not pray as one that knew much about healing, but I had been healed.

I told them, "There is no use lying there; if you will get your sins forgiven, God will heal your sicknesses."

They wanted me to preach in a church from a pulpit.

A Preacher Who Preferred Pleasing Fables to the Naked Truth.

I told one minister, "If I were to preach in your pulpit, you would never forgive me. You have a pack of

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hypocrites there. I would flagellate you and many in your church in a way that you would never forget."

When I told him how I would preach, he did not press the request.

I was not going to be a hypocrite, if I never preached in a pulpit.

I would rather speak to the poor, downtrodden sufferers, who know they are sinners; who say they are going to hell.

Those men are, at least, honest.

"Beware ye of the leaven of the Pharisees, which is hypocrisy," was the injunction of the Christ.

Hypocrisy is the curse of the church and of the world.

While engaged in this work it came to me that I must not talk for awhile; that I must go across the dark, wintry sea; around Cape Horn, "the cape of storms."

That was in 1869, thirty-five years ago.

It was an awful race with death, in those terrible seas that year, in a little ship of less than a thousand tons, the *Fire Queen*.

Three vessels were lost about that time in the ice.

We got into it, too, but God helped us out.

I learned there to know God.

Oh, beloved, you learn to know God away off upon the sea.

There the storm wind howls its music; the lightnings flash; the thunders roar. But God is very near.

The Discipline of Facing Death Without Fear.

The great billows of the mighty ocean toss the ship like a little cockle-shell.

With the helmsman lashed to the helm, with one sail set with the wind, and another against it, for three days we were driven about by the winds.

I never was happier in my life than when I stood in the midst of that storm off Cape Horn upon the deck of the *Fire Queen*, thirty-five years ago.

All the passengers were below.

The Captain, and I, and another, clad in oilskins, were lashed to the mizzenmast, looking at the storm.

The sea, for miles around, was like a great boiling caldron.

Oh, it was good to be there!

God holds "the waters in the hollow of His Hand."

If the vessel goes down, you only drop into the "hollow of His Hand."

It is good to be where Life is close to Death.

It is good to be where the Mighty Power of God is seen.

At one time, we were in the midst of a calm, and vessels seemed to be sinking in sight of us, in the hurricane.

That voyage was a great discipline for me.

It was a great discipline to face Death, and to discover that I had no fear.

I then knew how to live.

I went to Scotland and I did my work.

How the Folly of False Teaching Worked for the Advancement of Truth.

I entered a Theological College; and at that school of learning I found, by the very folly of the teaching, that the Gifts of Healings were for me.

The professor said that the Gifts had passed away.

I challenged the statement.

It was not logical; it was not Scriptural; it was not in accordance with historical fact and my experience.

The President of the Institution was once commenting on the 12th chapter of 1st Corinthians.

When he got as far as the Gifts of Healings, he said, "These Gifts have passed away."

I rose and said, "No, sir."

"Why?" he inquired.

I replied, "Because I was healed when dying. 'The Gifts and the Calling of God are without Repentance.' Not one of these Gifts has passed away."

"Well," he said, "Mr. Dowie, write a thesis; put in your caveat. We shall be glad to hear you."

I fought my fight in that College, with one of the best men that ever lived, who had tried to mislead, knowing no better.

The only way by which I could lead up to this point of *How I came to know the Gifts of Healings were a Present-Day Reality*, was by giving my personal experience.

You have to live my life, to a certain extent, if you would get to my place.

Not wholly, for now the way is plain, compared with what it was then.

Young men and women, who may be the future teachers in Zion, I beseech you to thank your God tonight that He has given you a teaching in Zion that already is so clear!

I hope it will be made more clear by this Apostolic Teaching on the Gifts of Healings.

May God grant it!

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, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may love Thee; that I may trust Thee, by Thy Grace; that I may follow Thy dear Son. Oh, help me to follow Him in the war against Evil, against Satan and Sin, Disease and Death, and all the powers of Hell. Give unto me a full Salvation, a full Healing, a full power to live a Pure and Holy Life. Give unto me the Kingdom of the Heavens within me. For Jesus' sake, forgive my sins. Cleanse me, and make me to follow where Thy Salvation leads. For Jesus' sake. Amen.

The Recessional, "The Son of God Goes Forth to War," was then sung, after which the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.

Jehovah make His face to shine upon thee, and be gracious unto thee.

Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. E. C., A. C. R., I. M. S., O. L. S., AND E. S.

"BE ye also ready."

For the last time Jehovah is calling, through the mouth of His Messenger, the Apostle and Prophet of the Latter End, to all the Peoples and Nations of the earth to prepare for the Appearing of the Lord.

Men pause for a moment at the passing of the things of the world.

The falling leaf provokes serious thought. It heralds the passing of the summer's glory.

The idea of finality possesses a seriousness which even the dullest-witted comprehend.

The last word; the last hand-clasp; the last opportunity; the last time, how fraught with solemn meaning the words!

And if these things stir the hearts of men, what a very desperation of earnestness should move them at the sound of the call—the Last Warning Call—of the Messenger of God as he bids them prepare for the Coming of the King!

Brevity is the yardstick of earnestness. A drowning man's rescuer does not shout his directions in poetry.

Shorter, sharper, more imperative become the words of the Messenger as the burden of his task falls heavier upon him.

Sometimes words themselves become too poor a medium to convey thought, and then the silence speaks; and always the Message is the same—Prepare!

Nor does he leave his hearers in ignorance as to the way in which this preparation is to be made.

Lovingly, patiently, painstakingly, with precept upon precept, and over and over again, the great lesson is being taught by the First Apostle.

Not one little loophole of excuse is being left for the failure of the Church to be ready to meet the Lord when He comes.

One more lesson was added, on last Lord's Day morning, to the teaching and proclamation whose momentous import is being comprehended, though dimly as yet, by the world and the Church.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, November 20, 1904.

The worship of God was begun by singing Hymn No. 414.

Do you see the Hebrew captive kneeling,
At morning, noon, and night to pray?
In his chamber he remembers Zion,
Though in exile far away.

CHORUS—Are your windows open toward Jerusalem,
Though as captives here a "little while" we stay?
For the coming of the King in His glory,
Are you watching day by day?

The First Apostle then led in prayer, closing with the chanting of the Disciples' Prayer, the Congregation uniting.

Hymn No 23 was announced and sung.

O weary pilgrim! lift your head:
For joy cometh in the morning!
For God in His own Word hath said
That joy cometh in the morning!

CHORUS—Joy cometh in the morning!
Joy cometh in the morning!
Weeping may endure for a night,
But joy cometh in the morning.

The First Apostle then said:

Evil Things, Though Beautiful in Form, Pass Away.

I have been thinking, as I looked over these prayer requests this morning, about the experience of the past week in praying for those at a distance.

There is a venerable brother, who has been a faithful friend of Zion since the days when we could hold no morning meetings like this.

He was with us in the cold winter of 1893, at Zion Tabernacle No. 1, on Sixty-second street, near Jackson Park, when the winter winds were howling over the Dream City, as they called it.

It was a horrid dream, that World's Fair White City.

It began in blood, and I suppose more men died in building that Fair than were ever reported.

Three or four corpses of persons who had been killed by falling from the buildings were carried out nearly every day.

There was much intemperance, and very little protection for the workmen.

The scaffolding was very poor.

I saw that horrid fire in the cold storage building.

The firemen cut off, away up in a tower, leaped into a caldron of fire, hoping to escape.

No man could help them.

They sprang from the tower hoping to leap beyond the flames; but they fell into them with dreadful cries.

The First Apostle Often Grieves and Suffers with His People.

You know the end of that White City.

The boastful mayor, who had just said that he would live for fifty years, was shot dead at his own door.

He was a kind-hearted man, and he was talking to a poor degenerate, of whom there are many in the world.

These men, no matter how poor they may be, can buy a revolver.

That Fair passed away, but our first little Zion Tabernacle in Chicago remained.

I kept the Flag of Zion floating there.

During that dark winter, among those that came over from Englewood to the morning meetings, was this dear old man, Father Moore.

He was not a member of the Church at that time.

He was feeling his way, slowly, to God.

Gradually the light came in, and the dear old brother was saved.

I think all his family are in Zion.

He lives in this City, but in the winter he goes to California.

I continually grieve, and suffer, and rejoice with my people.

I was grieved this week to get this telegram:

A Glorious Answer to First Apostle's Prayer.

SANTA MONICA, CALIFORNIA

DR. DOWIE, FIRST APOSTLE, Zion City.
Pray for Father William Moore, for partial loss of speech today.
MRS. MARY E. FLOWER.

When I looked at that telegram I remembered how she, his daughter, had been won to God.

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As I thought of this, probably the result of paralytic stroke, coming to the old man, my heart was very sore.

I prayed very earnestly at ten o'clock Friday morning.

I prayed again in the evening at five, and I then sent this answer. "Prayed earnestly for father. May God bless and restore him."

I also assured him of my love and of the remembrance of his love, and told them to report present conditions.

Yesterday afternoon I was delighted to receive this telegram:

SANTA MONICA, CALIFORNIA.

FIRST APOSTLE:—We thank God and you. Father is as well as usual.

Why is it that prayer is not answered for some? I will tell you.

When Father Moore and his daughter, Mrs. Flower, sent that telegram, they knew the conditions for healing; none know the teaching better than they.

They were at my meetings when I could sometimes count my congregations with my fingers on my two hands.

Some Do Not Get Healing Because They Will Not Fulfil Conditions.

Father Moore knew perfectly well that there was no use sending that telegram unless he fulfilled the conditions.

Fulfilling them, he received the answer immediately.

Some people know perfectly well that they could get the healing in a moment, if they would fulfil the conditions; but they are determined that they will not.

The conditions are too humiliating for their wicked, proud spirits.

The conditions require real repentance; confession of wrong, and the putting away of evil.

It matters not what our rank may be, nor what we have done for God; He is no Respecter of persons.

All have to comply with the same conditions.

If there is not an answer, sin lieth at the door.

Unless, indeed, it is the time for you to lie down in peace and sleep.

Then you will not be sick.

There is no pain in such passing away. "He giveth unto His beloved sleep."

But to be tossing in agony, and misery, and pain, is not God's Will; it is the Devil's work.

Remember this, that God will not alter His Way for either you or me.

His Way is perfect.

Even in the World, Law, Not Individual Opinion, Determines the Right.

It is not like your way; it is not like my way.

It is His own Way.

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.

What you think does not matter.

What God thinks is the one thing that matters.

Let us in Zion understand this better and better.

I go to a bright lawyer and ask him for an opinion.

He is a good lawyer, and digs down into the authorities.

He first gets the law, and then the interpretation of that law by the courts.

Then he comes to me and says, "The law is so and so; the Supreme Court has interpreted it so and so."

I say, "I do not think like that."

My lawyer thinks he has a fool for a client; and he is not far wrong.

How can my thinking affect the law, or the decision of the Supreme Court?

Unless I am prepared to fight the law and the highest judiciary of the country, I had better submit—unless it is clearly contrary to the Law of God.

Do not set up your own opinion. It does not count.

I have impressed this truth upon humanity as far as I could, and I continue to impress it.

Find Out what God Thinks by what God Says and Does.

Get into harmony with God.

Then, in Santa Monica, California; in Zion City; in Calcutta, India; or anywhere else, the answer will come in a minute.

Get rid of your own thinking.

Get Divine thinking.

We have a law that governs our use of electricity.

God thought that law out, and it is a perfect law.

If we put ourselves in opposition to it, we will get electrocuted.

But if we put ourselves in harmony with it, electricity will light our buildings and drive our machinery, as it does down there at our Factories.

Oh, what a beautiful servant, flowing silently and invisibly; setting our machinery in motion, and lighting our buildings!

All this is done for us when we agree with, and obey, the laws that govern electricity.

If you obey God, all His laws will be at your service.

That is "the law of the Spirit of Life in the Christ Jesus," which we shall talk about this afternoon, in connection with the Gifts of Healings and the Prayer of Faith

Get the teaching and keep it.

May God bless you.

Let us read alternately in the 25th chapter of the Gospel according to Saint Matthew.

The first thirteen verses of this chapter were then read, after which the First Apostle continued the exposition of

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THE PARABLE OF THE TEN VIRGINS.

INVOCATION.

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

TEXT.

And the Foolish said unto the Wise, Give us of your Oil; for our Lamps are going out.

But the Wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

And while they went away to buy, the Bridegroom came; and they that were ready went in with Him to the Marriage Feast: and the door was shut.

This Is Not a Parable of the Final Judgment.

The words that I have to say this morning are very important.

This wonderful Parable of the Latter Days tells of the Coming of the Lord, not for the Final Judgment, but to receive from the world His own.

It is not the Final Judgment Parable.

It shows us that the Unprepared must stay and go through the Tribulation, with the children of the Devil, until the Lord shall come again.

Last Sabbath morning I spoke to you from the words:

Then all those Virgins arose and trimmed their Lamps.

This morning I shall speak to you concerning the 8th, 9th, and 10th verses.

And the Foolish said unto the Wise, Give us of your Oil; for our Lamps are going out.

But the Wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

And while they went away to buy, the Bridegroom came; and they that were ready went in with Him to the Marriage Feast: and the Door was shut.

When the Wise Virgins rose and trimmed their lamps, the Foolish found that their lamps were going out.

Oh, the terror of it! The horror of it!

Stir the wick as they might; try as they might; their efforts were all in vain!

"Give us of your Oil, for our Lamps are going out!"

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Why Did You Not See that They Were Going Out?

Why did you not get ready before?

Children of God, this morning you had better see that you have plenty of Oil in your receivers.

"Can you tell me when the Lord will come?" you inquire.

I cannot tell you.

He may come tonight.

It will be at a time when we think not.

It will be as when the flood came.

"They ate, they drank," they feasted, until the day when the flood came.

They mocked at that old Prophet of the Deluge, even then.

They said to one another, "Ah! I expect Noah thinks this is the flood of which he has been talking. The old fool!

"He built that ship on dry land, he has a menagerie in there; he has been at it a hundred twenty years; and now he actually thinks that the flood has come, because he has gone inside and shut the door!"

Shut the door! Do you not see it?

He has shut the door!

We today must get inside, or the door will be shut against us.

The Story of Noah's Day Is Being Repeated Today.

If we are not to be overwhelmed with the fire, we must get inside God's Ark—it only is fireproof.

It will come at a time when we think not.

Perhaps it may come when the world is observing its Thanksgiving.

There is little real thanksgiving in many cases.

There is a drunken revelry of beer, and gin, and whisky, and tobacco, pig, and all kinds of muck.

You know what the thanksgiving is, even in America!

Is it not a time when millions fill up with all the dirt and muck of pig and everything bad within reach?

The gluttony of these days!

Shame! For Christian people to live to eat and gluttonously to fill themselves with so many things that are hurtful.

In the midst of the world's feasting days, amidst the darkness of the church's stupidity, the Lord will come.

Oh! what a horror it will be for a Christian to know that the Lord is coming, while he discovers that his torch is going out.

Do you not know that there are multitudes of Christians today, who, if they were to tell the truth, would say, "Oh, we once had light! There was a light that shone upon our road and led us; our lamp once had Oil, and it was so bright! We were so happy when we walked in the Light of God!

There Will Come a Time when Grace Cannot be Communicated.

"Now there is no Oil, and our lights are going out. Oh, be kind to us now! Give us of your Oil!"

There will be a time when we cannot give.

There will be a time when you will not dare to stop to give.

There will be a time when Grace will be incommunicable. The midnight cry, "Come ye forth to meet Him," will be heard, and the Wise Virgins will have to obey orders and leave the Foolish Virgins to their fate.

All that they will be able to say is, "You believed that this Oil could be bought in the market! Go and buy it!"

It will be a terrible satire!

Is it not strange that, at the most terrible crises of human calamity, God Himself laughs?

The wicked have laughed at Him for many years.

The antediluvians of Noah's time laughed at God's messages for one hundred twenty years.

But they did not laugh when the ark floated away out from the valley where it had been built.

They did not laugh when the ark floated out of sight, and there was nothing to be seen but water; when wild beasts fought with them for the highest mountain peaks; and serpents hissed and fought with them for the tops of the wave-beaten rocks.

The Fear of Zion is Beginning to Come upon the Ungodly.

There was no laugh then!

There comes a time when God laughs!

I also will laugh in the day of your calamity;
I will mock when your fear cometh.

There is a time for Heavenly laughter and Divine mockery.

The devils mock now!

The world mocks now!

The apostate churches mock now!

They have mocked at Zion all the way! Mocked at the Prophet of God! Mocked at "the day of small things" in Zion.

They are not mocking so much now! There is a kind of fear! They are beginning to take their pencils and figure out that if Dowie and Zion go on as they are going, and grow as they are growing, they will capture the United States and the world!

They may well do so!

The "little one" has already become "a thousand."

By the votes cast in Zion City, at the recent election, we are now a thousand, politically.

The small one will become "a strong nation."

Men are beginning to wonder if that prophecy in Isaiah 60:22 is not coming true.

Zion is Being Enriched by Abstinence from Sinful Indulgences.

They are wondering if an ambassador has not been sent by the King to wake up things throughout the world; to wonder whether this little thing already is not the mightiest thing in the world; because, I tell you, they can see it if some of you cannot.

We, who are at the center of this movement, may not fully appreciate its full significance and present power; but others see it.

They see that a people who spend nothing in beer, and tobacco, and other sinful things, are saving from forty to fifty per cent. more than the world outside.

When the working classes have paid for their beer, and their tobacco, and their secret society fees, and their doctors, five dollars out of every ten is gone.

That five dollars out of every ten is here; it is not gone!

The economic side of this manner of life is tremendous.

They see, too, that the organization of this movement under one head makes it a tremendous power; that things can be done here that could not be done elsewhere.

They are not laughing so much, now.

It is beginning to be our turn to laugh!

What shall we say to the Foolish Virgins that have been mocking us all these long years, when the Midnight Cry for help comes?

The Terrible Satire of the Wise to the Foolish Virgins.

The Methodists, the Episcopalians, and members of other apostate denominations will rush up to us and say, "Give us of your Oil, for our lamps are going out!"

What answer shall we give?

What was the answer in the parable? Go to whom?

PEOPLE—"'Go ye rather to them that sell!'"

FIRST APOSTLE—"And buy for yourselves!"

We shall say to the Apostasy,—"Ah, you told us that the Holy Oil was not necessary; you told us that the Holy Spirit was not necessary!

"Now, go!

"You said that digitalis, nux vomica, arsenic, strychnine, pills, and ointments were necessary; but that it was not necessary to have the Holy Spirit.

"Divine Healing was not necessary!

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"Now, go down the street and buy your deadly drugs and the world's standard oils!

"There are plenty of chemists' shops, but you cannot get God's Oil from us!"

"But we want Oil," they will plead.

"All right, go and buy!

"The Standard Oil and Standard Drug Sotres are down the street.

"Healing oils everywhere!

"Go and get 'Jacob's Oil'—sly old Jacob!—'go and get Beelzebub's Crocodile Oil, and buy for yourselves!'"

I think there is a little satire there.

It seems cruel, does it not, to satirize then?

There Comes a Time when Divine Satire is Necessary.

But don't you know that there is a time when it is right to satirize; when nothing but Divine satire will tell?

He that sitteth in the heavens shall laugh:
Jehovah shall have them in derision.

They have laughed at Zion!

They have laughed at God's Word!

They have laughed at the Testimony of God's people!

They have said that they can buy oil for their bodies equal to the Oil of the Holy Spirit!

"Go!

"The Midnight Hour has come!

"'Go ye rather to them that sell, and buy for yourselves.'"

God never sells His Gifts.

God never sells anything!

You cannot buy from God.

The King never sells.

I never sell the Spiritual Things of God.

I cannot lend them, or trade in them.

I stand as a representative of the King, and I give freely, as He gave.

Go to the king and ask him to sell a few grapes out of his vineyard; would the king sell?

Will the King of kings sell?

Have you money enough to tempt Him to sell anything that He has?

The Shameful Propensity of the Apostasies to Sell.

If you would buy, go to the Church of Rome, that sells everything.

It sells baptism.

It sells marriages.

It sells indulgences.

It sells final absolution.

It sells from the cradle to the grave!

They would sell the Father; they would sell the Son; they would sell the Holy Ghost, if they could.

The Apostate Churches buy their ministers, and sell the best seats in their synagogues—reserving them also to leprously-white people.

Come, they say, we will sell you a seat for so much money.

If you cannot pay that you may go back there and sit with the poor, in the gallery.

The Salvation Army does the same thing.

Let General Booth come to Chicago, and they send their men around begging.

First, they want you to give them something to hire the Auditorium for General Booth, and then they have the unblushing effrontery to come and ask you to buy tickets to hear him.

Again and again the Salvation Army has come to me for money to help pay the expenses of General Booth and his delegates, and I have helped them; then they have gone to my people and asked them to buy tickets.

If you do not buy tickets, you can take any back seat that you can find.

It is abomination!

Well did the Apostle James say long ago—

My brethren, hold not the faith of our Lord Jesus, the Christ, the Lord of glory, with respect of persons.

For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing:

And ye have regard to him that weareth the fine clothing, and say, sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool:

Are ye not divided in your own mind, and become judges with evil thoughts?

Zion's Ministry is Universally and Always Free.

In order to maintain these Apostasies they have to sell oyster patties and hog pasties. [Laughter.]

On one occasion I could not believe my eyes.

I thought that some larrikin boy had played a trick, by pasting this advertisement outside of a church door, "Come in and buy your Sunday dinner—a lovely Sunday dinner—and leave an offering for the church!"

Inside the door, I saw a notice, "Hog pies! Oyster patties! Come in and buy your Sunday dinner!"

There were women, selling the infernal pig—the dirty, filthy, cancer-breeding, scrofulous, trichinosis-breeding pig!

To help the church!

Zion never sells.

Zion has never sold a prayer.

Zion has never sold a baptism.

If Zion has sold marriages, it has been contrary to my wishes, and I tell the Elders, here and now, take no more fees or gifts for performing marriages.

Everything in my ministry in Zion has been free.

Everything must continue to be free! "Freely ye have received, freely give."

Zion is Making Sacrifices to Urge the World to Get the Holy Oil While It May.

The church that begins to sell Spiritual Things is a church of the Devil. When the time of need comes, and these Apostasies appeal to us, and cry, "Oh, Zion, give us of your Oil," Zion will have to smile, and say, "We came to your town and city, and offered you Oil for nothing! We poured out our lives for you freely, but you scorned and refused the Oil. Now go to them that sell. Bishop Fowler might sell you a gallon or two when he gets home from the Masonic Lodge. [Laughter.] Perhaps Bishop Potter might help you out in the Subway Inn! Go to them that sell, and buy for yourselves!"

Zion is now toiling and spending her money to tell the world how to get the Holy Oil from God.

But when the Call comes for us to enter in, we can do no more for them.

We shall have to go and meet the Bridegroom!

Make your Calling and Election sure!

I cannot tell you when He is coming.

I can only tell you that I think He is coming much sooner than we thought.

I should be very happy if the Lord called me now.

I am tired of this miserable mass of lying and hypocrisy.

Some, even in Zion, who have been getting much blessing, have their hearts set upon the earth, and are fulfilling the desires of the flesh.

They are as obstinate as the Devil.

The Emptied and Forsaken Churches of the Apostasies Are for Sale.

If I had not a hope that there was yet good work for me to do, I should not care to linger a minute.

It is getting near to high time for the Lord to come. Perhaps we can hasten it a little.

Yet, sometimes, when I think of the Foolish Virgins, I say, "O God, he is not ready to die; she is not ready to die; for they are not ready to live. If Thou wert to come now, they would have to go with the Foolish Virgins!"

I am giving the Warning, the Last Warning cries!

You Methodists and Episcopalians, hear! You have been mocking long enough!

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You Baptists, hear! You have been mocking long enough, like a lot of frogs, in your mud puddle! [Laughter.]

You are dying! Your light is going out!

Do you not see it? Your own statistics show it.

I could buy, today, five hundred Apostate Churches that are empty, with crowded streets around them.

We are occupying, in many parts of America, the churches of the denominations.

If we had money enough, I would guarantee that we could buy one thousand of the apostate churches.

In a certain city in Ohio, a fine brick church, with a steeple, organ, and everything else, has been for sale for ten years.

Two Striking Instances of a Decline in Church Attendance.

In Europe, the situation is the same.

On a certain Lord's Day, in the center of the City of London, twenty-three magnificent stone churches had congregations amounting to less than three hundred persons.

This was the statement of a London daily paper as to the condition of things on Lord's Day, June 12, 1904, the day I preached my last sermons in that Babel.

And yet there were millions of people around.

On the same day, although the London papers were attacking me, thousands who desired to get into the little building where I was preaching could not find room.

The lights of the Church of England are going out.

Its lights have gone out, in many cases.

In the city of Sydney, I went to my old church, Congregational, at Newton, where oftentimes there was not a seat to be had in the building.

I found that my successor only preached one sermon a day, because he could not get any congregation at night.

That was the church which, when I preached there every Sunday night, was so full, that sometimes many could not get in.

What is the trouble?

The Congregational light is going out. It has gone out in many places.

All over the world today, you can find thousands and tens of thousands of buildings empty, or nearly so.

Those that are preaching in the churches that are largest, even their lights are going out.

It is Dangerous to Tell the Truth Respecting Sinners in Both High and Low Stations.

Let any man dare to shed light upon the darkness!

Let any man dare to speak as Rev. R. J. Campbell, of the City Temple, London, recently spoke concerning the English working man, and at once there is a howl!

I suggest to him today to go a little further.

There is not much use in telling the poor working man of England how drunken and profligate he is.

Mr. Campbell, why do you not tell the King that?

Why not tell the Court that?

Why don't you tell Parliament that?

Why don't you tell the Aristocracy that?

What is the use of thumping only the poor, drunken working man?

Tell the royalties and aristocracies that!

Then there will be "no room" for you in any "inn" in London.

There will be no place for you in the City Temple.

You will do something for God then.

Tell the King! Tell the Court!

Every word you have said about the average working man is true.

Everything you have said about him could be said about the king.

A Present Day Ecclesiastical Satire.

Go and do it!

Yes, and if you do, your days are ended in the Congregational body—that body with big head and small heart!

I know them; I was there!

Dry as dust are they; living upon the Pilgrim Fathers' brains, with no Living Gospel for today, except in rare cases.

Now, let us see what the Rev. R. J. Campbell will do!

Beloved, while the Foolish Virgins went to buy, the Bridegroom came!

Can you not see the scene?

"Fowler, come with me!

"Berry, come with me!

"Potter, come with me!

"Oh, let us get some Oil!

"Stores all closed! Can you not manage to get some oil?"

Do you not see them going down the street?

Buckley is knocking at every door in New York for Oil, till he gets to Bishop Potter's Subway.

"Oh, give us some Oil!"

"We have no oil here! We have beer! We have whisky! We can give you a cocktail!" [Laughter.]

Can you not see the fun in the thing? The horrible fun of it! The awful satire of it! How the bar-keepers laugh!

In the midnight hour, these men are hunting for Oil in Bishops' palaces, and in Bishops' saloons, and everywhere.

The Oil Is the Holy Spirit, and the Vessels Are Our Bodies.

They are going to their old churches.

They cry, "Let's have a prayer-meeting! Oh, God, send us the Oil!"

When it was offered to you, you would not take it!

Do you hear? Why do you not wake up?

What does the Oil mean? It is the Holy Spirit in the vessel of your body.

If you have a better interpretation, Buckley, trot it out!

Let us know what the Oil is?

Give me another interpretation that will fit it better.

I say you must get the Oil in the vessels with your lamps!

Get it quickly, Buckley!

I do not want to see you staggering down New York streets to the Bishop's Subway!

I would like to see you saved!

Oh, the pity of it all!

While they went to buy, the Bridegroom came!

They that were ready entered in and the door was shut! They that were ready!

My brothers and sisters, let us be sure that we are ready.

Do not let us in Pharisaic pride say, "Oh, we are ready, but you fellows are not!"

There Are Many in Zion City that Are Not Ready!

Of that I have every-day proof.

There are a large number, a vast number, in Zion City that are ready, and they are getting more and more ready.

You will not get ready by gossiping.

You will not get ready by lying.

You will not get ready by talking scandal.

You cannot get ready by attending to other people's business.

You cannot get ready by laziness or slothfulness.

You cannot get ready by petty conspiracies.

Whenever I meet them they are just like cobwebs.

I strike the cobwebs, and they go.

Then I go after the spider, and it goes.

The only thing I dislike about it is that there is a nasty splash when I kill a spider.

Look out, you who are spinning your webs, to get some poor fellow to do your bidding and to lose his soul, his life, if not his spirit.

"They that were ready went in with Him to the Marriage Feast: and the door was"—left ajar?

PEOPLE—"No."

The Door Will Be Closed when They that Are Ready Have Entered.

FIRST APOSTLE—The gates were left ajar?

PEOPLE—"No."

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FIRST APOSTLE--The gates were left with the latch outside?

PEOPLE—"No."

FIRST APOSTLE—Everybody was told they could come in at any time of the night? Is that so?

PEOPLE—"No."

FIRST APOSTLE—The door was—

PEOPLE—"Shut!"

FIRST APOSTLE—Any handle outside by which they could get in?

PEOPLE—"No."

FIRST APOSTLE—Did you ever see a pebble dropped in the ocean? Did you ever see the waters shut over it? After a minute, could you tell where the door was, tell me?

PEOPLE—"No."

FIRST APOSTLE—Did you ever see a bird cleave the air, and pass away out of sight? Could you tell the door by which he went?

PEOPLE—"No."

FIRST APOSTLE—So will it be when the Rapture comes.

They that are ready will pass in with Him, and the Door will be shut!

Shut, until He opens it again, and comes with His glorified ones; with those of us who, I humbly trust, shall go to meet Him ere He comes to reign.

We must be ready!

They that were ready went in with Him to the Marriage Feast: and the door was shut.

Stand and Pray.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Oh, may we be ready when the Bridegroom comes! Father hear us! Father, cleanse us! Father forgive us! Grant to us today, not only a Full Salvation, but a Full Preparation; that the Holy Oil may be in us, spirit, soul, and body, and that we may be ready when the Bridegroom comes. We ask it in the Name and for the sake of Jesus. Amen. [*All the thousands present repeated this prayer.*]

Hymn No. 273 was sung.

The Lord is coming by and by,
Be ready when He comes:
He comes from His fair Home on high.
Be ready when He comes.
He is the Lord our Righteousness,
And comes His chosen ones to bless,
And at His Father's Throne confess;
Be ready when He comes.

CHORUS—Will you be ready when the Bridegroom comes?
Will your Lamps be trimmed and bright,
Be it morning, noon, or night?
Will you be ready when the Bridegroom comes?

The service was then closed by the First Apostle's pronouncing the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

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

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ZION CITY GENERAL STORES

JOHN ALEX. DOWIE

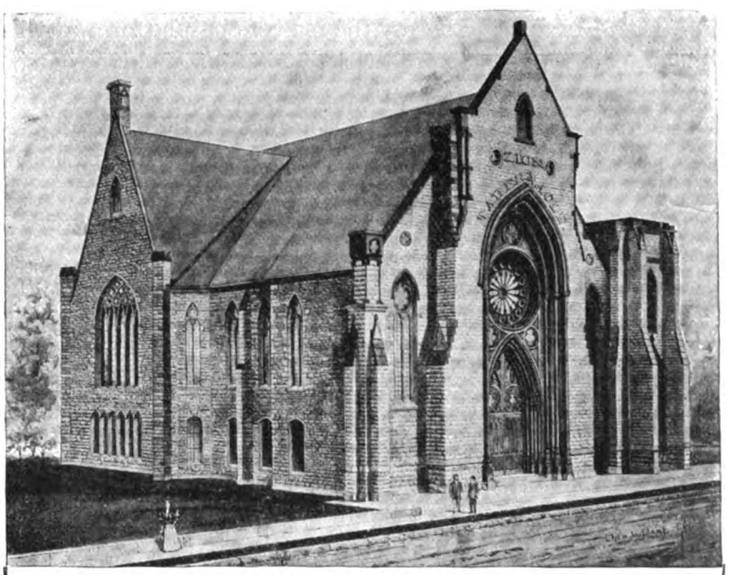
WILL open a Branch in Zion Building, Corner of 12th St. and Michigan Ave., Chicago, on December 1st. A complete stock of goods manufactured in Zion City will be carried, consisting of:

	Manufactured by—
Laces and Insertions, ...	Zion Lace Industries.
Toilet and Laundry Soaps, . . .	Zion City Soap Factory.
Crackers, Wafers and Jumbles, &c.	Zion Milling & Bak'g Industries
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Will also have a line of Teas and Coffees of a very superior grade, selected, blended, and packed by us.

December 1st, 2d and 3d will be opening days. We especially invite all of our friends to call at that time and inspect our line. Trusting we may be able to serve you, we are, Yours, very respectfully,

ZION CITY GENERAL STORES.



Central Zion Tabernacle

1621-1633 Michigan Avenue Chicago, Illinois

Now in Process of Renovation and Reseating, to be Opened, God Willing, Christmas Day December 25, 1904

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Thanksgiving Day Service

Shiloh Tabernacle, Thanksgiving Day, November 24, 1904

REPORTED BY A. C. R., S. E. C., AND F. A. F.

THE goodness of Israel's God was abundantly manifested to Zion in Zion City on Thursday last.

It was an ideal Thanksgiving Day.

The sun rose in his imperial majesty behind dark, frowning clouds, and a scene that has frequently been enacted of late was repeated.

It seemed as if it were a real contest between him and the powers of darkness; or, if not that, a spectacular representation of that awful conflict that is always being waged, and out of which the Sun of Righteousness shall yet arise, and flood the world with His Light, and Life, and Love.

How glorious the sunshine!

How electrifying the crisp, autumn air!

How peaceful and beautiful the little City, with its contented inhabitants, as it lay beside the mighty waters of the great lake!

The morning service of Thanksgiving and Worship was as ideal as the day.

Loving, industrious hands, directed by rare artistic sense, had transformed the platform into one of the most beautiful harvest scenes that one could possibly imagine.

It was beyond criticism, and every way worthy of the occasion.

The background was a rich, light-colored row of grain in the straw, with a deep fringe of tasseled green nestling at its feet, and extending across the rear of the platform, with a shock of corn, enriched with numerous golden ears, standing at each end.

Along the entire front there was a most tasteful arrangement of a profusion of fruits, vegetables, and flowers.

It was a wonderful miniature representation of the glorious harvest with which God has blessed this favored land and nation.

A large congregation was present—above five thousand people—and there was a full and delightful service.

Shiloh Tabernacle, Zion City, Illinois, Thursday Morning, November 24, 1904.

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

PROCESSIONAL.

Come, ye thankful people, come,
Raise the song of Harvest Home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own Temple, come,
Raise the song of Harvest Home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown.
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear;
Lord of harvest, grant that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offenses purge away;
Give His angels charge at last
In the fires the tares to cast,
But the fruitful ears to store
In His Garner evermore.

Even so, Lord. quickly come,
To Thy final Harvest Home!
Gather Thou Thy people in,
Free from sorrow free from sin;
There forever purified,
In Thy Presence to abide:
Come, with all Thine angels, come,
Raise the glorious Harvest Home.

The Congregation then joined in singing Hymn No. 207:

The Lord's my Shepherd, I'll not want:
He makes me down to lie
In pastures green: He leadeth me
The quiet waters by.

The people were led in the recitation of the Apostles' Creed by Overseer Excell.

Overseer Brasefield 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.

The First Apostle then read in the Inspired Word of God in the 107th Psalm.

After the Choir had sung the Gloria, the First Apostle knelt at the Altar of Incense and offered prayer, at the close of which he led the Choir and Congregation in chanting the Disciples' Prayer.

Zion City Band then played, and an anthem was sung by the Choir.

ZION'S REASONS FOR THANKSGIVING.

The First Apostle then pronounced the

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.

The First Apostle said:

In the 107th Psalm, 1st verse, we read:

TEXT.

Oh give thanks unto Jehovah; for He is good: for His mercy endureth forever.

The Mercy of Jehovah Endureth Forever.

"Oh give thanks unto Jehovah; for He is good: for His Mercy endureth" while life shall last—and then He will be angry forever. Is that right?

PEOPLE—"No."

FIRST APOSTLE—What is that second line?

PEOPLE—"'For His mercy endureth forever.'"

FIRST APOSTLE—That is such a good thing!

I do not think that I could give thanks to God today if I thought that His anger endured forever.

I do not think that gratitude would be the uppermost thought in my heart, if I thought that God would plunge

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some of His poor, mean, miserable creatures into an eternity of damnation where their torture would endure forever.

I am so glad that "His mercy endureth forever!"

We are thankful as we stand here, amid the beautiful things that have been grown principally, as I understand, in and around the City of Zion.

These products represent something of the Glory of the Harvest.

We are enjoying today the most glorious Thanksgiving weather, I think, that this land has ever had.

The harvest, if not the richest, has been one of the best that the United States of America has ever reaped.

During a Year of Untold Blessing the Nation Has Been Kept in Perfect Peace.

Even serious labor troubles have been overcome.

The material progress of the people can scarcely be estimated in figures—it is so vast.

I suppose that today the actual available gold balances in the Treasury, with other gold deposits there from various funds, will reach not far from one thousand million dollars.

Under another administration these balances, which are required to be kept up by law at one hundred million dollars, were constantly dwindling so that loan after loan was called for to keep the proper balances behind the paper currency of the United States.

This country was then in great peril, owing to the foolish silver agitation and the foolish departure from the protective policy.

Zion helped to put the present administration in power.

I give thanks to God that ever since we became an ecclesiastical, educational, commercial, and political entity, however small, we have taken a bold front place in connection with the affairs of the Nation.

We stand in no mean place today.

The word that goes forth from this platform, and the influence of this people, few though we are, are among the determining factors in national affairs.

The Size of a Nation Does Not Always Determine Its Power.

We are still little among the tribes of Judah, yet it is not the size of the tribe that determines its power.

Little Benjamin and little Judah were the mighty Tribes among the Israelites, and when the Ten Tribes passed away into captivity, they remained, and in the time of our Lord carried on the true worship of God, amid all their imperfections.

We, as a people, have much occasion to praise God, for His goodness during the past year.

The First Apostle, with a little band, made a Reconnaissance around the Whole World along a certain line.

We found that the enemy was in very strong force in some places, but we have won some of our greatest triumphs in the very places where the enemy was most bitterly enraged and violent.

It is my pleasure to tell you this morning that more than a hundred, or somewhere thereabouts, have come to Zion City from Australia and New Zealand since we were there.

Overseer Voliva tells me that there is little doubt that, in March next, from New Zealand and Australia, about two hundred fifty will sail for this City.

People are coming from the East and from the West, from the North and from the South.

The People, the Silver, and the Gold Are Flowing Into Zion City.

One reason why I have been unwilling to raise money for the carrying on of improvements in this City by issuing bonds, has been that large numbers are coming here, bringing their silver and their gold with them.

We would rather use in our City and in our work the silver and the gold of the people of Zion than go to the world for it.

I thank God that amid all the trials we have been able to carry on, and greatly to extend, His work in all the world.

Today the estate of Zion is an immensely valuable one.

We are able to say, with thankful hearts, that Zion has an estate, in my judgment, worth at the very least, Twenty-five Million Dollars.

I stand here to thank God for the many, many blessings to the Christian Catholic Apostolic Church in Zion in all the lands.

I am thankful for the beginning of the definite, final organization of the Church upon the Apostolic Basis.

I thank the Overseers, and Elders, and other officers in all the lands, the members of the Church, and Zion Restoration Host, for the unanimity with which the Declaration of the Apostleship has been received.

I thank God, also, for the many blessings in connection with the health of this City.

Zion Is a Remarkably Healthy City.

I do not think you realize how exceedingly healthy a City this is, on the average.

A number of persons have come here very sick and have died.

If we take out these sick persons who came here practically to die, then we are beyond all question the healthiest people in the world.

Even adding the deaths of persons who came here only to die, apparently, we have still the lowest death-rate.

As a matter of fact, in my judgment, we have the lowest death-rate and the highest birth-rate in the United States, and, possibly, in the world.

It lies with yourselves, by obeying sanitary directions which have been given, to continue to keep the city clean; keep your bodies clean; keep your hearts clean; keep your homes clean.

I am thankful to say that Zion has now hardly a single uninviting back yard.

All the back yards of Zion City are as nicely kept as the front yards.

Not a single fence or wall divides one home from the other.

We are as one great family, set amidst one large garden,

I am so thankful for the clean appearance of this City!

The people are remembering the Word of God.

Their hearts are being sprinkled from an evil conscience, and their bodies are being washed with pure water.

Zion Is Becoming Clean in Spirit, Soul, and Body.

I am thankful for the clean people, physically; and the clean people, spiritually.

I ask you, on this Thanksgiving Day, to reconsecrate yourselves to God, and vow to Him that by His grace we will continue, ever increasingly, to be a clean people; and let all the people say, Amen.

PEOPLE—"Amen."

FIRST APOSTLE—I thank God, then, with you, for innumerable blessings to the Nation.

Not the least of these is the character of the Administration, and of its policy, and above all, of the President, who will make this country during the coming years, one of the strongest and most peaceful of the powers of the world.

I have read with great delight this morning the outline of the Message of President Roosevelt, which will be delivered at the coming early session of Congress, the last meeting of the present Congress.

This session, of course, will not be one for very much business, since the new Congress comes into office in March next.

The President is asking for more money for the Navy; but, in the most explicit terms, he has informed Congress and the Nation that he is not asking for this money for war purposes.

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He is asking, he says, most sincerely and as before God, that the white war-ships of the United States be increased so that the Navy shall be a great power for the preservation of peace throughout the world.

An International Police Required to Keep in Check Anarchy, Mohammedanism, Tyranny, and Heathenism.

May God grant it. [Amen.]

There is need of a great International Police.

I have never denied that.

When you sail around the world and see the world as it is, the degradation of the heathen nations and the corruption of the so-called Christian Nations, you cannot help feeling that there is need of a great Armed Police to preserve the peace of the world against anarchistic foes and heathen hordes.

It is time for us to face these things wisely, and to remember that there is a place for the sword.

The magistrate "beareth not the sword in vain."

He is "a Minister of God" to us in the preservation of peace.

He makes possible the prosperity and onward progress of the world.

While undoubtedly there will be grave and terrible wars, yet the sentiment of the best people of the world is increasingly on the side of peace.

After these wars there will be a Glorious Preparation for the Coming of the King.

Zion's Mission is Telling Upon the Nations of the World.

I feel more and more that Zion's mission, humble though it has been, and humble though it still is, is telling upon the nations.

I noticed that in the *Review of Reviews*, published in London last month, Mr. Stead has given a half page to one of our cartoons in LEAVES OF HEALING—"The Shaken Throne."

Right in London, he gives that striking cartoon by Deacon Champe, in which I am represented standing on the Continent of Europe, while across the English Channel the British lion is howling and John Bull is in terror.

I am saying certain words concerning Edward VII., and the necessity for Purity in the sight of God.

The throne is shaking, and Edward VII., in great fear, is holding it down.

Mr. Stead publishes that as Zion's conception of the present condition of the throne of England.

His monthly Magazine goes to every part of the world.

The best thing, Mr. Stead, is for you to come yourself and spend several weeks in Zion City and be my guest.

I think that would be a good thing for that distinguished man. He is a man of high ideals and noble instincts.

The whole world is his debtor: for his work and life have made it better.

May God bless him. [Amen.]

Zion Literature is Being Scattered in Many Languages.

The words that are spoken here, and even the cartoons that are drawn, are being repeated in all the lands.

Little though we be, today, we are a factor that is influencing the whole world.

We are a Divine Leaven that is leavening the Whole Lump.

May God grant us the Divine Humility, the sweet Charity, the Peaceable Spirit, and the Lowly Heart that will continue to make Zion a blessing to all the world!

We thank God for the blessing that is being conveyed by LEAVES OF HEALING, BLATTER DER HEILUNG, FEUILLES DE GUERISON, and the many tracts that we have recently been sending out.

Already, tons of Literature have been sent to Scandinavia, and you can now get at the Publishing House a very large number of tracts in Danish, that may be used in Denmark, Norway, and Sweden.

We have now a little devoted band of Zion Restorationists working there.

All over the world that glorious Host is working.

One of the characteristics of Zion is that the people cannot stop working; that God is working in them to will and to do of his good pleasure; and they must go forward.

The First Apostle Sees Indications of Great Blessings.

I thank God for the prospects of great blessing to this Nation.

I am a very close observer and read extensively and carefully.

I have regular files of papers, magazines, and reviews that are published in many of the great capitals of the world.

I take time when you are asleep, and after I have done a long day's work, to read these and the most important of the new books. After thus informing myself, and carefully considering the condition of the world, I am grateful to God that it seems to me that, before the Terrible Day of the Lord comes, we shall see a great extension of the Gospel of the Kingdom of God.

Zion is undoubtedly helping, for it is rarely that you pick up any American papers or magazines without seeing some trace of Zion teaching, and often there is considerable mention of the teaching. Foreign Magazines sometimes contain long articles on Zion.

I thank God, then, that, as far as I can see, notwithstanding the Russo-Jananese war, notwithstanding the possibilities of a Russo-English war, I am convinced that the whole trend of things is in the direction of Peace.

The Terrible Power of the Deadly Weapons of War that Are Now Being Used.

One of the things that is striking terror into all the nations is the terrible power of the weapons of war that are now being used.

There are weapons that both the Russians and Japanese are afraid to use, and, indeed, that they have agreed not to use, because they are of so deadly a character.

It is said that one was used the other day at Port Arthur —I hope the report is not true—by which when the shell struck the gallery in the fort, it emitted a deadly, poisonous smoke which nearly killed all who inhaled it.

That is one of the things that can be done on a very large scale.

Science has, undoubtedly, discovered how, by floating balloons over cities, to drop grenades and shells which, when they burst, will quickly spread a poisonous, deadly atmosphere, that kills thousands of people with the same kind of death that came to those at Mount Pelee, in the Caribbean Sea, when in half a minute nearly the whole population of Saint Pierre was suffocated to death by the deadly, poisonous vapors that came from the volcano.

So hateful and horrible are the consequences of war, that I think the very increase of the deadliness of the weapons of war is making for peace.

But let us remember that there will be a terrible final war in which the nations of the earth will be engaged.

A Tribute to the Honorable John Hay, Secretary of State.

Most earnestly do I pray every day that the United States of America may be so guided by its statesmen as to avert having a part in that war.

This country, let me say in passing, is deeply indebted not only to its President, but to another great statesman.

One of the greatest statesmen of this day is the Honorable John Hay, Secretary of State of the United States of America.

He has, by a splendid grasp of the situation, been promoting the cause of peace everywhere.

And now what he has done, both in the Orient and in the

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Occident, toward the establishment of peace, as said by one of the greatest statesmen in the world, at a Thanksgiving banquet, held last evening in Paris, has made this Nation the greatest peace-making power in the whole world.

May God enable the United States of America to retain that good character. [Amen.]

Yet there are shadows.

There were shadows this morning when we arose, and the shadows will fall tonight.

The darkness will come, and there will be winter.

Let Us Not Forget that We Are Here Only for a Time.

Let us treat one another kindly, and patiently, and forbearingly.

Let us say no words and do no deeds that will rankle like poison in human hearts and lives.

Life is too short for us who love the Lord to grieve one another.

"Love one another, for love is of God."

"He that loveth not knoweth not God."

Truly, on this Thanksgiving Day, I may say to you, as the First Apostle of this Church, let Love prevail.

Let the Eleventh Commandment be in all your hearts.

Let the little children, and the youths and maidens, and the men and women in Zion, love one another with a pure heart fervently.

There is no impurity in love.

That which is impure is lust.

There is no fear in love.

He that loveth feareth not; he that truly loveth cannot fear.

The Moment that You Begin to Fear You Cease to Love.

But now we love God, and the days are passing on.

The snows of winter are gathering on our brows, and the plans that we make others may have to carry out.

Who can tell?

Or, it may be, that God, in His infinite mercy, will spare us that we may carry them out.

But, oh, beloved, unkindness grieves many hearts so that many lives go down to death, not from sickness, but from sadness; not from disease, but from grief.

Our Lord Himself was the saddest illustration of that fact.

He said, "My soul is exceeding sorrowful, even unto Death."

It was not the Cross or the Spear that killed the Savior.

He died, literally, of a broken heart.

Grief swallowed Him up in making an atonement for man's sin and sorrow.

The pains of the Cross could not have killed Him.

The powers of Death and Hell could not have hurt Him.

He gave up His Life for Humanity in the agony of His grief.

Never forget, then, that the best and noblest natures are those that cannot be touched, oftentimes, in any other way.

Let us not grieve the Master who died for us.

Let us not grieve the Holy Spirit.

Let us not grieve the Father in heaven, and let the Thanksgiving of this day pass on into the whole year.

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, serve Thee, and, thanking Thee, may praise Thee, not with words only, but with all my life. For Jesus' sake. Amen.

The Congregation than joined in singing, "I Stand on Zion's Mount," after which the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee and give thee Peace.

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

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHAS. HOY, Elder-in-charge.

Change of Location in Toronto, Canada.

Zion Gathering in Toronto, Canada, has secured the old Friends' meeting house, 34 Pembroke street, where services will hereafter be conducted. It is easily reached by transferring from any street-car line in the city to the Belt Line. Get off at Wilton avenue, and go west one block to Pembroke. Elder Brooks has also changed his residence to No. 360 Parliament street.

Zion in California.

Rev. W. D. Taylor, Elder in the Christian Catholic Apostolic Church in Zion, San Francisco, California, will hold religious services as follows:

In Los Gatos, California. Tuesday, December 13th, at 7:30 o'clock p. m.

In Santa Clara, California, Wednesday, December 14th, at 7:30 p. m.

In San Jose, California, Thursday, at 7:30 p. m., Friday, at 2:30 and 7:30 p. m., and Saturday, at 2:30 and 7:30 p. m. Babtismal services will be held in San Jose.

W. D. TAYLOR,
Elder in Christian Catholic Apostolic Church in Zion.

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed When Dying of Peritonitis.

And He touched her hand and the fever left her; and she arose and ministered unto Him.—*Matthew 8:15.*

CAMBRIDGE, NEBRASKA, October 13, 1904.

DEAR OVERSEER:—I received your letter of October 4th, saying that the First Apostle prayed for my daughter Ruth on receipt of my telegram of the 12th of September, for which accept our most sincerest thanks.

About the last of August, Ruth was taken with a severe case of apendicitis. She is a good girl, but I could not get her to put her trust in God for healing; so sent for a doctor, as she desired.

He came, and pronounced it a very serious case of apendicitis.

He attended her about two weeks, and said she was getting along so well that he would not come after Sunday, the 11th.

On the evening of the 12th, she was taken with severe pains in her bowels.

We 'phoned for the doctor. He came at once, and made a careful examination.

Then he took my wife and me into another room, and told us that she now had general peritonitis, and that he could do nothing.

He said that no power on earth could save her life; that blood poison would set in immediately; and that in all probability, she would not live more than thirty hours.

I told her what he had said.

She asked her mother and me to pray for her, which we did, perhaps as never before.

That night I sent the telegram to our First Apostle, asking him to pray for her.

The doctor came three times the next day, but said there was no hope; her bowels were paralyzed.

On the night of the 13th her bowels began to rumble, and she said they felt so curious that she could not describe it.

The doctor came the next morning, and a more surprised man I never saw.

He said, "It has been thirty-six hours, and she is not only alive, but so much improved!"

He said it was past his comprehension. He never saw anything like it before.

She has continued to improve until now she is up about the house, apparently as well as ever.

We give God all the glory, and thank the First Apostle for his prayers.

This case has caused considerable talk in our town.

Many church people are unwilling to admit that she was Divinely healed.

I think some would rather she had died than have to admit it.

Truly your brother in His service,

S. K. KEYES.

A Little Girl Healed of Blindness.

Suffer the little children to come unto Me.—*Mark 10:14.*

228 STATE STREET, SAN ANTONIO, TEXAS, September 2, 1904.

DEAR GENERAL OVERSEER:—We had born to us on June 21st, 1903, a little baby girl, and she was completely blind for three months.

We were advised to put plasters on the back of her head, and also to get an eye doctor to work on her eyes; but we told them all that there was only One Physician, and that was Jesus, the Son of God.

We put our faith in the Christ, as the Healer, and relied on His promises.

We knew that if we had faith in Him, and trusted Him, He would heal us of all our diseases.

So we trusted in Him and believed, and He has restored the sight to our baby's eyes.

Her eyes are now strong.

We praise God for His goodness to us.

I shall never forget the first copy of LEAVES OF HEALING I read.

I thought, as many others do, that it was all nonsense; but, thank God, the more I read it, the more I wanted to read it, and the more knowledge I received from it.

We are a family of nine members, and all belong to Zion.

Thank God for the light He has shown us through the Little White Dove.

Trusting we shall be able to do more for the Christ, we are,

Your fellow servants in the Christ,

(MR. AND MRS.) W. H. STANLEY

Delivered from Eczema.

God be merciful unto us, and bless us,
And cause His Face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all nations.—*Psalm 67:1, 2.*

2806 EZEKIEL AVENUE, ZION CITY, ILLINOIS, September 18, 1904.

DEAR FIRST APOSTLE:—It becomes my duty, as well as privilege, to add my testimony to the many thousands who are testifying to blessing and healing in Zion under your ministry as teacher, prophet, and apostle.

I wish to thank God, first of all, for the wonderful deliverance He has given me from eczema, and for the many blessings He is continually bestowing.

I sincerely thank you for your prayers and direction.

Praying God's blessing upon you, I remain,

Yours in the Master's service,

GERTRUDE E. DUNLAP.

All Desire for the Bread of Hell, Tobacco, is Taken Away.

The desire of the righteous is only good.—*Proverbs 11:23.*

ZION CITY, ILLINOIS, September 28, 1904.

DEAR FIRST APOSTLE:—I desire to give my testimony with the thousands of others.

First, I thank God for Zion, and for the Full Gospel.

Next, I thank God for healing.

I was a user of tobacco for nearly twenty-two years.

Before coming to Zion, I used ten cents' worth every day, thirty-six and one-half dollars yearly, and in answer to prayer that appetite has been taken away.

I do not want the poisonous stuff any more than if I had never used it.

That was over two years ago, and I do thank God for delivering me, for I was a slave to the filthy weed.

Next, I thank God, that He has given us two fine Zion Babies.

One is now three years old, and the other fifteen months.

We have three children, and none of them has ever tasted medicine.

They have all been healed of ailments in answer to prayer.

I also thank God for healing me of a badly crushed hand.

I was working in the Zion Brick Factory.

On the 9th of last May while I was oiling a machine, I carelessly laid my hand on the clutch, and it was caught between the spokes of a wheel and the clutch.

A brother standing near prayed for me, and the pain almost ceased, and then the superintendent prayed for me, and sent me to Dr. Speicher's office.

He examined my hand, and prayed for me, and I went home.

Two weeks from that time I was at work again.

I thank God for many other blessings that we have received since coming to Zion.

It is my earnest prayer that God will give you strength, and keep you Till the Christ shall come.

Yours in His service, J. S. GRIESHEIMER.

A Man Healed of Blindness.

On many that were blind He bestowed sight.—*Luke 7:21.*

209 E. FOURTH STREET, NEW YORK CITY.

DEAR FIRST APOSTLE:—I thank God that I know from experience that we can be healed in spirit, soul, and body.

Three times I have been healed when, humanly speaking, there was no help for me.

God even restored my eyesight, although I had become perfectly blind.

I sent a request for prayer to you, and sometime after that, one night while I was praying alone, I received my healing.

I can now read and write again.

God has cared for me, so that I do not suffer want.

I belong to God and work for Him.

Your brother in the Christ, ROBERT RUCH.

Nephew Healed in Answer to Prayer.

He hath sent me to proclaim release to the captives.—*Luke 4:18.*

PRAIRIE DU CHIEN, WISCONSIN, September 16, 1904.

DEAR GENERAL OVERSEER:—I want to thank you for your prayers for my nephew, who was healed last year in California.

He lay at the point of death when I wrote.

Your prayers were answered, and he recovered. He is now well and hearty.

He and all his family are very grateful to the Lord for this great blessing.

Yours for the Christ,

(MISS) ELLEN PARMELE.

The Devourer, Diphtheria, Rebuked.

The supplication of a righteous man availeth much in its working.—*James 5:16.*

CARDINGTON, OHIO, October 31, 1904.

DEAR FIRST APOSTLE:—I began to get better as soon as I sent the letter to you, requesting prayer, and by the next day I was entirely well.

I know I should have had diphtheria if I had not trusted God.

The children did not take it.

I thank God for His goodness, and you for praying for me.

Your sister in the Christ, (MRS.) C. F. OSSING

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Zion's Bible Class

Conducted by Teacher 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, DECEMBER 14th or 15th.

The Way of the Lord.

1. *How ignorant man is!*—Isaiah 55 8-13.
   Man's thoughts are low.
   They are very selfish.
   They are usually sensual.
2. *It always leads to salvation.*—Acts 16:14-18.
   God's way is to save people.
   The Devil's way is to destroy people.
   The Lord's way is to open the heart and fill it.
3. *Those that follow it have plenty.*—Deuteronomy 8:2-11.
   Obey, and blessings cannot be kept back.
   Live each day on what God says.
   Beware, lest you forget God!
4. *Few know it perfectly.*—Acts 18:24-28.
   Some know the mind of God better than others.
   Such desire to lead others to know as they know.
   Each must preach according to his several ability.
5. *It is always the same.*—Jeremiah 32:36-42.
   God's people must do God's will.
   Those that do His will see eye to eye.
   God's will understood makes a united people.
6. *Persons must choose God's way.*—Psalm 119:30-37.
   They must pray to know God's way.
   They can know God only by knowing the way.
   They must keep God's way before them.
7. *The way of Jehovah is straight, from beginning to end.*—Isaiah 40:3-8.
   Men sometimes try to make crooked ways seem to appear like God's way.
   God's way is a highway.
   God's way is pleasant and peaceful.
8. *No harm can come to those that seek the way of the Lord.*—Jeremiah 42:1-6.
   God must show the place in which He would have us live.
   God must show us what to do.
   Those that obey find both.

The Lord Our God is an Instruction-giving God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 18th.

Doing the Will of God.

1. *No one should be in doubt as to what God's will is.*—Ephesians 5:9-18.
   He wants us to be good, and right, and true.
   To have no part in wicked ways.
   To walk as those who have light.
2. *One should have a full knowledge of His will.*—Colossians 1:3-11.
   Faith and love open the way to a knowledge of God.
   A Divine hope ever urges one onward.
   The wisdom that comes from above leads the way to God.
3. *His will is understood in heaven.*—Luke 11:2-13.
   He wants His will done on earth.
   Those who truly pray, strive to do His will.
   His will is that every one shall be Spirit-filled.
4. *Those that do His will know the joy there is in doing it.*—Mark 3:31-35.
   There is real pleasure in obeying.
   There is satisfaction in knowing that God is for us.
   Those that do His will get close to Him.
5. *One's service for others, if whole-hearted, is according to His will.*—Ephesians 6:1-9.
   A servant that does not obey, offends God.
   The will of God is that servants shall obey masters.
   Servants may quit one's service for that of another, but they must obey those to whom they yield themselves to obey.
6. *One's chief concern should be to find out His will and then do it.*—Acts 9:1-9.
   One must ask to know God's will.
   He must ask God to reveal Himself.
   He must admit that his own way is wrong.
7. *God does not will that any man shall die.*—Acts 21:8-16.
   Some say at death, "The will of the Lord be done."
   God is not willing that any should perish.
   He came to save life, not destroy it.
8. *When we live a peaceful, quiet life, with one aim, and that to do good, God is well pleased.*—Hebrews 13:15-21.
   Be thankful in everything—
   Give what God has given you.
   You must live to work out His will.

God's Holy People are a Whole-hearted Service People.

EXCURSION TO ZION CITY

John Alexander

The First Apostle in the Christian Catholic Apostolic Church in Zion and Prophet of the Restoration

SUBJECT
The Exercise of Apostolic Powers; The Gifts of the Holy Spirit.

WILL CONDUCT DIVINE SERVICE AND DELIVER HIS APOSTOLIC AND PROPHETIC MESSAGE IN SHILOH TABERNACLE, ZION CITY, ILL.

Lord's Day Afternoon,

November 27th

At 2:30 o'clock.

Special Excursion Train will be run from the Wells Street Chicago & North-Western Station, in Chicago, at 11:45 in the morning, and will return thirty minutes after the close of the service. Round Trip Fare, - - - - 50 Cents.

The Christ is All and in All.

Zion City Real Estate

Prospective Purchasers of

Homes OR Home Sites In Zion City

Can always obtain reliable information by addressing the department which controls all of the Real Estate Business of the City.

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Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Three Hundred Eighty-four Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Three Hundred Eighty-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.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5626		
Total Baptized at Headquarters.....			11,064
Baptized in places outside of Headquarters by the General Overseer.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,217	
Total Baptized outside of Headquarters.....			8,982
Total Baptized in seven years and six months.....			20,046
Baptized since September 14, 1904:			
Baptized in Zion City by Overseer Excell.....	16		
Baptized in Zion City by Elder Viking.....	3		
Baptized in Zion City by Elder Dinius.....	45		
Baptized in Zion City by Elder Royall.....	20		
Baptized in Zion City by Deacon Marpurg	10		
Baptized in Zion City by Elder Mercer.....	7		
Baptized in Chicago by Elder Hoffman.....	6		
Baptized in Chicago by Elder Hammond.....	28		
Baptized in Chicago by Deacon Brannen.....			
Baptized in Chicago by Elder Farr.....		142	
Baptized in British Columbia by Elder Simmons.....		1	
Baptized in Canada by Elder Brooks.....		4	
Baptized in California by Elder Taylor.....		7	
Baptized in England by Overseer Cantel.....		50	
Baptized in Germany by Elder Kradolfer.....		45	
Baptized in Illinois by Elder Gay.....		5	
Baptized in Indiana by Deacon Mohr.....		1	
Baptized in Ireland by Overseer Cantel.....		6	
Baptized in Kansas by Elder Reed.....		11	
Baptized in Michigan by Deacon Van Woerkom.....		1	
Baptized in Missouri by Deacon Robinson.....		2	
Baptized in New York by Elder Warszawiak.....		9	
Baptized in New York by Overseer Mason		12	
Baptized in Ohio by Deacon Smith.....		1	
Baptized in Ohio by Deacon Yerger.....		4	
Baptized in Ohio by Deacon Kelchner.....		3	
Baptized in Oregon by Elder Ernst.....		2	
Baptized in Pennsylvania by Elder Bouck.....		13	
Baptized in South Africa by Overseer Bryant.....		13	
Baptized in Texas by Elder Hall.....		4	
Baptized in Washington by Elder Ernst.....		1	
Baptized in Washington by Elder Simmons.....		196	338
Total Baptized since March 14, 1897.....			20,384

The following-named ten believers were baptized at Berlin, Germany, Lord's Day, September 25, 1904, by Elder Jean Kradolfer:

Beeskow, Miss Martha .....Teltowerstrasse 2, Berlin, Germany
Grimm, Theodore .....Pallisadenstrasse 11, Berlin, Germany
Hagemann, Mrs. Anna ..... Neue Dorfstrasse 2, Berlin, Germany
Hagemann, Rudolf .....Neue Dorfstrasse 2, Berlin, Germany
Heinrich, Mrs. Amalie .....Skalitzerstrasse 112, Berlin, Germany
Hoffman, Reinhold .....Langestrasse 17, Berlin, Germany
Luck, Miss Klara ..... Grunenwaldstrasse 120, Berlin, Germany
Luck, Mrs. Louise .....Grunenwaldstrasse 120, Berlin, Germany
Neitzel, Miss Therese .....Teltowerstrasse 28, Berlin, Germany
Schaffer, Charles ..... Gr. Frankfurterstrasse 28, Berlin, Germany

The following-named nine believers were baptized at Gorlitz, Silesia, Germany, Thursday, October 6, 1904, by Elder Jean Kradolfer:

Faltz, Louis .....Seidenberg, Silesia, Germany
Fritsche, Josef .....Seidenberg, Silesia, Germany
Fritsche, Mrs. Marie .....Seidenberg, Silesia, Germany
Hirschmann, Mrs. Anna .....Christiansau, Bohemia, Austria
Hirschmann, Edward .....Christiansau, Bohemia, Austria
Liebig, Miss Anna .....Seidenberg, Silesia, Germany
Meusser, Miss Selma .....Seidenberg, Silesia, Germany
Pfeiffer, Louis .....Seidenberg, Silesia, Germany
Wiedemann, Mrs. Louise .....Gorlitz, Silesia, Germany

The following-named three believers were baptized at Limbach, Saxony, Germany, Lord's Day, October 9, 1904, by Elder Jean Kradolfer:

Glaser, Miss Freida .....Limbach, Saxony, Germany
Fugmann, Mrs. Rosa .....Limbach, Saxony, Germany
Kunze, May .....Limbach, Saxony, Germany

The following-named nine believers were baptized at Dresden, Saxony, Germany, Friday, October 7, 1904, by Elder Jean Kradolfer:

Felber, Mrs. Emma .....Osterbergstrasse 24, Dresden, Saxony, Germany
Glauche, Mrs. Marie .....Dobelnerstrasse 32, Dresden, Saxony, Germany
Hohmann, Miss Emma .....Durerstrasse 100, Dresden, Saxony, Germany
Lorenz, Mrs. Caroline.....Zollnerstrasse 36, Dresden, Saxony, Germany
Lorenz, Theodor .....Zollnerstrasse 36, Dresden, Saxony, Germany
Reimann, Miss Elsa .....Menageriestrasse 9, Dresden, Saxony, Germany
Reimann, Gerhard .....Menageriestrasse 9, Dresden, Saxony, Germany
Reimann, Miss Johanna ...Menageriestrasse 9, Dresden, Saxony, Germany
Reimann, Otto.....Menageriestrasse 9, Dresden, Saxony, Germany

The following-named fourteen believers were baptized at Berlin, Germany, Lord's Day, October 30, 1904, by Elder Jean Kradolfer:

Borchert, Mrs. Albertine .....Friedrichsruherstrasse 13, Berlin, Germany
Borchert, Richart .....Friedrichsruherstrasse 13, Berlin, Germany
Brauer, Miss Else.....Langestrasse 17, Berlin, Germany
Bromme, Waldsmar.....Louisenufer 39, Berlin, Germany
Faenichen, Otto.....Goltzstrasse 18, Berlin, Germany
Fischer, Miss Frieda.....Langestrasse 17, Berlin, Germany
Grohmann, Mrs. Elizabeth.....Franzstrasse 11, Berlin, Germany
Huhn, Oskar.....Alexandrinenstrasse 114-15, Berlin, Germany
Huhn, Robert.....Alexandrinenstrasse 114-15, Berlin, Germany
Richter, Paul..... .....Treskowstrasse 49, Berlin, Germany
Richter, Mrs. Martha.....Treskowstrasse 49, Berlin, Germany
Uhlemann, Miss Doris.....Alexandrinenstrasse 114-15, Berlin, Germany
Wicklein, Mrs. Helene.....Alexandrinenstrasse 114-15, Berlin, Germany
Wolter, Mrs. Wilhelmine.....Bismarkstrasse 73, Berlin, Germany

The following-named five believers were baptized in Philadelphia, Pennsylvania, Lord's Day, November 20, 1904, by Elder R. N. Bouck:

Madole, Mrs. Emily J., 704 North Twenty-second street, Philadelphia, Pennsylvania
Nauyvkat, Anna, 1736 West Passyunk avenue, Philadelphia, Pennsylvania
Steffenhagen, Frieda, 1736 West Passyunk avenue, Philadelphia, Pennsylvania
Walp, David B.....1445 Linden street, Allentown, Pennsylvania
Walp, Lydia.....1445 Linden street, Allentown, Pennsylvania

The following-named six believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Tuesday, November 22, 1904, by Elder W. O. Dinius:

Archibald Arnold .....Edina Hospice, Zion City, Illinois
Booker, Isaiah .....Viola, Wisconsin
Calver, Henry .....R. R. No. 5, Mansfield, Ohio
Irvine, Mrs. Anna Josephine .....2919 Gabriel avenue, Zion City, Illinois
Kuhnle, Michael .....4346 La Salle street, Chicago, Illinois
West, Mrs. Sophia C. .....Winfield, Kansas

The following-named twelve believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, November 23, 1904, by Elder W. O. Dinius:

Ainsworth, H. H..... .....Antioch, Illinois
Albertsen, Edith.....2817 Enoch avenue, Zion City, Illinois
Barke, Fred.....Billings, Missouri
Carscadden, William Joseph.....Akely, Minnesota
Danks, Josef.....3210 Gideon avenue, Zion City, Illinois
Gallagher, Miss Myrtie.....2313 Elijah avenue, Zion City, Illinois
Hartong, Myrtle .....1813 Hermon avenue, Zion City, Illinois
Minnis, Grace E.....Antioch, Illinois
Piper, Loren.....2913 Emmaus avenue, Zion City, Illinois
Robertson, Etta.....1827 Jethro avenue, Zion City, Illinois
Schworm, Miss Mae .....2114 Elisha avenue, Zion City, Illinois
Taylor, Miss Bettie J.....1902 Hermon avenue, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named two children were consecrated to God, in Chicago, Illinois, Lord's Day, October 9, 1904, by Elder C. F. Viking:

Hardin, Clarence Alexander..... 3144 Armour avenue, Chicago, Illinois
Hoefler, Daniel Alexander..620 West Forty-second place, Chicago, Illinois

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, November 6, 1904, by Elder Gilbert Farr:

Dunn, Ruth Alma .....939 North Forty-first court, Chicago, Illinois

The following-named child was consecrated to God in Clinton, Washington, Lord's Day, November 13, 1904, by Elder August Ernst:

Crisp, Alexander Charles .....Clinton, Washington

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

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JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

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DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

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DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 7. *ZION CITY, SATURDAY, DECEMBER 3, 1904.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF DEAFNESS, DROPSY, AND CANCER OF THE BREAST IN ANSWER TO PRAYER.

CONFESS THEREFORE YOUR SINS ONE TO ANOTHER, AND PRAY ONE FOR ANOTHER, THAT YE MAY BE HEALED.

This Witness took God at His Word.

She confessed her sins.

She sought one who could pray the Prayer of Faith for her.

She was healed.

Very simple, is it not?

No great excitement!

No prolonged howling!

Her Father had made her a definite promise.

She fulfilled His conditions and expected the boon.

He kept His Word.

The very simplicity of her faith made it effective.

The highest form of faith is that seen in a little child; for that is the Faith of God.

Such was the faith that Jesus often called "Great Faith."

Many people know too much.

Too strong!

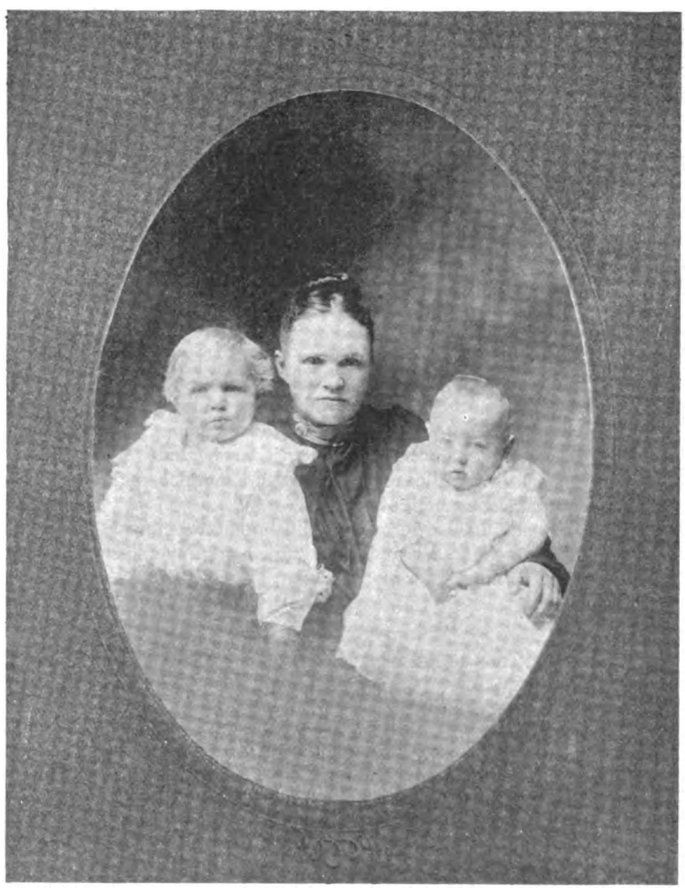
Too wise!

At least in their opinion about themselves.

It is very hard for them to trust God fully.

They have great difficulty in getting rid of the idea that they ought to help themselves.

Their scientists and experimenters have spent so many years and so many thousands of dollars in hunting for remedies that it seems a great waste to put them all aside and trust God. So highly "intellectual" are they that all kinds of quibbling, hairsplitting doubts and questions get between them and God. Born "free Americans," with the "great principles of individual liberty and freedom of thought" deeply "bred in the bone," they can not render that implicit, unquestioning Obedience necessary to childlike faith.



MRS. ELIZABETH E. McKINLEY.

Full of their own splendid attainments and ethical culture, they have no need of the Righteousness of the Christ.

So, like the Greeks, they find the old time, Everlasting Gospel "foolishness."

Poor, ignorant, blind, sinful, sick, and dying creatures!

Would that they might learn what is of more importance than all their philosophies, that "the wisdom of men" is foolishness with God.

If only they might know that their boasted strength is the puniest weakness with God!

Why can they not see that their ways are not God's ways?

Man's attempted way of healing is through poisons and murderous knives.

It has been a frightful, horrid failure, through all the ages, and it is today.

God's Way of Healing, is

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Jesus, the Christ, who said, "I am the Way, and the Truth, and the Life."

Oh, that they might realize that their righteousness is "as filthy rags!"

Would that they might learn that "the Christ Jesus, was made unto us Wisdom from God, and Righteousness, and Sanctification, and Redemption!"

How great the blessing could they but know that the highest and most glorious liberty is the freedom through the Christ, which makes us "free indeed!"

How much ahead of all of them is this Witness, with her simple, unquestioning, obedient Faith!

She was quickly healed of the discomfort and distress of deafness, of the killing disfigurement of dropsy, and of the horrible, hideous, hopeless agony of cancer.

Today she is a well woman.

Strong, happy, an efficient mother to her children, and serving God in her community, her life is a Living Testimony to the Goodness, Love, and Power of God, and to the power of a simple, childlike faith.

Ye suffering, dying, "confess . . . your sins one to another."

That is a good way to attain the humility of a little child.

Seek some one who can pray the Prayer of Faith with you, "that ye may be healed." A. W. N.

WRITTEN TESTIMONY OF MRS. ELIZABETH E McKINLEY.

WINAMAC, INDIANA, May 4, 1904.

MY DEAR GENERAL OVERSEER:—Peace to thee! I desire first of all to testify to the great blessing of the Salvation of my spirit.

When I was about fifteen years old I joined the Reform church and was baptized by single immersion.

Afterwards that church disbanded and I joined the Methodist church.

Later, when attending revival meetings at Winamac, I was for the first time under conviction, gave my heart to God, and joined the United Brethren church.

In trying to live a Christian life I went to all the churches and took an active part in the work of each.

But, oh, what a burden I carried! They did not teach me to confess my sins, and I was sick.

A friend sent me LEAVES OF HEALING about this time.

Oh, what joy it gave me!

I saw and believed that God's people repented of their sins, made a clear confession, and were healed.

I then made a straightforward confession, as far as I knew my own heart, and asked the General Overseer to pray for me.

I had been so deaf for thirteen years that it was hard to hear my little ones cry, and at that time my limbs were badly swollen.

My father had died the year before with dropsy, and my mother feared that I would go the same way; but I thank God that when the General Overseer prayed the swelling left and I began to hear better. My healing of deafness continued, and now I hear well.

I had never been a strong child, and when about thirteen years old I began to cough so hard that my parents thought I was going into consumption.

They gave me all kinds of remedies, but did not take me to a doctor.

I grew some better, and a few years afterward was married.

I suffered terribly from the treatment of a physician, at the time of the birth of my first child, and never recovered from the resultant weakness until God healed me.

Since the birth of my first child my other six children have heen born without the attendance of a physician, and all are living and well.

When my second boy was nursing, in the year 1901, my right breast became sore, swelling painfully at times.

There had been a lump in it for fifteen years, but I did not think of it as being anything serious.

About January 1, 1902, it got much worse.

My husband asked Dr. G. W. Thomson, the leading physician and surgeon of Winamac, to examine it.

He told us that I had cancer of the breast.

It was an open, eating sore at that time.

In answer to my request, Overseer Piper prayed that the way might be opened for me to go to Zion in Zion City and to be baptized.

On January 28, 1902, my husband took me to Zion City.

Next day Elder Brock laid hands on me and prayed for my healing in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father.

I felt immediately that the fever and sharp shooting pains were growing less.

On Lord's Day, February 2d, I attended the service at the Chicago Auditorium and saw the General Overseer for the first time.

That afternoon I received the right hand of fellowship in the Christian Catholic Church in Zion, and that evening, at the South Side Tabernacle, I was baptized by Triune Immersion by Elder W. H. Cossum.

When I came out of the water, I felt like a new person, with no pain in my body.

In two weeks I returned home and took up my household duties. I have been able to attend to them ever since.

The breast healed very nicely, and the twelve-pound boy that was born a year later nursed from it.

I am well and strong today and able to do all my own housework and care for my children, for which I praise God.

My youngest child had a very severe rupture when born. God healed him.

I send my photograph, with that of my two little boys, the older of whom was nursing the breast at the time when the cancer came, the younger of whom nursed it after it was healed.

I was given these boys through repentance, and thank God for both of them.

Thanking God for my healing, and our beloved General Overseer and Zion for their prayers, I remain, Your sister in the Christ,

(MRS.) ELIZABETH E. MCKINLEY.

CONFIRMATION OF HER MOTHER'S TESTIMONY BY MISS EDNA McKINLEY.

2910 ELISHA AVENUE,
ZION CITY, ILLINOIS, May 27, 1904.

DEAR GENERAL OVERSEER:—I thank God for the opportunity of confirming my mother's testimony, and praise Him for sparing her life, which it seemed would surely be taken from us by that dreaded disease, cancer.

We thank God for the many blessings we have received through the teaching of Zion, and pray God's blessing upon the Little White Dove that has brought blessing to so many homes.

Praying God's blessing upon our beloved General Overseer and all Zion everywhere, I am,

Your sister in the Christ,

(MISS) EDNA MCKINLEY.

Blatter der Heilung

is a monthly German publication which contains the sermons and addresses of the First Apostle of the Christian Catholic Apostolic Church in Zion, and wonderful testimonies of Salvation and Healing of those who have been blessed through his teaching and prayers; also descriptions of the progress of Zion City and the Institutions and Industries which have been successfully established here.

It is translated from the English by skilled and intelligent translators. Its aim is to extend a knowledge of the will of God for His people concerning Salvation, Healing, and Holy Living to all who speak or read the German language.

It is our sincere desire that this paper shall be successful in reaching every one who is in need of help and assistance along these lines, and sample copies will be sent to all who may request them.

The subscription price is 50 cents per year, 30 cents for six months, or 5 cents a copy. Special trial subscriptions will be sent to new addresses for 25 cents for ten months. Foreign, 75 cents a year.

Address all orders to Zion Printing and Publishing House, Zion City, Illinois.

Feuilles de Guerison

contains the messages of the First Apostle of the Christian Catholic Apostolic Church in Zion to the French-speaking people, and is published monthly.

It contains twenty-four pages the size of LEAVES OF HEALING. It is freely illustrated and is printed on white enamel paper. It also contains testimonies of those who have heen healed of all kinds of diseases and saved and kept by the power of God.

The story of Zion and its onward movement and successful establishment of Institutions and Industries is written up from time to time in a glowing and most interesting style, and is translated by accomplished and skilled translators.

In order that every one who speaks or reads the French language may know of this work, we offer to send sample copies free. The regular prices for subscription are as follows: 50 cents a year, 30 cents for six months, and 5 cents a copy.

The hearty coöperation of every friend and member of Zion is solicited in order that this publication, which was begun in October, 1904, may be very successful in its circulation.

Address Zion Printing and Publishing House, Zion City, Illinois.

The Zion Banner

is the weekly newspaper printed and published by the Rev. John Alexander Dowie of Zion City, Illinois, and contains all the news of the day to the exclusion of the falsehoods and vile advertisements of the works of the Devil.

It has eight pages of four columns each, and is published on Tuesday of each week; and also contains the local news of Zion City. and editorials on the problems and topics of the day, written from a deeply spiritual standpoint.

Advertisements which are approved, and in accordance with the principles and policies of Zion, are published in this paper. Rates will be mailed upon application. Price 50 cents for 6 months, 30 cents for three months, and 3 cents per copy.

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By Evangelist **Sarah E. Hill.**

AND he said to me, These are they which come out of the Great Tribulation, and they washed their robes, and made them white in the blood of the Lamb.—*Revelation 7:14.*

WHEN the Apostle John was banished to the Isle of Patmos for the Word of God and the Testimony of Jesus, God unveiled the future, and showed him the wonderful events which would transpire in the Consummation of the Age.

The Apostle evidently saw two gatherings or harvestings of God's people.

He first saw the one hundred forty-four thousand who were sealed by God's Angel or Messenger from the sunrising, who had the Seal of the Living God.

These the Apostle speaks of as the First Fruits unto God.

He says of them, "And in their mouth was found no lie: they are without blemish." (Revelation 7:2, 4; 14:1-6.)

The Apostle Paul, writing to the Ephesians, said that the Christ "loved the Church and gave Himself up for it, . . . That He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Ephesians 5:25, 27.)

They believed in the power and in the willingness of the Christ to do this for His Bride, the Church.

They had learned to overcome temptation and trials, and were able to stand in the strength of the Christ.

It was not necessary for them to go through further testing, and they were taken from the earth as the fruit of an orchard which ripens in advance of the main harvest and is carefully gathered by the husbandman.

After this, the Apostle had a vision of the hundred and forty and four thousand standing with the Lamb on the Mount Zion, having His Name and the Name of the Father written in their foreheads.

He said, "These are they which follow the Lamb whithersoever He goeth."

Being with Him constantly, they must be receiving His teaching and training, perhaps, for work in the Millennial period; as the Lord Jesus had His disciples follow Him whithersoever He went in His ministry on earth, to train them for work later.

We cannot tell, but we know there is much work to be done on the earth then.

After the Apostle had seen the one hundred and forty and four thousand sealed, he was shown a great multitude which came up out of the Great Tribulation.

A "multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands." (verse 9.)

The robes of man's spirit are his soul and body.

These garments, made of the earth, become defiled by sin and are unclean through disease.

The Prophet Zechariah, centuries before the birth of the Christ, prophesied of Him as the Fountain opened in the House of David for sin and for uncleanness. (Zechariah 13:1.)

Sickness in the Scripture is called uncleannesss.

This multitude come first to God in repentance confessing their sins, and then, through faith, they washed their souls and bodies from disease and sickness in the blood of the Lamb.

The Apostle says, "Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the gates into the City;" that beautiful City where the streets are of gold and its gates of pearls; the City of God that the world will some day see coming down out of heaven.

The City, where there is no sickness, no sorrow, and no death; and where nothing impure can enter through the gates of pearl. (Revelation 21:2; 22:14.)

This multitude that John saw had washed their robes and made them white, and they had palms of victory in their hands, showing that they were overcomers.

The Apostle also saw the old serpent, he that is called the Devil and Satan, cast down to the earth, and his angels cast down with him.

He saw that they came down full of wrath, knowing that they had but a short time.

The Apostle also saw that there were those who overcame him because of the blood of the Lamb, and because of the Word of their Testimony; and they loved not their life even unto death. (Revelation 12:9, 11, 12.)

We are here shown the three truths that brought the people forth with the victor's palm in their hands.

First, they learned the power that there is in the blood of Jesus to cleanse from sin.

They learned this by going to God, and repenting, and confessing their sins; and they knew that the blood must also cleanse from disease and sickness, which are the result of sin; thus making a complete work.

Then they maintained their testimony to being saved and healed.

It is not enough to be saved and healed once.

We need to be saved and healed all the time.

This is true holiness (wholeness.)

They were consecrated to God all the time.

Like the Christians of the early ages, they were ever standing between the altar and the plow, ready to work for God or to die if need be, for the truth.

Many persons say they consecrate themselves, their time, their talents, and money, all to God to be used for the extension of His Kingdom, and then they live as if they belonged to themselves, and could do as they pleased.

But these people loved not even their own lives if God required them to lay them down for the truth.

The teaching of a partial Gospel cannot bring this great multitude up out of the Great Tribulation.

They cannot take their spirits to God to be saved, and their souls and bodies to the physician.

They must have the Oil of the Holy Spirit in their vessels, which are their souls and bodies, to heal them.

For this reason God has sent Elijah, the Messenger of the Covenant, to teach the Covenant to the people.

Through this teaching the people learn how to let God reign in their spirits, souls, and bodies—to save them, heal them, and enable them to live holy lives.

The Covenant establishes God's Kingdom in man.

It tells him that he must listen to the Voice of God and do what is right in His sight, and give ear to His Commandments, and keep all of His Statutes. Then God promises to keep them from disease. (Exodus 15:26.)

LEAVES OF HEALING go forth each week, telling the people how to be saved, and healed, and live Godly lives.

It gives the testimonies of many who have been saved and healed by God.

Multitudes have been saved and healed through reading it.

This Zion Literature must be sent over all the earth to prepare some for the coming of the King, and to bring this multitude through the Great Tribulation, having washed their robes and made them white in the Blood of the Lamb. Will you not help *circulate Zion Literature?*

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for two weeks ending November 26, 1904:
29,500 Rolls to..Business Men in the United States
12,100 Rolls to.....Austria and Germany
3,100 Rolls to Business men in Canada and England
1,796 Rolls to the Hotels of Europe, Asia, Africa and the Islands of the Sea
1,181 Rolls to.....London and Paris
679 Rolls to.....Miscellaneous
Number of Rolls for two weeks.....48,356
Number of Rolls reported to Nov. 26, 1904, 3,526,891

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, DECEMBER 3, 1904.

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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.

THE FIRST APOSTLE AND ZION IN ZION CITY EXCHANGE TELEGRAMS.

At the Mid-week Rally, in Shiloh Tabernacle, on Wednesday evening, November 30, 1904, the following telegram from the First Apostle was read by Overseer J. G. Excell, who presided:

REV. J. G. EXCELL, OVERSEER-IN-CHARGE, ZION CITY, ILLINOIS:

Please tell my beloved people at tonight's rally that by the blessing of God we have had a good journey and are now near our destination in the Southland. Mrs. Dowie bore the journey splendidly and is better than when we left. All the party are well. My faith and hope and expectation are centered in God for the continued progress and victory of Zion. I send you as a message from God, Isaiah 62:12. Love to all. Mizpah.

FIRST APOSTLE.

At the same meeting, the following reply was written, and enthusiastically indorsed by all present, and immediately forwarded to the First Apostle:

ZION CITY, ILLINOIS, December 1, 1904.

JOHN ALEXANDER, FIRST APOSTLE IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION:

Message received. Zion Triumphant! Good rally. Speeches, band, orchestra. People all join in love to you. God bless and keep you all, and bring you safely home. Psalm 23. Mizpah. J. G. EXCELL.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

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JOHN ALEXANDER

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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THE FIRST APOSTLE REBUKES STUBBORN, SELF-WILLED ADHERENCE TO TRADITION.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 9

Shiloh Tabernacle

Lord's Day Afternoon

November 27, 1904

SUBJECT

The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

*REPORTED BY A. C. R., S. E. C., I. M. S., AND A. W. N.

VIVID with color, instinct with action, intense with Spiritual Power, convincing in its logic, brilliant with flashes of wit, glowing with humor, tender with pathos, warm with Divine Love, burning with Divine Anger, and Inspired with Divine Wisdom!

Such was the wonderful story told by God's Apostle and Prophet on Lord's Day afternoon, November 27, 1904, in Shiloh Tabernacle.

Best of all, the story was God's Truth.

It was the story of how God had led and taught him, by His Spirit, step by step, until he was ready to receive that Fourth Gift of the Holy Spirit, Gifts of Healings.

Aside from its vital bearings upon the lives of his hearers, and of suffering men and women everywhere, the story was one of peculiar interest, purely as a narrative.

But when told in the hearing of five thousand people, most of whom owed either their lives or their health to the exercise of the Gift whose beginning the story portrayed, it became more than a narrative.

It was a Divine Message, a Living Reality, a part of their very lives, an integral part in the glorious Restoration of All Things.

The story was a sequel to, or rather a continuation of, the Testimony of the First Apostle to his own personal healing, given from the same platform the previous Lord's Day afternoon.

The thread was taken up at the point where the future Restorer of this Truth to the Church, then a student in Edinburgh University, boldly, but respectfully, challenged the teaching of his professor of theology, and proved from the Word of God that the Gifts of Healings were permanently available to God's children.

The climax came in that powerful scene, so vividly described, when, many years after, in the midst of a sweeping pestilence, he himself realized the possession of these Gifts.

Every step of the way, as narrated, was made the illustration or proof of one or more of the great essential truths of the Teaching and Practice of Divine Healing.

At the very beginning, the profound and appalling ignorance of the Church, the theologians, and the preachers concerning these Gifts, of which Paul wrote, "I would not have you ignorant," was proved.

*The First Apostle has not revised the following report.

A clear distinction was made between Gifts of Healings and "the Prayer of Faith that saves the sick."

The day was cold and very windy, but that did not keep the people from Shiloh Tabernacle, a large number coming out from Chicago and others from other neighboring cities.

After the public service, a conference of the members of the Christian Catholic Apostolic Church in Zion was held, for the discussion of matters of importance in connection with the extension of the Kingdom of God.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, November 27, 1904.

The worship of Jehovah began with the entrance into the Tabernacle of Zion White-robed Choir, singing, as they came, the words of the

PROCESSIONAL.

Who is on the Lord's side?
Who will serve the King?
Who will be His helpers
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?

CHORUS—By Thy call of mercy,
By Thy grace Divine,
We are on the Lord's side,
Savior, we are Thine.

Not for weight of glory,
Not for crown and palms,
Enter we the army,
Raise the warrior psalm;
But for Love that claimeth
Lives for whom He died:
He whom Jesus nameth
Must be on His side.
By Thy love constraining,
By Thy grace Divine,
We are on the Lord's side,
Savior, we are Thine.

Jesus, Thou hast bought us,
Not with gold or gem,
But with Thine own life-blood,
For Thy diadem;
With Thy blessing filling
Each who comes to Thee,
Thou hast made us willing,
Thou hast made us free.
By Thy grand redemption,
By Thy grace Divine,
We are on the Lord's side,
Savior, we are thine.

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Fierce may be the conflict,
Strong may be the foe,
But the King's own army
None can overthrow:
Round His standard ranging,
Vict'ry is secure;
For His truth unchanging
Makes the triumph sure.
Joyfully enlisting,
By Thy grace Divine
We are on the Lord's side,
Savior, we are Thine.

At the close of the Processional, the First Apostle 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 Choir and Congregation then sang Hymn No. 44, from Gospel Hymns:

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!

Overseer Brasefield led the people 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.

Overseer Excell then led in the recitation of the Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee."

READING OF GOD'S COMMANDMENTS.

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then sang the glorious

TE DEUM LAUDAMUS.

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

Scripture Reading and Exposition.

The First Apostle then said:

Let us read first in the book of the Prophet Isaiah, the 35th chapter.

After reading this wonderful prophecy, eleven verses were read in the 12th chapter of the first Epistle of Paul, the Apostle, to the Corinthians.

When the First Apostle had read the opening verse, "Now concerning spiritual gifts, brethren, I would not have you ignorant," he paused to say:

Yet, how crassly ignorant is almost the entire church, concerning these "Spiritual Gifts!"

How much, think you, does the church know about them?

I remember a conference of ministers and others, in Omaha, in 1890, in which I had been asked to address a number of theological professors, some editors of religious papers, and many pastors from different parts of Iowa and Nebraska.

Some were present from Illinois, and some even from as far away as New York.

I asked the brethren, at the beginning of my talk, if they would be kind enough to do me a favor.

They answered that they would if they could.

I then said, "Let the man who can enumerate the Nine

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Gifts of the Holy Spirit, in 1st Corinthians, 12th chapter, stand and do it."

One man tried, but he broke down.

He mixed up all that he did name.

Not one man after that would venture to try. It was a pitiful sight.

The Nine Gifts of the Holy Spirit are the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Divers Kinds of Tongues, and the Interpretation of Tongues.

Not one of them could give the nine correctly.

Very few could give more than three or four, and none of them could name these in the Divine order.

Widespread Ignorance Concerning the Gifts of the Spirit.

For many years I asked large audiences how many had ever heard a sermon on these Gifts preached in a Methodist, a Baptist, an Episcopalian, or any other Church.

Often, I would not find one person that remembered hearing that chapter read in public.

Ordinarily, not one person had ever heard a sermon on this subject.

So little are these Gifts discussed, that the great majority of persons know nothing about them.

Yet the Apostle Paul says, "I would not have you ignorant."

I am grateful to God that this people are not ignorant.

I believe that the children in our Zion schools could tell us what the theologians in the churches, for the most part, cannot.

The extreme ignorance of even the most intelligent, concerning these Gifts of the Spirit, is deplorable.

Give your attention very closely to the Gifts.

I have read this chapter every Lord's Day afternoon for six or seven weeks.

If you do not know the Gifts you ought to.

After reading to the end of the 11th verse the First Apostle said:

May God bless His Word.

Prayer was then offered by the First Apostle, at the close of which he led the vast assembly in chanting the Disciples' Prayer.

The Choir sang the Gloria, after which Overseer Excell made the announcements.

The tithes and offerings were then received, during which the Choir sang the Anthem, "How Lovely Are the Messengers that Bring Us the Gospel of Peace."

THE EXERCISE OF APOSTOLIC POWERS: THE GIFTS OF THE HOLY SPIRIT.

INVOCATION.

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

The First Apostle then said:

In the 12th chapter of the 1st Epistle of Paul, the Apostle, to the Church at Corinth, the 9th verse, we read:

TEXT.

To another Gifts of Healings, in the one Spirit.

A Lie Told by a Good Man Is the Most Dangerous of all Lies.

In opening this subject last Lord's Day, I thought it was well to place upon record the simple story of my personal experience.

I told about the beginning of my knowledge of God, in the Christ and by the Spirit, as the direct and immediate Healer of physical diseases.

That story is now recorded in yesterday's issue of LEAVES OF HEALING.

It is of the utmost importance that one should lay the foundation for one's teaching in this matter in the Word of God and in a personal experience.

I narrated my personal experience up to the time when I was a member of a theological institution, in my native city, and attended, also, the University of Edinburgh.

I told of that, to me, eventful day, when a man of God, of the highest scholarship and purest life, taught a shameful lie.

Not that he was a liar; but what the Devil got him to teach was a lie.

There is no lie so dangerous as the lie that is taught by a good man, especially when that man has been deluded by the Devil into thinking that he is standing for a great truth.

In the calmest possible manner he stood there, as he had stood for many years, teaching the humdrum, dry-as-dust theology of his school.

A Professor of Theology Interrupted as a Result of a Divine Impulse.

Smilingly he said, "And now, as to the equipment of the Church."

Then he told us that there were a number of things that were once a part of the equipment of the Church which the Church did not now possess.

Speaking of the Gifts of the Spirit, he said that while we had the Word of Wisdom, and the Word of Knowledge, and Faith, yet we must not be fanatical, and suppose that we still had the Gifts of Healings.

God now had another way, he declared; the Gifts of Healings had been withdrawn.

I exclaimed, "No!"

I dare say it startled them. That is all I said.

He started. "What did you say?" he inquired.

I said, "No, Professor, God will not lie nor repent; for He is not a man, that He should repent.

"It is written, 'For the Gifts and the calling of God are without repentance' (ἀμεταμέλητος *ametamelētos*), apart from any possibility of change of mind.

"Professor," I continued, "the Gifts of Healings are among the Gifts of God to His Church, and they are in His Church still; God never repented."

An Honorable and Candid Treatment of an Objection.

I remember the look of profound astonishment, and of intense interest, too, that began to gather on his face as he said, "Well, I lay aside this teaching for today; write a thesis on this subject, and let us hear all you have to say on it, Mr. Dowie."

I apologized to the Professor for interrupting him in his discourse, but said that I had felt Divinely impressed.

He answered, "You did right; if you have a Divine impression to challenge my teaching, let it be known. It is the first time it has been done, but it is somewhat refreshing."

I believe that my venerable friend would have died rather than have told a wilful untruth, but he had taken the traditional theology of the church.

Theologians are often slaves, of the meanest kind, to traditions that are neither Scriptural nor sensible.

The astonishing thing now, however, is that no theologian that is worth his salt, can be found to argue, in connection with this matter, that the Gifts have gone, except in theological halls where the traditional teaching still holds sway.

Objections to Permanency of the Gifts Are Traditional, and not Authoritative.

I must say for the Church of Rome, the Church of England and the Presbyterian Church, that only the traditional teaching speaks of these things as having passed away.

There is no such thing as a single, authoritative voice in any of the churches saying that they have passed away.

In fact, the hymnology, as well as the best theology, in all the churches is to the contrary.

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The Inconsistency of Ministers Who Do Not Believe in Divine Healing.

How inconsistent, by the way, is the talk of the minister who says, "Now, you must not expect healing through any one, either by the exercise of Gifts of Healings or by the Prayer of Faith; that is not God's way now."

Then he will calmly give out the 103d Psalm, and read it as it is written.

Perhaps a little anecdote now and then will help you.

A theological discussion is always dry, and it is pure theology that I am after this afternoon.

It was in 1886, I think, that I crossed from Australia to the islands of New Zealand.

I began my first mission on those beautiful islands in the city of Dunedin, which, perhaps you know, means New Edinburgh.

As I had been born in Old Edinburgh, I was very much interested in that beautiful city of about twenty thousand people.

It was a very progressive place, and a great shipping port.

I was the guest of a very distinguished Scotchman, and also, for a time, the guest of a very prominent minister.

The good old doctor had begged me to come down and hold a mission.

Deep Impression Produced by a Miracle of Healing.

I had prayed, at an appointed time, for a woman who had been ill for a long time.

For about fifteen or twenty years she had lain helpless on a bed, in the mountains close to Dunedin.

At the time appointed, God answered prayer, and she was instantly raised.

When I got to Dunedin, she was walking about, though she had been a mere skeleton.

She had not spoken for years.

In this miracle of healing two very excellent ladies had been used.

They went to her at the appointed time of prayer, and one of them said to her, "Now, prayer is being offered for you in Melbourne and here. Arise!"

She arose, and that rather impressed the people.

A Scotchman, however foolish he may be in other things, never argues against a fact.

When he has a fact to deal with he says in broad Scotch, "Facts are chiels that winna ding."

He may get around a fact, but he will never fight it.

The Scotch people there, and others, were very desirous of hearing me, and, after a time, I went down.

I arrived there on a Saturday.

How Divine Healing Was Proved To Be an Up-to-Date Subject.

The dear old brother in the Lord said to me, "Dr. Dooey, maun, my elders are in an awfu' way. They hear you are going to speak aboot Divine Healin', and they dinna ken aboot Divine Healin', and neither do I. They are awfully anxious that ye shall avoid a' heresy."

Heresy! Heresy! An awful word to a Scotchman!

"All right," I said, "we will get on all right tomorrow."

The next day we came in good time, and saw an immense crowd outside the building.

I said, "Why don't you open the doors?"

He smiled and answered, "The doors were opened long ago, but the people cannot find room."

I said, "Did you ever have your kirk so full before?"

"Never, in mortal man's memory," he answered. [Laughter.]

"Well," I said, "it is evident that the subject of Divine Healing is an up-to-date one. It stirs the people!"

"Why," he said, "I have been in to take a peep at the congregation, and it is the maist mixed multitude that were ever in a kirk—infidels and Presbyterians."

"Is that another kind of infidels?" I inquired.

"No," he answered, "we are nae infidels!"

"Well, I do not know whether you are or not, you do not believe what God has said."

A Sermon that Was Preceded by Unexpected Prayer.

"Infidels, Presbyterians, Congregationalists, Baptists, Episcopalians, and Roman Catholics, maun," he said, "they are all there. It is a mixed multitude, that."

"All right," I said, and I went in.

"Doctor, you go with me into the pulpit," I said.

"Yes," he answered, "will ye put on the goon?"

"Oh, yes," I said, "I will put on a goon of any color you like."

I put on the "goon," as he wished.

"Wait a wee," I said, "where are your elders?"

"Oh, they are inside."

"Don't you have prayer before you go in?"

"Oh," he answered, "I pray myself."

"Well, bring in those elders," I said.

He brought in the elders, and I shook hands with them.

They all had that far-away look, as if they were ready to scent heresy.

"Brethren," I said, addressing them, "I am glad to see you. Let us get down and pray. Pray for this minister, that he may preach the Word of God boldly and truthfully, that sinners may be converted, and that God's sick people may be healed."

"I dinna ken hoo' to pray the last prayer," one of them answered.

A Church and Elders that Could Not Pray the Prayer of Faith.

I said, "What! You an elder of the church and do not know how to pray the Prayer of Faith?

"Is it not written in the Scripture:

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, they shall be forgiven him.

"Do you not do that here?"

"Oh, no," he said, "these elders are all deed!" (dead).

I said, "Well, the church is deed, too."

We prayed.

I remember how I conducted that service that morning.

I read the passage that I read to you this afternoon.

When I gave out the Psalm I said, "I will read the lines, as we say in Scotch. I will read the verse and you sing each verse when I have read it."

The great congregation, mostly Presbyterians, stood up, and they sang splendidly, that beautiful hymn, the 103d Psalm.

O thou my soul, bless God the Lord,
And all that in me is;
Be stirred up His Holy Name
To magnify and bless.
Bless, O my soul, the Lord thy God,
And not forgetful be
Of all His gracious benefits
He hath bestow'd on thee.

The First Apostle Sometimes Has All the Fun with Those Who Seek to Ridicule Him.

Then, I said, "Now I will read the third verse, and if I do not read rightly, the elders will please correct me."

They were all sitting below me, where I could have a good look at them.

I was delighted, because I was going to have lots of fun.

Some people came to have lots of fun with me, but I had all the fun with them. I have seen doctors come to have fun. There are a dozen here today, they say, but I will have all the fun before they get away.

So I read as follows:

All thine iniquities who doth
Most graciously forgive:
Who thy diseases all and pains
Used to heal but does not now.

[Laughter.]

I did not attempt to make it poetical in form.

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You should have seen the horror upon the elders' faces.

"Well," I said, "some of you elders say you do not know anything about Divine Healing, and here it is in this Psalm.

All thine iniquities who doth
Most graciously forgive;
Who thy diseases all and pains
Doth heal, and thee relieve.

It is Hypocritical to Sing What One Does not Believe.

"If you do not believe He heals, do not sing it, you hypocrites. Sing:

You used to do it, Lord,
But You do not do it now."

I never saw such faces. They writhed, but they sang it.

I then read the 35th chapter of Isaiah, and gave out another psalm paraphrased:

As when the Hebrew prophet rais'd
The brazen serpent high,
The wounded look'd, and straight were cur'd,
The people ceas'd to die.

The people sang it. "Now," I said, "look out for heresies!"

So from the Savior on the cross
A healing virtue used to flow;
But doesn't any more,
It dried up long ago.

[Laughter.]

My dear old brother, the pastor, roared.

He had never laughed in kirk before.

The elders roared, and the congregation roared.

I stood quite calm.

"We will sing it as it is written," I said, "and we will sing it, believing it."

So from the Savior on the cross
A healing virtue flows;
Who looks to Him with lively faith
Is saved from endless woes."

The Hymnology of the Church Is Full of Divine Healing.

"If you do not sing that as it is written," I said, "the Lord have mercy upon you!

"If you do sing it, never say you do not believe in Divine Healing, because you are going to sing that the 'Healing Virtue flows;' not 'did flow,' but 'flows.'"

After that I preached.

All the elders came in after the service.

"Well, what about the heresy," I said.

"Maun," one said, "you had us with the 103d Psalm, and the paraphrase.

"There is nae heresy aboot that at all. We have been blind.

"Doctor," he said, addressing his pastor, "why didn't you teach us that the Lord was the same Healer still."

His pastor answered, "I didna ken mysel'."

The fact is, the hymnology of the Church is full of this truth.

The Methodists challenge Divine Healing, and yet they sing:

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

The very first hymn in the Methodist Hymnal, "Oh, for a Thousand Tongues to Sing," ends with the words:

Hear Him ye deaf; His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Savior come;
And leap, ye lame, for joy.

What Congregationalists Sing Regarding Divine Healing.

The Congregationalists sing:

We come to touch Thee if we may;
Oh, send us not despairing home,
Send none unhealed away.

Then, after he has sung that hymn full of Divine Healing, the minister will get up in the pulpit and pitch into Dowie! He sings again in this beautiful hymn:

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,
Lord, in Thy mercy heal us all.

Then the fellow will get up and call me a fanatic, because I believe in Divine Healing.

Beloved friends, the hymnology of the Church in all the ages, and now, is full of Divine Healing.

The Church solemnly vows to excommunicate me, as far as possible, from the company of the faithful.

They solemnly declare that I am a heretic.

Consistency Would Require Mutilation of Bible and Hymn-books.

To be consistent, they must cut their Bibles to pieces; they must cut their hymn-books to pieces and take out Divine Healing.

This truth is taught from Genesis to Revelation, and from first to last in their hymn-books.

I return now to my experience in Edinburgh.

My good old Professor got the thesis.

These were the two principal points that I made.

I will not trouble you with the lengthened discussion, but merely state the points, as follows:

Have the Gifts of Healings ceased to be a present-day reality? Has God withdrawn them from His Church?

My contention was that the Apostle Paul had enumerated the Gifts of Healings among the Nine Gifts of the Holy Spirit, and that the same Apostle had said, "The Gifts and the calling of God are without repentance."

With these two premises I constructed this syllogism:

The Gifts of God are without repentance;

The Gifts of Healings are one of the Gifts of God;

Therefore, the Gifts of Healings are without repentance.

Take that piece of logic and study it.

It is a simple syllogism.

I Argued it Out in the Class-room in Edinburgh.

A syllogism requires very little argument.

If the major and the minor premises are correct, it argues itself.

My next point was another syllogism.

If you are dealing with Scotchmen, you must give them Scripture, and you must give them Logic.

If you knock them out with Scripture and Logic, it is just as though you gave a fellow one blow on the jaw and another on the solar plexus.

It is all over with them.

I never saw a theological professor go over so quickly as my dear old teacher did that day.

That first syllogism was a blow on the jaw; and, just as quick as a flash, the blow on the solar plexus came.

My first postulate was, All the Gifts of God are in the Holy Spirit.

Nobody challenged that.

The Scripture says that all the Gifts of God are in the Holy Spirit.

Notice the way in which the Apostle continues from point to point in enumerating the Nine Gifts, "Through the Spirit;" "According to the same Spirit;" "In the same Spirit;" "In the one Spirit."

A Syllogism that was Left Unanswered.

All are in the same Spirit.

My argument, then, was:

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The Gifts of God are in the Holy Spirit;
The Gifts of Healings are one of the Gifts of God;
Ergo, the Gifts of Healings are in the Holy Spirit.
Then I stated my final syllogism:
The Gifts of Healings are in the Holy Spirit;
The Holy Spirit is in the Church;
Therefore, the Gifts of Healings are in the Church.
That was the solar plexus blow
I remember how he and the seniors rolled over.
The Professor at last rose, when the thesis was over, and said:
"The class is adjourned. What has been said requires further consideration. The Chair will consider what he will say on the subject at the proper time."
When I left Edinburgh he was still considering it!
He passed away into the Better World, but he was still considering it!
I believe that he has given up considering now.
I grieve that he was not manly enough, brave enough, to say more than he did say.

Conviction that Does Not Embrace the Will Is Inoperative.

One day, when the matter came up, somebody asked him if the Chair had considered the matter and was ready to give a deliverance.
He answered, "Unless you can find a flaw in Mr. Dowie's logic, and in his Scripture, there is nothing more to be said.
"I will receive any thesis that finds a flaw in the Scripture, or in the logic."
No thesis ever came.
That was my first theological fight.
It was precipitated by as good a man as ever lived, barring the fact that he was a bit of a coward.
I might find a streak of the coward in most of you who are outside in this matter.
One of the saddest things is that, when by Scripture and by logic you have proved a position, you find "a man convinced against his will, is of the same opinion still."
A stupid opinion that has for its support no fact, no Logic, no Scripture, is far harder to break than anything else.
It is stubborn self-will.
Adherence to tradition has made void the law and will of God, in every age.
I went on my way.
My first fight was over in one round, but I could see that I was looked upon by some of them as a dangerous man

The First Apostle Never Has Had Difficulty in Getting Congregations.

Dangerous man! That is the way they talk about a man in a theological institution when he does not agree with the theology of the denomination.
Let a man come in conflict with the theology, or rather with the tradition of the denominations, and he has a hard row to hoe.
It did not trouble me.
I never had any bother about getting a church to preach in.
I could go down into Cowgate and gather a thousand people in short order.
I could get up on a candle-box, open my Bible, and gather thousands of people.
I could go out under the trees and get them.
With my brethren who were members of Edinburgh University, I could take an old street pulpit and fill the streets almost as far as I could see.
I never lacked a congregation.
I could get one at any time.
My only difficulty now is that I sometimes get a congregation when I do not want one; when it is impossible for me to speak.
When I travel in the trains, and the good people of the towns know I am coming through, I sometimes get four or five thousand people around my car at the stations.

Large Congregations Have Gathered in Connection with Zion's Work.

I have, for many long years—to the glory of God I say it—had the largest congregations of any man in the United States of America; or, perhaps, in the world.
Many times, as you know, sixteen thousand or even twenty thousand people have been within these walls in one day.
Many times, at the Feast of Tabernacles, within ten days, we have had congregations of over one hundred twenty thousand persons.
During our Visitation in New York we had, on an average, not far from thirty thousand persons a day.
I have also spoken to very small congregations.
I have been delighted, sometimes, to speak to one woman or one man.
I had a little congregation of one woman, yesterday, in my office, in the Administration Building, weeping from the pain of a horrible cancer.
When she went away there was no pain, and I hope she will be able to tell me, in a few days, that there is no cancer.
She knew God's Way of Healing.
Beloved, I think the most of the healings of cancers have come through the laying on of hands and the exercise of the Gifts of the Holy Spirit.

Many Are To Be Pitied as Being Slaves of Systems.

Let me get back to the story of my life.
I was tired of theology.
I was disgusted with it.
I do not want to name any one, and I have no right to be hard in mentioning these men.
They were the slaves of systems. I pity them.
If any of you have the curiosity to look up the works of John Calvin, which fill many large volumes, you will find some curious things.
He has very voluminous comments upon 1st Corinthians.
He talks much about the Word of Wisdom.
He talks much about the Word of Knowledge.
He talks about Faith; he had very little Faith.
I say it plainly.
Calvin was a powerful man, intellectually, but he had little Faith.
I was in his cathedral when I was in Geneva, and I was amazed.
I had expected to see a vast building, from the accounts that I had read.
Why! not one fourth of this congregation could get into it!
My Choir and Officers here would alone crowd that cathedral.

The Beginning of the Gospel is Not Faith, but Repentance.

I smiled at those "vast concourses" that I had read about in the life of John Calvin, filling the Saint Pierre Cathedral.
There is not one Protestant church in Europe, so far as I know, that could accommodate the people that are here today in this building, which seats seven thousand three hundred people.
Spurgeon's Tabernacle, which used to seat five thousand, is now reduced to two thousand nine hundred.
Pitiful are these so-called vast congregations.
You can stand a vast multitude in Saint Paul's Cathedral, but most of them can neither see nor hear.
But I am speaking of places where people can sit and hear the Gospel.
Calvin talked about Faith; talked about it until he made the very word "Faith" sickening.
It was, Faith! Faith! Faith! Believe! Believe! Believe!
He did not start where the Bible starts.
"The beginning of the Gospel" is not Faith; it is Repentance.
"Repent ye, and believe in the Gospel."

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The church that starts with Faith, and leaves out Repentance, has a multitude of hypocrites.

They may talk Faith, but unless they have repented, they are damned.

One May Pray the Prayer of Faith and Not Have the Gifts of Healings.

Because Calvin preached a Gospel which did not begin with Repentance, Geneva today is in the hands of infidels, Roman Catholics, anarchists, and socialists.

Saint Pierre Cathedral is empty.

When you come to Calvin's comments on the Gifts of Healings, you will find about two lines—"The Gifts of Healings; we all know what that is."

He knew nothing about it.

What do you know? [Addressing the Overseers.]

What do you all know? [Addressing the Congregation.]

Perhaps not half a dozen persons in this Congregation know anything, experimentally.

Because a man can pray the Prayer of Faith, that does not mean that he has the Gifts of Healings.

An Elder may anoint with oil and pray the Prayer of Faith; but that does not mean that he has the Gifts of Healings.

The Prayer of Faith is one thing; the Gifts of Healings is another.

Time passed on, and I entered upon my ministry.

I knew nothing about the Gifts of Healings, though I knew that they were in the Church.

I Knew that They Were in the Holy Spirit.

I was in a church, however, where the Gifts of Healings were not recognized.

Judge Barnes, you have been a Congregationalist; did you ever hear a sermon on the Gifts of Healings in the Congregational Church?

JUDGE BARNES—"I never did."

FIRST APOSTLE—Did you ever hear of one Congregational minister's exercising them?

JUDGE BARNES—"I never did."

FIRST APOSTLE—Did any of you here ever hear such a sermon?

Overseer Brasefield, you belonged to the dry-as-dust Presbyterians, and when you first saw Zion Literature, you consigned it to the waste-paper basket. Is that true?

OVERSEER BRASEFIELD—"That is true."

FIRST APOSTLE—You did not believe in the Gifts of Healings as a present-day reality.

OVERSEER BRASEFIELD—"I knew nothing about it."

FIRST APOSTLE—Precisely so. But you had a Bible, did you not?

OVERSEER BRASEFIELD—"I had a Bible."

The First Apostle Fought for the Gifts of Healings Before Receiving It.

FIRST APOSTLE—And it says, "Now concerning spiritual Gifts, brethren, I would not have you ignorant," and you were ignorant.

Overseer Excell, were you any better?

OVERSEER EXCELL—"A little, in theory, but none practically."

FIRST APOSTLE—What did you know about it, Teacher Sloan?

TEACHER SLOAN—"Nothing."

FIRST APOSTLE—"What did you all know?

PEOPLE—"Nothing."

FIRST APOSTLE—We may as well confess our ignorance. I am confessing mine.

After I had fought for the Gifts of Healings, I knew nothing about it.

I had knocked my old professor out by Logic and Scripture, but beyond an abstract, intellectual comprehension and theory, I knew nothing.

Professor Cossum, you must get a living theology into the students in the Ministerial Training Department of Zion Educational Institutions, of which you are Principal.

It is most horrible to know the dead letter and not to know the thing at all; to know, and not to experience.

The first thing that a man must preach is Salvation.

No use to preach Divine Healing to those who are not saved.

You cannot get a man, who has not a particle of Faith, healed through Faith in Jesus, the Christ.

There is no healing for the unsaved and the unfaithful.

There is No Healing for the Unsaved and the Unfaithful.

Divine Healing is the Children's Bread, for the children of God, not for the children of the Devil.

Faith for Divine Healing comes after Repentance toward God, and Faith in our Lord Jesus, the Christ, and the consciousness of Regeneration.

Until you get these, you cannot claim Healing. "Without Faith it is impossible to be well-pleasing unto God."

You cannot take the second mile of a journey before you take the first.

You cannot take the second step in a Life of Faith before you take the first.

Make no mistake about the Divine order.

Remember another thing.

You cannot get Divine Healing while you are taking medicine.

Only a fool would think of having two doctors at one time, giving two separate kinds of treatment.

You cannot have the Lord Jesus, the Christ, as your Healer, and an Allopath, a Homeopath, a Psychopath, or any other miserable "path."

You Can Have Either God or Mammon To Be Your Master, But You Cannot Have Both.

So I had to preach Repentance and Faith; for, when I got my first charge, I found that very few of the people were saved.

The majority of my officers and members were godless hypocrites.

I had not been in my second charge a week when, long past the midnight hour, a man stood weeping at my door, asking for admission, and saying that he was a merchant, deep in sin.

He was a member of the church, and his wife, daughters, and sons were members of the church.

I inquired, "How is this?"

"Well," he answered, "I was convicted of sin, and I came to this very door and your predecessor let me in. He said, 'I am glad to see you, Mr. So-and-so, what is your message at this late hour of the night?'

"I answered, 'Mr. So-and-so, I would like to become a member of your church.'

"He said, 'Oh, I am delighted to know that. Come, take a pipe,' and he handed me a pipe of tobacco."

He himself was a stinkpot, and he knew that this man was, and they stank each other there for several hours; and nothing further was said about salvation.

No Power In Preaching Healing to Stinkpots.

The man heard all the minister's old jokes.

Soon the whisky was brought in, and they took a glass.

Then he said, "I am delighted that you are going to join the church; I will send two deacons to you."

The deacons came, and they told him that they were delighted, but they never asked him whether he was saved or not.

"Do you believe the Bible?" and "Does your wife believe?" he was asked.

Then they would "recommend him to the church."

The man became a member of the church, but he was not saved.

I had been going for these unsaved stinkpots, whisky-pots, beerpots, and all kinds of dirty pots that were in the church; and this was the first manifest result of this kind, though I had many afterwards.

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I went on preaching Salvation.

I did not find any power to preach Healing to a lot of stinkpots.

Do you think I could ask God, the Almighty, to heal a man who was full of alcohol and nicotine poison; or one that filled himself up with dirty pig, and every other dirty thing that he could find.

I say, No!

One Who Desires Healing Must Give Up Sin.

You have to take care.

You cannot ask God Almighty to heal you when you have made a god of your belly, and filled your stomach with all the filth you can stuff into it.

You have no right to ask God to heal you.

You have a right to repent, and to give up your gluttony, and the pig which God said that you were not to eat or even touch.

Do you mean to say that you can contradict God's Word and break His law, and then, in the midst of it, receive healing?

No! He has said:

If thou wilt diligently hearken to the Voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His Commandments, and keep all His Statutes, I will [permit to be] put none of the diseases upon thee, which I have [permitted to be] put upon the Egyptians: for I am Jehovah that healeth thee.

I found that there was no atmosphere for Divine Healing, until one day a plague struck the city of Sydney, which was especially severe in the suburb of Newtown.

I believe it was a plague of dirt.

There Are Many Diseases that Are Filth Diseases.

Smallpox is a filth disease.

You do not have smallpox where there is no dirt.

You may get it from some person that has contracted it in the midst of dirt, and brought it to you, as it has been brought into this City.

Although we have been repeatedly afflicted with that disease in this City, because of our being on a commercial highway, and although we were troubled with it in Chicago, we have never lost one member of our Church by death from this cause.

Neither have we been vaccinated, at least not since we were children.

We will resist every attempt to enforce vaccination.

We have a right to our own bodies.

We will take care of our sick.

Every proper sanitary measure that can be devised is observed in this City.

Isolation, instantaneous and absolute, is enforced upon all who have been in contact with this disease.

All who have had smallpox have come out without a pit upon their faces.

But, as I have said, there was a terrible epidemic in Newtown, a suburb of Sydney, New South Wales, Australia.

The First Apostle's Ministry to Collegiates in Australia.

I was pastor of the Congregational Church---my third charge.

It was connected with Camden College, the only school of the Congregational Church in Australia.

Principals, professors, students, and those connected with the Preparatory School were all members of the congregation.

I made them mind, too.

They had not been in the habit of minding, but I had a good time until death came to my people.

I believe it was a disease caused by filthy matter of various kinds getting into the wells of that suburb, the rich men in it being unwilling to pay the necessary expense of getting a good drainage system.

I had spoken against the greed of the rich and the folly of the poor, and had told the rich that one day the Devil would make them pay for their greed.

I had said, "You rich people must not think that you will escape; for when the poor get sick, contagion will spread to you, and your children will die."

My prediction was fulfilled.

My congregation was, for the most part, a well-to-do congregation, some being very wealthy persons.

But I thank God that I got many working people to fill up all the empty seats.

If I Were to Attempt to Tell You All that Happened at that Time I Could Not Preach.

I should be obliged to sit down here and cry at the very memory of it.

Oh, how they died!

I buried fifteen bodies in one afternoon!

I visited at that time, in one day, forty-five cases connected with my own church.

I started out on my rounds at six o'clock in the morning, with very little breakfast.

I came back, took a little breakfast, and started again; came back and took a little lunch and once more started off to Haslam's Creek Cemetery with numbers of the dead.

My brethren in the ministry on all sides broke down, and some of them lost children; some of them lost wives; and oftentimes I was asked to do the burying for the whole suburb.

When I would go up to the cemetery, sometimes there would be corpses with no minister to bury them.

Then I would pray and plead with God for the living, and ask Him to have mercy upon the stricken town.

The Horrible Character of a Deadly Plague.

The disease was a horrible fever, with a filthy, red eruption, emitting a foul discharge. It also affected the brain, and many went into fits of an epileptic character, laughing, shouting, cursing, and swearing. No such thoughts were in their hearts when in health, but devils now seemed to reign.

I was doing much thinking and praying.

I did not know how to get the people to believe.

You have heard the teaching until it is quite familiar; but then it was not plain, even to me.

On a certain morning I had returned from the homes where dead children lay—sometimes two or three in a house.

In some instances the mother and father had both been stricken in the same house, and lay dead.

I remember so well that particular morning!

One case was complicated with erysipelas; and the horror of that sight and the stench of that poor woman's home I shall never forget. In the midst of it she gave birth to twins. Her husband abandoned her in poverty and misery, and the little twins lay dead. There were none to help, and I could not get a woman to go into the house to clean it.

After awhile, by giving a half sovereign to a poor woman, some of the dirt was removed. For a sovereign, I got another woman to go in, change the linen on the bed, perform some other service for the poor, wretched woman, and take out the dead babies.

One Who Made Music in Church, While Discord Was in His Life.

I was sick at heart!

I remember that on that morning I went among my own people.

Three children were sick in one home—a little boy named Arnold, about nine years of age; another, a girl, Cecelia by name, about eleven; and still another, a beautiful maiden about fourteen, named Mary.

These children were very dear to me.

They lived not far from my manse, or parsonage, in a very beautiful little villa on the Newtown road.

Their mother was such a worker as is a delight to have in the church.

Their father—the less said about him the better.

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He made music in the church, but there was no music in his life.

He was dry and false—a hypocrite.

I saw a letter from him only a few years ago in which he said that among the fakes and frauds of my life was my pretence that I was a Scotchman.

Pretended to be a Scotchman!

I was born in Edinburgh; that is Scotia's darling seat.

I was educated there until my fourteenth year; and later my education was continued there.

He is a liar.

His wife is dead now.

He is just the mean wretch that he ever was.

A Sorrowful Fact in Connection with Divine Healing.

You will always find in connection with Divine Healing either a husband, or a wife, or a mother, or a brother, or a nephew, or an aunt, or somebody, that tells lies.

I do not think that fellow would have bothered much if the whole lot had died.

I remember that when I came back that morning, my dear old housekeeper endeavored to induce me to eat.

I tried to eat, but the food choked me.

I went out again, and saw, among others, those three children. After some hours I came back—I had to go to the cemetery to bury, I think, fifteen that afternoon.

I left the dinner-table, unable to eat, and was seated in my study, looking at the words that were to be my text the following Lord's Day morning.

Those who heard that sermon will never forget it.

My text was the 38th verse of the 10th chapter of the Acts of the Apostles.

Even Jesus of Nazareth, how that God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

The Glad Knowledge that God Is Not the Author of Disease.

I was also praying, and I remember saying, "All this thing is the work of the Devil; every bit of it. O God, you have nothing to do with it. Sin, disease, death, and hell are all the work of the Devil. I am so glad that Your Book says so—that those that Jesus healed were oppressed of the Devil."

I got hold of that truth and turned it over and over in my mind, when my bell was noisily rung. "Why cannot people ring that bell without making such a noise?" I said to myself.

Presently I heard feet hastily ascending the stairs.

I never knew my housekeeper to run up the stairs at such a rate before, but now her face was pale and her eyes were full of tears, as she exclaimed, "Oh, Mr. Dowie, Mary —— is dying!"

As it was a hot day, I had on a very light dressing gown.

I dashed down the steps.

In those days I had a good deal of hair on my head, and some who saw me said that I looked wild with my long black beard and hair, and pale face.

I rushed down the road, through the garden, and into the house, and room, where the child lay dying.

I met the doctor.

Righteously Immoderate Conduct in the Presence of Satan's Work.

"Doctor," I said, "what are you doing here, anything?"

"Nothing," he answered, "no one can help her; she is dying. Science has spoken the last word, and has exhausted all remedies"

I exclaimed, "I haven't seen any remedies around here in this town! Science has no remedies! Science is doing nothing!"

He replied, "We do not know what to do. It is the hand of the Lord."

I remember that I jumped at that man as if he had been the Devil embodied.

I remember grasping him and looking him in the face, as I drew him close to me and said, "Dr. ———, do not lie! This is not the work of God! Do you hear her? She is cursing; she is swearing! Mary had a clean heart and has it still. It is the Devil that is controlling her tongue, and her being. It is the Devil that has thrown her into that fit, making her bite her tongue until the blood comes. Don't you see it, Doctor?"

"No," he said, "I do not see it. Let me go! You are not moderate!"

"No," I replied, "I am not moderate!"

The Wrathful Love of a Shepherd for His Sheep.

"Look here," I continued, "I have been thinking all the morning that I was like a shepherd whose sheep and lambs were being torn by wolves. I see the teeth in their throats; I see the heart being torn out of them; I see them lying dead everywhere, I have been able to do nothing, but now I have a stick!"

"My God, let me go, before you hit me!"

"Never fear," I said, "I will be glad to let you go, but I have a stick!"

Continuing, I said, "I do not know much about Healing through Faith in Jesus, but I was healed years ago, and I am going to have it out with the Devil now. There is one thing that I am sure of, 'The Son of God was manifested that He might destroy the works of the Devil,' and this is the work of the Devil!

He went away.

He could not pray.

I went up to that bed, and there lay the maiden whom I knew so well! I knew her sister, her brother, and her mother well—had known them for years, before I came to that church.

I knew that the heart and life of that sick girl had been clean.

Satan's Foul Speech Uttered Through an Innocent Girl.

Yet she was cursing, swearing, and talking like a lewd woman.

"Oh," said the mother, "it is worse than death to hear her talk so!"

I said, "*She* is not speaking; that is the Devil. Now lock the door."

She locked the door.

"Now get down to business."

I was in a towering passion.

I was angry with Satan, and Sin, and Disease, and Death, and Hell, and I am angry still.

I do well to be angry!

God is angry!

Some of you people have not enough Divine love to be angry with the Devil.

I went down into the Valley.

I think I have never been as deep in the Valley, before or since.

Satan, Sin, Disease, Death, and Hell were there.

I began to pray.

You have the story in that tract entitled "He is Just the Same Today."

You can read the prayer recorded there as well as I could recollect it.

I prayed, and I told God that I believed that all these diseases that were sweeping off multitudes were the work of the Devil.

The Terrible and Effectual Earnestness of a Servant of God.

I told my Father in heaven that He had sent His Son to "destroy the works of the Devil."

I told Him that I was a minister of His, and that if I could not be used to offer the Prayer of Faith that saved the sick, I would resign.

It was my business, I said, to take care of the sheep which He had given me.

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Then I went on and said, "And now I ask for this life. I plead that Thou wilt destroy the Devil's work in her."

I pleaded every promise that came to my mind, and all at once I said, "These signs shall follow them that believe. In My Name . . . . they shall lay hands on the sick, and they shall recover."

"Lord," I prayed, "I never did it before, but I now lay my hands upon this girl, and plead that she shall recover, and recover now!"

I believe I stopped praying just then.

I did not make as much noise as I am making now.

I must talk to make thousands hear.

Those who know me know that I am very quiet in prayer.

What I said to Doctor K——— was spoken firmly, but very quietly.

A Swift Answer to the Prayer of Faith.

All at once "the peace of God, which passeth all understanding," which keeps the heart and mind in the knowledge and love of God, was flowing.

I was so happy!

I looked at the maiden and she was sleeping.

I took the long, black hair, and put it all nicely behind her, and spread it out over the pillow, that her neck might be free.

Then I felt in the palms of her hands, and there was a copious perspiration.

It extended over all her body.

I wiped it from her face.

I wiped the bloody froth from her mouth, and found that the mouth was quite easy to open.

I cleansed the blood from her mouth.

There was perfect silence.

When everything was done, I put her hands down by her side.

The mother looked at me and said, "Is she dead?"

"Dead!" I cried, "I have my finger on her pulse and it is normal! There is no fever!

"We have been appealing to God to destroy the works of the Devil, and to raise her, and He has answered. This is the first healing."

Hunger as an Immediate Result of the Healing Touch.

I held on to that pulse and looked at my watch.

In less than half an hour I had to be in the train with the corpses that were to be buried; but I was now amid this wonderful manifestation of God's power.

I whispered to the maid and said, "Louise, bring in a cup of chocolate and some bread and butter. I will stay a little longer."

She, thinking that it was for my lunch, which it was really time for me to take, brought it in a few minutes.

I said to the mother, "I think we will wake Mary."

"Mary," I called, and she opened her eyes.

"Oh," she answered, putting her hands over her face, "pastor when did you come? I have had such a long, beautiful sleep; I must have slept a long time!"

She had slept about a quarter of an hour, perhaps not more than ten minutes.

"And are you well?"

"Yes," she answered, and looked at the steaming hot chocolate and the bread and butter.

"Hungry?" I inquired.

"Very," she said. "Oh, I am so hungry!"

Then I poured out that chocolate; blew it to cool it; and gave it to her to drink.

She drank all the chocolate and ate all the bread and butter.

I went into the next room and laid hands upon Arnold and Cecelia, and they were healed.

The gold cuff-links that I wear in my shirt today are an exact replica of those that these children brought to me two or three weeks later, and begged me to wear at my marriage.

I shall never forget that day!

The Gifts of Healing Given.

God used my hands in the power of the Holy Spirit.

He went through them in the Gifts of Healings, and every one that I touched in that epidemic was healed.

I did not bury another dead body from my church in that plague.

Yet, at first, I did not know how to preach about it.

But I knew how to pray.

I soon found that the Congregational body was too narrow, and I went out and took the biggest theater I could get, and preached to the masses.

I prayed for them, and "the Prayer of Faith" saved the sick.

I pray God that you may see that when once the Spirit of God has taken possession of a man, he has all the Gifts of the Spirit.

They cannot be exercised, however, until the Spirit wills; and not until he has been obedient to the Spirit.

Zion's Ministry of Healing Always Has Been and Always Must Be Free.

I was obedient, I am obedient.

If I were not obedient, I would not wear this robe, or stand on this platform, or continue this ministry.

Without one dollar of compensation for any prayer that I ever offered, this ministry has been continued until today

The man or woman who says that I ever charged a penny for my service lies.

Never, in any land, at any time, in any place, have I received pecuniary compensation.

The command is, "Freely ye received, freely give."

You doctors can charge for your drugs; you can charge for your attention, your time, your operations.

But no charge is made in the ministry of Divine Healing.

You have no right to charge anything, any more than in the ministry of Divine Salvation.

The ministry must be free; you must wait on God to supply your necessities, and He will.

"I could not trust Him for that," perhaps some one may say.

Well, I can.

"You can trust God?"

"Yes," I reply.

"Does it pay to trust God?"

It Always Pays to Trust and Obey God.

"Always! I have often spent my last nickel, but there always have been thousands of dollars behind me."

It pays to trust God!

It pays to speak the truth, and to speak it forcibly, when necessary.

Many a long year I had to suffer, but never have I lacked for food.

My family have never suffered for want of food, clothing, or anything.

As I went on, I learned to trust God better and better.

God's people trusted me, and they still trust me.

On Thanksgiving Eve they brought me a gift of one hundred forty thousand three hundred dollars.

The question of compensation is God's to answer, and He will take care of you.

But you must be willing to trust Him.

If you get down to your last nickel you will find God there.

I say tonight, I rejoice that God has used these hands in the healing of hundreds of thousands of the sick, "without money and without price."

Now I will ask a question; I am speaking to many thousands.

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A Convincing Testimony to the First Apostle's Purity of Service.

Any of you of whom I ever asked one cent for my prayers or services, speak up. [No one responded to this call.]

FIRST APOSTLE—Do you know of any whom I ever charged anything?

PEOPLE—"No."

FIRST APOSTLE—All who have been blessed in my ministry, through my word, or through the laying on of my hands, stand. [*Almost the entire Congregation of many thousands rose.*]

FIRST APOSTLE—Did I ever ask you for a penny?

PEOPLE—"No."

FIRST APOSTLE—Did you ever pay me a penny as a fee, or as a salary, or as compensation for any service?

PEOPLE—"No, sir."

FIRST APOSTLE—Thank you. I thank God today that I am able to be the biggest giver to this Church.

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, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may trust Thee, serve Thee, love Thee, and do Thy will. Bless these discourses. Give unto us, as we each are prepared, the Gifts that Thou hast promised; the Word of Wisdom, the Word of Knowledge, Faith, the Gifts of Healings, Workings of Miracles, Prophecies, Discernings of Spirits, Tongues, Interpretations of Tongues; and, above all, the Gift of Love. Let the Gifts be made manifest increasingly, in this Church. Let the Ministry be one of Love, Freedom—free giving all over the world. For Jesus' sake. Amen.

Do you mean that?

PEOPLE—"Yes."

FIRST APOSTLE—Will you live it?

PEOPLE—"Yes."

The Recessional, "Oh, Day of Rest and Gladness!" was then sung, after which the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee:
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

ALL NIGHT WITH GOD.

All Zion in New England are invited to attend the All-Night of Prayer in Zion Tabernacle, Boston, Saturday, December 31, 1904. Lay your plans now to come.

REV. WM. HAMNER PIPER, Overseer.

17 Capen street, New Dorchester, Boston, Massachusetts.
Phone Dorchester, 277-1.

Zion in Europe.

I hereby make official announcement to our friends of the Christian Catholic Apostolic Church in Zion throughout the world, that John Alexander, the First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, has ordained Rev. Carl Hodler an Overseer, and appointed him Overseer-in-charge of the Continent of Europe.

He has also appointed Elder Arnold Muggli, the Recorder and Financial Secretary of the Christian Catholic Apostolic Church in Zion on the Continent.

He has fixed the headquarters of the Continent at Zurich, Switzerland,

It is his desire that a Gathering of the Church be organized in all places where we have three or more members. Application forms will be sent by the Recorder upon request. These application forms, after having been carefully filled out, will be mailed to the Overseer-in-charge.

Where there are organized Gatherings or Branches of the Church in charge of an ordained Officer, the tithes and offerings will be sent direct to the Headquarters Offices at Zurich, through the Custodian.

Where there are no Branches or Gatherings, the tithes and offerings should be mailed direct to Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zurich. All receipts will be sent direct to the remitter from the Financial Secretary at Zurich. Always use a tithe card in making remittances.

Until December 25th, Overseer Carl Hodler's address will be 76 Bahnhofstrasse, Zurich. After that date, Zion City, Illinois, U. S. A.

I am, faithfully yours,

J. G. EXCELL,
General Ecclesiastical Secretary.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

In the United States

Overseer George L. Mason, 4 St. Nicholas Terrace, New York City.

Overseer William Hamner Piper, 17 Capin street, New Dorchester, Massachusetts.

Elder R. N. Bouck, 2129 Mt. Vernon street, Philadelphia, Pennslyvania.

Elder A. Ernst, 2611 Fourth avenue, Seattle, Washington.

Elder A. E. Arrington, 501 West Fourth street, Cincinnati, Ohio.

Elder W. B. Taylor, 1350 East Sixteenth street, Fruitvale, California.

Elder L. C. Hall, 215 Pecan street, San Antonio, Texas.

Elder Frank L. Brock, 3401 Morgan street, St. Louis, Missouri.

In Foreign Countries

Overseer H. E. Cantel, 81 Euston road, London, N. W., England.

Overseer Wilbur Glenn Voliva, Arlington, 43 Park road, St. Kilda, Melbourne, Victoria, Australia.

Overseer Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.

Elder Carl Hodler, 76 Bahnhofstrasse, Zürich, Switzerland.

Elder Arthur S. Booth-Clibborn, 20 Rue Armengaud, St. Cloud, Seine-et-Oise. France.

Elder E. B. Kennedy, Zion, Haskell road, Shanghai China.

Elder R. M. Simmons, 525 Grove Crescent, Vancouver, B. C.

Elder Eugene Brooks, 360 Parliament street, Toronto, Ontario, Canada.

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Elder Percy Clibborn, Financial Agent for Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Deacon John W. Innes, Financial Agent for the United Kingdom, 81 Euston Road, London, N. W., England.

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY I. M. S., A. C. R., S. E. C., AND E. S.

THE finale in the Parable of the Ten Virgins was reached by the First Apostle last Lord's Day morning, November 27, 1904.

Step by step has the Truth, as revealed in this parable by the Christ concerning His Church, been unfolded in these discourses.

Step by step has the smallest detail of the great lesson, as given first by the Great Teacher, the Christ, been faithfully given by His servant, the Prophet of the Last Times.

The last precept has been laid down; the last picture drawn; the last admonition given; the last warning called; the last word spoken.

It is the end.

The lesson is finished.

As one builds a structure and climbs to the top, whence beauties of land, and water, and sky, all unseen on the lower level, are spread out before the delighted eye, so all that has gone before, incomparably beautiful as that has been, seemed but a structure whereby God's children were enabled to reach the top, last Lord's Day morning, and catch a glimpse of a heavenly picture, transcendent in its glorious beauty.

The Marriage Feast, the Union of the Lamb of God and a Purified Church—the receiving of His Own into His Heart and His Home, and the Preparation for the Return—this was the theme of the man of God.

Wondrous theme!

The glory, the rapture, the wonder, the exaltation, of this Mystic Union of the Bridegroom and His Bride! Who can understand it?

Ah, poor, human understanding, that knows not God's speech; and so in His mercy, He must needs speak to humanity in symbols of its own!

Poor, human lips, which, prattling ever, yet know not the a b c of God's Way and God's Thought!

Poor, purblind eyes, that seeing, yet are clouded with the dull light of the senses!

Pity, O God, and teach Thy little ones!

The ineffable sweetness of worship, of service, and of the pure and holy satisfaction which is the portion of those that overcome, was pictured by the man of God, when, with bodies transformed like unto His Glorious Body, with senses no longer obstructed by flesh and blood, they enter in.

Across this vision of Light and Life, eternal Beauty and Love, but one shadow lay.

The door was shut!

Those with the Wedding Garment entered in, into all the joys of that Heavenly Place; and when they had entered in, the door was shut; and it opens not again until the Return of the Christ, with His Prepared Ones, to Reign here on Earth.

And last, as first, the cry of the Prophet sent of God, to a World and Church dying in its sin and apostasy, is—Prepare!

Prepare! Prepare!
For the Bridegroom appeareth!
And the Door will be Shut!

*The First Apostle has not revised the following report.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, November 27, 1904.

The worship of God was begun by the singing of Hymn No. 430:

When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?

REFRAIN—Oh, can we say we are ready, brother?
Ready for the soul's bright home?
Say, will He find you and me still watching,
Waiting, when the Lord shall come?

Prayer was then offered by the First Apostle, closing with the chanting of the Disciples' Prayer by the whole Assembly, after which Hymn No. 413 was announced and sung.

The Assembly then read in unison the first thirteen verses of the 25th chapter of the Gospel according to Saint Matthew.

After the reading, the First Apostle said:

Scripture Reading and Exposition.

I shall read to you, also, in this connection, about the Fulfilment of the prophecy in this parable in the 19th chapter of the Revelation.

After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and Glory, and Power, belong to our God:

For true and righteous are His judgments; for He hath judged the great harlot, which did corrupt the earth with her fornication, and He hath avenged the blood of His servants at her hand.

And a second time they say, Hallelujah. And her smoke goeth up for ever and ever.

And the four-and-twenty elders and the Four Living Creatures fell down and worshiped God that sitteth on the throne, saying, Amen; Hallelujah.

"The Four Living Creatures fell down and worshiped God."

In the Authorized Version the word is "beasts."

That is a horrible translation.

It does not convey the thought of the original in the least degree.

I cannot understand how the translators ever adopted the word "beast."

It suggests thoughts of the lower animals; of a brute, or beast.

These Four Living Creatures are glorious and wonderful beings, somewhat after the order of Cherubim and Seraphim, who glorified God.

An Unfortunate Mistranslation in the Old Version.

I wish you would eliminate that word "beasts," and read it "Living Creatures," or "Living Beings."

We really have no word that corresponds with the original; in fact we know very little about what that word represents.

It sometimes seems to me that it represents the four aspects of the Holy Spirit; the Four Embodiments of the Holy Spirit; and, therefore, the Embodiment of the Holy Spirit Himself.

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He is worshiping the Father in the Son, the Intercessor, the Lamb.

Do not imagine that the Christ, the Lamb, is actually a lamb.

Do you have the idea of a literal lamb?

Some of you have, because artists have so painted it.

Get away from those thoughts.

Whatever is symbolical let it be symbolical, but do not confuse the symbol with the reality.

The purpose in using the word "lamb" is to convey in human speech the idea of Innocence, Simplicity, Purity, and Spotlessness.

Do not let this symbol run away with you.

Never read this passage "beast."

It is an insult to God, and to the wonderful Beings that are before His Throne.

The Beautiful Spiritual Significance of the Marriage Relation.

For the "Four and Twenty Elders and the Four Living Creatures fell down and worshiped God that sitteth on the Throne."

It is not some embodiment of bestiality; it is an embodiment of the highest Spirituality that is meant.

And the Four and Twenty Elders and the Four Living Creatures fell down and worshiped God that sitteth on the Throne saying, Amen; Hallelujah.

And a Voice came forth from the Throne, saying, Give praise to our God, all ye His servants, ye that fear Him, the small and the great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.

Let us rejoice and be exceeding glad, and let us give the Glory unto Him: for the Marriage of the Lamb is come, and His wife hath made herself ready.

"And His wife hath made herself ready."

This is another symbol, in interpreting which you must avoid the materialistic thought.

Marriage is, in the best and truest sense, the culmination of growth, perfection, and love.

It typifies the Union of Man with God, and the consequence of this Divine Union—the blessed Multiplication of Powers in a Glorious and Perfect Being.

Man, in due time, had learned all that he could be taught concerning the lower animals.

The Degradation Attending Intimate Association with Animals.

Every creature had passed before him in the time of his innocency.

Then God made woman; when man had seen and understood that there was no "helpmeet for him" among the lower animals.

Beware of clinging too much to lower animals, I do not care of what kind they are.

The degradation of humanity has very largely come through that.

The fondness of the woman for the serpent, who beguiled her with his infernal eloquence, wrought ruin.

At that time the serpent was a being close to man, "more subtle than any beast of the field."

It was not then a crawling, loathsome, hateful creature which man instinctively wants to kill; but a very majestic and beautiful being, and therefore taken by Satan for his embodiment.

Let women always beware of the demon embodied in a beast.

Look out for these horse shows where women admire, and love, and pet, and flatter, and fool, and are fooled and flattered, in association with horses, and dogs, and cats.

One oftentimes feels disgusted when he takes up a periodical dealing with these scenes.

It Is Possible for One to Become a Servant of Beasts.

Last night, for instance, I took up the English illustrated papers of November 5th, in which, as if it were the most important thing in the world, the Royal Cat Show was exploited.

One woman exhibited a cat worth five thousand dollars.

I never saw a cat that was worth five thousand dollars!

Ladies of the highest rank had brought their tabbies, and you could see that a number of these cats were almost objects of worship to their owners.

They look out at you from the pictures in this paper with perfect insolence, as much as to say, "You human beings are not nearly so important as I am, Meow! Meow!" [Laughter.]

The same perverted sentiment goes on with reference to dogs, until it has become one of the most disgusting things in the world.

The devotion of women to dogs is horribly disgusting, and has manifestations that are unspeakably abominable.

One is almost ready to say, "Keep the dog and all other lower animals in the barn, where they belong."

Beware of this tendency to become the servant of a beast.

One Devoted to Animals Not Likely to Be Devoted to Holy Living.

Horses are very good, cats are very good, and dogs are very good in their own place, but that place is not where human beings wait upon the creatures; where servants are set apart to wash, and brush, and comb their dirty, meowing and yelping majesties.

Oftentimes horribly disgusting and shameful becomes the service of man to dogs, horses, cats, bulls, and all kinds of creatures.

This is one of the ways in which the Devil debauches humanity.

You never yet saw any one who was a devotee of the dog show, the cat show, or the cattle show who was a mighty power for God in the Salvation of Humanity.

Such association with these animals as I have referred to, and the concentration of your mind upon them, is degrading.

Be kind to the horse; be kind to the dog; be kind to the cat; be as kind as you can to all the animals that God intended you to be connected with, but remember that this relation between man and animals has gone to terrible lengths.

I hate to think of it; I hate to talk about it.

If I were to tell you what I absolutely know concerning the devotion of human beings to pigs, it would simply be unbelievable to some.

There are human beings that are passionately devoted to pigs, and closely associated with them.

It is not merely in the poor Irish cabin that the pig is "in the parlor;" but it is in places where you would least expect it.

Men and Women Were Never Intended to Associate Intimately with Brutes.

God made you so that all these creatures were to be under your feet.

It is a crime to use money, and time, and servants for the purpose of washing, and dressing, and petting, and sometimes defiling yourselves with the infernal brutes.

I get angry when I think about this; when I see how the world has been carried off to the Devil by these wicked indulgences.

I was disgusted last night, when I saw whole pages devoted to the worship of the cat.

"My Lady This" and "My Lady That" had each presented her cat to the admiration of an empire.

Rulers today are bowing down before prize cats, dogs, and horses.

The city of New York lately has been corrupted by a cat, and dog, and horse show.

Any of you who know about these shows and horse races know that hundreds and thousands of men and women of wealth and culture are just the base slaves of the lower animals.

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They live for, think of, and spend money upon a brute, when little children are dying of hunger.

In the streets of our cities the little ones wander naked, uneducated, untaught, uncared for, with immortal spirits in their bodies.

But "My Lady" must have men to wash her cat, her dog, her horse.

What does she care; what do such people care for perishing humanity?

Beware of devotion to animals!

I say these words, because I know that there are more dangers than many of you imagine.

Two Parables Which Have Unity of Purpose.

To return to our subject, in this Marriage of the Lamb we have brought to view the Union between the Christ and His Church.

The Perfect Bride is Perfectly Prepared.

This is the story of the Wise Virgins in another form.

That interpretation is given to it by many of the most thoughtful writers; by Dean Alford, for instance.

Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the Marriage of the Lamb is come, and His wife hath made herself ready.

And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the Righteous Acts of the Saints.

Righteous Acts Constitute the Fine Linen of the Saints.

"The Righteous Acts of the Saints."

That is the Garment of the Wise Virgins—their Works of Faith and Labors of Love.

Not their devotion to cats, dogs, horses, rabbits, and pigs; but their Righteous Acts, as Moral and Responsible Beings—elevating humanity, winning men to God, doing the Will of God; this is the "fine linen."

"For the fine linen is the Righteous Acts of the Saints."

And he saith unto me, Write, Blessed are they which are bidden to the Marriage Supper of the Lamb. And he saith unto me, These are true Words of God.

And I fell down before his feet to worship him. And he saith unto me See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

THE PARABLE OF THE TEN VIRGINS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable to this people, in this and all the coming time, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer. Amen.

TEXT.

The testimony of Jesus is the Spirit of Prophecy.

That Which is Clothed is More Important than the Clothing.

Do not make any mistake.

"The testimony of Jesus" in this wonderful Parable "is the Spirit of Prophecy."

It is the essence of Prophecy.

The spirit of anything is the essence of the thing; the rest is simply clothing.

Clothing has its place.

Clothing is always serviceable and often very beautiful.

God clothes the fields, and He clothes them with beauty.

When the winter comes, all the beauty of the fields passes away.

God then covers the earth with a white mantle, which is also beautiful.

Yet we long for the time when the winter shall pass away.

We rejoice when God, who clothes the fields, brings back the spring, and again makes all things beautiful.

We love to see the world clothed.

The darkness comes, and it is beautiful to look up into the skies and see the stars and the moon.

Still, we long for the night to pass away.

When the light comes and clothes everything with beauty, illuminating the clouds, and making them wonderfully beautiful, then we are glad.

God Lovingly Provides for All that Belong to Him.

God clothes the earth and the sea—clothes them in beautiful garments.

But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

He takes such pains to clothe the beautiful little birds—and, oh, how beautiful they are!

How beautiful it is to see them coming in the spring, and to hear the notes so fresh and sweet.

They have come to tell you, as they sing, that the winter has passed away; that "the time of the singing of birds is come."

They flash out before you—the golden and the orange-red orioles.

The dusky bluebirds, and even the blackbirds, have their beauty.

All of them have their own glad or plaintive notes of song.

God not only made the birds, but He made them beautiful.

When a bird can sing but little, oftentimes it has beauty, to compensate, apparently, for its lack of powers of song.

The bird itself is a song of beauty.

Do not think that clothing is not a good thing. It is.

But the clothing of a thing is not the thing itself.

There is something beyond the clothing.

The clothing of the earth is not the earth.

The earth is greater than its covering.

The Unseen, the Eternal, is More Beautiful than that Which is Seen.

It is not a man's clothing that counts; it is the Man inside the clothes; it is the Woman inside the clothes.

It is not the form, and face, and figure; it is the Spirit inside the garments of flesh—that is the real power.

The most beautiful thing is that which you do not see—the unseen, the eternal.

When you have seen outward beauty, you know that there must have been some one who loved beauty to make that glory of color.

So, the God who made us also clothes us.

He surrounds our being with Life, and Light, and Love, and the various forms in which these are embodied.

We have beautiful houses for God's worship.

We have beautiful songs and beautiful words; beautiful prayers and beautiful praises.

This beautiful clothing, or environment, helps lift the poor, weak, weary ones out of the slavery of sin.

It reminds them of the beauty and the glory that awaits even the poorest and lowliest of men.

There can be no doubt that "the Testimony of Jesus" is the essence of prophecy—"the Spirit of Prophecy."

"The Spirit of Prophecy" clothes itself in many forms.

It clothes itself in the powerful Denunciations of the Day of Wrath.

The Glorious Consummation of the Rapture is Near.

It is clothed here in the beautiful Annunciation of the Day of Bliss.

The Marriage of the Lamb; the Consummation of all the Love of the Purified Church in a Perfect Union with her Lord, is foretold.

This is what the parable which we have been considering leads up to.

It is a parable concerning the Kingdom of the Heavens, and the culmination of the Glory of this Age.

This very eon in which we live will see the Church enjoying the Glorious Consummation of the Rapture.

From the world His Own will be taken.

Into His very presence they will be received for a time; into the perfect bliss of heaven.

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They will be prepared for the Glory of His Return.

The Wise shall enter in.

The Foolish will go away speculating; trying to get Grace by working for it; by spending money for it.

They will imagine that they can buy the Oil, which is "the Gift of God."

What awful words these are!

Thy silver perish with thee, because thou hast thought to obtain the Gift of God with money.

The Awful Satire of Words Spoken to the Foolish Virgins.

Simon Magus is not the only one that gets that curse.

All who try to buy the Gifts which the Holy Ghost gives are included.

Oh, the satire of the words that are spoken to the Foolish Virgins, "Go ye rather to them that sell, and buy for yourselves!"

The time has come to consider the close of the parable.

The door is shut!

The Foolish Virgins have gone away out into the darkness; but the Wise have entered in.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Thank God for the Inside of the Door!

It is not well always to consider the darkness.

It is not best to consider the dark side of things too much.

When the clouds are rolling low, as they are this morning, I love to think of the other side.

The sun is shining down upon these very clouds that are so dark!

On the other side is a glorious field of Light!

You see that sometimes when you are high up on the mountain, in the early morning.

The mists are rolling below you, and the sun rises suddenly and shines upon them.

A sea of glory then is seen to cover the lakes and the lands below.

The Glories that Are Inside the Closed Doors.

Let us get inside the Door and contemplate, for a little, the glories.

Do you hear the Hallelujahs; it is the Glorious Worship of the Eternal God!

The glorious service of the Eternal God goes on.

There is glorious satisfaction for an eternal spirit, which has come in out of the darkness in the Midnight hour.

After waiting so long to see the face of our Lord; so long to enter into His rest; the spirit is now satisfied.

An Immortal Spirit has become a part of the Mystical Bride that is united with the Christ in the glory of that Marriage Supper.

These figures of speech, of course, are intended to convey to us glimpses of the Coming Glory.

We have such poor conceptions, alas, of what is highest that, to make us understand, it is necessary to use the figure of a marriage banquet.

It is a very helpful method of instruction.

We have just had our Thanksgiving!

Some of you were "neither cold nor hot!"

You tried to make a compromise between the First Apostle's directions that there was to be no hot dinner, and your stomachs.

The Deplorable Condition of Being Neither Cold Nor Hot.

I asked one man, "How did you enjoy Thanksgiving Day?"

"Oh, gloriously!" he said. "Wife had such a delightful day. All the family were able to attend the morning service. We went home and had such a splendid day! It was so different from the days when wife was kept slaving over the fire all day long. No more of that for me!"

I asked another, "How did you get on?"

"We had the cold turkey," he answered, "but we thought we would warm it up, and we had a dinner that was neither hot nor cold!"

"How did you like it?" I inquired.

"Oh, I did not like it at all!" he answered.

Who would like that? "I would thou wert cold or hot!" [Laughter.]

Better have one thing or another.

Thanksgiving Day must be made increasingly a day of rest, and praise, and worship.

If the Lord spare me until next Thanksgiving Day, I shall speak a little more strongly about this Thanksgiving Dinner question.

The world thinks of a banquet as one of the great things of this life.

There Is Great Enjoyment for All Who Do Right.

I suppose, therefore, that this simile was one that the Lord's Spirit could forcibly use.

There is a proper time for the banquet, too.

I had a Thanksgiving lunch, and I intensely enjoyed it.

The cook and all the servants had been at the morning service, and they looked bright and happy.

They had been considered, and we who ate that luncheon felt all the better because of that circumstance.

We are all servants, as you know, though some of you do not serve much.

I am "the servant of the servants of God."

That is the highest title I ever can have.

I rejoice to think that there was not one member of my household who missed the delightful scene that was here upon this platform on Thanksgiving morning.

The glories of the harvest were here, and the faithful people sang their Harvest-home Hymn.

We had delightful association in God's house.

Should servants, who have to toil hard and long, be deprived of public worship that you may have a hot Thanksgiving dinner?

I feel angry with some of you who made your wives and servants slave that you might gratify your belly that day!

If you have had a bad fit of indigestion, the Lord be praised! [Laughter.]

The Glory of a Feast Is Not in the Mere Eating.

Do not ask me to pray for your healing.

I will ask the good Lord to let the Devil have a proper time with you!

I am not saying that jocularly.

You will have to pray your way out, by penitence, and by a proper repentance.

This people must rise above these nasty, dirty, festivals of earth.

I do not want you to think that this Marriage Feast of the Lamb in heaven is a hot supper prepared by a lot of sweating angels.

The glory of a feast surely is not in the toil that it has given to the servants.

It surely is not in its mere heat and appetizing quality.

Is not the glory of a real feast in the flow of reason, the joy of thought, and of heart meeting heart, with the love-light in the eye, and happy association one with another and with God?

The Marriage Feast of Heaven! Oh, what will it be?

I do not know that there will not be eating; I do not know that there will not be drinking.

The Glorified Body Will Have Substantial Enjoyment.

It seems to me that the "honey out of the rock," and the "twelve manner of fruits" from the "Tree of Life" will find embodiment in something which the Glorified Body may appropriate.

When our Lord Himself had risen from the dead, He said, "Children, have ye any meat?" and He ate the sweet flesh of the fish and the honeycomb.

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But we will not have fish or flesh in Heaven.

Do not forget, however, that there will be satisfaction for the Glorified Body.

Embodiments are essential to happiness.

God wants us to be embodied.

The most miserable beings in His universe are disembodied spirits in hell who are seeking embodiment.

They were cast out of their bodies on account of their sins; they fell from their first estate.

So eager are they for embodiment that when the Master was about to cast a legion of them from the body of a poor, human lunatic, they "intreated Him that He would not command them to depart into the abyss," but "give them leave to enter into" the swine.

In very contempt of the Gadarene gluttony and filthiness the Master permitted them to enter into the swine.

The Glorified Body Will Not Be of Flesh and Blood.

I am sure, beloved friends, that we shall have no need of such embodiments, for one of the glories of the body that shall be is that there will be no such blood and no such flesh as we now have.

It will be a body transformed like unto Christ's Body of Glory, the perfection of which was not on the shores of Galilee when He ate the fish and the honeycomb, for He then said, "I ascend unto My Father and your Father, and My God and your God."

The perfect transformation of His body was not effected until He had risen and taken to Himself the Heavenly Body—the Body of Glory.

Make no mistake—when we have entered in, and the door is shut, we shall have the Body of Glory.

It is the end of this life.

There will be a lot of old clothes outside the door—the clothes of clay; clothes that have been soiled in the darkness of the way.

The Glorified Spirit will enter in, the door will be shut, and we shall wear the Body of Glory!

How good it is to think of the other side of this door!

No more oppressed with the body of flesh and blood; for flesh and blood cannot inherit the Glories of this Kingdom.

Present Physical Sense Hinders, Not Helps, the Spiritual Faculties.

The Wise Virgins having been wise, their bodies of flesh will be glorified.

When that takes place, God will have glorified Himself in their bodies, they having glorified God in their bodies and in their spirits.

Having entered into the Feast, they now have eyes to see spiritual things that the eye of sense could not see.

It is the eye of sense that keeps us from seeing.

Our present physical senses are very useful; but it is the sense behind these senses; it is the sight behind the sight of the eyes; it is the touch behind the physical touch; that is the real and glorious sense; and these senses will be perfected in the Glorified Body.

And so we enter into the Feast with the Wedding Garment of the New Body; with all the senses no longer hindered by flesh and blood.

Having been set free, we enter in with Him into the Door and receive the Garments and the Powers that are essential for our enjoyment of the Feast.

We never could enjoy the Heavenly Feast in earthly bodies.

Some of the Things that Overcomers Shall Inherit.

The most ridiculous thing imaginable would be to offer a glutton, whose principal delight is in eating pig and other forbidden things, the glories of this Spiritual Feast.

What does he care for them?

He has no desire even here and now to worship God in Purity.

He does not belong to even the Foolish Virgins; he is not a Virgin at all; he is a mass of iniquity and impurity.

But, having entered in, what shall we have?

Overcomers, let us think a little of what we shall have!

You know something is revealed as to what you shall have.

You know this wonderful Bible is the Book that reveals the Glories of the Feast, the Glories of the Life that is to be.

The Messages to the Churches contain it in a large degree.

The Master Himself is telling it to the churches, through John, the brother of, and partaker in, the Tribulation and Patience of Jesus, the Christ.

To the Church in Ephesus, he says:

To him that overcometh, to him will I give to eat of the Tree of Life, which is in the Paradise of God.

Think of that!

Ah! That was what Adam and Eve could not touch, because they had eaten of the Tree of the Knowledge of Good and Evil.

They were shut out, lest they should put forth their hands and eat of the Tree of Life.

Glorified Saints Shall Eat of the Tree of Life.

But when the glorified enter in, the very first thing for them is the Tree of Life.

I cannot tell what that Tree of Life is; but I know it has twelve manner of fruits, and yields its fruits every month.

I know something about it, for the Leaves of the Tree are now Healing the Nations.

It seems as if God has let some of the Leaves fall from Paradise.

They are the Words of God!

The next thing we find inside the door is that which the Revelator says to the Church in Smyrna:

He that overcometh shall not be hurt of the Second Death.

Hear that!

After being caught up to meet the Bridegroom, we have to leave the glory, come back with our Lord, and live and reign with Him.

But we have the promise that, after we have eaten of the Tree of Life in the midst of the Paradise of God, we shall get something that will make us impervious to being hurt of the Second Death.

Hidden Manna, a White Stone, and a New Name to Be Given to Overcomers.

When we come back with the Lord, we will fight it out with the Devil here, and he will not be able to hurt us.

Think of that!

Death will have no more power over us!

The third thing that we shall have is what God has said He would give to the Church in Pergamum:

To him that overcometh, to him will I give of the Hidden Manna, and I will give him a White Stone, and upon the Stone a New Name written, which no one knoweth but he that receiveth it.

What do you know about the Hidden Manna?

Did you ever have any of it?

What do you know about the White Stone?

Perhaps some of us have touched it in the heavenly vision, and tasted the Hidden Manna.

I did once.

Oh, it will be there in Glory, for you!

Hidden Manna no longer!

It is not that manna of which the Christ spoke when He said, "Your fathers did eat the manna in the wilderness, and they died."

He Himself is the true Bread of Life.

When we get the Hidden Manna we get the White Stone and the New Name.

I Am So Glad that Some of You Will Get a New Name.

Some of you have miserable names.

There is Thomas—that means "a twin."

You are not a twin, are you?

There is Mrs. Hire, playing the harp—playing for hire?

No such thing! She is playing for Love.

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There are all sorts of wretched names!

No one knows what they mean.

Oh, what a wretched lot many of these names of earth are!

Some of you are so enamored of the silly names of earth that you will not give your children decent Christian names.

If you bring me any more of your wretched names for children—names that are not Christian, but pagan—I will not consecrate the child.

I will have decent names.

You Had Better Bring Me a Name that Has a Good Meaning.

I could laugh at the foolish names that sometimes are brought to me; and yet I do not always feel that I have a right to reject them.

But there is a New Name!

These names stand for Powers.

I received one of my greatest inspirations for service when I discovered in an old Bible, at the age of only seven years, that John meant, "by the grace of God," and Alexander a "Helper of men."

I then knelt down and, with tears running down my face, prayed that God would make me, "by the grace of God," a "helper of men."

I have prayed that prayer every day since, and I have tried to live it.

There is something in a name, when the name gets into you!

There is something in Elijah—"My God is Jehovah!"

There is something in Daniel—"God is my Judge!"

There is great power in a good name! The greatest power in the universe today is in the one Name—at which "every knee" shall "bow, of things in heaven and things on earth and things under the earth, and" at which "every tongue" shall "confess that Jesus, the Christ, is Lord, to the glory of God, the Father."

The Wise Virgins to Have New Names by Which God Knows Them.

When we enter in, we shall get the New Name—the Name by which God knows us; a Name that will be a power.

The moment that we get it, every one in heaven will know exactly not only who we are, but, better still, what we are; because the Name will describe us.

The next thing that we shall get as we enter in, is the Thyatira blessing:

He that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations:
And he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of My Father:
And I will give to him the Morning Star.

Think of that!

When we get into this Feast, we shall have the Gifts of the Wedding Feast.

We shall get the things that are prepared.

What wonderful things these are!

Those that are fitted for the Marriage Feast and the Rapture will get Authority over the Nations; for the door will be opened again, and the Christ will come forth; and power will be given to break in pieces these apostate, cruel, and bloodthirsty nations—as a potter might shatter with a rod of iron a piece of pottery which is no longer of any value.

Oh, it is time that these cruel, bloody nations were shattered in pieces!

Some Are Being Fitted to Receive Authority Over the Nations.

I am glad to see some of them now being shattered.

The gifts referred to are not for all.

They are for those fitted to receive Authority over the Nations, and power to destroy bad conditions, when they come back with the Christ.

Such an one shall have the "Morning Star!"

Oh, what a wonderful thing that is!

Did you ever see it?

Some of you who love to snore in your beds never saw it

I saw it yesterday morning! It was a wonderful sight!

The spiritual signification of that is too great for comment.

Another blessing that will be conferred upon the overcomer is mentioned in the Message to the Church in Sardis:

He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the Book of Life, and I will confess his name before My Father, and before His Angels.

There will be some Glorious Assemblies during this time of the Rapture!

The King Himself will tell the Assembled Powers of Heaven what some of you have done.

It will be a story worth telling in Heaven—the story of the conquest, by Faith, on earth.

What a Wonderful Testimony Meeting that Will Be!

The blessing named in the Message to the Church in Philadelphia is wonderful.

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.

"A Pillar in the Temple!"

Perhaps the word sanctuary would be better—the "holy place of my God!"

There will be a New Name for the Christ.

Oh, He has so many wonderfully beautiful names.

Another Name, more beautiful than all is yet to be given Him.

The Christ will write His own New Name on those who overcome.

What a wonderful blessing this will be!

These are the things Inside the Gates.

Now, beloved, I pass on to say a few words about the last.

What is given to him that has come up out of the Laodicean stage of the Church?

Overcomers to Sit with the Christ on His Throne.

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.

That seems to me to be the most wonderful thing of all.

The Throne is the Seat of Power.

The Presiding Chair in this Tabernacle is the seat of power.

Wonderful interest attaches to the throne and the chair upon which kings have been crowned.

People go into Westminster Abbey and look at that Coronation Chair.

They look with great interest at the stone below it, which is said to be the stone on which Jacob rested his head at Bethel.

It certainly is very ancient, and it may be that historic stone.

People look at it with wonder.

Chair after chair may go, but the stone upon which the chair is set remains a center of wonderful interest.

Go into John Knox's house in Edinburgh, and you will see his old chair, upon which you may sit if you so desire.

What will the Christ give us?

To him that overcometh, He will grant to sit down in His throne—to sit on the Seat of Power.

There comes a time, beloved, when you must get these things translated into common, every-day speech.

It is difficult, sometimes, to take a great, heavenly reality, and get it down to our poor human level.

The Christ's Throne Is the Only Real Power on Earth and Throughout All the Heavens.

The Christ will rule this earth by Delegated Authority

A simple illustration of this is that which you see in the British Empire.

There is one throne upon which the monarch of the empire sits, in the great Buckingham Palace.

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It may be moved to Westminster, or it may be moved to the House of Parliament, but that throne is the Imperial Throne.

Yet there is another throne in Edinburgh, Scotland.

There is another throne in Dublin.

A viceroy sits upon each of these thrones; but they are the king's thrones.

In India, also, there is a throne.

Lord Curzon, of Kettlestone, the viceroy at present, sits upon that throne.

A throne is also to be found in Australia, in the Parliament of the Commonwealth.

There is a viceroyal chair, but it is the king's throne.

Whenever a viceroy in any part of the British Empire sits on his official chair, he sits on the king's throne.

Should the king himself come, the viceroy steps aside, and the king occupies the throne.

The Viceroys of Earth Will Be Prepared in Heaven.

Remember that, in each instance, it is the king's throne that the viceroy occupies.

This world will be ruled by the "King of kings and Lord of lords."

The only way in which those delegated to rule can learn how to rule is by the King Himself putting them on His Throne in Heaven and teaching them.

This earth must be brought under the Rule of the King, and it will be when the King comes back.

The last thing we are here told is that the viceroys of earth must be prepared in heaven.

Those who are sent out by the British Empire, by the king, to rule, are carefully selected by the government of the empire.

They are the highest class of executives.

Do you think that they are chosen by ballot?

Do you think that they are chosen in the stupid way that has been adopted in this country?

Not a bit of it!

We happened to get a good President this time, but who can tell us what the political bosses will give us the next time?

The Earth Shall no Longer be Ruled by Dissolute or Incompetent Rulers.

We must take what these political bosses give us, in the way of candidates.

Is that the way this earth is to be ruled by and by?

Is the son of the queen to be a king, even when he has been a dissolute prince, whose name often has been a hissing and a by-word?

Do you think that we then shall have as rulers the scrofulous epileptics who sit upon half a dozen thrones in Europe?

Do you think we shall have the wretched Padishah of Turkey?

I see as I read thruogh these seven overcomings that they all lead up to the preparation of the viceroys.

When they are all prepared, when the kings are all prepared, then the Ruler of the earth will lead forth His Host.

The Door will be opened, and "the King of Glory shall come in."

Then the Harrisons will look small.

The political bosses will look small.

The kings of Europe will look small, when the Magistrate of Heaven, the King Himself, comes in and takes His own Throne in His own City.

We in Zion must prepare that Throne for Him in His own City.

The Rapture Will be Followed by a Period of Brutish Lawlessness.

These seven rewards are the glorious things that the ransomed get within the door when it is shut.

The Divine Preparation will go on within the heavens after the Door is shut against the Foolish Virgins.

It will be no use for them then to knock at the Door, hoping to get in!

This earth will become darker, viler, fouler, and more hellish; for only the brutish and bad will be left, with the Foolish Virgins.

I do not want to stay, do you?

I do not want to be on earth then, do you?

I want to be yonder within the Gates.

If you and I get there, we must get ready now!

We must keep ready.

There must be no shirking!

We must endure the cross and despise the shame.

We must use the Powers that the Christ has given us for the extension of His Kingdom, and the glory of His Name.

We must shrink at nothing in the way of expenditure of forces and powers for God.

I have never regretted a single toil undertaken for God.

I regret no toil of the past week, or any week in my life.

The one thing I do regret is that I did not know how to work better and sooner.

The one thing that I regret is that I cannot do more.

Arise! Work! Wait! Be patient!

Keep everlastingly getting ready.

A Solemn Admonition to Those Who Receive the Message of the First Apostle.

Make sure that you will not be shut out; but that you will enter into these glories of the Overcomers.

You see, I am sure, that this is a parable of the Consummation of the Age.

The Foolish Virgins will be *too late!* TOO LATE!! TOO LATE!!!

Some of you, it may be, have already fooled away your Day of Grace.

Your lights are going out!

Blessed are they whose lights go out only after they have entered in.

The Wise Virgins will not take their lamps into Heaven.

The Wise Virgins will not take their Virgin Clothing into Heaven.

Both will be left outside.

There is no need of lamps within the Gates of Glory.

But there is need now!

See that you get the Oil, and have your lamps trimmed and burning!

When the Lord comes back, with the Voice of the Archangel and the Trump of God, we shall descend from the heavens, the dead will rise, and, unitedly, we shall take possession of this earth for God.

The Millennium Will Be an Age of Conflict and Conquest.

We shall cultivate this earth for God, and, not without many a conflict, not without many a battle, we shall rule it.

It will be a thousand years before the Kingdom of God is fully and finally established.

The biggest fight will be at the end.

"Then cometh the end."

Then the Fire of God will fall from heaven, and wipe out the last sinner and the last rebel against God's Rule on Earth.

"Then shall the Righteous shine forth as the Sun in the Kingdom of their Father."

I believe everything that I have said.

I have not said everything that I believe.

"I have yet many things to say unto you," said the Master, "but ye cannot bear them now."

I have many things to say to Zion and to the world, which Zion and the world cannot bear now.

It would be folly for a teacher to endeavor to instruct a pupil in the highest course of instruction, when that pupil has just entered, and knows little more than the alphabet.

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I desire this people to be well educated spiritually, but some of you are not yet.

I am grieved to say it.

The Only Safety Is to Get Wholly and Quickly Into Zion.

Every now and then I am reminded by what I see, and hear, and know, that you have not broken away from the pigsties of Gadara.

You have not broken away from association with the World, the Flesh, and the Devil.

You are holding on to properties and other things in the world, and have one foot in Zion and the other away yonder in the pigsties of Gadara.

Listen! The quicker you get into Zion with both feet and both hands the quicker will you be in the Kingdom of God with all your heart.

Get there! Get there quickly!

I say to you as the Prophet and Apostle of God, cut loose from the World, the Flesh, and the Devil.

Come thou, and all thy house "into the ark."

This time, however, it will not be a flood. It will be a fire.

There is no escape from the Mount Pelee, the Vesuvius, the Volcano of Destruction, except by getting into Zion.

This is my word to you.

Zion is not mine.

I am Zion's.

Zion is not my personal property.

Get in, and get in with all that you have.

Everything that you have outside will be lost, and the quicker it is lost the better.

Zion Has a Right to Every Resource of Earth.

I would it were gone now, rather than that you should have a divided heart.

Zion has a right to all the silver and gold; to all "the cattle upon a thousand hills;" for Zion is the Kingdom of God.

There is no kingdom that has a right prior to that of Zion.

In the few short years that may remain to me, perhaps the few short days, I shall aim to build up Zion rapidly.

I shall plant cities by the great waters of the South, of the North, of the East, and of the West; as well as by these great inland, unsalted seas.

I shall plant Zion on the Islands of the Sea; at all the Gates of the earth.

I shall build Zion Cities everywhere, and bring in multitudes in preparation for the time when the Door will be shut.

It is time for us to gather the people of God together; to establish places where, when the Last Great Conflict comes, we can shut ourselves in.

We can grow our own food, make our own clothes, and trade with one another.

The time will soon come when the demons that have the "mark of the beast" will not trade with any one that has not the "mark of the beast" "on their right hand or upon their forehead."

The quicker we get where we can take care of ourselves and our children, the better it will be.

A Tender Appeal for Zion's Prayers.

These are warnings, and lead up to the next parable, the Parable of the Ten Talents.

That treats of the uses of the Talents which God has given us to prepare for the Coming of the Lord, who will demand an account.

That parable very properly follows this parable of the Kingdom of the Heavens.

One word more. I beseech of you in your great love to pray for my beloved wife.

I believe that the toils and the sorrows of the years have, with other things which I shall not name, all culminated in her present condition.

It is one of intense sorrow to those who love her as we do, and who remember her love and loyalty to God and to you.

She is very sweetly and patiently waiting for me to take her to the Sunny South.

She does not seem, as far as I can see, to have any organic disease, or even functional disease, that is necessarily fatal.

But she experiences great weakness.

I drive along at a pace that almost kills, because I cannot go slowly.

You could sleep all Friday night, and I would say as the Master said, "Sleep on."

It was given to me to toil, or you would not have the issue of LEAVES OF HEALING which you have this morning

I could not send out these discourses unrevised.

I do not toil alone.

I toil with my general associate editor, with my stenographers, all night long.

My printers have to toil all Friday night until the sun rises; toil sometimes far into the day.

We Must Give to the World These Last Warning Cries if It Takes Our Lives to Do It.

I have felt like this all through the years, and my beloved wife has had to try to keep up with me.

But nobody can keep up with me.

I want you to pray that I may take more rest.

I do not know how to rest; I frankly say that.

I took a party around the world this year in the hope that I might have a little rest.

Perhaps Overseer Excell will tell you how much rest I had.

OVERSEER EXCELL—"You had a hot time all the way."

FIRST APOSTLE—I tell you one thing, I do not give the Devil any rest.

If I had no rest, assuredly he had none.

I have the joy of thinking that I disturbed his kingdom to some purpose.

But we must learn to rest after the long years of toil in the preparation of Zion, and in the preparation of ourselves for the work of Zion.

You do not see, you never have seen, and you cannot see, what these years have been.

It took all the toil, all the self-abnegation, all the sacrifice, all that we could give of silver and gold to make it possible for Zion to come into existence.

Did you ever see a coral island?

The coral insects work in the waters in myriads.

They build mountains below the sea.

The Yielding Up of Life Has Resulted In Blessing to the World.

They make wonderful formations, upon which land is made.

How do they make it?

By their own death!

They create these calcareous substances and then die.

It is upon their dead bodies, which pass into these rocky formations which we call coral reefs, that continents are built up.

At last the accumulation reaches the surface, and then there comes the land.

The birds drop seeds, and the island is clothed.

The solid island has been built up by the toil of myriads of insects that you cannot see.

Thousands of days have we passed in building up these formations that made it possible to lay the foundations of Zion in this time.

You must pray for the workers.

We are able to do something more than the coral insect.

We have been able by self-abnegation not only to

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build up the solid rock, but also to build on these foundations.

We have been able to sow the seed.

But, beloved friends, the years pass quickly.

We can only say—I speak for myself, my wife, and my family—that we are willing to do what we can.

Greater Sacrifice on the Part of Some Would Have Resulted in More Rapid Progress.

You must do your part.

I do not want to boast of anything, but if you had put your time, and strength, and energy, and money, into Zion as completely as we have, Zion would be farther ahead today.

Some of you have done so.

I have given you warning.

For some of you it may be the last warning.

A brother lay dying the other day.

He tried to lift a pen to sign a deed which would give me that which he thought ought to be given to help establish Zion.

He lifted the pen with difficulty.

His eldest son stood over him and said, "Father, you cannot write that."

"No, my son," he said, "I am so faint."

"Dowie, damn him, he isn't going to get it. If you attempt it, I will fight it in the courts," he said.

The old man, who had provided for that son and the others, fell back on the pillow exhausted.

Some Day It Will Be Too Late to Perform Neglected Duty.

The pen fell out of his hand. He passed away. It was too late!

He had waited until it was too late!

Now that son has gone to the Devil.

The money that his father left and the estate has become a curse to the world.

The Devil has got his own, and the degenerate son has the remnant of that estate, using it for the Devil.

What God has given to you and me must be used for God. The quicker you clearly understand that the better.

Get out of the world. Get out of its institutions.

It will be too late some day.

You will lift a pen and want to sign, but it will be too late.

All must see to it that what God gives us is kept for God.

If you have ungodly sons and ungodly daughters, leave them something for bread; but the estate and power must go to God.

For if I did not plan like that, I would die in possession of this vast estate, and it would be wrong.

When I pass away, five per cent. of what I own will belong to my heirs, but Zion will get the other ninety-five per cent.

Can you not see that every bit of you must be in Zion?

Why is it that your Light is not burning?

Why is it that you are not ready to meet your Lord?

It is because you have affiliations with the World, the Flesh, and the Devil, which you must break.

Some Facts Relating to the First Apostle's Work.

I shall be away from you for about ten days.

I may be away from you for ever.

The lips that now speak, who can tell, may speak no more.

I never count upon tomorrow, I count upon today.

Nay, I count only upon the present moment; that is all I have.

My intense desire to use the present moment has made it possible for me to be of some use in this present life.

I would not even for a day be absent from my work, were it not for the necessity of comforting and sustaining my dear wife in her pilgrimage South.

Among the things that have made this work hard upon us has been the fact that we have sometimes had traitors in the camp.

We have found that some who were talking most were living worst.

Still, I look at the majority and I thank God that the many have been, and are, true,

There is no spot in America, or in all the world, that you should cling to more than the City of Zion.

I do not regret one sacrifice made.

I only wish I could have done more.

The time will come for me to rest, too.

There Is an End and Sealing of Every Prophet's and Apostle's Testimony.

Daniel . . . go thou thy way till the end be: for thou shalt rest, and shalt stand in thy lot, at the end of the days.

It is the lot of every Prophet.

It is the lot of every Apostle.

He has to go his way and seal his testimony, and by and by he will rest and stand in his lot.

Stand by me while I live, and help me do the work while I can.

When my testimony is sealed, it is the Testimony of the Last Prophet.

It may be that the First Apostle will be the Last Apostle.

I believe that the Christian Catholic Apostolic Church is the last form that the Church of God will assume.

The Last Times have come, and we are the Last People, sent into the Vineyard, at the Eleventh hour, to do the Work of God.

Woe to us if we do it not!

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. Help me to get free from all associations with the world that lieth in the wicked one; that my interest for time and for eternity shall all be in Zion. Help me to help others to do this. Amen.

The First Apostle then pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

ZION CITY REAL ESTATE

Prospective Purchasers of Homes or Home Sites in.... Zion City

Can always obtain reliable information by addressing the Department which controls all of the Real Estate Business of the City.

CORRESPONDENCE SOLICITED

Address Zion Land and Investment Association
H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Prayer for Rain Answered.

Ask ye of Jehovah rain in the time of the latter rain, even of the Lord that maketh lightnings, and He shall give them showers of rain, to every one grass in the field.—*Zechariah 10:1.*

ROBERTS, ILLINOIS, August 21, 1904.

DEAR GENERAL OVERSEER:—There had not been rain except light showers for months.

The corn was drying up, or "firing," as the farmers call it.

The pastures were brown and dry, and the dust so thick in the roads that one could hardly endure it while driving.

Clouds would arise, a few sprinkles would fall, but the longed-for rain did not come.

I remembered the words in James 5:16-18, and wrote you.

On the 18th, the rain began in gentle showers, and on the 19th we had a beautiful rain.

The pastures are being clothed in beautiful green, and all nature is refreshed.

We heartily thank God for His precious promises, and for the rain which we feel sure that He gave in answer to your prayers.

As a Gathering of the Christian Catholic Church in Zion we thank you for your teaching and prayers.

Praying that God will bless you, and make you a still greater blessing, I am,

Yours in the Lord, (Mrs.) N. E. BAYLER,
Conductor of Gathering.

A Zion Teacher's Testimony.

I will pay Thee my vows,
Which my lips have uttered,
And my mouth hath spoken, when I was in distress.
—*Psalm 66:13, 14.*

ZION CITY, ILLINOIS, OCTOBER 28, 1904.

DEAR FIRST APOSTLE:—I thank and praise God for the many blessings I have received since coming into the Christian Catholic Apostolic Church in Zion.

I have been healed of different diseases.

Last winter, while attending Zion College, I was taken ill with a very sore throat and fever. I could scarcely speak aloud.

I sent a request for Overseer Brasefield to pray for me, and in two days I was back in school, and as well as before, for which I thank God.

During the summer I had a very severe toothache for nearly a week, and it seemed that I could not get the victory.

One night while suffering more than usual, my mother asked me if I would write my testimony if God healed me.

I promised to do so, and I was instantly healed.

I thank God for the privilege of teaching in Zion schools.

Praying God to bless you and Mrs. Dowie in the extension of His Kingdom, I am,

Yours in His Name,

KATHRYN STARK.

God Can Deliver from False Ministers and Many Sicknesses.

I hate and abhor falsehood;
But Thy law do I love.—*Psalm 119:163.*

WEST ALLIS, WISCONSIN, November 4, 1904.

BELOVED FIRST APOSTLE:—I wish to tell how the Lord has healed me of many sicknesses.

I was healed of rheumatism of eighteen years' standing. Sometimes I could not walk without a cane or crutches.

I was a Methodist for twenty-four years, and was told by the ministers that I must be patient; that God would not put more on me than I could carry.

Eleven years ago LEAVES OF HEALING was sent to us. We compared it with the Bible, found that the Full Gospel was preached in Zion, and accepted the teaching.

Last April I had inflammation of the bowels, and was healed through Overseer Speicher's prayers and faith in Jesus.

In May, my left breast became very sore. I think it was cancer.

We sent a telegram to Overseer Speicher, and I obtained some relief, but the pain came back, and I suffered greatly.

My husband went to Milwaukee for Deacon Robinson, and when he laid hands on me and prayed, the Lord answered.

I slept well that night, and the next morning the swelling had left my breast, and I was able to do my work.

I thank God for healing, and you for your prayers.

May God bless you, and your dear wife and son.

Yours in the Christ, (Mrs.) J. MATZENBURG.

Jehovah Sends Rain upon German Fields in Answer to Prayer.

Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water.—*Psalm 65:9.*

SEIDENBERG, OBER-LAUSITZ, GERMANY, September, 1904.

BELOVED FIRST APOSTLE:—With gratitude to God, I write this letter.

Shortly after you prayed the second time for rain in this part of Germany, where the fields were all dried up, God sent us a heavy rain.

We can see very clearly that God answers your prayers in just the same measure that He answered the prayers of Elijah the Tishbite.

From the beginning of June to August 5th we did not have as much as one shower of rain, the heat being almost unbearable.

The consequence was, that the crops were being completely ruined everywhere.

From the time you prayed for rain, on August 5th, we had six heavy showers in less than six weeks' time.

We are fully convinced that the rain came in direct answer to your prayers

We thank you, beloved Apostle; and we praise our Father in heaven, that He is fulfilling His promises by sending His Prophet to restore all things [Acts 3:21] as prophesied by all the Old Testament prophets.

We see how God, in these last days, is fulfilling the beautiful promises of Isaiah 14th and Joel 4:21.

ADELE SEIBT.

Delivered in Childbirth.

But she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety.—*1 Timothy 2:15.*

WOODSTOCK, ILLINOIS, AUGUST 28, 1904.

DEAR GENERAL OVERSEER:—It is our desire to send in our testimony, trusting that it may be a help to some one, as similar testimonies were to us, when we were seeking to strengthen our faith.

A few weeks previously to the anticipated time for deliverance I wrote to Dr. Speicher, requesting him to pray for our safety at the trying time.

When the hour came, our prayers did not seem to be answered as we felt they should be, and after three hours of exceedingly severe labor we, believing in the many promises recorded, decided to send in a request.

When the telegraph office was reached, it was found to be closed, and for some unaccountable reason no connection could be made by telephone with Zion City.

But we believe that God was pleased with our confidence in Dr. Speicher's prayers, and honored our request the same as though it had been received; for almost the identical moment that the attempt to telephone was made, deliverance came, and God gave us a fine, strong, healthy baby girl.

In answer to another request for prayer, the natural food was supplied for the little one, whom we more and more appreciate as a great blessing.

We could testify to many other instances of God's goodness and power to heal.

He has answered prayer for our stock at many critical times.

Your sister in Jesus' Name,

(MRS.) P. B. JOHNSON.

Jehovah-Rophi Versus Doctors and Nurse.

Ye are forgers of lies,
Ye are all physicians of no value.—*Job 13:4.*

PESHTIGO, WISCONSIN, September 26, 1904.

DEAR FIRST APOSTLE:—Peace to thee.

I sent a request for prayer to you for my sister in Westmeath, Ontario, asking you to pray at nine o'clock on Sunday morning, the 24th of July.

I arrived there at ten o'clock at night, the 23d, and found her at the point of death.

She could have lived only a few hours longer.

The doctors claimed that she had acute Bright's disease and stomach trouble.

She had been lying on her back for three months, taking doctor's drugs and getting worse every day.

We had a hard fight that night.

The Devil tried hard to kill her

I kept praying for her, and the next morning at nine o'clock I laid hands on her in the Name of the Lord Jesus, in the power of the Holy Spirit, in accordance with the will of God, our Heavenly Father

Glory, and honor, and praise ever be ascribed to His Name! She got the healing and was hungry. She took food, the first she had taken for three months, and in three days she was up and walking around.

She discharged the doctors and nurse the day she was healed.

I told the doctors that God did the healing in Zion.

Praying that God's blessing may ever be upon you and yours, I am,

Your brother in the Christ,

P. G. WINTERS,
Deacon in the Christian Catholic Apostolic Church in Zion.

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Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Apostolic 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 Alexander

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic 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 JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic 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? ..... *Date and year of birth*.....

Are you married, unmarried, widowed, or divorced? ..... *How many children have you living?*.....

What is your father's full Christian name?.....

What is your mother's full Christian name?.....

What is the full name of husband or wife? .....

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 baptized by TRIUNE Immersion?.....

By whom were you baptized?.....

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 Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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Zion's Bible Class

Conducted by Teacher 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, DECEMBER 21st or 22d.

The Hope of the Hypocrite.

1 *Some think there is gain in affecting to be what they are not.*—Job 27:6-22.
Some will do anything to gain their way through life.
They oppress and rob, and yet profess to do right.
They may secure money, only to see some one else enjoy it.

2. *The man who neglects duty and lives for self can expect only a hypocrite's wages.*—Matthew 24:45-51.
A man cannot neglect duty and stand well with God.
A man that is unmerciful cannot get mercy from God.
A man that expects good to come out of evil is wicked and ignorant.

3. *The hypocrite's hope is like a spider's web.*—Job 8:6-19.
Some trust in friends—how soon they fail!
Some trust in property—how soon it goes!
Some trust in self—only to be disappointed.

4. *The hypocrite's hope flees when he thinks of judgment.*—Isaiah 33:13-17.
The hypocrite does not want to see God.
When judgment comes he is surprised.
He has done nothing to make himself ready.

5. *He hopes for pleasure only to see it flit away.*—Job 20:4-12.
He thinks he has joy, but he cannot obtain it without first obtaining peace.
He may make a name for self, but it soon rots.
He finds that everything fails.

6. *He prays and gives, and hopes by these things to gain the praise of men.*—Matthew 6:1-6.
He does not seek to glorify God.
He loves the praise of men.
Even his seemingly good works are done for show.

7. *His hope does not enable him to be steadfast when all else fails.*—Iob 13:8-18.
When the Devil mocks him he thinks it is God.
When God speaks he hides himself.
He cannot draw near to God.

8. *He must never hope to change others in small things while he is so greatly at fault.*—Luke 6:41-45.
He is bold in showing the wrong that others do.
He never prays, "Search me, O God!"
His works are evil because his nature is evil.

The Lord Our God is a Hypocrisy-denouncing God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 25th.

The Sin of the Backslider.

1. *He tries to justify himself and appear to be very unconcerned.*—Jeremiah 2:31-37.
He tries to make others believe that he is all right.
Sinful compromise is to be seen everywhere.
A person may say he is right and yet be all wrong.

2. *Some are afraid to remind them of their sinful condition.*—Jeremiah 2:5-8.
They are not commanded to obey God.
Preachers backslide with the people.
They do not have a burden to seek God.

3. *They must find that they add sin to sin when they forsake God.*—Jeremiah 2:9-13.
God pleads with the sinner to stop.
God knows that such are filled with unrest.
Man ever seeks to construct a religion of his own.

4. *His wicked acts reprove him and testify to his wretched condition.*—Jeremiah 2:14-19.
Forsaking God is the sin of sins.
Those turning from God cannot help but sin.
There is no peace to the wicked.

5. *He gets more and more impenitent and confirmed in doing evil.*—Jeremiah 2:20-30.
He makes promises to God only to break them.
Not to love God fully is to love sin and follow after it.
How man seeks pleasure everywhere but in God!

6. *God, our Father, always receives those who, having wandered from Him, turn from sin.*—Jeremiah 3:1-5.
God turns away none who come to Him.
But sin must be confessed and forsaken.
Cry to God until He rains mercy on you.

7. *Some do not consider that backsliding brings on more evil and leads others into sin.*—Jeremiah 3:6-11.
The face of man answers to face and act to act.
The sin of one entices another into sin.
Adam's sin involved the whole human race in misery.

8. *Backsliders must be won back to God through tender mercy.*—Jeremiah 3:12-18.
God's mercy, to all who repent, lasts forever.
God will never yield to the Devil's claim.
He will save every son of Adam, for all are His.

God's Holy People are a Faithful People.

ANNOUNCEMENT

ZION CITY GENERAL STORES

JOHN ALEX. DOWIE

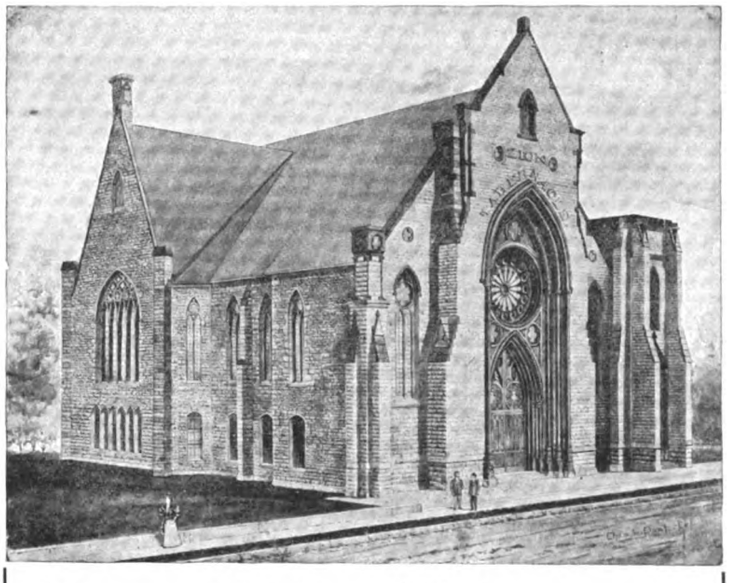
OPENED a Branch in Zion Building, Corner of Twelfth Street and Michigan Avenue, Chicago. A complete stock of goods manufactured in Zion City will be carried, consisting of:

	Manufactured by—
Laces and Insertions, ...	Zion Lace Industries.
Toilet and Laundry Soaps, . . .	Zion City Soap Factory.
Crackers, Wafers and Jumbles, &c.	Zion Milling & Bak'g Industries
Zion Shortening and Mince Meat,	Zion City Fresh Food Supply.
White Dove Cereal Food Drink, .	Zion Laboratory.
White Dove Baking Powder, . .	
White Dove Flavoring Extracts, .	
White Dove Tooth Powder, . .	
White Dove Laundry Starch, . .	

Will also have a line of Teas and Coffees of a very superior grade, selected, blended, and packed by us.

December 1st, 2d and 3d were the opening days. We especially invite all of our friends to call at any time and inspect our line. Trusting we may be able to serve you, we are, Yours, very respectfully,

ZION CITY GENERAL STORES.



Central Zion Tabernacle

1621-1633 Michigan Avenue ✕ ✕ Chicago, Illinois

Now in Process of Renovation and Reseating, to be Opened, God Willing, Christmas Day ✕ ✕ ✕ December 25, 1904

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Four Hundred Thirty-two Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Four Hundred Thirty-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 First Apostle	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle	37		
Baptized at Zion City by the First Apostle	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	5626		
Total Baptized at Headquarters			11,064
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		8,217	
Total Baptized outside of Headquarters			8,982
Total Baptized in seven years and six months			20,046
Baptized since September 14, 1904:			
Baptized in Zion City by Overseer Excell	16		
Baptized in Zion City by Elder Viking	3		
Baptized in Zion City by Elder Dinius	47		
Baptized in Zion City by Elder Royall	27		
Baptized in Zion City by Deacon Marpurg	10		
Baptized in Zion City by Elder Mercer	7		
Baptized in Chicago by Elder Hoffman	6		
Baptized in Chicago by Elder Hammond	28		
Baptized in Chicago by Deacon Brannen	5		
Baptized in Chicago by Elder Keller	10		
Baptized in Chicago by Elder Farr	6	165	
Baptized in Australia by Elder Wilhide		11	
Baptized in British Columbia by Elder Simmons		1	
Baptized in Canada by Elder Brooks		4	
Baptized in California by Elder Taylor		7	
Baptized in England by Overseer Cantel		50	
Baptized in Germany by Elder Kradolfer		45	
Baptized in Illinois by Elder Gay		5	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Indiana by Deacon Mohr		1	
Baptized in Ireland by Overseer Cantel		6	
Baptized in Kansas by Elder Reed		11	
Baptized in Kansas by Deacon Robinson		2	
Baptized in Michigan by Deacon Van Woerkom		1	
Baptized in Missouri by Deacon Robinson		2	
Baptized in New York by Elder Warszawiak		9	
Baptized in New York by Overseer Mason		12	
Baptized in Ohio by Deacon Smith		1	
Baptized in Ohio by Deacon Yerger		4	
Baptized in Ohio by Deacon Kelchner		3	
Baptized in Ohio by Elder Arrington		2	
Baptized in Oregon by Elder Ernst		2	
Baptized in Oregon by Elder Hoy		4	
Baptized in Pennsylvania by Elder Bouck		13	
Baptized in South Africa by Overseer Bryant		16	
Baptized in Texas by Elder Hall		4	
Baptized in Washington by Elder Ernst		3	
Baptized in Washington by Elder Simmons		1	221 386
Total Baptized since March 14, 1897			20,432

The following-named eleven believers were baptized in St. George Hall, Newtown, Sydney, New South Wales, Monday, September 19, 1904, by Elder J. Thomas Wilhide:

Blunt, Mrs. Agnes, 38 Holterman street, North Sydney, New South Wales, Australia
Brown, Mrs Sarah Annie, 381 Dowling street, Moore Park, Sydney, New South Wales, Australia
Chapman, Mrs. Alice, 47 Pleasant Terrace, Elizabeth street, Redfern, Sydney, New South Wales, Australia
Chapman, George, 47 Pleasant Terrace, Elizabeth street, Redfern, Sydney, New South Wales, Australia
Cresswells, Mrs. Elizabeth Harriet Hathway, Cobar street, Dulwich Hill, Sydney, New South Wales, Australia
Newton, Mrs. Fannie, 55 King street, Newtown, Sydney. New South Wales, Australia
Smart, Charles, 445 Bourke street, Surrey Hills, Sydney, New South Wales, Australia
Spicer, Edwin....Neville street, Marrickville, New South Wales, Australia
Spicer, Mrs. Isabella Jane, Neville street, Marrickville, New South Wales, Australia
Walker, Sarah Jane..Bishop street, St. Peters, New South Wales, Australia
Wright, Miss Isabella, 49 Victoria street, Ashfield, Sydney, New South Wales, Australia

The following-named three believers were baptized in Pretoria, Transvaal, South Africa, Lord's Day, October 16, 1904, by Overseer Daniel Bryant:

Gindra, Mrs. Catherine Maria, 123 Bloed street, Pretoria, Transvaal, South Africa
Krull, Mrs. Gloudina Maria, 42 Park road, Fordsburg, Transvaal, South Africa
Liddle, John, 68 Railway Cottage, Pietersburg Line, Pretoria, Transvaal, South Africa

The following-named believer was baptized in the North Side Zion Tabernacle, Chicago, Illinois, Lord's Day, October 30, 1904, by Elder J. R. Keller:

Mifflin, Harvey V. ..... 353 Bissell street, Chicago, Illinois

The following-named six believers were baptized in the North Side Zion Tabernacle, Chicago, Illinois, Lord's Day, November 6, 1904, by Elder J. R. Keller:

Keller, Miss Myrtle Grace.....533 Seminary avenue, Chicago, Illinois
Mifflin, Frederic H.....353 Bissell street, Chicago, Illinois
Mifflin, Royal H.....353 Bissell street, Chicago, Illinois
Ries, Arthur.....470 Berwyn avenue, Chicago, Illinois
Ries, Miss Ethel Elizabeth.....470 Berwyn avenue, Chicago, Illinois
Swanson, Miss Blanche Esther, 1946 N. Hermitage avenue, Chicago, Illinois

The following-named two believers were baptized in Kansas City, Kansas, Lord's Day, November 6, 1904, by Deacon Charles Robinson:

Peterson, Mrs. Marie G.....129 Porter street, Kansas City, Kansas
Woods, Joseph.....347 Washington avenue, Kansas City, Kansas

The following-named believer was baptized in Seattle, Washington, Tuesday, November 15, 1904, by Elder August Ernst:

Lewis, Oliver S. T.....2611 Fourth avenue, Seattle, Washington

The following-named four believers were baptized in Portland, Oregon, Friday, November 18, 1904, by Elder Charles A. Hoy:

Brockwell, Miss Edna L.....628 South Fifth street, Portland, Oregon
Graham, Miss Vida Ellen.....421 East Twelfth street, Portland, Oregon
Schmale, Mrs. Anna Mary..... R. R. No. 1, Clackamas, Oregon
Schmale, Theodore Henry..... R. R. No. 1, Clackamas, Oregon

The following-named believer was baptized in Seattle, Washington, Lord's Day, November 20, 1904, by Elder August Ernst:

McCormack, Mrs. Laurena.....Lowell, Washington

The following-named two believers were baptized in Cincinnati, Ohio, Lord's Day, November 20, 1904, by Elder A. E. Arrington:

Cartwright, Walter Bennett.....4209 Mad Anthony street, Cincinnati, Ohio
Fry, Mrs. Martha.....College Terris No. 3, Mount Auburn, Ohio

The following-named four believers were baptized in the West Side Zion Tabernacle, Chicago, Illinois, Lord's Day, November 27, 1904, by Elder Gilbert E. Farr:

Hornschuch, Fred Lawrence .....3101 Enoch avenue, Zion City, Illinois
McQueen, Sarah Kepner .....151 Lincoln street, Chicago, Illinois
Stanford, Mrs. Flora A..... 267 Avers avenue, Chicago, Illinois
Van Moose, John.....313 Cornell street, Chicago, Illinois

The following-named three believers were baptized in the North Side Zion Tabernacle, Chicago, Illinois, Lord's Day, November 27, 1904, by Elder J. R. Keller:

Anderson, Miss Agnes I.....626 East Belmont avenue, Chicago, Illinois
Anderson, Henry N. A.....626 East Belmont avenue, Chicago, Illinois
Anderson, Edwin H.....626 East Belmont avenue, Chicago, Illinois

The following-named believer was baptized at Mount Morris, Illinois, Lord's Day, November 27, 1904, by Deacon O. L. Sprecher:

Keith, Randall Crary.....137 South Galena avenue, Freeport, Illinois

The following-named two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Tuesday, November 29, 1904, by Elder W. O. Dinius:

Druckenmiller, Mrs. M. C.....Fremont, Ohio
Grebel, Miss Martha C. B.....Lake Beulah, Wisconsin

The following-named seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, November 30, 1904, by Elder F. M. Royall:

Bailey, Margaret A.....2721 Elizabeth avenue, Zion City, Illinois
Dickson, Samuel Mitchell.....3002 Elisha avenue, Zion City, Illinois
Johnson, Thomas.....Elijah Hospice, Zion City, Illinois
Kresge, Mrs Della M.....2807 Elisha avenue, Zion City, Illinois
Piper, Reba Joy.....2913 Emmaus avenue, Zion City, Illinois
Stout, Melancthon.....Elijah Hospice, Zion City, Illinois
Van Ausdall, Irena.....3025 Gilead avenue, Zion City, Illinois

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

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DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City

ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. • • • • • H. Worthington Judd, Sec'y. and Mgr.

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Leaves of Healing

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 8. *ZION CITY, SATURDAY, DECEMBER 10, 1904.* *Price Five Cents*

NEW YORK PUBLIC LIBRARY ASTOR LENOX AND TILDEN FOUNDATIONS

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF SERIOUS AFFECTION OF THE EYES AND ASTHMA BY THE POWER OF GOD.

MAKE KNOWN HIS DOINGS AMONG THE PEOPLES.

It is a joy unspeakable to make known God's doings. He is Love. Goodness, Mercy, and Compassion fill His great, Divine Heart.

Righteousness, Purity, and Peace flow from His Lips.

Deliverance, Healing, and Power are in His Hands.

No note of sadness, sorrow, or pain mars the glad song of praise as we recount His marvelous works.

There is no sin, sickness, or impurity in Him, and none flows from Him.

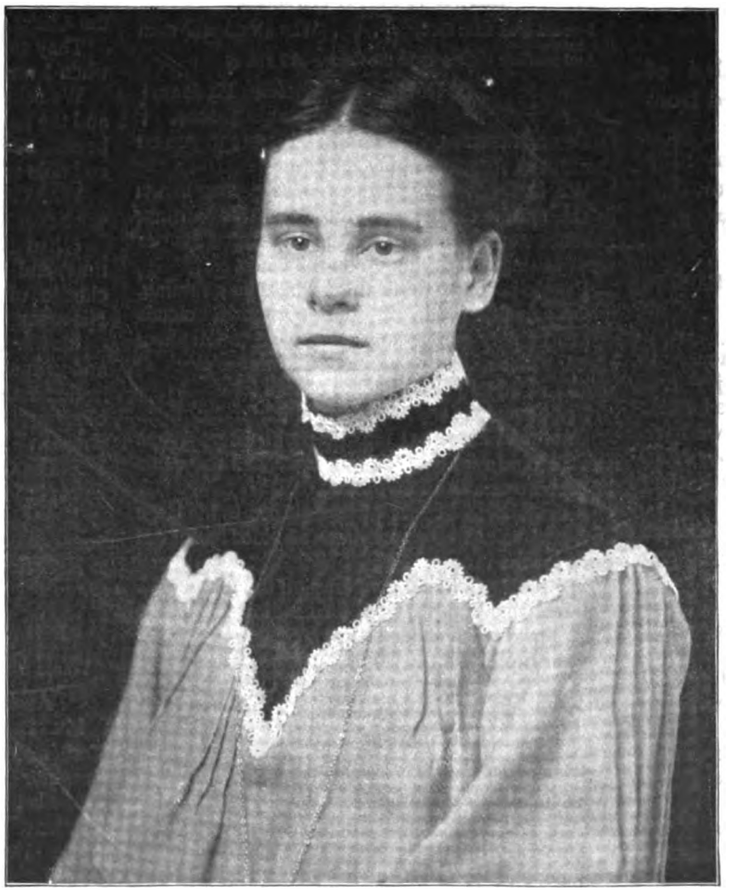
Week after week, these first pages of LEAVES OF HEALING tell some new story of His glorious doings.

Witness after Witness comes and tells of His Love and Power.

Since the first number, over ten years ago, Three Hundred Twenty three of these happy children of a loving Heavenly Father have gone, in pictured form, to all the ends of the earth, telling in detail, through type and paper, of His doings for them.

Yet it is all the same story.

It is the Old, Old Story that is ever New. It is the Story that tells that God not only saves His children, but that He cleanses, heals, keeps, and prospers them, and abundantly makes them happy. Through long, dark centuries, men have lied about God. They have said that He was the author of evil, sickness, and death. Even those who have professed to be His ministers have cursed the people with these terrible falsehoods about their Father.



MISS AGNES M. HANSEN.

A long procession of fallacies, superstitions, and delusions, culminating in modern so-called medical science, working untold misery and a Saturnalia of Death, have followed in the train of these horrible lies.

Impurity, Intemperance, and Infidelity have flourished in the dank darkness of this damning error, leading to hatred of God and the Reign of Lawlessness.

It is time to tell of God's doings.

It is time His people knew Him, and not the monstrous notion of Him conceived in Hell and spread by a diabolical theology.

Therefore this train of Witnesses goes forth, making known His doings.

And not one of all the Three Hundred Twenty-three has ever been successfully challenged.

Their testimonies stand undisputed and indisputable. They

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are solid facts that cannot be explained away.

What will the theologians do with them?

What will the skeptics and the infidels do with them?

What will you do with them, child of God, suffering with pain and sickness.

The theologians, like the Pharisees of old, say, "We know not."

The Pharisees lied, because they were cowards.

Likewise the theologians.

The skeptics say, "Influence of mind over matter."

Since they can define neither mind nor matter, there is the same cowardly dodging of the issue on their part.

What will you say?

What do you say to the beautiful, simple story of this maiden?

She had lost the use of her eyes for study.

She suffered great pain.

But she believed God's promise, "I am Jehovah that healeth thee."

She believed that His Son, who came to reveal Him and did His works, "healing all that were oppressed of the Devil," had not changed; that He was by her side, in the Spirit, as when He said to the blind, "According to your faith be it done unto thee."

God answered the Prayer of Faith.

She trusted implicitly, removing her glasses.

She was quickly healed.

In like manner she was healed of asthma, from which she had suffered from her birth.

Her prayer is that her testimony may be used of God to bring you to Him.

Will you come? A. W. N.

WRITTEN TESTIMONY OF MISS AGNES M. HANSEN.

2917 Enoch Avenue, Zion City, Illinois, November 20, 1904.

Dear First Apostle:—It is with joy and thanksgiving that I tell what God has done for me.

It is such a blessed thing to know that we have a Father who will make us whole, if we obey Him.

Seven months ago I received a perfect healing for my eyes.

Being commanded by an officer of the Church to take off my glasses and trust God, I obeyed and received the healing.

I had to leave school about five years ago, because I could not do any studying without suffering intense pain in the eyes.

When I came to Zion City, in 1903, I entered school, but it was not long before my eyes began to trouble me again.

I determined that I would not leave school, because I knew that if I obeyed God, I could be healed.

I made everything right with God and man, and then trusted in God for the healing, which I received.

The Lord instantly healed me of asthma four years ago.

I was born with it, and, as I grew older, I could not walk rapidly without feeling as if I were choking.

The first Lord's Day after my healing I walked very rapidly to a Zion cottage-meeting without difficulty.

A few weeks ago I was again healed of a severe pain in my left side.

God is always near and ready to help those who come to Him.

I thank God for the teaching and help I have received in Zion.

My prayer is that this testimony may bring some suffering one to the Christ.

May the Lord bless you and Overseer Dowie, "Till He come."

Your sister in the Christ,

Agnes M. Hansen.

CONFIRMATION OF TESTIMONY BY ELDER J. R. ADAMS.

Zion City, Illinois, November 23, 1904.

John Alexander, First Apostle of the Christian Catholic Apostolic Church in Zion.

Beloved Leader:—This testimony, by Agnes M. Hansen, is laid on my desk this morning for confirmation.

I know concerning the healing of her eyes.

It happened thus:

My custom has been to visit as frequently as practicable the thirty or more weekly cottage prayer-meetings held in the three parishes committed to my care.

While on one of these visits to a meeting in Miss Hansen's home, she requested prayer, with laying-on of hands, for the healing of her eyes, from which she suffered untold misery.

She was compelled to wear glasses, and was hindered in her work as a student in Zion College.

She at once determined to obey my direction to discard the spectacles and to trust God for a perfect healing.

In Jesus' Name, I touched her eyes and prayed.

That night she suffered terribly, but in the morning victory was hers, and the eyes were perfectly healed, as she truthfully states in her testimony.

We give God glory that the same things happen now as in the days when Matthew, the Apostle, wrote of Jesus:

"Then touched He their eyes, saying, According to your faith be it done unto you. And their eyes were opened."

I will close this gladly-given confirmation with the words of the Psalmist:

"Not unto us, O Jehovah, not unto us,
But unto Thy Name give glory,
For Thy Mercy, and for Thy Truth's sake." (Psalm 115:1.)

Obediently and faithfully yours,

James R. Adams,
Elder in the Christian Catholic Apostolic Church in Zion.

Notes of Thanksgiving From the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Answer to Prayer for Rain.

I would seek unto God, ... Who giveth rain upon the earth,
And sendeth waters upon the fields.—*Job 5:8, 10.*

R. R. No. 18, Richard, Kansas, September 3, 1904.

Dear General Overseer:—I wrote to you on the 17th of August to pray for rain.

We had a drouth, pastures were getting short; in the middle of the day the corn was curling; peaches were drying up on the trees; and grapes were wilting and drying up on the vines.

People began to think there would be a famine.

On August 20th, in the afternoon, clouds appeared very quickly and rain began to fall about three o'clock, and continued till nine o'clock at night. Two and a half inches of rain fell.

Fruit has done well since the rain.

One man came out into the field where I was working and said that the rain increased the value of his corn one hundred dollars.

A neighbor said that all his grapes in his large vineyard would have dried on the vines had it not been for the rain

We praise God and give Him all the glory.

I feel thankful to God for sending Elijah the Restorer to teach us God's way.

Your brother in the Christ,

William O'Sullivan.

Rheumatism Removed.

It is good for me to draw near unto God.—*Psalm 73:28.*

2651a Ann Avenue, Saint Louis, Missouri, September 11, 1904.

Dear General Overseer:—I gladly give my testimony as to how God has blessed and healed me, through the prayers of two of Zion Restoration Host Workers, Brothers Taylor and Sigwalt, who are both godly men and workers in the Christ.

They called on me at my home one afternoon when I was suffering with rheumatism in my face.

We asked them to pray for me, which they did, and the pain was not so severe that night as it had been. Praise God, the next morning I was well and able to perform my household duties!

With the help of God I have been able to do my work ever since.

I had two physicians attending me until that time, and one of them told me that I must have change of climate; but I thank God for sending His messengers with Zion's teaching.

May the strength of God be ever in my home and with me.

Some members of my family received great blessing from God through the prayers of Zion people.

Praise God for the blessing, and thank the dear General Overseer for the teaching of Zion.

May God bless you, your beloved wife, and your son.

Your sister in the Christ, (Mrs.) A. L. Byrd.

Divine Healing Makes a Happy Home.

Whoso trusteth in Jehovah, happy is he.—*Proverbs 16:20.*

Admiral, Maryland, November 8, 1904.

My Dear First Apostle:—Our Heavenly Father answered your prayers and raised up my daughter from the bed.

She is happy and well, and now going to school.

We are all happy in God.

We give God all the glory, and thank you for your prayers.

Your sister in the Christ,

(Mrs.) Louise Wagner.

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By Evangelist **Sarah E. Hill.**

EXCEPT a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.—*John 12:24.*

HOW small and insignificant a grain of wheat appears as we hold it in our fingers and examine it!

Yet what possibilities lie enfolded within the little grain!

It must, however, be surrounded by proper conditions before these possibilities can be developed.

All the conditions necessary for its growth are not such as would be agreeable to the grain if it had the capacity to think and feel.

It would probably rebel against falling into the cold, dark earth, to be covered, and to lie unnoticed, and to be trodden under foot and forgotten, except by the hand that placed it there.

Perhaps it might even murmur and try to break through the soil that presses it down in order that it might rise into the environment which it desires.

Weak and helpless, it falls into the earth and is covered.

Lying there in the darkness, it can see nothing before it but failure.

Even the husbandman has apparently forgotten it, and it feels as if it had come to the end of all things.

But it has not yet come to the end of its old self.

God remembers the little grain of wheat.

He knows that there is that within it which can only be brought forth by the circumstances in which it has been placed.

If not a sparrow falls to the ground "without your Father," then neither is the seed forgotten by Him. It must wait and trust.

After a time, when it has been soaked by the rain and warmed by the sunshine, it begins to swell, and then it feels as if it would surely die.

It does die; it dies to self.

Its former self has disappeared, and a new creation has arisen from the old grain—a creation full of new life and powers that pushes upward through all obstacles into the light and sunshine of heaven.

It is a plant now with leaves and fruitage.

The grain of wheat no longer abideth by itself alone. It has become a multitude; and in time, through the blessing of manifold increase, it shall furnish food to the world.

It was the Master who likened Himself to a grain of wheat.

He often chose very small objects in nature to illustrate great spiritual truths.

He left His beautiful Home of life and light in the heavens to come down to this dark, cold earth, and show men how to die that they might live—die to self that they might live to God.

For many years the Lord Jesus, the Christ, was buried in obscurity in the little town of Nazareth, of which men said, "Can any good thing come out of Nazareth?"

There, apparently unnoticed and unknown, He toiled at His daily work as a carpenter.

He had His joys and His griefs, His difficulties and His disappointments; and, though He was a Son, yet learned He "obedience by the things which He suffered." (Hebrews 5:8.)

He came to this world to live as a man among men, and His powers developed through the trials and experiences of daily life as do those of other men. By the faithful discharge of the humble duties of life, He grew in wisdom and in favor with God and men. (Luke 2:52.)

There came a time when He emerged from the obscurity of Nazareth, prepared to enter upon His great life work in the salvation of the world.

But first He was subjected to the severest tests that the World, the Flesh, and the Devil could bring to bear upon Him.

He went down into the Wilderness, and there, fasting forty days and forty nights, surrounded by wild beasts, He met and overcame every assault of the enemy with the Sword of the Spirit, the Word of God. (Matthew 4:1-17.)

Thus trained in the school of experience to master self and to overcome, He was prepared to help the world to do the same.

Having accomplished the work which the Father gave Him to do, He laid down His life for the world, and went through physical death that He might taste of death and overcome it for every man.

The Apostle Paul says, "But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He should taste death for every man." (Hebrews 2:9.)

The Apostle also said of himself, "I die daily." (1 Corinthians 15:31.)

He meant that he denied self in its appetites and passions when it would rule him. But the Apostle was very much alive. Self must be always dying but never dead.

Its nature must be changed. As it is indulged it grows stronger, but as it is crossed in its fleshly desires to rule, the life of God goes into it and changes its nature.

Thus the Apostle was able to say, "I have been crucified with the Christ; yet I live; and yet no longer I, but the Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me." (Galatians 2:20.)

This dying to self is a part of that death which the Son of God tasted for every man; for He also died daily to self until it had no power over Him.

He said, "If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke 9:23.)

Many Christian workers never become prepared instruments, such as God can use as He desires, because they will not go through the crucifixion of daily life and become prepared.

They are not willing to fill a little place of quiet preparation, where, unnoticed and unknown, they might be broken to pieces by having their desires and wishes constantly crossed. They do not believe that a new man or woman will be made out of the old.

Perhaps they have for a time to be hidden away in a kitchen, or an office, where they do the veriest drudgery, when they feel that they could do so much for the world could they but get above ground. It is the time for something to be done in them.

They may find there, if they will, the blessing that is to be found in doing drudgery.

Some one has said that he who has not served a course in drudgery has missed a preparation in life which nothing else will supply.

The truth of Zion will place people in their right relations with themselves, with God, and with the world.

It teaches the Covenant which establishes the Rule of God in man's spirit, soul, and body—to save him, to heal him, and to enable him to live for the extension of the Kingdom of God.

Zion has established a City in which it is easy to live right and hard to live wrong. It teaches a religion of being and doing, and not a religion of talking right and doing as one pleases.

Zion Literature goes forth to help, save, and heal the world, and show people how to live for God and humanity.

Will you not help circulate it?

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 3, 1904:
11,100 Rolls to..Business Men in the United States
1,796 Rolls to the Hotels of Europe, Asia, Africa and the Islands of the Sea
1,500 Rolls to.....Women's Clubs, United States
1,151 Rolls to.....Miscellaneous places
Number of Rolls for the week 15,547
Number of Rolls reported to December 3, 1904, 3,542,438

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, DECEMBER 10, 1904.

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All Night With God.

Members of Zion in Detroit, Michigan, and vicinity, are invited to attend the All-Night of Prayer in Zion Tabernacle, corner Fort and Twenty-second streets, Detroit, Michigan, December 31, 1904-January 1, 1905.

REV. T. A. CAIRNS, Elder-in-charge,
23 Twenty-second street, Detroit, Michigan.

LATEST TELEGRAM FROM THE FIRST APOSTLE.

The following telegram from the First Apostle was read by Overseer J. G. Excell, at the Mid-week Assembly, on Wednesday evening, December 7, 1904.

REV. J. G. EXCELL, Overseer-in-Charge, Zion City, Illinois.

Psalm 118, verses 1 and 23.

I praise God for Mrs. Dowie's condition. It is marvelous.

She walked this morning with us to the car in the hotel grounds, and is continuing to improve rapidly.

We left her with our son and Nurse Macintyre, at ten minutes before nine o'clock, and send this one hundred fifty miles from Jacksonville, which we expect to reach this evening.

Will probably arrive in Zion City late Friday night, or early Saturday morning.

Please tell my beloved people not to trouble to welcome me at the depot, but let the Power House give an arranged signal, so that the people may rejoice and pray with us.

I hope to conduct Early Morning Meeting and receive New Members into Fellowship at half past ten o'clock; also to preach and conduct Ordination and Communion Service at half past two o'clock.

Inform Chicago Elders and Branches that I especially desire as many as possible to be present at the Communion Service next Lord's Day.

I send my loving Apostolic Benediction to the General Assembly tonight.

I believe that Zion in Zion City will gloriously complete the special work which I gave it to do ten days ago.

The skies are brightening everywhere over the field of Zion's operations throughout the world.

Go Forward!

Love to all.

Mizpah. FIRST APOSTLE.

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.

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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.

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,
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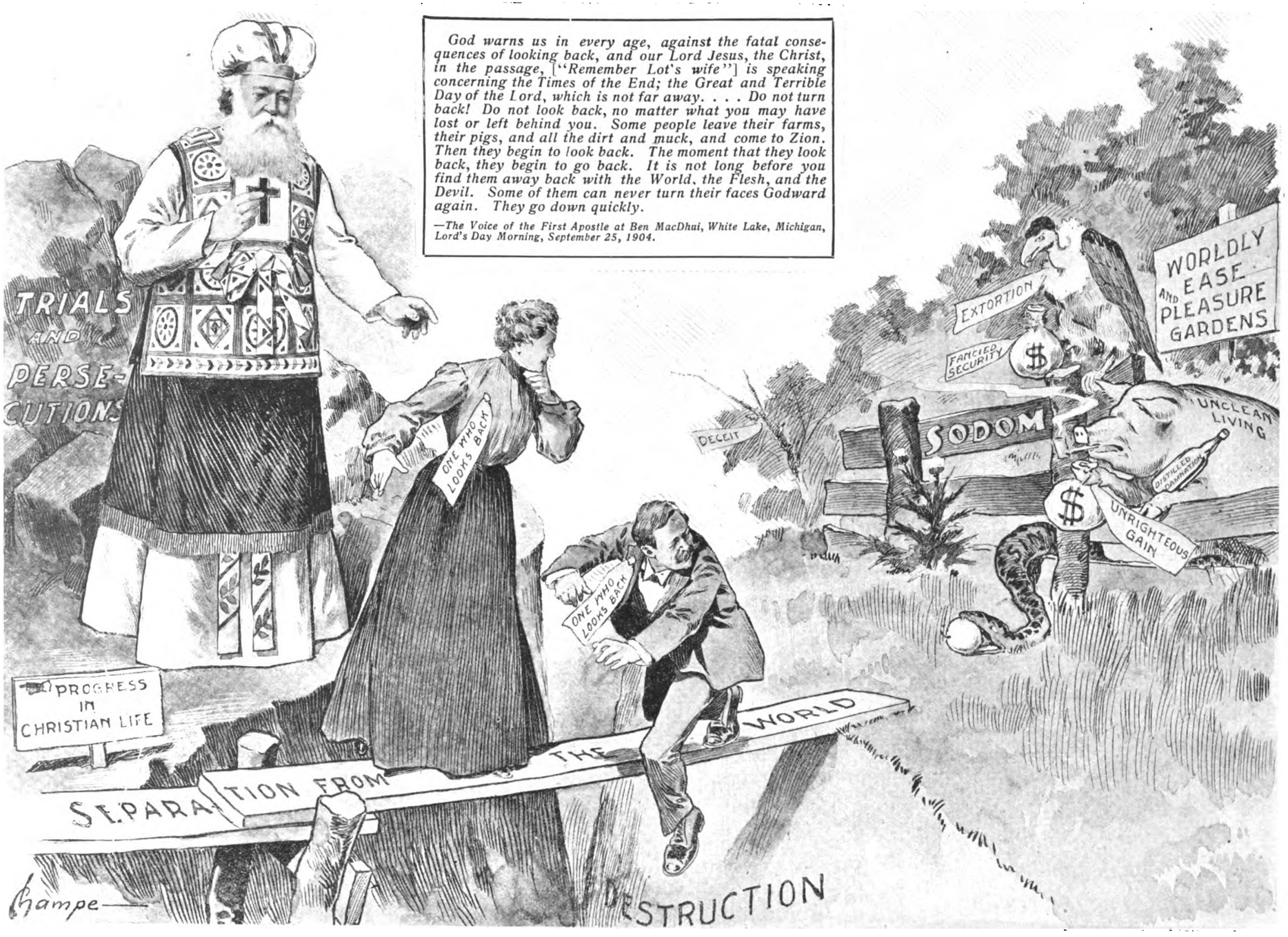
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JOHN ALEXANDER

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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THE FIRST APOSTLE WARNS AGAINST THE SIN OF LOT'S WIFE.

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Lord's Day, September 25, 1904.

*REPORTED BY S. E. C., I. M. S., O. L. S., AND E. S.

PROMPTLY at 6:30, as though the place were Shiloh Tabernacle, the First Apostle appeared upon the threshold of the parlor at Ben MacDhui on the morning of the Lord's Day, September 25, 1904.

The same happy "Peace to thee" was spoken to the little circle of his household, and friends, and neighbors, and the same loving response given as marks his appearance before the great audience to which he is accustomed.

The early morning services are *sui generis*. There is nothing like them under the sun.

Not alone do the words of the speaker reach the audience assembled—great though that may be—but by word of mouth, and letter, and printed page, the telegraph, and even the cable under the seas, are they carried abroad and spread until they circle the globe.

But today he speaks to the few. Almost, it might be said, to his own household—to himself.

And from out the burden lying upon his heart—from the innermost recesses of his being—one great lesson was evolved, and stood out crystal clear, shining, pure, and beautiful—the lesson of Humility.

The humility which is willing to take the lowest place—which counts self as nothing.

The humility which means a clean heart—whose grace empties of pride, and folly, and conceit, and lets God fill with something better.

The humility which means obedience, and peace, and purity of purpose—the humility which can wear even an apostolic robe and exercise the apostolic power.

Ben MacDhui, Montague, Michigan, Lord's Day Morning, September 25, 1904.

The First Apostle opened the meeting by asking the household to unite in singing Hymn No. 29, of the Special Songs used at the Feast of Tabernacles.

Triumphant Zion, lift thy head,
From dust, and darkness, and the dead!
Though humbled long, awake at length,
And gird thee with thy Savior's strength.

The Scripture lesson was read from the 17th chapter of the Gospel according to Saint Luke, at the close of which the First Apostle said, "May God bless His Word."

Hymn No. 31 was announced and 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 First Apostle then offered prayer, closing with the Disciples' Prayer, in which all joined.

THE DANGER OF LOOKING BACKWARD.

After the singing of Hymn No. 4 by the assemblage, the First Apostle delivered the message, which was preceded with the

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, and profitable unto all who are 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. For His sake. Amen.

In the 17th chapter of the Gospel according to Saint Luke, the 32d verse, are these words:

TEXT.

Remember Lot's wife.

Jehovah Declares His Determination to Destroy Sodom and Gomorrah.

Lot, you will remember, lived in Sodom.

He was closely related to Abraham, but Abraham and he had parted company.

Their possessions were so great, that there was danger of confusion between them.

Moreover, the family of Lot were disposed to have close relations with the heathen.

They loved the plains of Sodom and association with the people of Gomorrah.

The wickedness of Sodom and Gomorrah had become so great that God determined to destroy those cities, and Abraham was made acquainted with the Lord's intention.

Jehovah, in the form of three men, appeared to Abraham and said:

Shall I hide from Abraham that which I do;
Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
For I have known him, to the end that he may command his children, and his household after him, that they may keep the way of Jehovah, to do justice and judgment; to the end that Jehovah may bring upon Abraham, that which He hath spoken of him.
And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.

Abraham Pleads for Sodom on Account of the Righteous.

Then Abraham began to plead for Sodom, and said:

Wilt Thou consume the righteous with the wicked?
Peradventure there be fifty righteous within the city: wilt Thou consume, and not spare the place for the fifty righteous that are therein?
. . . . . .
Shall not the Judge of all the earth do right?

He prayed that God might not consume the Righteous with the Wicked.

He thought of Lot; he thought that there might be more than fifty who were right; and he asked God to spare the city for fifty.

And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake.

Abraham went on to plead further:

Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five?
And He said, I will not destroy it, if I find there forty and five.

Then he continued and said:

Peradventure there shall be forty found there. And He said, I will not do it for the forty's sake.

He went on speaking to God:

Peradventure there shall thirty be found there. And He said, I will not do it if I find thirty there.
And he said, Behold now, I have taken upon me to speak unto Jehovah: Peradventure there shall be twenty found there. And He said, I will not destroy it for the twenty's sake.

The Power of Prevailing Prayer Illustrated.

Then he pleaded:

Oh, let not Jehovah be angry, and I will speak yet but this once; peradventure ten shall be found there. And He said, I will not destroy it for the ten's sake.

I wonder whether God would not have answered if he had prayed that the city be spared for one man's sake.

It is a wonderful illustration of the power of prevailing prayer.

But there were not ten righteous persons; and so the messengers of God came to Sodom.

*The First Apostle has not revised the following reports.

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And the two angels came to Sodom at even; and Lot sat in the gate of Sodom; and Lot saw them, and rose up to meet them; and he bowed himself with his face to the earth:

And he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night.

And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

These angels ate unleavened bread with Lot and his wife.

But a most horrible thing happened then.

That terrible sin, which is called "Sodomy," the men of Sodom attempted to commit on the very angels of God. Oh, what depravity!

Lot and His Family Depart from Sodom.

In order to spare them, Lot was willing to give up his two daughters, but they would not agree to that.

They began to rebuke him, saying:

This one fellow came in to sojourn, and he will needs be a judge; now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and drew near to break the door.

But these Angels, who appeared as men, brought Lot in and shut the door.

And they smote the men that were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

Then the angels revealed to Lot that they were the Messengers of God, with instructions to destroy the city.

And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for Jehovah will destroy the city. But he seemed unto his sons-in-law as one that mocked.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

But he lingered, and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; Jehovah being merciful unto him; and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed.

The Angel of Jehovah Consents to Spare Zoar.

Then Lot besought the Angels to permit him to go to a little city near by, named Zoar.

The word Zoar means "little."

The Angel said that he would spare that little city; but kept urging them on:

Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

It was then that Jehovah rained upon Sodom and upon Gomorrah brimstone and fire.

And he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground.

It is said that the site of these cities is today covered with the Dead Sea.

But his [Lot's] wife looked back from behind him, and she became a illar of salt.

She never reached the City of Refuge.

Terrible consequences followed her death.

Her own daughters went down into the deepest depths of depravity, and committed a horrible iniquity with poor, wretched Lot, when he was drunk.

These Old Testament stories are very, very sad.

The Vultures of Europe are Gathering Together for the Day of God.

The stories of those who look back, in an age like this, with all the enlightenment and help which God's people have, are infinitely sadder.

God warns us, in every age, against the fatal consequences of looking back.

Our Lord Jesus, the Christ, in the passage which I have read to you this morning, is speaking concerning the Times of the End; the Great and Terrible Day of the Lord, which is not far away.

The words were, perhaps, primarily applicable to the people who were about to pass into the terrible times of the siege of Jerusalem.

The last words of the chapter indicate their application to that time.

And they answering say unto Him, Where, Lord? And He said unto them, Where the body is, thither will the eagles also be gathered together.

But it also applies to this age and time.

The vultures are gathering together in Europe, today.

Where the carcass is, the eagles gather.

The Russian eagle, the German eagle, the French eagle, and the Austrian eagle, represent Nations.

In their application these words have reference, undoubtedly, to the Destructive Powers of Evil in every age.

One May Move Forward with the Feet, While Going Backward in Heart.

This morning I feel led to apply them to each of us; to ask God to impress upon your minds, and hearts, and lives this thought—that even to look back is to unfit one for the Kingdom of God.

The story does not say that Lot's wife went back.

It says that she simply looked back.

Instead of setting her face toward the City of Refuge, and obeying God's Messengers, who had said, "Escape for thy life; look not behind thee," she looked back.

She was full of regrets for the beautiful things that were in her home; for the lovely gardens and the beautiful flowers of Sodom.

Those were very fruitful and beautiful plains.

She was accompanying her husband with her feet, but she was not going with her husband with her heart.

He was going on; and while his back was turned to her, she looked back upon Sodom.

It was her last look.

Instantly she was transfixed.

Instantly some of the descending and awful fire of brimstone gathered around her. She was completely enveloped.

That Dead Sea today is a salt sea; so salt that one cannot sink in it.

Lot's Wife Received the Penalty of Disobedience.

When visiting Salt Lake City, I bathed in the Great Salt Lake.

It is said that the salt in the water is not far from fifty per cent.

I could not sink in it; but I could choke in it.

Upon entering the water, it was difficult to keep from turning over and choking in the salt.

It was not difficult to understand how one could become quickly covered with salt.

If the rains from the heavens were highly impregnated, one can easily see how a person could be transformed into a Pillar of Salt.

To this day the sea that covers the plains of the cities of Sodom and Gomorrah has a very high percentage of salt.

She remains in her coffin; standing, perhaps, buried beneath its depths.

She received the penalty of disobedience!

She regarded iniquity in her heart; and the Word of God is truly represented by David:

If I regard iniquity in my heart, Jehovah will not hear.

It is not merely the commission of evil, by overt act, word, or deed; but it is the thought of iniquity that is sin.

It is not merely the commission of fornication that is adultery.

The Thought of Sin is Often as Sinful as the Overt Act.

Whoever "looketh on a woman" or a man, to lust in his or her heart, "hath committed adultery."

"The *thought* of foolishness is sin."

It is not merely the killing with a knife, or revolver, or any other weapon that is murder; "whosoever *hateth* his brother is a murderer."

It is not merely the making of a graven image, and the bowing down to that image that is idolatry; "covetousness is idolatry."

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She was punished, not merely for what she did, but for what she thought.

She did not go back, but she looked back; and in God's sight that was equivalent to going back.

You do not backslide only when you commit sin; you backslide when you entertain the thought of sin.

"Remember Lot's wife."

You must not *look* back.

The words indicate that her husband's back was turned—she "looked back from behind him."

She turned her face from the City of Refuge; from those that had grasped her by the hand and were taking her away—the Angels of God.

The First Apostle Has Never Looked Back.

You can tear yourself away from an Angel.

You can turn back from your dearest friends; but to look back may be to perish.

I have never dared to look back.

If I have ever been inclined to look back I cannot remember about it.

So far as I can recall, I have never consciously looked back on my way to heaven.

I do not say that I have not erred; no one can say that truthfully.

If, on our heavenward way, we stumble and fall, the loving Guardian Spirits are sent forth by God to minister to us.

Above all, His own Holy Spirit very patiently and gently lifts us up.

If I have fallen, I have fallen with my face toward God.

I do not know how it is with you. Each one must answer for himself.

The story is written in very great detail, and can be considered in detail very profitably.

Do not see how close you can go to evil without going over the precipice.

That gentleman who wanted a coachman was wise.

A Wise Coachman Who Would Not Drive Near a Precipice.

A large number of candidates for the position came to him, because he was known to be a good master.

The applicants came out from his presence one by one, rejected, and yet smiling.

Those still waiting were surprised, until at last one good coachman, an Irishman, inquired, "Do tell me what he says to the men he rejects. They all come out smiling, and yet they are all rejected."

The answer was, "He is mad! The question he asks each of us is 'How close can you drive to a precipice, and not go over?'

"I thought I would surely get the place when I said, 'I can go within two inches.' But he rejected me very sharply. The man is mad!"

The Irishman thought differently, and went in.

"Pat, I have heard well of you. You were the coachman of my friend, So-and-so, who has recently died.

"My friend often spoke of you to me, and I remember you drove me several times.

"Pat, you have a good record. I want to know how close you can drive to a precipice and not go over."

"Oh, Sir, I would not drive close to the precipice at all, I would keep away from it as far as ever I could get!"

"Very well, Pat, you get the place!"

The Folly of Wanting to Examine Evil for One's Self.

I would not have a coachman who tried to show me his skill by getting just as close to the edge of a precipice as possible, without going over.

I want a coachman who will keep as far away as possible from the precipice.

Now, apply this to yourselves.

Ask always, "How far can I keep from evil?" Not, "How close can I get to it and not go over."

There are many people who want to see "life," as they call it.

They are very anxious to examine evil for themselves.

They will not take anybody's word; and they go into paths of sin.

"Oh, we will not fall!" they say.

They do fall; and very often they never rise again.

It is iniquity to desire to see sin for yourselves.

The next thing will be to desire to experience the sin.

Many a man has found that "a whore is a deep ditch," and many a woman has found that the whoremonger is a pathway to hell.

The companion of a thief with very little difficulty becomes a thief.

The Companion of a Scoffer Becomes a Scoffer.

The companion of a frivolous person, who finds his chief enjoyment in the things of the world, will become frivolous.

He will soon use his talent simply to tickle the fancy of people; perhaps to excite hellish passion.

Even Music and Art can be made the vehicles of debauchery.

Those who use the talent of speech to lead others close to the precipice of sin are simply following the Devil, who led humanity into sin by persuasive speech.

Not only do not go among the wicked, but do not desire to go.

Do not turn back! Do not look back; no matter what you may have lost or left behind you.

Some people leave their farms, their pigs, and all the dirt and muck, and come to Zion.

Then they begin to look back.

The moment that they look back, they begin to go back.

It is not long before you find them away back with the World, the Flesh, and the Devil.

Some of them never can turn their faces Godward again. They go down quickly.

In these Times of the End, when God is bringing His people out of the world, from the East and from the West, from the North and from the South, it behooves us not to look back.

The Only Safety for Zion is in Going Forward.

We may reflect upon the past and look back in the sense of looking for a moment over the path in which God has led us, but even in that way it is not good to be continually looking back.

There are some people who have no present experience.

An experience that happened in their early days is all they have.

The most wearisome, worthless people as Christians are those who are continually telling you of some past experience that they have had.

Oh, how golden it all is!—they have had a wonderful experience!

I have had a few, but I do not care very much for them, compared with the blessings I now enjoy, and the things that I may yet reach.

Many people look back to their own hurt.

A Nation that is always bragging about its heroic past is a back number.

A man who is always bragging about his wonderful experiences, of what God did by him in some past time, is a back number.

There is no hope of that man's being any use in the Kingdom of God.

It is Better to Win One Man to God than to Secure Great Wealth.

He had better go back among the people where he had that experience. He is of no use in Zion.

A real Zion man will "press on toward the goal unto the prize of the high calling of God in the Christ Jesus," by living a Holier and Purer life.

He will become more and more detached from things, and

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places, and properties, and possessions; more and more determined to go forward.

He will have a realization, more and more, of the value of one Immortal Spirit.

He will realize that no properties that he can ever acquire, no honors that he can ever get, no position of fame on earth that he can ever attain to, is equal to the Salvation of one man.

To so live that you can win that one man would be indeed better than to gain all the lake and all the properties around about it; all the county, all the state, all the continent of America, and all the world.

They will pass away; but the spirit of that man saved from Satan, and Sin, and Disease, and Death, and Hell will never pass away.

I would rather be the man who is a Deliverer, under God, of one man, than possess all the properties that could possibly be put into my hand.

The Importance of Arousing One's Self from Spiritual Lethargy.

If I should "gain the whole world" and "forfeit" my life by my indifference, what would it profit me?

The tendency of humanity is to make excuses.

The people that make excuses for not coming to the Morning Sacrifice of Praise and Prayer, are the people that make excuses for not coming to the Feast that God has spread.

They were too busy on Saturday; they were too full of athletics, or something else, to enable them to rise at five o'clock on Lord's Day morning.

They have been too busy all the week!

Why should they not sleep that morning?

It is true that a Feast has been prepared; but they have no appetite, or desire, for that Feast.

If it had been some employment in which they were interested, or pleasure of some kind, they would get up at four o'clock on Lord's Day morning, and go out in the dark.

Sleepers, awake!

Get yourselves ready!

Arouse your Spiritual Natures!

Give them a prod!

Zion will never put on her beautiful garments until she awakes. Shine!

Don't Be a Dark Lantern, with the Slide Closed, and All the Light Shut In.

Open the lantern, and let the light shine!

In Zion, we are getting ready a people for the conquest of the world; for the reclamation of the earth; for the turning of the wilderness into a garden; for the transformation of the sandy waste into fertile lands.

Perhaps only a few of you have any knowledge of what a miserable, sandy waste this estate was when we first got it.

There was no sand-hill in all this locality more unpleasant to look at; the rubbish heaps of generations were here!

Let us transform the world. It is our business to make it beautiful; to make it a place of blessing to others.

"For whosoever would save his life shall lose it."

Most people are always so very careful to attend to their own lives, lest they should waste them!

They are the very people who lose them.

Their lives are lost in an ocean of selfishness.

How many lives are swallowed up in the quicksands of ease!

Some want a soft place, and they get it.

"Oh, mother! what beautiful sand this is! It is so soft!" said a little child the other day.

And before the mother's horrified eyes, the child sank into the quicksand.

The Soft Pathways of Life are Dangerous Quicksands.

The story was in a paper published a few days ago.

The mother shrieked and fell fainting, and a man in trying to rescue the child lost his own life.

It was with great difficulty that they secured the lifeless bodies.

There are many soft places; but they are quicksands.

"Remember Lot's wife."

Choose, rather, a hard place; it is safer walking.

Go straight forward, anyhow, with your face toward the City of God; and if you fall, fall with your face forward.

Do not fall with your back toward God, and your face toward Sodom, or you will fall never to rise again.

I believe the day has come when God is forcing this choice upon His people.

He is saying to them, "No man, having put his hand to the plow and looking back, is fit for the Kingdom of God."

God is dealing with us, not as we talk, but as we think.

Settle this thing in your mind, that as a man "thinketh in his heart so is he."

Get the thought right.

Do Not Imagine that You are Not a Sinner Because You Do Nothing.

You are a thief if you covet!

Your are a murderer if you hate!

You are an adulterer, if you lust; and you can be an all-around bad man or woman, without committing one bad act.

We must keep ourselves well in hand.

The Devil is always bidding us look back; and people that are continually looking back and talking about the past, do not go on.

They stand still; and they will never go forward, if they do not quickly repent and turn to God.

The End is coming; and they that are ready will go with Him into the Feast.

They that are not ready will be left behind.

You may know all about the truth, and yet be utterly destitute of its power.

You may be able to describe a property, giving its metes and bounds; but that does not give you possession.

You may be able to enthuse others with a story about it, but that does not make it yours.

To see a thing is not to have it.

If it is to be yours, it will become yours as you go forward, day by day, by acquiring it; by choosing the hard places, rather than the quicksands.

A Striking Incident in "Pilgrim's Progress."

Do not be like Christian, in "Pilgrim's Progress," who, finding the king's highway very hard, and seeing a by-path in a pleasant meadow, chose to walk therein.

He and his companion, Hopeful, said in substance, "Oh, this is such a hard path; we will just go for a little while into this meadow, and walk in that soft path."

But when they got into the meadow, and had gone a little way, they lay down to sleep.

You know what happened.

Giant Despair had them in custody in no time; and took them to Doubting Castle, into the deepest dungeon of which he put them.

Then he said, Now I have you; that is how I get you Christians; and he nearly beat the life out of them.

If it had not been that Christian plucked out of his own bosom a key called "Promise," thus enabling them to open the door, and run away, and allowing them to get back into the king's highway again, they would have died in that castle.

They wanted no more by-path meadow.

Do not get away into by-path meadows.

You will regret it every time, if, for the sake of an easier path, you turn aside or look back.

Keep on! Keep on!

Never Mind if You are Killed—that is All in a Day's Work.

There are far worse things than dying.

The worst thing in the world is to rot and die spiritually.

Many a time, when I have been engaged in the work of God, I have had a very severe cold through some person's

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disobeying orders in not shutting doors, thus subjecting me to drafts, and I have been urged to take a night off; but I have said No, and have gone forward.

When I went down to New York, just about a year ago, the Devil managed to get a knock at me.

I had a very severe cold, but I kept on talking and working; and my voice was better at the end of the Visitation than at the beginning.

I know I am right in saying that the "prize of the high calling of God in the Christ Jesus," is to be obtained only by going on.

Never mind whether people think well of you, or not; that does not matter.

Never mind if your friends criticise you, and your acquaintances and family want you to do something else; that does not matter.

You have to please God.

Go forward!

"Remember Lot's wife!"

Do not even look back.

The People or Nation that Looks Back is Always Beaten.

I do not care whether it is a man or a nation; I do not care whether it is an army, or what it is—the people that look back are beaten, every time.

The army of little Japanese never looked back to Japan when they landed in Manchuria or Korea; not they.

They were looking forward at their foe; and they started them on the run and have kept them on the run ever since.

These are the kind of people that win.

Rome is perpetually talking about her past, and she is a back number.

The Methodists are perpetually talking about their past, and they are back numbers.

The Congregationalists are talking about their Pilgrim Fathers, and they are back numbers.

The Jews are everlastingly talking about Moses and Abraham, and they are back numbers.

Look forward! Go on!

Look to the place where the saints have gone.

Look to the place where the Christ has gone.

Look forward! Salvation is not here! It is there!

You are being saved.

The Goal of Salvation is Heaven, Not Earth.

"Remember Lot's wife."

If you say you won't, all right! The eagles are always gathering around the carcasses.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

That is the Book!

He that despiseth the Word of God, the vultures shall pluck out his eyes—the vultures of sin; the vultures of the Devil.

Do not look back!

Look forward!

Come on! Go up!

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.

"I do not like this order that I have received," said a man. "I haven't had any breakfast; and to send us up the hill to clean out those rebels, and fight without breakfast—I won't do it! I don't care if the General has sent out this order. I will have my breakfast."

He had his breakfast first, and the rebels had him.

It was his last breakfast.

If those who were ordered had gone when they were told, they could have taken that fort, and saved the day.

But the rebels had them.

The Way of Obedience is the Way to Victory and Life.

The rebels were alive; they were awake; they saw the mistake that had been made. And while the enemy were breakfasting they came down and cleaned them out.

When you get an order, go right on!

If there is no breakfast, go right on!

If there is no reward in sight, go right on!

If you see nothing before you but hunger, despair, and death, go through hunger! Go through despair! Go through death!

That is the way to Life!

That is the way to Victory!

The quicker you go on, the better!

Keep going! Keep going! !

"Remember Lot's wife!"

Never look back; never go back; but keep going forward!

Let us pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus Name, for His sake, help me to do that which is right. Forgive me wherein I have ever looked or gone back. Give me strength to look upward; to go forward; and never to have thoughts that are fixed on the earth. Help me to think on things above, where the Christ sitteth at the right hand of God; and Thou wilt give me all I need, until I reach that place. For Jesus' sake. Amen.

The First Apostle then pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.
Beloved, abstain from every form of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it.
The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

REPORTED BY S. E. C., I. M. S., O. L. S., AND E. S.

The following address was given Lord's Day, September 25, 1904, at Ben MacDhui, the country home of Overseer Jane Dowie, on the shores of White Lake, in Michigan.

The proclamation and assumption of the Holy Apostolic Office had been made the previous Lord's Day.

In this quiet retreat the First Apostle had retired early in the week, to seek a little much-needed rest, and for communion with God.

The Lord's Day found him here, surrounded only by his immediate family and attendants and a few guests.

One of the parlors and dining-rooms of the house had been converted into an audience-room, and at eleven o'clock the household gathered here, together with the immediate neighbors, who had been invited in, making altogether a little company of perhaps forty persons.

Outside, the day was a gray one.

A mist had crept up from the lake during the night, and hung a silvery veil over all the landscape.

It shrouded field, and forest, and distant shore; each little leaf bore its trembling tear.

The sun hid his face; gray clouds hung low. A holy calm lay over all.

Within, a sanctuary had been raised unto Jehovah; and the sweet incense arising filled all the house, and made sweet and perfect the day.

Seated before a small table, whereon lay the Word of God, and garbed in the dress of a country gentleman, the man who, but one week previous, had, clothed in the regalia of the High Priest of the Church, and to all the splendid accompaniment of music, and the outward dignity and power of what is, perhaps, the most wide-reaching and

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effective organization in the world today, stood before an audience estimated at seven thousand, now addressed himself to a mere handful of people; yet just as earnestly, with the same intensity of ardor and conviction, does he speak now, in addressing these few, as when the great audience listens.

The services lasted for two hours.

After praising God in song, the company lifted their hearts in prayer, led by the First Apostle. Reading first, from the Word of God, the lesson chosen, and commenting as he read, the discourse blended into the reading, without any set form.

Indeed, listening to the words of the Man of God, one forgot that it was a "discourse" at all.

Looking into the faces of those before him, he seemed to read there the spirits' striving, all the hunger, the longing—and he gave as each had need.

Is there rebuke?—yet Mercy and Pardon walk beside.

Is there chiding?—Love is behind.

Is there warning?—the eyes of Faith see far.

Listen to the pleading! For it is Jehovah, speaking through the mouth of His Own Messenger, the Prophet of the End of the Dispensation.

Ben MacDhui, Montague, Michigan, Lord's Day Forenoon, September 25, 1904.

The First Apostle took charge of the meeting, and announced Hymn No. 12, in the Program of Zion's Fourth Feast of Tabernacles.

Children of the Heav'nly King,
As ye journey, sweetly sing;
Sing your Savior's worthy praise,
Glorious in His works and ways!

Scripture Reading and Exposition.

The 18th chapter of the Gospel according to Saint Luke was then read and expounded.

And He spake a parable unto them to the end that they ought always to pray, and not to faint;

Saying, There was in a city a judge, which feared not God, and regarded not man:

And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

The words "avenge her", ought to be, "do her justice."

He would do her justice, not because it was right, but because he would not longer be bothered.

It was easier to do right and get rid of her than to be bothered.

Perhaps he gave back the part of the plunder that he himself had retained.

These ancient judges—and there are said to be some modern judges like them—shared the plunder of those to whom they gave the verdict.

It may be that the trustee of this widow was her robber, and the judge was his companion.

God Will Avenge His Own Children.

Anyhow, the continual wailing of this importunate widow annoyed him so much that whatever part of the plunder he had was of no real value to him.

His life was being worn out.

And the Lord said, Hear what the unrighteous judge saith.

If that is what the unrighteous judge saith, shall not God, our Lord adds, the righteous Judge, avenge His chosen?

And shall not God avenge His elect, which cry to Him day and night, and He is long-suffering over them?

I say unto you that He will do them justice speedily. Howbeit when the Son of man cometh, Shall He find the Faith on the earth?

That would not have reference to the coming of the Lord to take from the world His Own, who are prepared.

That would have reference to the coming of the Lord after the Tribulation and the Rapture, when He comes to Reign.

I do not know whether He will find the Faith on the earth or not?

Perhaps He will find the earth wholly faithless.

Perhaps He will find that the Foolish Virgins, who were not ready, have fallen back into the ranks of the world.

An Example of a Self-righteous Prayer.

And He spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"A publican," that is, a tax-gatherer; a man who collected the Roman tribute.

The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week; I give tithes of all that I get.

That is the self-righteous prayer of the self-righteous Pharisee.

The First Apostle then continued the reading without comment until he came to the words, "Good Master," in the 18th verse, when he paused to say:

The word "Master" here has the signification of "teacher;" the salutation is "Beloved Teacher."

He then read without further comment until he came to the 25th verse, when he said:

It is probable that this expression, "It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God," is not properly understood by us.

A Difficult Passage of Scripture Explained.

I think the explanation has only lately been forthcoming.

It appears that there was a gate of the City of Jerusalem, at this time, which was called the "Needle's Eye."

It was a gate that a man could easily enter if he had no burden.

It was very low and intended to protect the city at that particular point, and to make it easy of defense.

Camels could not enter it, unless they were unburdened of the heavy and high load which they were accustomed to carry.

Then by almost falling on their knees, the camels could get through.

I suppose our Lord made reference to that gate in the statement that I have quoted.

The word "gate" would not be usually added, just as we oftentimes omit the generic word in regard to many things.

We say "Gibraltar," but we mean the "Straits of Gibraltar."

We speak of the "Heads" here and there, through which the vessels enter the harbor or bay.

We do not describe them by the word "waterway," but simply say "Heads."

The Riches of Earth Cannot be Carried into Heaven.

Sometimes these places have particular names.

For instance, a place in Australia has an entrance called the "Sow and Pigs."

One might say that it is easier for a vessel to enter through the "Sow and Pigs," than for a rich man to enter into the Kingdom of God.

That would be easily understood in Sydney, because on one side the vessel could not enter.

The "gates" were not usually called by their full names.

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The Beautiful Gate of the Temple was "the door of the Temple which is called Beautiful."

Very probably that fact explains the true meaning of this passage.

When a camel laden with rich silks attempted to enter Jerusalem by this gate, the load had to be removed.

The camel then passed through the gate, but the burden was left behind, and subsequently taken through in small portions.

The meaning is, of course, perfectly clear; that a man cannot carry his riches into heaven—that he came into this world naked, and naked he must go out.

For we brought nothing into the world, for neither can we carry anything out.

All that man accumulates here he must leave behind.

The First Apostle then read from the 26th verse to the end of the chapter, closing the Scripture lesson with the prayer:

May God bless His word.

Hymn No. 11 was then announced and sung.

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hush'd be the accents of sorrow and mourning,
Zion in triumph begins her mild reign.

After the singing of another hymn, the First Apostle delivered his message.

HUMILITY.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this little company, 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

I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Multitudes Pray Without any Expectation of an Answer.

These words are in the 18th chapter of the Gospel according to Saint Luke, the 14th verse.

I tell you "this man"—this publican—went down to his house justified rather than the other—the Pharisee.

"Every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

How to pray so as to get an answer is really, of all questions, the most important for every man.

It must be quite apparent to every one of you who thinks at all about prayer, that in the world it is now, for the most part, an absolute farce.

Vast multitudes of people pray and never expect an answer. They ought not to be disappointed if they are not heard.

The vast majority of prayers are not sincere, nor are they offered to God in such a way as to be acceptable to Him.

God Himself has laid down the conditions upon which He will hear and answer prayer

These conditions are not of my making; God made them.

The Conditions of Prevailing Prayer are Clearly Revealed.

If there is anything clear in this Bible, from Genesis to Revelation, it is the conditions upon which alone God will hear and answer prayer.

Many other things may be obscure, and there may be many difficulties, but there is no difficulty in understanding that God will not hear the prayer of a proud and disobedient heart. That is perfectly clear.

He will not hear you because you know His will, and can talk about it.

He will not hear you because you can sing His praises.

He will not hear you for your much speaking; nor will He hear you for your correct theology.

A man may be sound intellectually; he may be sound in the expression of truth, and yet not be at all acceptable to God.

For the most part, there was nothing wrong with the Pharisees' teaching.

Our Lord Jesus, the Christ, said that they sat "on Moses' seat."

He told His own disciples:

All things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.

The Pharisee Pleads His Own Righteousness as a Reason why God Should Regard Him.

He never complained of their want of orthodoxy.

He complained of this—that, knowing God's Will, they did it not.

They made it void by their various traditions—explained it away, and made all kinds of excuses for not doing it.

That change in their hearts and lives that would have made them humble, and pure, and sweet, and good, was not there.

The consequence was that many of these Pharisees became self-righteous.

They presented their own righteousness to God, as a plea for God's blessing.

This Pharisee in the Temple of God said, "God, I thank Thee that I am not as the rest of men."

It is a very good thing for us to be able to thank God that we are not as other men are, for the majority of men are wicked; and God has kept us from sin, and keeps us from sin.

The whole question lies in the spirit in which one speaks.

If you are thanking God that you are not as other men, because of your outward conduct; if you think because you fast twice in the week and give tithes, that therefore God Almighty ought to look upon you as a fine Christian, you are a Pharisee.

One's Good Deeds Never Should be a Ground of Confidence in Prayer.

Perhaps you cry, "Now, God Almighty, hurry up and do something for me! I am one of your best friends! Nobody gets ahead of me! I am an all-around good man, Lord! Hurry, Lord, and look after your devoted friend!"

If you do not say it, but think it, you are a Pharisee.

That man did not see what a weak, offensive prayer he had made.

He did not realize that good deeds are not a ground of acceptance with God.

The man probably omitted to tell a great many things that he had left undone.

Perhaps he omitted to tell of things that he had done which were absolutely wicked.

You cannot deceive God.

It does not matter what you say.

The record of your daily life is all before God.

You make it yourselves.

What you say and what you do, is indelibly written upon your hearts—more indelibly than your footprints in the sand.

God has a record of it!

If there was no other record, it is in your own memory.

You could be judged from the tablets of your own heart; your own spirit.

To be Justified in God's Sight One Must be Humble.

This man was not justified; he was not humble.

That was the principal fault.

He came before God with a proud spirit.

He wound up his prayer as he had begun it, with a very high appreciation of himself, and a very low appreciation of his neighbor.

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He thanked God that he was not as other men.

He named a large number of other classes of men—"extortioners, unjust, adulterers."

With supreme contempt he added, "or even as this publican."

He had not, like this publican, to stand out in the court of the Gentiles; he could enter into the inner court of the Jews.

Even if the publican had been a Jew, the rules regulating worship in the Temple did not permit a Jew who was a tax-gatherer for the Roman Empire to enter in.

He was compelled to stay outside with the Gentiles, to whom they said he belonged.

The Pharisee began by saying that he was not like that publican.

He ended by telling, with proud complacency, what he did and what he gave to God.

The tax-gatherer, on the other hand, was very conscious of his sins.

It is very apparent to me that, before he entered into that temple, he had put things right with his neighbors.

Perhaps it was Zacchæus, the chief of the tax-gatherers, whom Jesus so loved.

He was a good man, and if any one had been wronged in the collection of the taxes, he would have restored it fourfold.

He was a "son of Abraham," in the best sense of the term.

But when he prayed he had only one prayer.

"God, Mercy! Mercy! Mercy! for me a sinner!"

There are about half a dozen words in the original.

He was not telling God that he had restored fourfold.

He was not telling God how many good things he had done.

In the presence of the Holy God, as the Light of the Sanctuary, the Holy Place, shone upon him, he saw himself needing the Great High Priest.

He pleaded before Jehovah as a sinner.

This man went down to his house justified.

God heard him. His prayer was answered.

The Publican's Humble Cry for Mercy Was Heard.

It must have been very comforting for him—if he was there when the Christ said this—for the Lord to look upon him and say, "Zacchæus, I mean you!"

"My God and your God, My Father and your Father heard. Your sins are forgiven. Go thy way! Sin no more!"

But it is the words that follow that story to which I specially call your attention.

I say unto you This man went down to his house justified, rather than the other; for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

This is true regarding Nations, States, Cities, Businesses, Families, Individuals.

"God resisteth the Proud."

The self-conceit that is forever standing on the defensive; wanting to appear something and fearful lest it be not noticed, is abominable to God.

I want to impress upon you today this lesson of humility: "He that humbleth himself shall be exalted."

Men, and Nations, and Families are vaunting themselves upon pride of something.

"I am proud," says one, "that I am an American."

Well, you might be thankful, but I do not see why you should be proud.

The Record of America's Sins Should Prevent National Pride.

This country is perhaps the best on God's earth for freedom, prosperity, and good government; yet the stains upon it are large and deep.

Some evil conditions are so horrible that one might well say, "I am not proud that I am an American."

One cannot be proud of the crimes of America—of the drunkenness, debauchery, degeneracy, shameful immorality, and wasteful extavagance.

Is it possible to be proud of a people who spend two thousand million dollars every year in "Liquid Fire and Distilled Damnation" and tobacco, "Satan's Consuming Fire?"

It is impossible to be proud of a people who toil to get money, and then exchange it for damnation—for liquor that steals away their brains; that demoralizes them; that makes them say and do wicked and foolish things; that weakens their lives and produces all kinds of sicknesses and diseases; that fills the jails and orphan asylums; that makes widows and homes desolate; and that robs little children of education and parental care!

We have no right to be proud of them!

We have a right to be ashamed that our beautiful country is so often desolated by crime.

Every Nation that has Cultivated National Pride has Fallen.

There were ten murders in one week, lately, in Chicago!

One month there was an average of nearly three suicides and murders a day in Chicago alone, besides large numbers of brutal outrages in which people were injured for life.

In the South, there have been the most horrible outrages.

Recently, men that had been condemned to death, and who would have been hanged, were taken from the prison, shot, burned to death, and their flesh scraped off their bones and pieces of it taken away.

The fact that these poor, wretched creatures had been guilty of terrible crimes does not lessen the outrage.

The very people who were most affected—I am thinking of the father of the outraged one—stood up and said, "My daughter prayed that her assailants might be forgiven. Let the law take its course!"

Pride of country may lead to its downfall.

Pride goeth before destruction, and an haughty spirit before a fall.

It is the verdict of history that every country that has cultivated National Pride, and held itself to be above all other countries, has fallen.

Pride is the foe of progress, because the self-satisfaction which pride engenders, makes the people supremely satisfied with themselves, with the government, and with all that they are doing.

A Striking Illustration of the Intellectual Industry of Chinese Students.

They become careless, and permit other nations to get ahead of them.

They think they have the whole thing.

For instance, the Mongolian races, that have been so despised, are now marching ahead.

I was talking with five very distinguished Chinese gentlemen, whom I had entertained at dinner, on a Lord's Day evening, two weeks ago, in Shiloh House, Zion City, after the services of the day were over.

Several of them were Christians.

In the course of the conversation I said, "Europe is yesterday, America is today."

One of the gentlemen, quickly and brightly added, "And Mongolia is tomorrow!"

I looked at his keen, bright face.

He was a good young man of less than twenty-five years of age.

He had studied in his own country, and before he was fifteen years of age he had received the highest degrees that the Chinese schools could give him.

He had committed to memory all the good, and all the evil, and all the rubbish of the Chinese classics, and then entered the Chinese Imperial University, and acquired all the knowledge necessary to receive a Bachelor of Arts degree.

Proofs of Japanese Progress.

He had taken his Bachelor of Literature and Bachelor of Science degrees before he was twenty.

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He has taken also his degree of Master of Science, and now, just as if he had done nothing, he contemplates taking a course of studies in Europe.

While young men on our farms, and elsewhere in America, have been doing nothing, these young men have been studying and fitting themselves for high positions.

They are magnificent engineers and first-class scientists.

They have not wasted their time in smoking and drinking in the saloons, and with women.

They have not wasted their time in reading such foolish literature as is cursing this country.

While we have been talking, they have been going ahead, so that the Russians, who thought themselves so immeasurably superior to the Japanese, treating them with the utmost contempt, were started on the run last February, and they have been running ever since.

Again and again the Japanese have won battles with inferior numbers and by superior skill.

The Japanese shoot straight, and fight with indomitable perseverance.

They are Humbling a So-called Christian Power.

The pride of Russia has gone before her fall; before a nation that was born, as it were, only yesterday.

And yet she will not learn!

She is determined to fight on; and the result will be the destruction of that colossal power.

It is with nations as with individuals.

Long ago, Imperial Rome said, "I am the Mistress of the world!" And she was.

But when she had said that, she lost her vigor.

The world combined against her; and the tribes that she had conquered and ruled in distant Gaul, swept down from the forests of Germany and the heights of the Alps, and forced her into submission.

That empire passed away. Its grave was dug by Pride.

Pride has dug the grave of other empires.

Pride has led to passion, impurity, intemperance, and infidelity.

Instead of having sympathy for the races that she has conquered in Asia, Russia has cruelly oppressed them.

Now these races will dismember her, and tear her in pieces.

It is a Simple Historical Fact that no Nation has ever had Permanent Power.

All the great monarchies have passed away.

The great monarchies of Asia have passed away.

The great empires of Greece and Rome have passed away.

The great empire of Napoleon, who ruled two-thirds of Europe, passed away; and now we are confronted with the question, will not Great Britain and America share the same fate.

It sometimes seems to me that the very nations that have been treated with the utmost contempt, as if they were nothing or nobody, may yet be the destruction of their proud oppressors.

The Mongolians alone number five hundred million; and, if they are not treated properly, they may unite with the Africans and other colored races, and sweep the Caucasian race off the face of the earth.

The evils that we see on a large scale are constantly being reproduced on a small scale.

One of the greatest hindrances to progress is the absence of humility, of obedience, and of purity of purpose in the individual.

We may know everything and be no better than these nations if we do not in our own hearts and lives exemplify the virtues named.

The First Apostle Chose to Begin His Ministry Among the Lowly and the Depraved.

I remember that, at the beginning of my ministry, I was very determined that I would not let any man lead me into positions where I should be unable to get the experiences that humanity needs.

I declined, absolutely, to be pastor of any city church.

I sought to help the people of remote country districts, where they had lost nearly all their religion, because the ministers there had gone to the Devil.

These ministers were drunken, voluptuous, and debased. They had betrayed their trust.

Knowing well one particular district, one day I went to see the pretty little stone chapel that stood in the midst of it.

Once a good congregation had worshiped in it, but at this time it had been closed for many months.

As I was about to enter, one of the deacons of the church that had worshiped in that chapel said to me, "Look out!"

I did look out, and, as I was about to put my foot upon the step, I saw a long, black snake

He raised his head and swayed his body, as much as to say, "Dare you enter here? The snakes are in possession!"

The deacon rushed at that snake, which dodged the blow, and escaped under the chapel.

I inquired, "Are there many of them here?"

Snakes that were in Gin-bottles and Wine-glasses.

He answered, "the place is full of them—the graveyard and the chapel."

I asked him what he was going to do about it?

"I do not know," he answered.

"Well," I said, "they want me to take a charge down in the city, but there is enough Devil here to keep me busy for a while; what do you say to my being pastor here?"

"Pastor!" he exclaimed; "pastor to nothing but snakes, and people that are about as bad as snakes!"

"Well," I replied, "that will be a good experience for me; and if I can convert people that are as bad as snakes, I had better start in right away."

I had the floor of the chapel torn up, and we killed every snake that we could find.

There was a great killing of snakes, and it was not long before the last one was hunted down.

God made me a blessing to the people in that neighborhood.

There were snakes in the gin-bottles and in the wine-glasses.

Some of the people were selling snakes, and others saw snakes—many of them had delirium tremens.

The people were getting killed—falling out of their buggies on the hills, having buggies fall on them, and getting into all kinds of trouble.

The Abundant Reward of One Who Humbled Himself.

A portion of a buggy pierced the leg of one man when he was drunk; not being able to disentangle himself, he bled to death.

He was only one of many.

I got hold of the young men and maidens, riding, I think, about two hundred miles a week.

Over a territory of a thousand square miles the snakes were in full possession.

God blessed me in that place so abundantly that soon the chapel could not begin to hold the people.

Many had to content themselves with peering in at the windows.

I humbled myself.

I began to work among the snakes; and I got great blessing.

I stopped the liquor traffic in that neighborhood.

I went to one storekeeper, and said, "Look here! All the farmers have signed a little paper empowering me to tell you that if you continue to sell whisky, or spirituous liquors of any kind, that we shall establish a coöperative general store, and you will have no business."

He answered, "That settles it! I will sell no whisky, because you have the names of all my customers. What shall I do with the liquor, Mr. Dowie?" he inquired.

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"Pour it out on the ground!" I answered.

It caused the ground to stink for some time, and killed everything where it flowed, too.

A Thing that Will Kill Vegetation Will Kill Men.

When I left that place there was not a single liquor shop within that thousand square miles; but there were five churches and several schools that had no existence when I began my work, and prosperity prevailed.

I am glad I began low.

I began a little lower than even that.

I began with the poor in the poorhouse, and with the insane, and with criminals.

I would not preach in churches.

I wanted to get hold of sinners.

I thought that, if I could get hold of sinners that had spent all their lives in sin, and were dying in the madhouse, I could reach anybody.

I thought that if I could reach farmers that had given themselves over to the snakes, I could do anything.

If I have any exaltation today in this ministry, any power —I am recognized by my people as the First Apostle of the Christian Catholic Apostolic Church in Zion—my pathway to this position has been through poverty, through humility, through a willingness to do and be anything; and I know that my retention of power is dependent upon a continuance in this grace of humility.

He that would rise to be the highest,
Must first come down to be the lowest;
And then ascend to be the highest,
By keeping down to be the lowest.

Even the Christ Came to Earth to Serve.

But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief. as he that doth serve.

The Lord Jesus, the Christ, the Apostle of all apostles, the High Priest of all high priests, and the Prophet of all prophets, the Ruler of all the kings of the earth, the Lord of lords and King of kings, said, "I am in the midst of you as He that serveth."

He proved it when He washed His apostles' feet.

He laid His hands upon the filthy sores of humanity.

He healed the leper, and sin-stricken, and disease-smitten people.

And He is the same today.

He goes "about doing good, and healing all that" are "oppressed of the Devil."

If you want to get to the highest place, you must take the lowest.

If you want to keep the highest place, you must keep the lowest.

It is a lesson to me today, and it is a lesson for you.

God resisteth the proud, but giveth grace to the humble.

The Pharisee that told God what a fine man he was, was sent away.

He made his prayer, but God did not hear him: and he went away without the blessing of God.

The Christ Chose a Lowly Birth.

The poor tax-gatherer, who pleaded for God's mercy and trusted in the mercy of God, went away justified, because he did right.

And so, if we will take the lower place, and do the humble things that God wants us to do, God will bless us.

If we will put away pride and passion, and self, and think, not of how much we can get, but of how much we can give, God will give us all things.

Let the question always be, not how little but how much we can do.

Every place belongs to the Christ; the Humble Nazarene came into this world in great Humility.

He might have been born as the Son of a King, but He was born as the son of a woman in the lower ranks of life, who wedded a carpenter.

He might have been born in circumstances under which He would have been recognized as of royal birth and lineage from the beginning, but He chose to take the lowest place.

Born in a manger, He had to flee, when a babe, into Egypt.

He lived in obscurity; and all through His life He was willing to take the lowest place.

He Shrank from no Toil that He Might Win Men to God.

He is still the same —the Highest and the Humblest.

He is exalted far above all principalities and powers, with a Name that is above every name

"All authority hath been given unto" Him "in heaven and on earth."

He will come again and take the highest place on this earth, and reign until all have come under His rule.

Do we want to be what God would have us be?

Then we must be humble; we must count ourselves nothing, and God will make us something.

Empty yourselves of pride, and folly, and conceit, and God will fill you with something very much better

Wisdom is never the property of the proud.

Wisdom never possesses the heart of the selfish, of the envious, or of those that are perpetually thinking of how much they can spare themselves.

If I knew that I should pass away in a day, or a week, or a month, I should want to fill up the time between now and my passing away with all the work I could do.

I would not make any other preparation for meeting God than the doing of everything I could before leaving this earth.

The First Apostle Enjoys Working in a Little as Well as a Big Place.

He would know, and He would take care of me when I passed from sight.

I am very glad to meet you, my own dear household, and the friends and neighbors that have come in.

I trust that God will bless to you the copies of LEAVES OF HEALING which have just reached us.

I feel just as happy in doing the will of God in a little place as I do in a big place.

Of course, I am always pleased when I can influence a large number of people.

But I have never forgotten the lesson that our Master taught us at Jacob's well.

He was not wasting time that day, near the city of Sychar, when He spoke to one sinful woman.

She had had five husbands, and was living in sin with a man that was not her husband.

You may think, What a waste of time for the Savior of Mankind, the Lord of Heaven and Glory, to sit there and bother Himself with a poor harlot!

Probably she had been divorced from a number of those five husbands, and was living in sin.

When the Christ said, "Go, call thy husband, and come hither," she had to say, "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.

A Sinful Woman who Became a Successful Preacher.

Then she saw that it was a Prophet with whom she had been speaking, and He so kindly opened His own Heart and showed His great Love.

The Water of Life flowed from Him to her, and she received the Living Water into her heart.

She went into that city and got all the men.

No other woman could reach the men as that poor, penitent sinner.

She said to them, "Come, see a Man, which told me all things that ever I did: can this be the Christ?"

Probably some of those naughty men said, "Well, I guess He told you a lot of bad things, did He not?"

She would be pretty quick in repartee, too, and say, "Yes, Jacob, He told me how you had sinned with me."

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If she was a naughty woman, she probably had a sharp tongue.

By this time they were troubled.

There was a changed look in her face.

She was not seeking for their money; she was not seeking for them; she was seeking for their Salvation.

She was a first-class preacher; a woman who a little while before had sneaked out to the well at noon, because she was afraid of the tongues of the other women.

A Pure Heart Is Necessary to Successful Effort in Saving Men.

She would have been reproached if she had come for the water in the morning.

That was the reason why she went at noonday.

It was not a waste of time to bring out a whole city to hear the Word of God.

These Apostles went in, and they brought out nothing but meat; perhaps they haggled over the price of it.

I believe Judas Iscariot did, for he was a thief, and he held the bag.

But the Christ got one woman saved, and she brought out a whole city.

Get properly saved yourself, and then go at it. Humble yourselves.

But you will never do anything unless your heart is clean.

That woman would have been no good if she had gone back with the same filthy, naughty heart that she went out with.

She went back with a new heart.

When she heard of the Living Water, she said, "Sir, give me this Water, that I thirst not, neither come all the way hither to draw."

She got the Living Water; she got the Holy Spirit.

That is what you want—every one of you; that is what the whole of Zion wants—more of the Water of Life, more of the Spirit of God.

In Saving Men, Fervency of Spirit is Better than Intellectuality.

It is not only water that you want; you must have the water boiling; you must get up steam.

Hot water is the thing that is required, especially in the winter.

When I get the fire kindled, when the Living Water gets hot, then the steam comes, and I do something.

So many of you are fearful lest you get hot.

You can talk so calmly and intellectually! But that never saved anybody.

You must get hot about the Salvation of men.

I first saw that sinner [pointing to Deacon Stern] sitting in the little Tabernacle No. 1, in Chicago.

He had come out of a saloon.

God Almighty had blessed him to a certain extent, because he had begun to seek God.

But he had not lost his diseases, and he had not lost his sins.

I had told all the people to kneel and I saw that he was not kneeling.

I said, "Get down, you sinner!"

He said, "I cannot!" He told me his leg was swollen.

"Never mind," I said, "get down!"

Even the World Admires One Who is Thoroughly in Earnest.

He got down; the swollen leg gave way; he got Mercy and he got Healing.

After I had laid hands on him, the Healing came.

He went bounding up the steps of the elevated railroad station, and he has been bounding along ever since.

He walked out of the saloon that day, leaving all the money and all the interest he had there.

That was the proper thing to do.

When you get out of a thing, get out of it! It doesn't matter what you lose. You will gain more; you will gain heaven, and you will gain more even in this life.

But, even if you gain nothing, get out and be a Christian!

That means business!

Even the world admires a fellow that means business.

Even the world likes me.

They say, "He means business, and he makes one mind!"

And they do mind!

They have no respect for those ministers that do not mean business.

It takes a great deal more humility to wear the Apostolic Robes than it does not to.

It takes a great deal more humility to exercise Apostolic Power than it does not to exercise it.

The Jews Understand that Elijah Must Come Before the Day of the Lord.

It took a great deal of humility to claim Prophetic Power; but, by claiming it, I stopped the laughter of the church.

They had come to see that Elijah must come, and that he must come at this time, and must do the work that I was doing.

I said, "If I am not Elijah, trot out your Elijah! Have you Methodists got him? Have you Baptists got him? If so, out with him! You Episcopalians, out with him! If you Lutherans have got him, let us see him! Find your Elijah! Where is he?"

You couldn't get an Elijah in the denominations.

They are silenced, because, to their astonishment, they have found that the Scripture has said that Elijah must come before the Christ returns to earth.

The Jews had known that all the time, and they were proclaiming it.

The Jews know it now. Some of them believe that I am the Elijah, just like a Jew in Budapest, who came up to Overseer Speicher, when he was conducting meetings there, and said, "I am a Jew. I am so glad! That is a message from God!"

He had been telling them about the Gospel; about Zion City; and about me.

They Will Hear Anybody that Comes with a Message from God.

The power of that woman was in the fact that she had a Message from the Christ.

She went back to that dirty hole of a town, where she had been dragged down into sin by these men; dragged down, until she was a poor burned-out harlot, and was ashamed to appear before good women; she went back and said, "Come, see a Man, which told me all things that ever I did."

The transformation of a woman like that is a wonderful fact.

Some of you who have been blessed by God for years haven't half as much courage as that woman had.

Get courage into you, and go into the houses of the people, and tell them that the only way to get right is to give up sin.

Let us humble ourselves.

I never got so much blessing as when I got down low; and now, as the First Apostle of the Christian Catholic Apostolic Church in Zion I want to keep low.

I want to be so low that I can reach the humblest.

That woman did not have a long sermon.

She said, "Come, see a Man!"

She had never before seen a man that did not want something from her that a woman should be ashamed to give.

She Gave Him Her Unclean Heart that He Might Purify It.

And He gave her the blessing of the Holy Spirit—the Water of Life.

He cleansed her heart, and He made her so happy that she was not afraid to face the whole town.

But she said, "Isn't this the Christ? I believe it is! But come and see!"

And do you think that when they came the women stayed in Sychar?

Don't you think that they went out and said, "Where is that hussy, that harlot, taking our husbands, and our brothers, and our lovers?"

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Of course they did.

The men said, "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!"

They said, "Jesus, come into our village and stay!"

The Jews did not dare enter a Samaritan village.

But although He was a Jew and the King of the Jews, He went in and stayed with the Samaritans; and there was great joy in that village.

Let us humble ourselves, even if we do get a few rebuffs.

That is all in a day's work!

The First Apostle Has Lived Down a Multitude of Defamers.

You can smile and say, "Oh, my Father, I am thankful that I am counted worthy to suffer shame for the Name of the Christ."

That is something to be thankful for. I always rejoice in that.

I always say that I belong to the glorious company of the Prophets, of whom it is said.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

"Woe unto you," said the Christ, "when all men shall speak well of you! for in the same manner did their fathers to the false prophets."

If I were a false prophet, everybody would speak well of me.

That is a sign of a false prophet.

Everybody says, "He is all right."

I have never had all men speak well of me.

If I had, I should be a false prophet.

I have lived down thousands, and tens of thousands, and millions of defamers, so that vast numbers of people speak well of me now.

Perhaps when I go away they will speak better of me.

When a man is dead and buried, they say, "Oh, we wish we had heard him, and seen him, and done this and that!"

May God greatly bless you, and enable you to give your hearts wholly to Him.

Let us rise and make consecration.

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; to follow Jesus; to bear our own cross, and follow the Banner of the Christ everywhere, and win men to Thee. If, for Thy dear sake, shame or reproach should come, let us welcome the shame and the reproach; but let us keep on working, until those that oppose are won to God—to a holier and better life. For Jesus' sake. Amen.

After the Congregation had sung, "I stand on Zion's Mount," the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee:
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Zion in California.

An All-Night Meeting will be held in Zion Tabernacle, 101 Vanness avenue, San Francisco, California, commencing at 8 o'clock, on New Year's Eve, December 31, 1904. Members and Friends of the Christian Catholic Apostolic Church in Zion in California are cordially invited to attend the service.

W. D. TAYLOR, Elder-in-charge.

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 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."

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New York Visitation

Of Elijah the Restorer and Zion Restoration Host

*REPORTED BY A. C. R., S. E. C., O. V. G. AND E. S.

IT was the afternoon of the last Lord's Day, November 1, 1903, in Madison Square Garden, New York City.

The series of meetings of Elijah the Restorer and Zion Restoration Host which had been in progress for two weeks in Madison Square Garden was being brought to a close with a wonderful manifestation of God's glory and power.

A magnificent audience, mostly friends who had been won during the Visitation, filled the vast auditorium, and joined heartily in every part of the service.

From ten to twelve thousand people were present.

Thousands expressed great regret that the services were over.

The day was marvelously warm and beautiful for the first day of November.

The Service opened with the beautiful processional, which was participated in by Zion Band, Zion Choir, and officers of Zion Guard.

The audience was keenly attentive and deeply impressed as the General Overseer spoke on the subject, "The Coming of the Lawless One; or, the Chaos of Anarchy Begun," identifying the head of the Masonic Order, possibly the Jesuit General, with the Lawless One.

The Communion of the Lord's Supper was administered by the General Overseer and ordained officers.

The Spirit of God was present in power to inspire and bless.

One hundred twenty-six new members received the right hand of fellowship, and eighty persons from New York, New England, the far South, Canada, Zion City, Colorado, California, and Europe were ordained deacons and deaconesses.

Rev. Emma D. Bryant was ordained Elder, and Deacons Christie and Gay and Mrs. Isaac Leonard and Mrs W. D. Taylor, were ordained Evangelists.

Overseer and Elder Bryant and Deacon Nicholas Rideout were separated for work in South Africa.

Madison Square Garden, New York City, Lord's Day Afternoon, November 1, 1903.

The worship of Jehovah was begun by Zion Band, Zion Guard, Zion White-robed Choir, and Zion Robed Officers entering Madison Square Garden, singing, as they came, the words of the

PROCESSIONAL.

Jerusalem, my happy home,
Name ever dear to me,
When shall my labors have an end
In joy, and peace, and thee?
When shall these eyes thy heav'n-built walls
And pearly gates behold;
Thy bulwarks with salvation strong,
And streets of shining gold?

O when, thou City of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end?
There happier bow'rs than Eden's bloom,
Nor sin nor sorrow know;
Blest seats, thro' rude and stormy scenes
I onward press to you.

Apostles, martyrs, prophets, there
Around my Savior stand;
And soon my friends in Christ below
Will join the glorious band.
Jerusalem, my happy home,
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

The great Choir also sang, "O Mother, Dear Jerusalem," and "Rejoice, the Lord is King."

As the last notes of praise died away the General Overseer pronounced the

INVOCATION.

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

The Choir and Congregation then sang Hymns Nos. 41 and 44, from the New York Visitation Program.

The vast assembly then united 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.

The Eleven Commandments were then read, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

READING OF GOD'S COMMANDMENTS.

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.

*The First Apostle has not revised the following report.

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VIII. Thou shalt not steal.

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

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

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

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

The Choir then sang the glorious

TE DEUM LAUDAMUS.

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

Scripture Reading and Exposition.

The General Overseer then said:

Let us read in the 2d Epistle of Paul, the Apostle, to the Thessalonians, the 2d chapter.

Now we beseech you, brethren, touching the coming of our Lord Jesus, the Christ, and our gathering together unto Him:

To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present;

Let no man beguile you in any wise: for it will not be, except the Falling Away come first, and the Man of Sin be revealed.

"Except the Falling Away come first."

The Apostasy (ἀποστασία, *apostasia*) must come first.

The son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know that which restraineth, to the end that he may be revealed in his own season.

For the mystery of lawlessness doth already work; only there is One that restraineth now, until he be taken out of the way.

And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming;

"And then shall be revealed the Lawless One."

All Anarchy Will be Centralized in One Person.

The Forces of Misrule; the hatred between the Classes and the Masses; the demons of Rapine, and Murder, and Pollution—Anarchy in all its forms—will find a Leader.

The General Overseer then read to the end of the chapter, closing with the prayer, May God bless His Word.

After the Choir had sung the Gloria, prayer was offered by the General Overseer, at the close of which he led the vast assembly in chanting the Disciples' Prayer.

After the announcements had been made, the tithes and offerings were received, during which the Choir sang the Anthem, "Oh, Clap Your Hands, All Ye People."

THE COMING OF THE LAWLESS ONE; OR, THE CHAOS OF ANARCHY BEGUN.

INVOCATION.

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

TEXT.

And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the Manifestation of His coming."

It is the Friendly Voice that Utters the Note of Warning.

I spoke last Lord's Day concerning "The Man of Sin Revealed."

Today I speak of "The Coming of the Lawless One, or the Chaos of Anarchy Begun."

Not very wise, but very foolish, is the man who helps to hoodwink the Nation.

That man is the best friend of his fellow man who, seeing disaster impending and already begun, not only lifts his voice in warning, but points to the way of escape.

That is my mission today.

Nations often act like the wild ostrich when hunted.

If it made a straight course, it could easily escape the hunter.

It can run very swiftly, and, aided by its wings, it could easily outstrip the fastest race-horse.

But the poor bird, getting flurried, begins to scream in terror, as it sees its pursuer swiftly coming.

Instead of going in a straight line it begins to make great circles.

The hunter very quickly forces his horse across the center of the circle, and intercepts the poor bird, which begins to make other and narrower circles, until at last, in terror, it thrusts its head into the sand, or into some bush; and there it stands.

Labor Unions are Controlled by Selfish Greed.

Because it does not see the hunter, it foolishly imagines that the hunter does not see it.

One blow of the spear, and the bird lies dying.

So it is often with nations.

Statesmen and politicians see the terrible peril, and instead of pursuing a straight course, which would swiftly take the nation out of danger, instead of maintaining Law and Order at any cost, they begin to play with the Lawless elements.

Sometimes politicians associate themselves with, and become honorary members of, Unions which are Lawless, Brutal, Tyrannical, and Vile from their very inception.

These Societies are controlled by ignorant and venal men.

They are formed for the purpose, as alleged, of protecting the toiler.

They are really manipulated in the interests of the Walking Delegoat, as I call him, who cares nothing for the toiler, and who is ready to sell at any time, for a sufficient consideration, all that have entrusted him with their interests.

Not that the employer is an angel, or that the only black sheep are in the ranks of the toilers.

To their shame be it said, there are many employers who manipulate the venal and vile men who lead these Lawless Organizations.

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The Time for the Revelation of the Lawless One is Rapidly Approaching.

They are more lawless, and more to blame, than the lawless scoundrels whom they employ, for they are more intelligent, and understand the responsibility of their action more fully.

But they are willing to crush a competitor to get a contract, and thus gain a few more dollars.

They are utterly reckless as to whether they wreck the whole ship of state or not.

It is not only in the realm of labor and capital, but it is in every department of human affairs that this Lawlessness has burst forth.

The time is rapidly approaching when the Lawless One will appear.

One of the Signs of the Times is the organization of large numbers of Secret Societies.

In their lodges they administer oaths, and compel the initiated to agree to penalties which include even death.

It is so common for me to receive letters threatening my life that I scarcely give them a minute's attention.

Ever since I came to New York I have been thus threatened.

Some Writers Subscribe Themselves as Roman Catholics.

I do not believe they are, for a Roman Catholic that is a sincere seeker after God never wanted to murder any one.

Some of these writers pretend to be members of the Mafia.

I do not believe they are, for the Mafia and I have no quarrel, except that I am against all Secrecy.

I was solemnly told that if I did not stop talking, and came to this Garden last Friday, I would be murdered by a member of the Mafia, who had been selected to kill me.

He pleaded eloquently for his own life, and for mine, saying, "If I do not murder you before you get to the Garden on Friday night, I must myself be murdered; and, if you have no consideration for your own life, have mercy upon me. Do not go to the Garden, that I may not have your or my own blood upon my hands."

Last night the statement was made that the Masons had already stood as much as they were going to stand, and a threat was made that, if I said anything more against Freemasonry, I would be murdered at once.

That did not frighten me, because I have always found that the men that write such letters are cowards; moreover, if a man intended to murder me, he would never send me notice of his purpose.

Secretism Nourishes the Anarchistic Spirit.

It gave me no concern, only I took common-sense precautions; for I know that these letters, if they are not from some of these societies, are from degenerates, who are numerous in all cities.

They are degenerates suffering from self-pollution and vice; degenerates with shattered nerves, caused by tobacco and other poisons.

They are poor, frenzied creatures who think that to murder a president, or even a parson, will give them a place in history.

They are ready even to sell their lives for the short-lived notoriety of a Czolgosz, a Prendergast, or a Guiteau.

This spirit of Misrule, Anarchy, and Murder, is nourished by Secretism.

I am sure that there are thousands of gentlemanly Freemasons who have never thought for a moment that they were members of an Anarchistic Society.

I call the attention of such to this fact—that any organization of men which Imposes Oaths and Adjudges Penalties is Anarchistic.

The law does not permit the administering of an oath by any one except a civil magistrate, appointed under the law.

Especially does the law not permit the death penalty to be inflicted by an irresponsible body of secret society men.

You may call them Elks, or Buffalos, or Freemasons, or Red Men, or Black Men, or anything you like.

No secret society has a right to administer Oaths, and Covenants, and Penalties relating to acts which the law of the land does not make criminal.

In one of these societies the candidate for membership has to strip off his clothes in an anteroom, put on old underdrawers and an old flannel shirt, and, with a bandage over his eyes and a tow-rope around his neck, with one shoe on and the other off, the poor miserable creature—no matter how exalted his profession—is led in the darkness to the feet of a man called the Worshipful Master.

There he has to take an oath that he will suffer all kinds of horrible things to be inflicted upon him if he ever dares reveal certain secrets that relate to a bogus death and resurrection, and other foolish inventions.

Accursed is the Nation that is under the power of men who do not walk in the Light, and who have to do with these abominable things.

Who is the Head of Your Masonic Order?

Do you know?

You do not!

Have you ever given it a thought, that all the Masonic bodies of the world are under the rule of a man whose name only a few of the very highest Masons know, and whose face they may never have seen.

In the highest Order of Masonry the man who is the head merely puts out one of his hands to the candidate from inside a curtain.

The latter kisses it and takes the oath, without knowing the person with whom he is dealing.

This head of the Masonic Order is known only to perhaps half a dozen men in all the world.

It might amaze you to know who he is.

I do not know, but I have an opinion.

One of the Popes had his opinion, and, in consequence, he suppressed the Jesuit Order, sweeping it out of existence, and keeping it out of existence for some time.

He believed that the head of the Masonic Order was the head of the Society of Jesus—the Jesuit General, sometimes called the Black Pope.

You know how they hated him for this act.

Masonry Controls All Other Secret Societies.

The Order was eventually restored, but the Pope who suppressed it was poisoned under circumstances that aroused suspicion.

I knew one Roman Catholic archbishop in Australia who said to me, "I will never suffer a Jesuit in my diocese."

Subsequently, a brother of a Cardinal was sent to him to endeavor to force him to receive a Jesuit.

The venerable archbishop said, "No, I will die sooner; they are devilish! I won't have them!"

He did not have them; but they got in after he died.

If I cannot tell you who he is, I know that he is the head of all the Lawless Secret Society lodges in the whole world.

How do I know?

I will tell you.

Masonry controls every secret society.

You will find a Mason at the head of the Knights of Pythias.

You will find a Mason at the head of the Odd Fellows.

You will find a Mason at the head of the scores of world-wide secret societies, even of the Good Templars, a lesser organization.

These high Masons control all these lesser organizations, which, in the United States, number eight million members.

Secretism is Contrary to Law.

The Masonic body, controlling these lesser as well as the higher Orders, is in a position to control all the Forces of Lawless Secretism.

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Law is as open as the sky.

Law is Light and Order.

Every man can read it, and know his duty, and the penalty of disobedience.

But Secretism is not according to Law, and I warn thoughtful men who have never given attention to the subject—who have never imagined that they were bolstering up Anarchy—that, in due time, the Lawless One will be found to be at the head of the Masonic Order.

You say that is very astounding.

But I have studied what I am saying.

I know the possible consequences of what I now say.

There are Roman Catholic ecclesiastics that today are of my opinion.

They have no use for the Jesuit Order.

They have a deep conviction that the Jesuit Order, which brought about that foolish dogma of Papal Infallibility, is at the bottom of the Secret Society Lawlessness.

You say, "Why is this?"

The Jesuit Order Aims to Control the Affairs of Nations.

For the reason, that, if the Jesuit Order has its way in the overturning of Governments, it will control the affairs of Nations.

I seldom commend a novel.

I have no use for novels, as a rule.

But there is one book, written by a Frenchman, that contains the whole thing.

It is the story of "The Wandering Jew."

No wonder that the writer's life was continually in jeopardy!

I am not speaking only of the opinions of men who are Protestants.

I am speaking of men who know that the Jesuit Order has no regard for anything but the triumph of that Order

It is willing to secure that triumph even at the expense of the destruction of the Church.

I warn you!

The dagger of the Jesuit is never wielded by the Jesuit.

He knows a better way!

He can buy his assassin.

History records it.

He cannot get away from the facts of history.

These Exposures are Directed Against a System and Not Individuals.

I am determined to give this warning if it costs me my life.

I care nothing about the time when God shall permit me to cease my labors, although I love my work.

I love the people that are dear to me, and that love me, and my wife and son.

But I care nothing for all these in comparison with a fixed purpose to fulfil my ministry.

Would it not arouse some of you Freemasons to learn that the Black Pope, who is the dread and horror of the best people in the Church of Rome, is the head of the Masonic Order, and the Lawless One?

Any one who studies what the Society of Jesus has been, and the story written on the pages of the history of Europe and America, cannot fail to see the facts.

Do not misunderstand me.

There are great and good men, it may be, in the Jesuit Order.

There have been great and good men.

There have been missionaries in that Order that have laid down their lives for the Christ.

They loved humanity.

I am speaking particularly of a System against which individuals have protested in vain.

The Lawless One Is Coming.

He will be Revealed, and, at the right time, he will take command of all the Secret Societies and Laboring Classes.

He is behind them now.

The Lawless One, who is to come a short time before the Coming of the Christ, will suddenly and unexpectedly burst upon the world.

My work is to proclaim Law—the Law of the Spirit of Life in the Christ Jesus, which sets us free from the Law of Sin and Death.

My mission is to proclaim Liberty—the Liberty wherewith the Christ makes Free.

My mission is to preach Life.

My Mission is to bid you walk in the Light.

My mission is to declare that God is here to set you Free from Sin, Disease, Death, and Hell, and fit you for Heaven. All who want to go there and do right, 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, in soul, and in body. Give me power to do right, no matter what it costs. To repent wherein I have wronged any; to confess; to restore, and to do right in Thy sight. Help me to trust Jesus, the Lamb of God, who taketh away the sin of the world. Take away my sin. Help me to trust Thee fully. For Jesus' sake.

The grace of our Lord Jesus, the love of God the Father, the fellowship of the Holy Spirit be with those who stay, and those who go away. For Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after the General Overseer.*]

The General Overseer after a short intermission then gave the right hand of fellowship to one hundred twenty-seven new members, ordained eighty new officers, and administered the Communion of the Lord's Supper.

The Service was brought to a close by singing the Doxology, after which the General Overseer pronounced the

BENEDICTION.

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

Zion in Europe.

I hereby make official announcement to our friends of the Christian Catholic Apostolic Church in Zion throughout the world, that John Alexander, the First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, has ordained Rev. Carl Hodler an Overseer, and appointed him Overseer-in-charge of the Continent of Europe.

He has also appointed Elder Arnold Muggli, the Recorder and Financial Secretary of the Christian Catholic Apostolic Church in Zion on the Continent.

He has fixed the headquarters of the Continent at Zurich, Switzerland.

It is his desire that a Gathering of the Church be organized in all places where we have three or more members. Application forms will be sent by the Recorder upon request. These application forms, after having been carefully filled out, will be mailed to the Overseer-in-charge.

Where there are organized Gatherings or Branches of the Church in charge of an ordained Officer, the tithes and offerings will be sent direct to the Headquarters Offices at Zurich, through the Custodian.

Where there are no Branches or Gatherings, the tithes and offerings should be mailed direct to Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zurich. All receipts will be sent direct to the remitter from the Financial Secretary at Zurich. Always use a tithe card in making remittances.

Until December 25th, Overseer Carl Hodler's address will be 76 Bahnhofstrasse, Zurich. After that date, Zion City, Illinois U. S. A.

I am, faithfully yours

J. G. EXCELL,
General Ecclesiastical Secretary.

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Zion Restoration Host

Elder A. F. LEE, Recorder

IT is most interesting to watch the constant, steady, and solid growth of Zion Restoration Host.

The many thousands now enrolled are being increased daily by the coming to this office of applications from all parts of the world; but what is still better, the forces now enlisted are being better organized by the leaders in all the great centers of activity, the demonstration of which is the increased results that are reported to us from month to month.

The workers at the principal points throughout Australasia are being most excellently organized under the general direction of Overseer Voliva, assisted by his able assistants, Elders Hawkins, McCullough, and Wilhide.

The same is true of the work throughout the United Kingdom, under the direction of Overseer Cantel. The workers in these distant fields have not been so favored, in some respects, as those in the United States, in that they have not had so large a supply of Literature with which to do their work.

This, however, has in some respects had its advantages, in that they have used most judiciously that which they have had; and it has compelled them to supplement the Literature with more earnest personal effort, which has been fruitful of good results.

So largely has our working force increased, that it is an almost Herculean task for headquarters to supply them with the necessary ammunition; especially, as our workers are now scattered among so many different nationalities, making it necessary to have translations in nearly every tongue.

Never before was the Literature of Zion so eagerly sought after. Never before have our workers found the masses so eager to hear the story of Zion and of the marvelous growth of Zion City.

We are constantly receiving correspondence relating interesting experiences of workers, which set forth the intense and widespread interest of people in all communities concerning this movement.

One of these workers, in a recent letter, said that while there was a ready sale for Zion soap there was a still greater demand for LEAVES OF HEALING.

Others have written us to the effect that they have received urgent invitations from churches and other societies to come and tell them about the work of Zion, and especially of Zion City.

The following is an extract taken from a letter just received from one of our Restorationists in the field.

"I am meeting large numbers of people who are very desirous to hear all about Zion City. There is much that seems mysterious to them, which I do not wonder at, for God is really doing wonderful things such as the world has never seen; but there are so many plain facts of which we can positively testify concerning Zion City and its inhabitants, that good, thinking people admire, and say, 'that is just what we need everywhere.' Then, possibly, the question will arise, 'Have you in Zion City, really, all these good things of which you speak?' Philip's reply to Nathaniel will naturally suggest itself, 'Come and see.' I believe that the time is not far distant when large numbers will not be satisfied with less, and will come and see for themselves, which will prove to them that the half was never told."

We may add to this, however, by saying that they are already coming from all sections of the country and the world to investigate, and to satisfy themselves that what they have read and heard from the lips of our faithful Restorationists, is true.

Through the wide distribution of Zion Literature by Restorationists in St. Louis, Missouri, and, in fact, in all parts of the world, large numbers during the past six months have been led to visit our City, and in nearly every instance they have exclaimed in language something like the following: "Wonderful! It surpasses all description and all expectations."

While the following statistical report does not begin to give a fair idea of all the work which is being done by Zion Restoration Host, it is gratifying to know that these monthly reports are very interesting to the Restorationists that are scattered throughout the world.

We are pleased to notice, also, that reports are coming to us more regularly from various sections, and that the number of workers and the amount of work done by them is greatly on the increase.

We are particularly pleased, however, to notice the great increase in the sale of LEAVES OF HEALING, which is, by all means, the best material that can be used in Restoration Work. While the little Messages have their place, it is desired that every Restorationist shall make it a point to push LEAVES OF HEALING, more and more.

Zion's World's Fair representatives at Saint Louis, Restorationists Taylor and Sigwalt, report that during the five months ending October 31, 1904, they have called at 13,292 houses, distributed 32,469 Restoration Messages, given away 18,331 LEAVES OF HEALING, sold 596 copies of LEAVES OF HEALING, besides taking many subscriptions and distributing large quantities of other Zion Literature.

They also held sixty-two meetings, and have prayed with a large number of the sick and sinful.

The total amount of Literature received at Saint Louis during this period of time, and which has been distributed by the regular and special workers, amounts in all to ninety-nine thousand five hundred ninety-one pieces, or nearly four and one-half tons' weight.

Statistical Report of Restoration Work.

Following is a report giving the number of workers and the work done by them at the various points named throughout the United States and Canada, during the month of October, 1904:

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Alabama—					
Birmingham	1	2	79	....	....
California—					
Parlier	1	100	171	5	46
Los Angeles	10	1150	2463	432	131
Saint John	2	30	10	....	40
San Francisco	22	4500	5040	1200	1500
Santa Rosa	1	40	20	20	28
Colorado—					
Durango	1	63	114	....	10
Pueblo	2	287	261	21	3
Trinidad	2	180	205	40	44
Connecticut—					
Danbury	1	14	39	....	30
Meriden	1	254	254	2	19
Illinois—					
Aurora	4	260	270	....	24
Chenoa	1	....	....	....	8
Chicago—Central Parish	26	1290	1252	64	313
" German Parish	13	389	552	276	67
" North Parish	22	895	886	19	168
" Northwest Parish	29	1626	1704	78	356
" South Parish	62	3848	4159	205	1208
" West Parish	35	2831	4733	281	272
Evanston	1	126	30	17	106
Highland Park	1	75	133	....	14
Highwood	1	107	589	10	1
Mazon	2	3	....	....	15
Odell	1	14	27	5	17
Waukegan	2	5	60	295	60
Indiana—					
Albion	1	....	7	....	15
Greensburg	1	....	....	....	6
Indianapolis	11	1027	3236	462	781
Lafayette	5	326	850	52	80
Linn Grove	1	....	13	....	....
Monon	2	8	187	....	....
South Bend	4	208	204	....	63
Valparaiso	1	....	215	....	2
Walton	6	144	167	17	11
Iowa—					
Cedar Falls	2	10	12	13	21
Council Bluff	2	218	654	....	4
Dedham	1	....	100	....	4
Des Moines	1	12	80	....	15
Dunkerton	1	60	97	4	11
Elberon	..	80	25	23	34
Forest City	1	206	....	63	4
Hubbard	10	123	....	....	7
Laporte City	5	....	22	....	1
Leeds	..	....	165	....	10
Manson	31	....	34	....	10
Newton	2	130	445	113	127
Oskaloosa	1	....	250	35	25
Ottumwa	1	103	100	....	....
Rock Valley	1	27	....	15	16
Tipton	2	11	61	....	10
Webster City	4	20	200	20	5

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UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Kansas—					
El Dorado	2	56	50	....	55
Erie	1	12	208	....	2
Eskridge	1	61	23	54	17
Manhattan	1	11	2	....	9
Nortonville	1	....	86	....	11
Wichita	9	564	2400	171	120
Kentucky—					
Danville	3	94	333	....	30
Louisville	2	25	500	....	25
Massachusetts—					
Boston	24	3575	2352	1706	836
Lawrence	13	1000	1005	265	1010
Michigan—					
Alanson	1	5	19	....	....
Benton Harbor	4	360	3550	213	1170
Delton	1	10	60	....	10
Detroit	10	1138	2040	125	39
Port Huron	2	71	518	34	77
Sault Ste. Marie	3	57	45	75	13
Minnesota—					
Delavan	1	29	63	....	32
Minneapolis and St. Paul	11	677	694	162	231
Rushford	2	7	17	....	23
Mississippi—					
Tupelo	1	30	104	....	....
Missouri—					
Higginsville	1	363	361	34	34
Neosho	2	245	254	....	4
Plattsburg	1	101	138	15	14
Saint Louis	14	1304	2518	427	1522
Springfield	1	....	52	....	4
Montana—					
Havre	1	29	33	1	47
Nebraska—					
Auburn	1	400	....	....	20
Falls City	2	17	162	39	9
Inman	1	14	162	1	4
New Hampshire—					
Nashua	1	94	95	18	48
New Jersey—					
Salem	1	12	31	19	21
New York—					
Buffalo	9	1300	5000	1208	200
Leon	1	....	74	....	22
New York City	32	1340	3361	177	328
Rochester	2	....	....	....	8
Woodmere	2	....	50	....	25
North Dakota—					
Denhoff	1	12	60	....	....
Lisbon	1	1	21	....	....
Ohio—					
Ada	1	....	12	....	12
Akron	2	255	456	....	11
Alliance	1	3	511	....	25
Bluffton	2	....	....	76	6
Cincinnati	37	3892	8058	635	1208
Cleveland	29	2658	3397	247	368
Dayton	2	156	320	52	14
Eaton	1	230	431	62	56
Fremont	1	153	173	....	176
Germantown	1	355	347	106	5
Mansfield	1	....	72	....	6
Nevada	1	....	14	....	4
Oceola	3	5	39	....	24
Toledo	3	480	106	115	13
Urbana	1	3	....	....	23
Westchester	35	....	142	....	33
West Unity	6	447	419	....	398
Oregon—					
Portland	13	969	1014	79	43
Pennsylvania—					
Bradford	3	1	....	....	210
Dubois	1	....	25	....	43
New Brighton	1	14	22	....	17
Philadelphia	34	4176	15546	493	494
Pittsburg	5	280	347	....	5
Souderton	1	6	78	....	9
Titusville	1	13	175	2	7
West Chester	1	400	994	77	....
South Dakota—					
Belle	1	....	....	....	58
Brookings	2	244	114	40	54
Sisseton	2	280	357	244	11
Summit	2	16	29	6	5
Tennessee—					
Memphis	1	48	1397	2	13
Texas—					
Batsom	1	30	94	....	48
Dallas	3	264	396	51	107
Houston	1	5	210	....	38
Lulling	2	28	94	3	25
Vermont—					
Brattleboro	1	9	145	....	3
Randolph	..	....	....	....	190
Virginia—					
Winston	1	7	11	....	2
Washington—					
Everett	4	145	115	13	14
Lynden	3	9	50	....	112
Seattle	29	1978	2046	601	179
Spokane	8	1444	916	250	78
Tacoma	10	875	909	83	94

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Wisconsin—					
Alma	1	9	8	5	8
Bustler	4	55	67	....	31
Maiden Rock	2	22	43	....	35
Maple Valley	1	5	15	....	4
Milwaukee	8	535	1498	175	54
Minong	..	....	19	....	3
Omro	3	283	310	51	16
Viroqua	2	51	166	12	11
West Allis	1	52	96	9	27
Dominion of Canada—					
Brandon	1	66	58	6	1
Little Current	1	34	133	23	2
Sarnia	1	72	57	10	3
Simcoe	2	85	85	80	....
Toronto	16	2714	5573	505	1112
Vancouver	26	1504	3200	838	607
Victoria	3	260	229	51	56
Waubaushene	1	96	140	....	14
Woodstock	26	....	12	21	40
Total	863	59067	108015	13511	17815

Following is a Report of the number of workers and the work done by them at the points name in Australasia during the quarter ending September, 1904:

AUSTRALASIA.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Australia—					
Adelaide*	22	624	121	272	53
Melbourne*	52	6072	8388	1039	255
Sydney	35	8498	827	1894	302
Total	109	15194	9336	3205	610

* Work of one month only.

Following is a Report of the number of workers and the work done by them at the points named throughout the United Kingdom of Great Britain and Ireland, during the quarter ending September, 1904:

UNITED KINGDOM.	No. of Workers	Houses Called at	Saloons Visited	Messages Given	Leaves Sold
England—					
Ashton-Lyne	5	880	23	863	362
Birch	2	229	....	138	65
Bradford	12	1919	....	....	421
Brighton	1	329	....	....	329
Cambridge	....	600	....	....	166
Chorlton-cum-Hardy	13	2680	90	1800	1296
Crediton	2	421	....	....	117
Doncaster	2	664	....	....	204
East Ardsley	10	958	....	....	382
Ipswich	8	1065	....	1108	350
Kilnhurst	2	1206	....	879	206
Kelvedon	4	....	....	....	61
Leeds	18	4794	123	....	1546
London	120	13801	306	30539	1857
Low Fell	7	1316	....	796	667
Morcambe	2	320	5	....	190
Morley	20	5142	7	....	1363
Southend	3	1471	....	....	574
Stanningly	7	1718	28	....	352
Ireland—					
Belfast	10	1515	261	....	693
Cloughmills	....	85	13	....	250
Dublin	2	404	....	....	115
Londonderry	5	3511	....	642	871
Scotland—					
Dundee	4	178	....	....	133
Edinburgh	6	1164	38	760	841
Kingskettle	1	....	....	640	230
Lochwinnoch	1	289	....	432	....
Total	267	44659	894	47921	15841

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.

Make Remittances by Drafts on London.

Zion's Conflict
with
Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"
Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heathen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secresy and the Open Speech of Christianity."

NINTH DISCOURSE.
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SENT PREPAID

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed of Throat Disease.

And the ransomed of Jehovah shall return, and come with singing unto Zion.—*Isaiah 35:10.*

228 STATE STREET, SAN ANTONIO, TEXAS, September 2, 1904.

DEAR GENERAL OVERSEER:—About four months ago I was working on a ranch.

I was taken sick with a severe sore throat, which caused me to choke nearly to death.

I came to town with my two boys. We brought in two loads of hay, but I was so badly off that I could not assist in unloading it; so I had to get some one to help my oldest boy unload it.

Rev. W. D. Gay was our leader here.

I was advised to go to the doctors or, as I term them, butchers; but I said, "No, the Christ is my Healer."

I went to Deacon Lupton's home, where Elder Gay was stopping at the time.

When I went there I could hardly swallow my saliva.

I asked Elder Gay to pray for me, which he did.

After he had prayed for me he asked me if I would like a drink.

I thought I could not drink, but I immediately drank a glass of water.

The pain I had the night before was very severe, but before I left Brother Lupton's home I drank three glassfuls of water.

The next day being Lord's Day, I came in from the ranch and could sing as loudly as anybody.

I have had no more trouble with my throat.

Hoping this may be instrumental in bringing others to the Christ, I am,

Your fellow servant in the Christ,

W. H. STANLEY.

A Mother Healed of Injury.

All things are possible with God.—*Mark 10:27.*

717 DOTY STREET, EAU CLAIRE, WISCONSIN.

DEAR FIRST APOSTLE:—Peace to thee!

It is with a grateful heart that I write to tell you that God answered your prayer by taking the pain away when a needle lodged itself in my hand while washing.

Six weeks later that needle came out. I give God all the glory for the deliverance.

Last winter my daughter was troubled with a sore ankle.

I asked Dr. Speicher to pray God to heal it, which he did.

I praise our Heavenly Father for healing her ankle within a few days. I am,

Faithfully yours for the Master's service,

(MRS.) ELIZA J. CLARK.

Delivered from Sleeplessness.

For so He giveth unto His beloved sleep.—*Psalm 127:2.*

R. R. No. 3, ASHTABULA, OHIO, October 3, 1904.

DEAR FIRST APOSTLE:—I wish to tell you what God has done for me in spirit, soul, and body, through your teaching in LEAVES OF HEALING.

I have taken this paper since 1896, and it has been a great help to me.

In February, 1902, I went to Pennsylvania to help care for my brother, who was very ill.

I became very nervous and could not sleep.

I continued to grow worse, and began to take medicine which, of course, did not benefit me.

During my absence from home, my daughter had been sending to you requests for prayer in my behalf, and after I came back you and all Zion prayed for me.

I began to get better, and recovered rapidly. I had repented, and God forgave me, bless His holy Name!

I give God all the praise, and thank you and Zion for your prayers.

In July of this year, I sent a request for prayer for inflammation of the bladder, a very sore corn, and lame feet.

I have been healed of all these, and have been much blessed in other ways.

May God still bless and guide you in your Restoration Work.

I accept you as the Messenger of the Covenant, Elijah the Restorer, and an Apostle.

Your Sister in the Christ,

(MRS.) MARY J. MCLALLIN.

Property Disposed of Through Prayer.

Then saith Jesus to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.—*Matthew 12:13.*

249 JARVIS STREET, TORONTO, CANADA, October 5, 1904.

DEAR FIRST APOSTLE:—I feel it my duty to testify to God's healing power in answer to your prayers.

The insides of my hands were very sore.

They became hard and dry, like bone, and I would scrape them with a knife, and had to keep them damp all the time.

In the night I would have to get up and lay wet cloths on them, in order to get some sleep.

I always believed that God would hear and answer prayer, but did not know how to pray the Prayer of Faith until after reading LEAVES OF HEALING.

Then I began to see that I was all wrong, and asked God to teach me to pray in the right way, and also to obey His commands.

It took me a long time to give up everything, but I did, and then sent a request for prayer to you.

At the same time I asked you to pray that I might sell a house and lot, over which I was having a good deal of trouble.

What seems strange to me, I forgot all about my hands, and not long afterward I got a letter saying my house and lot were sold.

Then I thought of my hands, and they were all right—praise God from whom all blessings come!

I never can thank Him enough for all His goodness to me.

We have had many healings in answer to prayer.

May God greatly bless you and Zion in all the lands, Till Jesus comes.

Your Sister in the Christ,

(MRS.) M. J. POTTER.

Gives Thanks for a Zion Baby.

Lo, children are an heritage of Jehovah: And the fruit of the womb is His reward.—*Psalm 127:3.*

3010 GIDEON AVENUE, ZION CITY, ILLINOIS, October 23, 1904.

BELOVED FIRST APOSTLE:—We thank God for a fine boy, born to us on Wednesday, October 19th. This is our first child after over eight years of married life.

We thank you for your prayers.

Yours in the Christ,

GLEN W. CARSLEY.

Relieved from Excruciating Pain.

Before they call, I will answer; and while they are yet speaking, I will hear.—*Isaiah 65:24.*

31 SOUTH ARSENAL AVENUE, INDIANAPOLIS, INDIANA, September 30, 1904.

DEAR FIRST APOSTLE:—With gratitude to God, our Heavenly Father, and to you for your teaching, I write this testimony.

One morning last week I arose feeling quite well, but soon a most excruciating pain darted round my heart with the rapidity of lightning.

It was so severe that I could scarcely move.

I felt that I could not endure long, but I had not the slightest feeling of fear, for I realized that my Father knew all about it.

My first thought was to wish for some one to pray for me, but as there was no one near, I sank upon my knees, while the pain seemed to almost cut into my heart.

I cried to my dear Heavenly Father, whose ear is ever open to our cry.

Praise His dear Name, He heard before I called, and answered while I was yet speaking.

Instantly the pain ceased, and I have not felt a symptom of it since.

All praise, glory, and honor to His dear Name.

(MRS.) KATE BRANHAM.

Healed of Dysentery.

For she said within herself, If I do but touch His garment, I shall be made whole.—*Matthew 9:21.*

GOWANDA, NEW YORK, September 14, 1904.

DEAR BROTHER IN THE CHRIST:—I sent a telegram to Zion at three o'clock in the afternoon, on August 15th, saying that I was very sick.

During the night of August 14th I had been taken with bloody dysentery.

God healed me, praise His Name.

The next morning at nine o'clock, as I was dressing, my daughter came into the room and said, "Mother, why are you dressing?"

I said, "The Lord has healed me, and I must not stay in bed."

I found myself weak, but God gave me strength.

LAVINIA FESSENDEN.

Sleep and Rest Are Obtained from God.

In peace will I both lay me down and sleep: For Thou, Jehovah, alone maketh me dwell in safety.—*Psalm 4:8.*

CREAL SPRINGS, ILLINOIS, November 4, 1904.

BELOVED FIRST APOSTLE:—Peace to thee!

I feel it my duty to testify to wonderful blessings eceived from God through your prayers.

I praise God for healing my little girl, Violet, of chills and poison.

I sent a telegram to you, and she was healed of chills.

Through prayer to God she was healed of the effects of poison.

For three weeks or more she did not have a good night's rest, the itching was so severe.

The evening I sent a message to you, she went to sleep and slept all night.

She was healed three years ago through the prayers of two members of Zion.

I am so thankful that God has sent a Prophet to teach us the Full Gospel; and to show us how to trust our bodies as well as our spirits to Him.

Your sister in the Christ,

(MRS.) ELIZABETH FERRELL.

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Helped in Spirit, Soul, and Body Through Prayer.

If any man willeth to do His will, he shall know of the teaching.--*John 7:17.*

ZION CITY, ILLINOIS, October 12, 1904.

BELOVED FIRST APOSTLE:—I wish to add my testimony to the many thousands which have already testified to the wonderful power of God to heal.

Three years ago I heard the teaching of Salvation, Healing, and Holy Living.

A dear Zion lady in Chicago read LEAVES OF HEALING to me and told me of a better, higher life.

I accepted the teaching at once, was baptized by Triune Immersion, and received healing; for which I praise God.

I came to Zion City as soon as possible, and have lived here since that time.

The Devil attacked me again with terrible hemorrhage and cramps.

I was healed again in answer to the Prayer of Faith offered by a faithful Deacon of the Christian Catholic Apostolic Church in Zion.

On the evening of the Wednesday night Rally, when you told the people of the coming Apostolic Declaration, I could not be present, and I spent the time in communion with God. I was made to understand the truths you spoke by some power from God; and I believe the declaration you made, and accept it.

I was empty of self and ready to be filled with God. The Holy Spirit said to me, "A closer walk with God," and since that time I have enjoyed greater blessing in spirit, soul, and body than ever before.

May God bless you and all Zion, is my prayer.

(MRS.) MARY CAMPBELL.

God Delivers from Suffering.

They that wait upon Jehovah shall renew their strength.—*Isaiah 40:31.*

ZION CITY, ILLINOIS, September 30, 1904.

DEAR OVERSEER EXCELL:—I feel it my duty to write my testimony to God's power to heal.

For a number of years previous to my coming to Zion City I suffered greatly with an internal trouble.

There were weeks at a time when I suffered intensely if I was on my feet at all, and I was so situated that I was compelled to work very hard most of the time.

I never consulted a doctor, but used patent medicines some, with no permanent relief.

I believe it was during the year 1900 that I received the first copy of LEAVES OF HEALING.

I read it more or less as I had time, and became greatly interested in it, but did not get the right idea of Divine Healing until after coming to Zion City to live.

I felt quite well that summer and part of the following winter, but my work was hard and the old trouble came back in full force. I was prayed for several times, but I lacked teaching.

On April 26, 1903, Elder Royall called at our house. I asked him to pray for me. After talking with me awhile, and getting me to promise not to overdo any more, he prayed and I was greatly helped.

The following Tuesday I went to the Divine Healing meeting and Overseer Speicher prayed for me. I never felt any return of the pain until the 5th of May.

I had arranged to go to Chicago to meet my youngest sister, who was coming here to live. I was in such intense pain that I could hardly go.

At the depot here in Zion City I met an old lady, Mrs Blake, who was also going to Chicago. I told her of my trouble and she told me some points about Divine Healing I had never grasped before. One was that I gave up to the Devil too easily, and did not fight hard enough.

The result was that within five minutes after getting on the train at Waukegan the pain all left me, and from that day to this it has never returned.

The next week I began cleaning house, and never felt better in my life.

I also went to New York last fall, did house-to-house work five days, helped in the dining-room one day, and in the nursery three.

I enjoyed the work greatly and came home with as good health as I ever enjoyed in my life, for which I thank God and all those who prayed for me.

Your sister in the Christ,

(MRS.) J. H. PAXTON.

Two Citizens of Zion from Cambridge, England.

I will take you one of a city, and two of a family, and I will bring you to Zion.--*Jeremiah 3:14.*

2202 EZEKIEL AVENUE, ZION CITY, ILLINOIS.
August 23, 1904.

DEAR GENERAL OVERSEER:—Peace to thee.

Having resided in this city over a week, my wife and I thought you would like to know how much we appreciate this beautiful place.

We expected a great deal, but it has exceeded our expectations. It is indeed a marvel how it has been accomplished in so short a time. With man it would have been impossible, but when God works, who shall hinder?

It has been our privilege and joy to work for God and Zion in the university town of Cambridge, England, during the last twelve months. God blessed by the manifestation of His power to Save, Heal, and Keep.

Feeling our need of training, in order that we might be more useful, we decided to come to Zion City.

We also felt that in Zion City we could be of greater service to God and to you than was possible in the service of ungodly firms in the world.

We left in Cambridge a real Zion man and woman to carry on God's work. A paper there has offered to publish my first impressions of Zion City, which I hope to send shortly.

Dear General Overseer, will you please pray for us that we may have the spiritual power of endurance to assist in this great work?

Yours faithfully in loving service,

RICHARD AND ANNA BEETLESTONE,
Deacon and Deaconess in the Christian Catholic Apostolic Church in Zion.

Healed of Defective Eyesight.

Suffer the little children to come unto Me.—*Mark 10:14.*

7 CROMWELL AVENUE, UPPER CHORLTON ROAD, MANCHESTER, ENGLAND,
August 4, 1904.

DEAR GENERAL OVERSEER:—Peace to thee.

August 2d, at nine o'clock, was the time we arranged to unite with you in prayer on behalf of our little girl, Esther, eleven years of age, whose eyesight was sadly defective and becoming worse and worse.

For months past she had been unable to read without the aid of glasses, and even then only with difficulty.

Without spectacles she would see things double, and even with them, when reading or sewing by gaslight, her eyes would water and be painful.

We decided to ask you to pray for her healing.

A few of us, at the appointed hour, united in prayer with you for a perfect healing, and now we have to record with grateful hearts that our Heavenly Father has graciously heard and answered.

A miracle of healing has indeed taken place.

The powers of vision have been completely restored.

The child can now read even small print without pain or inconvenience. Hallelujah! What a Savior!

We thank you for your prayers and our God for the marvelous answer; and we desire to witness to His faithfulness.

We remain, dear General Overseer,

Yours in Zion's bonds,

R. P. AND E. C. DAWBORN.

Healed of Chills and Fever.

And He touched her hand, and the fever left her.—*Matthew 8:15.*

PARIS, TEXAS, September 14, 1904.

DEAR GENERAL OVERSEER:—I sent a request a few days ago that you would pray that I might be healed of chills and fever.

Thanking you for your prayers, I am rejoiced to tell you that before my letter reached you, I felt God's healing power.

I will praise His Name forever.

May God's blessing be upon you.

Your Sister in the Christ,

(MRS.) A. M. HENDERSON.

A Little Girl Healed.

He touched her hand and the fever left her.--*Matthew 8:15.*

3101 ELIZABETH AVENUE,
ZION CITY, ILLINOIS, August 29, 1904.

DEAR GENERAL OVERSEER:—Peace to thee.

Your prayer was answered for our little Martha. She was delivered from fever and other troubles about one o'clock p. m.

Many, many thanks to you and to our Father, who giveth us richly all things to enjoy.

Yours in Jesus' Name,

(MRS.) MAGGIE B. BOUCK.

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 Teacher Daniel Sloan	11:00	a. m.
Afternoon service	2:30	p. m.
Evening service	7:30	p. m.
First Lord's Day of Every Month—Communion service, after 2.30 p. m. service.		
Second Lord's Day of Every Month—Zion Junior Restoration Host Rally.		
Third Lord's Day of Every Month—Consecration of children	10:00	a. m.
Monday—Zion Restoration Host rally (Second Monday of every month)	7:45	p. m
Tuesday—Divine Healing meeting	2:30	p. m
Tuesday—Adult Choir Practice	7:45	p. m.
Wednesday—Baptismal service	7:00	p. m.
Wednesday—Citizens' rally	8:00	p. m.
Friday—Junior Choir Practice	3:45	p. m.
Friday—Adult Choir Practice	7:45	p. m.
Friday—Officers of the Christian Catholic Apostolic Church in Zion	7:30	p. m.
Meeting in officers' room.		

COLLEGE CHAPEL.

Lord's Day—German service	10:30	a. m.
Tuesday—German Choir Practice	7:00	p. m
Tuesday—German Rally	8:00	p m

THIRTY-FIRST STREET TABERNACLE.

Lord's Day—German service	7:30	p. m

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Zion's Bible Class

Conducted by Teacher 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—DECEMBER 28TH OR 29TH.

The Words of the Wise.

1. *Such words make lasting impressions.*—Ecclesiastes 12:8-12.
The words must fit the case.
They must express the truth.
They must represent forceful ideas.

2. *They fit into a waiting heart.*—Proverbs 25:9-13.
Such words are never unseasonable.
Even the word of reproof is valued.
Let the words come from a kind heart.

3. *The right word at the right time is used.*—Proverbs 15:2-12.
Such words are never untempered.
They are not spoken to crush, but to help.
They are used to another's profit.

4. *Such words sometimes save some despairing one.*—Isaiah 50:2-4.
When weary, a word often refreshes one.
It requires preparation to speak such words.
When the world is dark, and hope has well-nigh fled, a word may thrill with hope.

5. *A good word will often lift a load of care.*—Proverbs 12:25-28.
Every heart has its burdens.
A word of hope often gives relief from the load of care.
Be kind when speaking to every one.

6. *Such words win confidence, love, and esteem.*—Proverbs 24:23-28.
Study to answer aright.
One must get Wisdom into the heart.
Be wise and your words will be wise.

7. *Wise words often save another in a time of peril.*—Ecclesiastes 9:13-18.
Wisdom is better than force.
Wisdom is the principal thing.
Wisdom may save men, cities, and nations.

8. *You often win or lose by the word spoken.*—Matthew 12:36-37.
Idle words have to be accounted for.
Wise words receive their reward.
Be slow to speak and then speak wisely.

The Lord our God is a Wisdom-commending God.

LORD'S DAY BIBLE CLASS LESSON, JANUARY 1, 1905.

Grievous Words.

1. *Grievous words arouse furious anger.*—Proverbs 15:1-4.
Such words grieve some.
Such words make others mad.
Such words do good to none.

2. *Many speak only to hurt.*—Psalm 31:16-21.
They lie to hurt.
They speak contemptuously to hurt.
They get one stirred up only to hurt the more.

3. *Some words hurt like the piercing of a sword.*—Proverbs 12:18-19.
Death is in such words.
Wounds are in such words.
Misery is in such words.

4. *Some try to make their words as bitter as possible.*—Psalm 64:3-6.
They do not care what the effect is.
They poison the arrow before it is sent.
They uncover every failure, and impugn every motive.

5. *The words of some are like spears, arrows, and swords.*—Psalm 57:2-6.
They are instruments of cruelty.
They are not intended to be kind.
They live to kill for the Devil.

6. *Harm comes from such words.*—James 3:6-8.
Love is consumed by them.
They hurt worse than fist blows.
They separate friends, and set one man against another.

7. *Some seek a cause for blows out of such words.*—Psalm 59:4-7.
Some people are always uttering a meaningless bark.
They go out and hunt up some one whom they can injure.
They belch out angry words without a cause.

8. *Grievous words destroy reputation, and even life itself.*—Proverbs 25:18-20.
Speaking against a person is like striking him with a maul.
They destroy confidence and break friendship.
Some do not care whom they wound.

God's Holy People are not a Harsh-speaking People.

EXCURSION TO ZION CITY

John Alexander

The First Apostle in the Christian Catholic Apostolic Church in Zion and Prophet of the Restoration

The First Apostle will conduct a Meeting at 10:30 A. M., when New Members Will be Received into Fellowship. Ordination of New Officers, and the Apostolic Celebration of the Lord's Supper Will be Observed at the Close of the Afternoon Service.

WILL RETURN TO ZION CITY AND CONDUCT DIVINE SERVICE AND DELIVER HIS APOSTOLIC AND PROPHETIC MESSAGE IN SHILOH TABERNACLE, ZION CITY, ILL.

Lord's Day Afternoon,

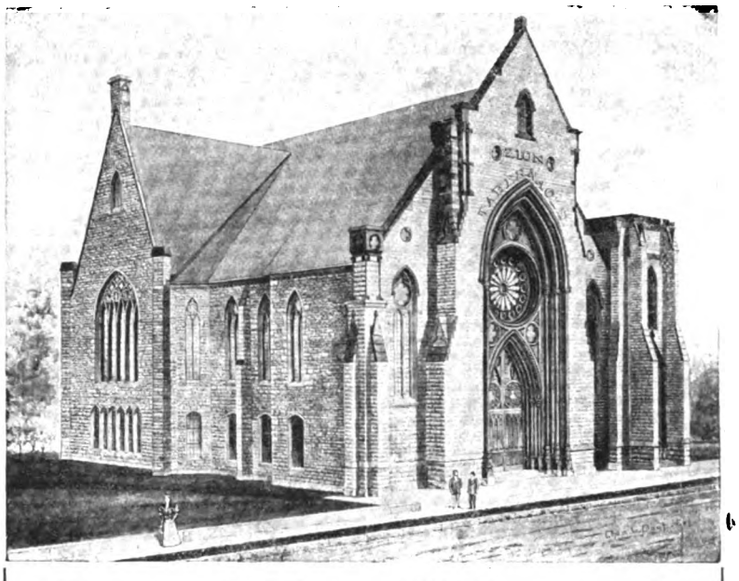
December 11th

At 2:30 o'clock.

A Special Baptism will be held in Shiloh Tabernacle Saturday Evening, December 10, at 7 o'clock

Special Excursion Train will be run from the Wells Street Chicago & North-Western Station, in Chicago, at 11:45 in the morning, and will return thirty minutes after the close of the service. Round Trip Fare, ... 50 Cents.

The Christ is All and in All.



Central Zion Tabernacle

1621-1633 Michigan Avenue Chicago, Illinois

Now in Process of Renovation and Reseating, to be Opened, God Willing, Christmas Day December 25, 1904

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"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Four Hundred Fifty-four Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Four 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 First Apostle	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle	37		
Baptized at Zion City by the First Apostle	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	5626		
Total Baptized at Headquarters			11,064
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		8,236	
Total Baptized outside of Headquarters			9,001
Total Baptized in seven years and six months			20,065
Baptized since September 14, 1904:			
Baptized in Zion City by Overseer Excell	16		
Baptized in Zion City by Elder Viking	3		
Baptized in Zion City by Elder Dinius	47		
Baptized in Zion City by Elder Royall	27		
Baptized in Zion City by Deacon Marpurg	10		
Baptized in Zion City by Elder Mercer	7		
Baptized in Chicago by Elder Hoffman	7		
Baptized in Chicago by Elder Hammond	30		
Baptized in Chicago by Deacon Brannen	5		
Baptized in Chicago by Elder Keller	10		
Baptized in Chicago by Elder Farr	6		168
Baptized in Australia by Elder Wilhide		11	
Baptized in British Columbia by Elder Simmons		1	
Baptized in Canada by Elder Brooks		4	
Baptized in California by Elder Taylor		7	
Baptized in England by Overseer Cantel		50	
Baptized in Germany by Elder Kradolfer		45	
Baptized in Illinois by Elder Gay		5	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Indiana by Deacon Mohr		1	
Baptized in Ireland by Overseer Cantel		6	
Baptized in Kansas by Elder Reed		11	
Baptized in Kansas by Deacon Robinson		2	
Baptized in Michigan by Deacon Van Woerkom		1	
Baptized in Missouri by Deacon Robinson		2	
Baptized in New York by Elder Warszawiak		9	
Baptized in New York by Overseer Mason		12	
Baptized in Ohio by Deacon Smith		1	
Baptized in Ohio by Deacon Yerger		4	
Baptized in Ohio by Deacon Kelchner		3	
Baptized in Ohio by Elder Arrington		2	
Baptized in Oregon by Elder Ernst		2	
Baptized in Oregon by Elder Hoy		4	
Baptized in Pennsylvania by Elder Bouck		13	
Baptized in South Africa by Overseer Bryant		16	
Baptized in Texas by Elder Hall		4	
Baptized in Washington by Elder Ernst		3	
Baptized in Washington by Elder Simmons		1	221 389
Total Baptized since March 14, 1897			20,454

The following-named nineteen believers were baptized in the Hungarian Baths, Budapest, Hungary, Europe, Monday, September 12, 1904, by Elder Thomas Kosch:

Fabian, Michael ..... Nadorgasse 43, Budapest, Hungary, Europe
Haas, Mrs. Theresia ..... Deakgasse 45, Neupest, Hungary, Europe
Katona, Alexander ..... Laczhaza, Hungary, Europe
Katona, Miss Emilia ..... Laczhaza, Hungary, Europe
Klein, Miss Adrienne ..... Hajnalgasse 4, Neupest, Hungary, Europe
Klein, Mrs. Irma ..... Hajnalgasse 4, Neupest, Hungary, Europe
Klein, Johann ..... U. Hauptgasse 169, Nieder-Eidisch, Hungary, Europe
Klein, Mrs. Maria ... U. Hauptgasse 169, Nieder-Eidisch, Hungary, Europe
Kondert, Johann .... U. Hauptgasse 174, Nieder-Eidisch, Hungary, Europe
Kosch, Thomas ..... U. Hauptgasse, Nieder-Eidisch, Hungary, Europe
Leprich, Johann ..... Obergasse, Nieder-Eidisch, Hungary, Europe
Reiszner, Hugo ..... Barossplatz 20, Budapest, Hungary, Europe
Reymund, Mrs. Catharina ..... Neusatz, Hungary, Europe
Sattler, Johann ..... U. Hauptgasse 143, Nieder-Eidisch, Hungary, Europe
Sattler, Mrs. Maria .. U. Hauptgasse 155, Nieder-Eidisch, Hungary, Europe
Schulz, Andreas ..... Orszagbirostrasse 38, Budapest, Hungary, Europe
Schulz, Mrs. Catharina ... Orszagbirostrasse 38, Budapest, Hungary, Europe
Tewni, Miss Pauline ..... Neusatz, Hungary, Europe
Zsan, Miss Irma ..... Konigsgasse 48, Neupest, Hungary, Europe

The following-named believer was baptized in the North Side Zion Tabernacle, Chicago, Illinois, Lord's Day, November 27, 1904, by Elder C. R. Hoffman:

Gaede, Sophie ..... 1043 North Oakley avenue, Chicago, Illinois

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, November 27, 1904, by Elder Gideon Hammond:

Anderson, John G ..... 6649 Rhodes avenue, Chicago, Illinois
Fritsch, Peter Edward ..... 6824 Lafayette avenue, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named two children were consecrated to God at Sydney, New South Wales, Australia, Lord's Day, September 18, 1904, by Elder J. T. Wilhide:

Bassett, John Stanley, 10 Reserve street, Neutral Bay, Sydney, New South Wales, Australia
Parsons, Clifford Emmanuel, 147 Denison street, Camperdown, Sydney, New South Wales, Australia

The following-named child was consecrated to God at Johannesburg, Transvaal, South Africa, Lord's Day, October 16, 1904, by Overseer Daniel Bryant:

Johnson, Ouida Laura Rosalina, 148 Marshall street, Johannesburg, Transvaal, South Africa

The following-named child was consecrated to God in Zion Tabernacle, London, England, Lord's Day, November 6, 1904, by Overseer H. E. Cantel:

Lawson, Frank James .. 69 Shaftesbury street, Hoxton, N., London, England

The following-named child was consecrated to God at Mount Morris, Illinois, Lord's Day, November 20, 1904, by Elder William D. Gay:

Stewart, Morris ..... Mount Morris, Illinois

The following-named six children were consecrated to God at Royalton, Minnesota, Friday, November 25, 1904, by Elder F. A. Graves:

Gray, Beauford McKinley ..... Royalton, Minnesota
Gray, Charles Alfred ..... Royalton, Minnesota
Gray, Eda Viola Maude ..... Royalton, Minnesota
Gray, Floyd Fauntleroy ..... Royalton, Minnesota
Gray, Gladys Alta ..... Royalton, Minnesota
Gray, Mary Ann ..... Royalton, Minnesota

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p, m.; and on Thursday at 8 p. m.

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I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 9. *ZION CITY, SATURDAY, DECEMBER 17, 1904.* *Price Five Cents*

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SWEDISH SEA CAPTAIN HEALED OF HEMORRHAGE OF THE LUNGS.

THOU ART THE CONFIDENCE . . . OF THEM THAT ARE AFAR OFF UPON THE SEA.

O God, Thou art indeed the confidence of the seafarers.

The winds obey Thy Word.

The mighty waters are in the hollow of Thy Hand.

"Day unto day" the sun which Thou hast made uttereth the speech, and "night unto night" the stars which Thou hast set in their courses show the knowledge that guide Thy children over the deep.

Though they "take the Wings of the Morning,

"And dwell in the uttermost parts of the Sea;

"Even there shall Thy Hand lead" them.

"And Thy Right Hand shall hold" them.

When the storm winds rage, "which lifteth up the waves thereof;" when those at sea "mount up to the heaven," and "go down again to the depths;" when "their soul melteth away because of trouble;" when "they reel to and fro, and stagger like a drunken man, and are at their wits' end,

"Then they cry unto Thee in their trouble,

"And Thou bringest them out of their distresses.

"Thou makest the storm a calm,

"So that the waves thereof are still.

"Then are they glad because they be quiet;

"So Thou bringeth them unto the haven of their desire.

"Oh that men would praise Thee for Thy goodness,

"And for Thy wonderful works to the children of men!"

This is a testimony of praise to God from a seafaring man, for His wonderful works to him. Out upon the vast solitudes of the Seas, God has been speaking to him.



CAPTAIN A. F. PETTERSSON, WIFE, AND FAMILY.

His Voice has not been in the roaring of the gale, or in the shrieking of the laboring ship.

It has not been heard in the wild neighing of the white-maned waves, or in boom and crash of the thunder.

Yet in the midst of all these, and when the sea, tranquil as a sleeping babe, has smiled back to the sun, has that Still Small Voice been heard.

From a far distant land came the precious words, borne on the pure white wings of a silent messenger, the little White Dove, LEAVES OF HEALING, and were voiced in his inmost spirit by that Heavenly Dove, God's Holy Spirit.

And in the joy and gladness of that Message, his heart sang with the winds; his praises flowed with the free, joyous billows.

There was a new glory in the stars.

A beautiful, new radiance was in the rosy dawn and in the golden splendor of the sunset.

Daily tasks became lighter.

Carrying that wonderful Message to others, on board ship and in the ports of many lands, was happiness and inspiration.

And the Message that wrought the marvelous transformation—what was it?

Just the simple, Old, but ever New, Gospel—the Glad Tidings.

Not that Gospel as mutilated and enfeebled by faithless, disobedient apostates; but in all its glorious fulness, as it was proclaimed in the beginning by that mighty "Voice crying in the wilderness;" as it was preached, taught, and practiced by the Divine Son of God, who came to reveal the Father; and as it was carried, "beginning from Jerusalem," to many lands and nations by the early apostles.

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That was indeed Glad Tidings.

What joy to learn that Jesus was not only the Savior of his spirit, but also the Cleanser of his soul and the Healer of his body!

It seemed wonderful!!

Yet it must be true.

God had said, "I am Jehovah that healeth thee."

Jesus, the Christ, had come to do His works and to speak His words.

In thus fulfilling the Will of the Father, He had gone about "teaching, . . . preaching, . . . and healing all manner of disease and all manner of sickness among the people."

All this He had done because, "to this end was the Son of God manifested, that He might destroy the works of the Devil."

That sickness and disease were not the work of the Father but of the Devil was shown to His delighted understanding by the words of the apostle, " . . . Jesus of Nazareth, how that God anointed Him with the Holy Spirit and with Power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him."

And He was no absent, far-away Christ.

Had He not promised, "Lo, I am with you All the Days, even unto the Consummation of the Age?"

Neither had He changed.

Was it not written, "Jesus, the Christ, is the same yesterday and today, yea and forever?"

The calm, deep joy of all this and of his wonderful deliverance by the power of God in answer to prayer, when at the very door of death, rings through his straightforward, simple, sincere testimony.

And his praises are not on his lips alone.

They show forth in his life.

The fearless earnestness of this lay Messenger of God on the high seas, shines out in the two very interesting letters from which we print extracts.

This testimony, these letters, and the picture of this brave, faithful sea captain and his beautiful family speak for themselves.

Many are "afar off upon the sea" of sin, sickness, misery, and despair.

The black, sullen cloud of death hovers close.

They long for Salvation, for Healing, for Cleansing.

May God be their only Confidence; for He alone can "bring them to the haven of their desire." A. W. N.

WRITTEN TESTIMONY OF CAPTAIN A. F. PETTERSSON.

On Baltic Sea,
En Route to Bristol, England,
September 25, 1904.

Beloved First Apostle:—Grace and peace be multiplied unto you through the knowledge of God and of the Christ our Lord.

I thank God that Zion found me and that I found Zion.

I send you a photograph of myself and family with my testimony.

God in His mercy wonderfully answered your, and my, and many others' prayers when I was nigh unto death.

I am sorry to say that I was not living in all things, according to the light I had, and God permitted Satan to attack me.

I took a warm bath one night after my return from sea.

When I went to bed, blood began to flow from my lungs.

The hemorrhage was so severe that I was near to death.

My wife and I at once turned to God in prayer.

The next morning my only brother came, and saw my weak condition.

He cried and said, "Forgive me, brother, because I have spoken against you." (He meant against Zion and Dr. Dowie.)

"I will do so no more.

"What can I do for you?"

I could only whisper, "Go to the telegraph office and send word to Dr. Dowie to pray for me."

It was a severe test for my dear brother.

Believing what he had heard from other pretending Christians who had come from America and had spoken evil against Dr. Dowie, he hated you, and was angry with you, because his only brother had "gone after Dowie," as they say.

He went to the office, nevertheless, and I sent this cablegram:

"December 16, 1902, 10 p. m.

"Do ie, Zion City, Illinois.

"Pray. Ill. Pettersson."

It was about three o'clock the same morning in Zion City when I cabled, so I expected you to have the message at nine o'clock, Zion's prayer time.

A wonderful change took place in my condition at about that time.

The blood stopped and I dressed myself.

I ate and felt better for several days.

Through unwise action, I again broke the sore in my lungs, and the blood continued after that for fourteen days, until there was not much life in me.

I sent word by letter to Overseer (then Evangelist) Cantel, because I could not afford much cabling.

I also wrote you a short letter, and got reply as well, that you had received my telegram and prayed earnestly.

Four months after was the time for me to go to sea again.

My dear wife pleaded with me to stay at home that summer, or at least during the first trip, which generally takes three months.

I told her that it would mean going deeply into debt, and I did not think that God wanted us to be in debt.

The 19th of April I went by steamer to Lubeck, Germany, and then by train to Wismar, where the ship of which I was master, lay.

I may say that the 19th, 20th, and 21st of April, and 9th of September, saw the hardest gales of wind I had experienced on this coast when out to sea.

But God was my refuge.

I felt every day that God improved my health.

I thank you and I love you.

I am glad that Zion found me and that I found Zion.

I am glad that God has given me my heart's desire, to be baptized by Triune Immersion, Deacon John Hall, of Low Fell, Gateshead-on-Tyne, England, having baptized me.

I am praying God to help me go to Zion City.

I thank God for Zion.

I pray every day for yourself, your dear wife and son, and the whole family of Zion, all its officers over all the world, that God may strengthen every one in the fight.

My youngest child, three years old, has never touched medicine of any kind and has not been vaccinated.

This little one has been the most healthy of all our children. For this I thank God and Zion.

I remain, yours obediently, for Zion's sake.

A. F. Pettersson, (Raa Raus, Sweden.)

CAPTAIN PETTERSSON'S WORK FOR ZION IN THE BALTIC SEA AND ELSEWHERE.

Vasa, Finland, September 11, 1904.

Beloved General Overseer:—My wife and son join me in saying, Peace to thee be multiplied.

My health is better than ever.

I am praising God for the teaching I receive through Leaves of Healing.

Many ask me what the badge on my coat means.

I explain to them that I belong to the Christian Catholic Church in Zion, of which Dr. Dowie is the General Overseer.

They say, "We have read about that man in the newspapers." I tell them that the papers do not give truthful reports about Zion.

Many people here do not understand about the coming of Elijah.

The ministers themselves are ignorant regarding this truth, though some are beginning to see that Elijah must come before the second coming of Jesus, the Christ.

When I was leaving for Vasa, Finland, my wife said that I ought not to take Leaves of Healing into Russian territory.

The Russian gendarmes, who very closely inspect all ships, might confiscate Zion Literature, she said.

Another captain, a subscriber to Leaves of Healing, had thrown the papers overboard when nearing St. Petersburg.

I replied lovingly to my wife, "I will not be a coward. By the grace of God, I will keep on board that which is so dear to me as the Leaves. God will protect me.

The Russian officer inspected Leaves of Healing, looking at me and then at your picture.

The customs officer explained the contents to the gendarmes as well as he could.

I saw by his looks that he was interested.

He sealed up some old newspapers which my crew had, but he allowed me to retain my copies of Leaves of Healing.

I give them away on English steamboats to English-speaking people.

I thank you for your prayers.

My heart's desire is to remain faithful to God and Zion.

I had the privilege of being baptized by Deacon John Hall, at Gateshead-on-Tyne, nearly two months ago.

Yours in Jesus, the Christ,

A. F. Pettersson.

Bristol, England, November 7, 1904.

Beloved First Apostle:—Peace to thee!

I receive you according to your Declaration as the First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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When I look at your picture I think of Luther, standing in the Diet of Worms and saying, "I cannot do otherwise, God help me."

My friend, Captain N——, said to me, "Dr. Dowie looks graver in his Apostolic robes than he did before."

I replied, "Brother, it is not so, he only feels more deeply the responsibility that God has laid upon him."

Pardon me, but I kissed your photo when I saw your Apostolic robes.

You are closer to me than the photo when I walk the streets.

When I lay my head down I pray for you; it seems that your spirit is so near to me.

Some people oppose me when I speak of Zion, but God gives me the victory.

I have gained admission to the homes of earnest Christians and explained the truths of Zion and given LEAVES OF HEALING.

They are interested and thinking. May God open their eyes.

I would rather keep all my LEAVES OF HEALING, but when I see the great need I cannot help giving them away.

I gave one to a custom-house officer.

He refused it at first and said, "I have so many books."

"But," I said, "you have none like this."

He took it, and last night asked me if I had any more. I urged him to become a subscriber.

When fishermen come on board I give them LEAVES, and they have been very much surprised to find Dr. Dowie on the North Sea.

I intend to come to Zion City as soon as possible.

I will send my tithes and an offering which a brother gave me to Overseer Cantel.

Pray for me and my wife that we may grow in Zion.

With love to your dear wife and son,

Yours to follow the Lamb,

A. F. PETTERSSON.

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 Teacher Daniel Sloan	11:00 a. m.
Afternoon service	2:30 p. m.
Evening service	7:30 p. m.
First Lord's Day of Every Month—Communion service, after 2.30 p. m. service.	
Second Lord's Day of Every Month—Zion Junior Restoration Host rally.	
Third Lord's Day of Every Month—Consecration of children	10:00 a. m.
Monday—Zion Restoration Host rally (Second Monday of every month)	7:45 p. m
Tuesday—Divine Healing meeting	2:30 p. m
Tuesday—Adult Choir Practice	7:45 p. m.
Wednesday—Baptismal service	7:00 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—Junior Choir Practice	3:45 p. m.
Friday—Adult Choir Practice	7:45 p. m.
Friday—Officers of the Christian Catholic Apostolic Church in Zion Meeting in officers' room.	7:30 p. m.

COLLEGE CHAPEL.

Lord's Day—German service	10:30 a. m.
Tuesday—German Choir Practice	7:00 p. m.
Tuesday—German Rally	8:00 p. m.

THIRTY-FIRST STREET TABERNACLE.

Lord's Day—German service	7:30 p. m.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By OVERSEER J. G. EXCELL.

Leaves of Healing Bring Blessing.

Thy words were unto me a joy and the rejoicing of mine heart.—*Jeremiah 15:16.*

CONNERSVILLE, INDIANA, December 8, 1904.

DEAR DEACON NEWCOMB:—Peace to thee!

I enclose a check for the renewal of my subscription to the blessed LEAVES OF HEALING.

To myself and wife this paper is worth more than all the literature in the world, outside of the covers of the Inspired Word of God.

I received my first copy of LEAVES in 1895, and the second copy in 1896. These two copies I keep as sacred relics.

I accepted the truth regarding the Second Advent of our Lord and the doctrine of Divine Healing.

This made me obnoxious to the Baptist church in which I was a Deacon.

I came out from this Satanic servitude and found freedom in the Christian Catholic Apostolic Church in Zion.

My wife and I have not called a medical doctor since 1888.

Eight years ago I was healed of lumbago, and members of my family were also healed through the Prayer of Faith.

Since 1898, the prayer of the First Apostle and our own prayers have been the channel through which we have reached the Throne of God for healing.

How thankful we are that we are not in the wicked world, which has no Christ, to heal. So-called medical science, a thing of chance in a chance world, is its only help.

Yours to serve in Zion till the Christ shall come,

J. W. HULL, SR.

Jehovah Gives Rain.

God . . . prepareth rain for the earth. —*Psalm 147:8.*

CHINA, ALABAMA, October 7, 1904.

DEAR FIRST APOSTLE:—Peace to thee be multiplied.

I have just received your letter, and in reply will say that we had a nice little rain yesterday afternoon, and now we have not so much dust.

I knew we would have rain when you asked God for it.

Wishing you much success and happiness,

ALICE WITHERINGTON.

Prayer for Rain Answered.

Ask ye of Jehovah rain in the time of the latter rain, even of the Lord that maketh lightnings; and He shall give them showers of rain, to every one grass in the field.—*Zechariah 10:1.*

HAVRE, MONTANA, August 22, 1904.

DEAR GENERAL OVERSEER:—It is with a heart full of praise that I write to thank you for your prayer for rain.

I wrote you a request the first of last week. I expected you would get it about the 18th instant.

That afternoon a heavy wind storm came up, with a little thunder and a few drops of rain.

That night another storm came, and it blew very hard; but the rain did not come.

On the morning of the 20th instant I was awakened by thunder, and a fine, still rain was falling. It rained at intervals until noon.

I am so glad that God heard and answered His prophet again.

Your sister in the Christ,

(MRS.) DORA E. BRADY.

Zion's Conflict with Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"
Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heathen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secrecy and the Open Speech of Christianity."

NINTH DISCOURSE.
"The Christian's Duty in Breaking Bad Oath."

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SENT PREPAID

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, DECEMBER 17, 1904.

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APOSTOLIC NOTES.

"THE GOVERNMENT SHALL BE UPON HIS SHOULDER:

AND HIS Name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

THE CHILD of Bethlehem is now the King of kings, and Lord of lords.

OF THE Increase of His Government and of Peace there shall be no end.

HIS INCARNATION was the Triumph of Infinite Love and Purity and of Divine condescension.

JOYOUSLY AND Lovingly Zion catches up the Angels' Song of Songs, and hails, with delight, His Coming Again.

No longer to suffer, no longer to die, He comes in glory from on High, to reign in righteousness within the Temple of every contrite heart; to reign and rule over every land and nation.

Meanwhile, Zion plants His Banner as King over every people, and demands the recognition of His Authority everywhere.

THE CHRISTIAN Catholic Apostolic Church in Zion hails the Christ; but not as the helpless babe on a mother's arm, or a dead man, or the dying man writhing upon a crucifix.

"We see . . . Jesus . . . crowned with glory and honor," and proclaim Him Lord of All, to whom All Power is given, in the Heavens and on the Earth.

ZION PROCLAIMS as Traitors all who do not bow to His Authority, and as Rebels all who refuse to march beneath His Standard.

There is no peace, saith my God, to the wicked.

AGAIN WE shout with the prophet who saw the glory of His Kingdom:

OF THE Increase of His Government and of Peace
There shall be no end,
Upon the Throne of David, and upon His Kingdom,
To establish it, and to uphold it
With Judgment and with Righteousness
From henceforth, even forever.

THE ZEAL of Jehovah Sabaoth (Lord of Hosts)
Shall perform this.

GOD WILLING, on Christmas Eve, and Christmas Day, we shall speak with Apostolic Authority upon our WATCHWORD FOR ZION IN ALL THE EARTH IN 1905:

THE INCARNATION!

GOD HAS been pleased to make known what is the "Riches of the glory of this mystery among the Nations," which is:

CHRIST IN YOU THE HOPE OF GLORY.

WE MARCH, we march to Victory,
With the Cross of the Lord before us,
With His Loving Eye looking down from the sky,
And His Holy Arm spread o'er us.

Our Sword is the Spirit of God on High,
Our Helmet is His Salvation,
Our Banner the Cross of Calvary,
Our Watchword, "The Incarnation!"

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WE HAVE regretted our inability to speak to our readers in these Apostolic Notes, for two weeks past.

But these pages have recorded the reason for our silence; it was our absence from the City of Zion.

TWO WEEKS ago yesterday we came to the conclusion that the condition of our dear wife, for many years our fellow-worker, demanded that she should be at once removed to the Sunny South.

For weeks, while not suffering from any apparent organic, or even functional, disorder of a physical nature, yet she was so weak as to be unable to stand or walk alone, even for a few steps.

And there seemed to be no other answer from God than this, over and over again, "Let her go apart and rest a while."

So we secured a private car, into which she was carried by the tender and strong hands of several of our Deacons, on the afternoon of Monday, November 28th.

BY THE kindness of the Chicago & North-Western Railway, our car was attached to the local train that left Zion City at thirty-four minutes past two o'clock, and was transferred to the fast train, a few minutes later, at Waukegan, for Chicago.

Thence we were switched around the Belt Line into the Dearborn Station, Chicago, and attached to the "Monon Special" for Florida, which left that night at nine o'clock.

Lying upon a large and comfortable bed in the private car, *Haslemere*, our dear wife bore the journey well.

We were carried swiftly onward across the state of Indiana, thence by way of Cincinnati, Ohio, through Kentucky and Tennessee, and over the mountains, by the Queen and Crescent Route to Chattanooga, Tennessee, where we arrived the next day.

From Chattanooga we continued our journey, crossing the state of Georgia, by the Southern Railway, reaching Jacksonville, Florida, whence we switched onto the Atlantic Coast Line, and were carried onward to the extreme southwesterly end of the state of Florida, where, on the night of Wednesday, November 30th, we arrived safely at the Tampa Bay Hotel.

Our dear wife was again carried from our car to the comfortable rooms which had been prepared for her.

She bore the journey well, and was stronger than when she left, although she had made the journey of One Thousand Four Hundred Thirty-three miles within about fifty-five hours from Zion City.

THE CHANGE of climate was most marvelously beneficial.

From the beginning of the severity of a Northern winter we passed into the glory of a Southern clime, where it might be said it is always summer.

The effect of the change was very apparent even the next day, and we rejoice to record the fact that within three days our dear wife was walking about with but little help, greatly enjoying the open air, sitting under the palm and orange trees in the quietude of the gardens of the hotel.

We remained with her until the following Wednesday morning, December 7th, and had the pleasure of seeing her improve every day, until she was able to walk about without help, and to accompany us to our car on the morning of that day.

WE LEFT her with God and with our dear son, Dr. A. J. Gladstone Dowie, and Zion nurse, MacIntyre.

We returned by the same route with our diminished party, consisting of Deacon James F. Peters, Superintendent of Zion Transportation and Railway Affairs; Deacon Carl F. Stern, our principal personal attendant; Deacon Oran Reece, our second personal attendant and stenographer, and Deacon Frank W. Cotton, General Manager of Zion Hospices.

These brethren did much to make the trip safe and pleasant for our dear wife, and they were very useful in many ways.

WE RETURNED to Zion City about fifteen minutes past two o'clock, on the morning of last Saturday, December 10th.

After a very brief rest, we resumed our duties, and had the joy of putting in a full day's work last Lord's Day, as our readers will see by the reports in this issue.

REPORTS CONCERNING Mrs. Dowie's condition have reached us almost daily by letter and by telegram, and she has been able to move, with her little party, to Saint Petersburg, Florida, where she is now resting.

We earnestly ask every Officer and Member of the Christian Catholic Apostolic Church in Zion throughout the world to pray that the improvement of our dear wife may continue, until she is perfectly restored and able to take her place once more in the work of God in Zion.

WE HAVE given these details concerning Overseer Jane Dowie because of many inquiries from all parts of this land and other continents.

The most alarming despatches have been cabled all over the world by the press who knew nothing, and, as usual, they were fabricated by their fertile imagination and evil disposition.

WE FOUND that, while here and there, there was courteous treatment on the part of the Southern press, yet not one newspaper was willing to let us pass through the land quietly.

Numbers of reporters had to be literally ejected from the rear platform of the car at all hours of the day and night, for which they took their revenge, as at Cincinnati, by shameful lies in the *Times-Star*, etc., and at Atlanta, Georgia, where the car arrived after midnight, and when all aboard had retired, and not one of our party was seen by reporters.

The "brilliant" reporters of that city made us talk in our sleep, and they endeavored to add to our stature by more than a cubit, simply by "taking thought" to do so.

They also gave the most ludicrous account of our personal appearance, dress, etc., and reported a long interview, not one word of which was spoken, inasmuch as we were peacefully sleeping, and knew not when we entered or when we left Atlanta.

THIS MAY be "brilliant reporting," but it is also ungentlemanly and shameful lying, and intolerably disgusting conduct.

It would seem as if nothing was sacred to these wretched creatures.

Although they knew that our dear wife was being taken by us to the South for her health, they squabbled and peered around the car, both by day and night, all the way to Florida, and again all the way back.

THE ATTENTIONS of the press have become an intolerable nuisance, and in their desire for news all decency is thrown aside.

When we arrived in Cincinnati on our return, on the night of December 8th, they annoyed members of the Christian Catholic Apostolic Church in Zion in many parts of the city by telephone calls.

At the home of Deacon Yerger, where we spent the night, reporters kept the telephone bell ringing until half past two o'clock in the morning, starting it again at five o'clock.

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Failing to get an answer, they encamped upon the front porch, and hammered away at the knocker.

Again failing to get an answer, they came around to the kitchen door, and hung on to the windows, until half past nine o'clock, when we quietly walked out.

In answer to their question, "Have you nothing to say to the press?" we lifted our hat, and said gravely, "Nothing," stepped into our carriage, and by devious routes got to the house of a gentleman with whom we had some business.

Again evading them all, we reached our car only in time to see them come panting along, with the literary ravens' cry, "Have you nothing to say to the press?" to which our stereotyped answer was given, "Nothing;" and we went on our way.

ON THE other hand, we feel it to be our duty to say that, whilst the newspapers were an intolerable nuisance, all the railway authorities were exceedingly kind and considerate.

WE DESIRE to express our indebtedness to the Pullman Company, to the Monon, to the Cincinnati, Hamilton & Dayton, to the Queen and Crescent, to the Southern Railway, and to the Atlantic Coast Line authorities, all of whose representatives were most courteous and considerate.

They often held trains for us, on one occasion holding a train at Chattanooga for no less than three hours, so that we might make connections.

FOR YEARS past our experiences have at all times been pleasant with the Railways of the United States.

We now desire to express our most earnest appreciation and gratitude to the General Managers and all the Superintendents and Officers of the various lines and trains, and not least to the train crews and Pullman employees.

WERE IT not for the annoyance of the Press Representatives, who seem to be absolutely devoid of truth, or honesty, or decency, our journey would have been almost without a shadow.

THE DISGUST which all decent men feel for the Press in general is expressed in very forcible language on every side.

One day that indignation, which is now felt everywhere, will find its expression in putting a Censor's Muzzle upon the unlicensed brutality and outrageous mendacity of the Newspaper Press.

EVEN WHILE we have been preparing these pages, fresh evidence of the villainy of the Press has just reached us in an unspeakably false and misleading article, intended to injure Zion, which appeared in the Five o'clock edition of the Chicago *Daily News*, of Friday, December 16th.

We saw this lying production only at a late hour last night, with the heading of "*Dowie Owes Millions*," and it is a mass of most shameful misrepresentation.

WE THINK it well to say that, before we saw the article, the other newspapers of Chicago had communicated with our General Financial Manager, Deacon Charles J. Barnard, and our General Counsel, Judge V. V. Barnes, and were told by them in strong terms of the villainy and falsehood of the attack.

WE SHALL deal with this matter, if necessary, in our second (**) edition of this issue of LEAVES OF HEALING; for it is impossible to do more than mention the matter ere we send these Notes to press.

THE INTENSE Vindictiveness and Malice of the Attack will doubtless, in the minds of all Decent and Thoughtful People, be its condemnation.

Inasmuch as the subscriptions to Stocks in Zion's Great Industries amount to Millions, it is true that we owe millions in the same sense that Railways and Great Industries of the Country owe Millions.

But it is also true that we possess many more Millions than we owe.

After all Liabilities are fully provided for, we are, at the very lowest and most conservative estimate, according to our responsible General Financial Manager, MORE THAN TWENTY-ONE MILLION DOLLARS TO THE GOOD.

Yet this vile Chicago *Spews* talks without an iota of justification, as if we were on the brink of ruin, and one of its subheadings is, "New Receivers Likely.'

WE HAVE not heard one word of Dissatisfaction from any Firm with which we are doing business.

There is not the slightest foundation for the suggestion of a Receiver; and the would-be Wrecker of Zion had better be careful lest his lies land him very soon in an appropriate residence in Cook County Jail.

THESE ATTACKS are made probably for "Foreign Consumption;" for we believe that there could not be found in the City of Chicago Ten Business Men of Prominence who would have the slightest sympathy with them—perhaps not one.

THEY DO not dare mention the name of any Commercial Man, or Firm, or Bank that is in any Trouble with us; and the only Lawyer whom they mention absolutely denies over the telephone that he made the Statements which are attributed to him.

This must suffice for the present, for "the night is far spent," and we shall leave this matter until we have further time to attend to it.

WE DESIRE to remind our Friends in and around Chicago of the Reopening of Central Zion Tabernacle on Christmas Day, at two o'clock in the afternoon.

Full announcements will be found on page 293, and also in THE ZION BANNER of next Tuesday, December 20th, and in LEAVES OF HEALING of next Saturday, December 24th.

WE REGRET that the Seating Accommodation will not enable us to accommodate more than Three Thousand; and from our previous experience we know that our own people can take up all this accommodation and more.

WE, HOWEVER, ask the members of our Church to make room for many friends of Zion, who desire to hear us on that occasion, and to be content with the number of tickets we issue for the Church.

Tickets for others can be had upon application at Zion Building, corner Twelfth Street and Michigan Avenue, and at Rockwood Brothers Co., Zion's Agents, Corner North State and Ohio Streets.

WE DESIRE, also, to inform our friends that on Christmas Eve, Saturday, December 24th, we shall have a Special Gathering at Shiloh Tabernacle of all the Children of Zion City.

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OUR USUAL Annual Gift to the Children, will, we trust, then be ready.

A very beautiful program is being prepared, of Christmas Carols and Recitations, which will precede the distribution of our little Gifts to the Children.

WE SPOKE last Lord's Day on the folly of the "Santa Claus" Delusion, as sapping the veracity of the Infant Mind of the Nation.

We have been shamefully Cartooned and Misrepresented by the Ghoulish Comic "Artists" of the Press, whose productions would be a disgrace to a boy of twelve who was learning to draw.

THE ALLEGED Dissatisfaction in Zion City with what we said last Lord's Day does not exist, but the contrary.

AND NOW for the Final Announcement, which all our Friends from Year to Year look forward to with increasing interest, namely, that ZION'S ALL-NIGHT WITH GOD WILL BEGIN ON SATURDAY EVENING, DECEMBER 31st, at eight o'clock.

Communion Service will begin at half past eleven o'clock and extend over into the New Year.

After an interval, the Exercises will continue until Seven o'clock, on Lord's Day, January 1st.

There will then be an intermission until half past two o'clock, when we shall hold the First General Assembly of the New Year.

BRETHREN, PRAY FOR US.

ADDITIONAL NOTES.

Tuesday, 12 o'clock noon, December 20, 1904.

SINCE WRITING the foregoing Notes, we have held the Presses.

We indicated on page 262 that this might be found necessary.

WE OWE some further remarks to our readers and to the thousands of Investors in Zion's Stocks and Securities in America and on every Continent.

These are, with very few exceptions, members of the Christian Catholic Apostolic Church in Zion.

We now find that two Sets of Falsehoods have been fabricated and widely published by Zion's enemies, at the same time on both sides of the Atlantic Ocean.

IT WOULD be quite impossible in the limited space at our disposal to quote even a tenth part of the articles which have appeared in the Chicago Press alone since we wrote our Notes early on the morning of Saturday last.

THE ARTICLE to which we referred appeared, as will be remembered, in the Chicago *Daily News* of Friday, December 16th, in a late Edition of that paper.

IT IS with very much gratification that we now say that not a single Newspaper in Chicago has dared to stand up and back this vile paper in its attack. On the contrary, we owe it to all the other Chicago papers, both morning and evening, to say that, with varying degrees of courage, they have stood forward and maintained the cause of Zion.

IT WOULD be wearisome to our Readers to reprint in full all the articles.

But on the day following the attack, Saturday, the 17th, favorable articles appeared in the Chicago *Tribune*, the Chicago *Record-Herald*, the Chicago *Chronicle*, and the Chicago *American*.

Above all, the Chicago *Inter Ocean* at once took a bold stand.

Its article was headed "ZION FACES NO FINANCIAL CRISIS," and most boldly met the villainous lies of the *Daily News* with the truth, with which it had taken pains to become acquainted.

ON THE following day, Sunday, December 18th, the *Inter Ocean* took a still bolder stand.

Not only did it have a long news report headed "ZION WORTH $21,000,000," but it published an article in its Leading Columns, which we are informed fully represented the mind of the Commercial and Banking Community of Chicago.

We quote it here in full. It is entitled:

WHAT IS THE MOTIVE?

John Alexander Dowie has been paying his debts under the agreement that ended the receivership in a manner which the head of the creditors' committee publicly declares to give no cause for complaint.

The various Zion City enterprises seem to be going along prosperously and with satisfaction to those interested in them and to those with whom they do business.

In fact, there seems to be nothing more about Zion as a business enterprise, and nothing more about Dowie as a business man, to warrant newspaper censure and agitation than there is about any other large business and its managers.

Yet the newspaper campaign against Dowie as a business man, and against the credit of the enterprises he has founded and is carrying on, has been resumed, as if some great wrong would be done the public if Dowie were permitted to continue in business.

Whatever opinions any one may have of Dowie as a religious leader—however absurd any one may deem his religious teachings—these things are certainly not proper grounds for assailing his commercial credit and trying to wreck his business.

What is the motive of these persistent newspaper attacks on the commercial credit of Zion and on Dowie's business standing? What general interest of the business world is safeguarded by them? Obviously, none.

And if religious intolerance, or the personal dislike of a newspaper proprietor, is sufficient reason for efforts to ruin Dowie's business, what business man of Chicago is safe from the same kind of assault?

As the business men of Chicago reflect upon the persistent attacks of certain newspapers upon Dowie's credit, they may well ask themselves, What is the motive? and Who is safe?

THE TWO Questions which close the foregoing article, "What is the Motive?" and "Who is Safe?" have never been answered.

A strong Conviction is now taking shape in the minds of the Commercial and Banking Community of Chicago that the vile attacks of this would-be Zion Wrecker, are a serious danger to the whole Community.

ON THE same day (Sunday, December 18th), favorable articles appeared in the Chicago *Record-Herald*, Chicago *Chronicle*, and the Chicago *American*.

THE FOLLOWING day (Monday), the Chicago papers again defended Zion.

But another Attack developed, of which we shall presently speak, which took up considerable space in the Chicago papers of yesterday, and constituted a very Bitter and Shameful Slander.

It had been gotten up in London.

THE CHICAGO Press, in their issues of this morning, again have articles defending Zion, more or less fully, in the Chicago *Tribune*, *Record-Herald*, *Examiner*, *Chronicle*, and at great length, in the *Inter Ocean*.

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ALL WITH whom we do Business, and the Chicago papers in general, have, without exception, more or less strongly stood up against the Villainous Attack of the Chicago *Daily News*.

It has utterly and completely failed.

Zion stands stronger than ever.

AND NOW for the other attack, which originated on the other side of the Atlantic, and which has been telegraphed so fully here.

We have answered it, so that it is already Dead.

But a description of its short Life, and well-deserved Death, is desirable.

BRIEFLY PUT, it was an attack upon our son, Dr. A. J. Gladstone Dowie, ourself, and a worthy young lady, a Deaconess of the Christian Catholic Apostolic Church in Zion, Miss Ruth Hofer.

IF OUR Readers, who are Subscribers in Tens of Thousands to this Paper, will refer to the Issue of November 19, 1904, on page 152, they will find the Report of a Meeting, held in Shiloh Tabernacle, on Wednesday evening, November 16th, when among others, the Rev. Carl Hodler, Overseer of the Christian Catholic Apostolic Church in Zion on the Continent of Europe, and Deaconess Ruth Hofer, addressed a large Assembly.

ON THE following Saturday, November 19th, they left for Europe on the *Lucania*, in company with Deacon Freeman Haehnel, who had been despatched on a Special Mission to Africa. Since that time they have been attending to their various duties, which they are performing to our satisfaction.

DEACONESS HOFER, traveling under the protection of Overseer Hodler, whom she had known for a number of years, and with whom she had been associated in the work at our Headquarters in Zurich, went to Europe, principally on two errands; first to see her sick mother, and second to get a settlement with the Administrators of her father's estate, which had been delayed for six years, and which it was high time to bring to an issue.

FROM A cablegram which we received from her yesterday, and from a previous cablegram from Overseer Hodler, we find that both of her purposes have been satisfactorily accomplished.

She also informs us that, with Overseer Hodler, she will return very early next year.

Meanwhile she and the Overseer, with other ordained officers, are visiting as many of the Branches in Europe as possible.

THIS CABLEGRAM from Deaconess Hofer reached us at quarter past five o'clock yesterday (Monday) afternoon, and it is probable that she was entirely ignorant of the attacks that were being made upon herself, my son, myself, and the work of God in Zion in Europe and in America.

THESE ATTACKS appeared, apparently, at the same time yesterday, in the *Daily News*, Chicago, and in the *Daily Mail*, London.

WHEN WE were in London in 1900, we had a Battle-royal with this vilest of vile sheets.

At a great meeting, we delivered an address at St. Martin's Hall, Trafalgar Square, London, when we squelched forever the lies which they had up to that time told, and which very largely brought about the Terrible Riots of that week.

The full report of our Address on that occasion will be found in LEAVES OF HEALING, Volume VIII, No. 5, for November 24, 1900.

If any of our readers desire, they can purchase a copy of that Issue at Zion Printing and Publishing House.

WE ALSO published the address in pamphlet form, which was very largely distributed throughout the United Kingdom.

It settled the *Daily "Wail"* for the time.

Again God and Zion conquered.

A DISTINGUISHED London banker speaking to us in his private office at that time regarding the *Daily Mail*, said, "It is commonly known in London by the title of 'the Half Penny Daily Shanghai Liar.'

"It was the paper that faked up the telegrams from Shanghai during the Boxer troubles a few years ago, and gave astounding stories of the murder of the ambassadors, their families, and their retinues in Pekin, stating that they all had been put to death by cruel methods, and that in many cases their bodies had been chopped up and burned, and gave horrible details of the most shocking outrages upon the bodies.

"All of these alleged outrages were a Fabrication of the *Daily Mail* itself, for it never could produce authority for its alleged facts.

"There can be no doubt that the cables did come from Shanghai, but they came from parties that were in the pay of the *Daily Mail*."

That fact was established at the time, and millions in Europe and America, who had trembled with horror at the alleged brutality of the Chinese, were correspondingly disgusted with that gutter paper, the London *Daily Mail*, when it was found they were most shameful lies, invented to sell the paper.

NOW THE Chicago *Daily "Spews"* and the London *Daily "Wail,"* as we call them, are, as they were then, Siamese Twins in their iniquity.

They were both born of the same devil, and although an ocean rolls between them, they love each other like kindred demons, and are amongst the chief agents of the Prince of Liars in America and Europe.

They are amongst the dangerous Monsters of the Press that ought to be muzzled, and if they fail to be good, destroyed.

THEY KNOW this is our conviction concerning them and that we have stated it: and therefore they hate us with a cruel hatred, and are ready at any time to lie about us.

They do not need a single vestige of Fact to support their falsehoods.

They create them out of their lying natures.

THIS IS the case concerning their Baseless Lies about Deaconess Hofer and our son.

The Deaconess accompanied our family and ourself and the whole of the Around-the-World Visitation Party to America last summer, and arrived with us in Zion City on June 30th.

Very soon after the Feast of Tabernacles she began a course of study which she had long desired, and which her mother had most earnestly desired she should take, in Zion College.

She came with the full consent of her mother; and she is of full age, being in her twenty-fifth year.

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SHE HAD no one else to consult but that mother, who had asked us nearly five years before to take her and a younger brother and educate them in Zion.

It was not convenient at that time, however, to carry out their plans, and both Deaconess Hofer and her mother waited until a more favorable opportunity.

Meanwhile from 1900 to 1904, the Deaconess worked most earnestly and successfully in association with the Rev. Carl Hodler, now Overseer of the work in Europe, and the many other workers at our Continental Headquarters, 76 Bahnhofstrasse, Zurich.

She also co-operated with Zion friends at Schloss Liebburg, Lake Constance, where her mother endeavored to establish a Divine Healing Home.

We were unfavorable to the project, not believing that her mother was competent for the work, and opposed it from the beginning.

Upon our next visit to Europe, her mother agreed to close the Liebburg, which she could not satisfactorily continue, and dispose of the property.

This decision was satisfactory to all her sons and daughters.

HER MOTHER, however, had an attack of mental disease, such as she had suffered from about ten years ago, and for which she had to be removed to a sanitarium.

This recent attack was of a very severe nature, and she has again been removed, we are informed, to a sanitarium, where perfect quiet is enjoined.

Her daughter has seen her since her return to Europe, and has done all she can for her.

She has other daughters and sons in Europe, we think about six in all, who are able to attend well to their mother, without the aid of Deaconess Hofer.

DEACONESS HOFER is, therefore, returning very early in the year to this country to resume her studies, and to prepare, like hundreds of others in this City, for work in the Christian Catholic Apostolic Church in Zion, wherever sent.

This is the whole story regarding that young lady, whom the press so shamefully tries to annoy and injure without any justification or provocation.

But the lying allegations of the *Spews* and *Wail* are very different from these facts.

THEY LIED when she first landed in New York last June, saying she was engaged to our son and was immensely wealthy.

These lies were immediately contradicted, but they continued to tell them.

They lie now in saying she has sent vast sums of money this week from Switzerland; for while she will doubtless get a satisfactory settlement for her share of her father's estate, she has not been able to invest one single dollar in Zion's Stocks and Securities.

She is absolutely free to do in that matter whatever she desires, as are all in Zion.

ALL THE Lies, therefore, about the vast wealth of this young lady, and the dependence of Zion upon it in the past and in these so-called Troublous Times, is just simply a mass of Literary Spewing and Wailing worthy of the Unclean Monsters who edit the Chicago *Daily* "*Spews*" and the London *Daily* "*Wail.*"

We, however, do not feel it to be necessary to disclose the value of her estate, or the settlement that is being made.

That has been arranged by herself, with the assistance of Overseer Hodler, and is her own private business, and it is simply shameful for the press to endeavor to dig it up.

BUT THE allegations are more serious in another form that they assume.

Shameful articles have appeared in the London *Daily Mail*, we are informed, of last Saturday and Monday, one of them entitled, "Young Dowie a Bad Spouse (?)" in which it was falsely set forth that our son was married to Miss Hofer and had treated her cruelly.

It further stated that she had fled to Europe to the protection of her mother, and that she was absolutely opposed to us and to Zion in all forms, and that she had given an account of this to the Press at her "home" in Geneva, Switzerland.

EVERY PARTICLE of these allegations in the London *Daily Mail*, which have been repeated here in the press by the Associated Press Telegrams, is absolutely false from beginning to end.

WHILE THE relations of Deaconess Hofer and our son, Dr. A. J. Gladstone Dowie, are those of Christian courtesy, being members and officers of the same Church, yet they seldom meet, have never lived in the same house, and there never has been the slightest inclination upon the part of either to enter into closer relations.

There is not an iota of foundation for the statement that they are married, or have ever been engaged to be be married, or have any idea whatever of entering into such an engagement.

WE HOPE that this will be sufficient to end these series of lies which the London *Daily* "*Wail*," and the Chicago *Daily* "*Spews*," with the aid of the Associated Press, have imposed for many months upon millions in Europe and America, and have misled thousands of newspapers into reprinting.

We are quite sure vast numbers of papers would never have published these Press Lies had they not been sent to them; and we brand the Associated Press as a Vile and Shameful Vehicle of Public Scandal, cabling things which they knew were absolutely false.

IT IS well known that the editor and proprietor of the *Daily News* is a very prominent director of the Associated Press, and the London *Daily Mail* is in a similar position, we understand.

These, therefore, have become the Champion Press Liars of Europe and America, and they have wilfully misled millions of people concerning us and Zion.

IT IS good, therefore, for us to know and for the whole world to see, by the relation of these Facts, who are the Actual Foes and would-be criminal Wreckers of Zion whom we have to fight.

SO FAR as we know, there are no other papers in this conspiracy; and, although they have oftentimes repeated the lies of the *Spews*, *Wail*, and Associated Press, they never originated them.

WE ARE sorry that we have to make this Statement, and especially at this time of the year when the thoughts of all men turn to Peace.

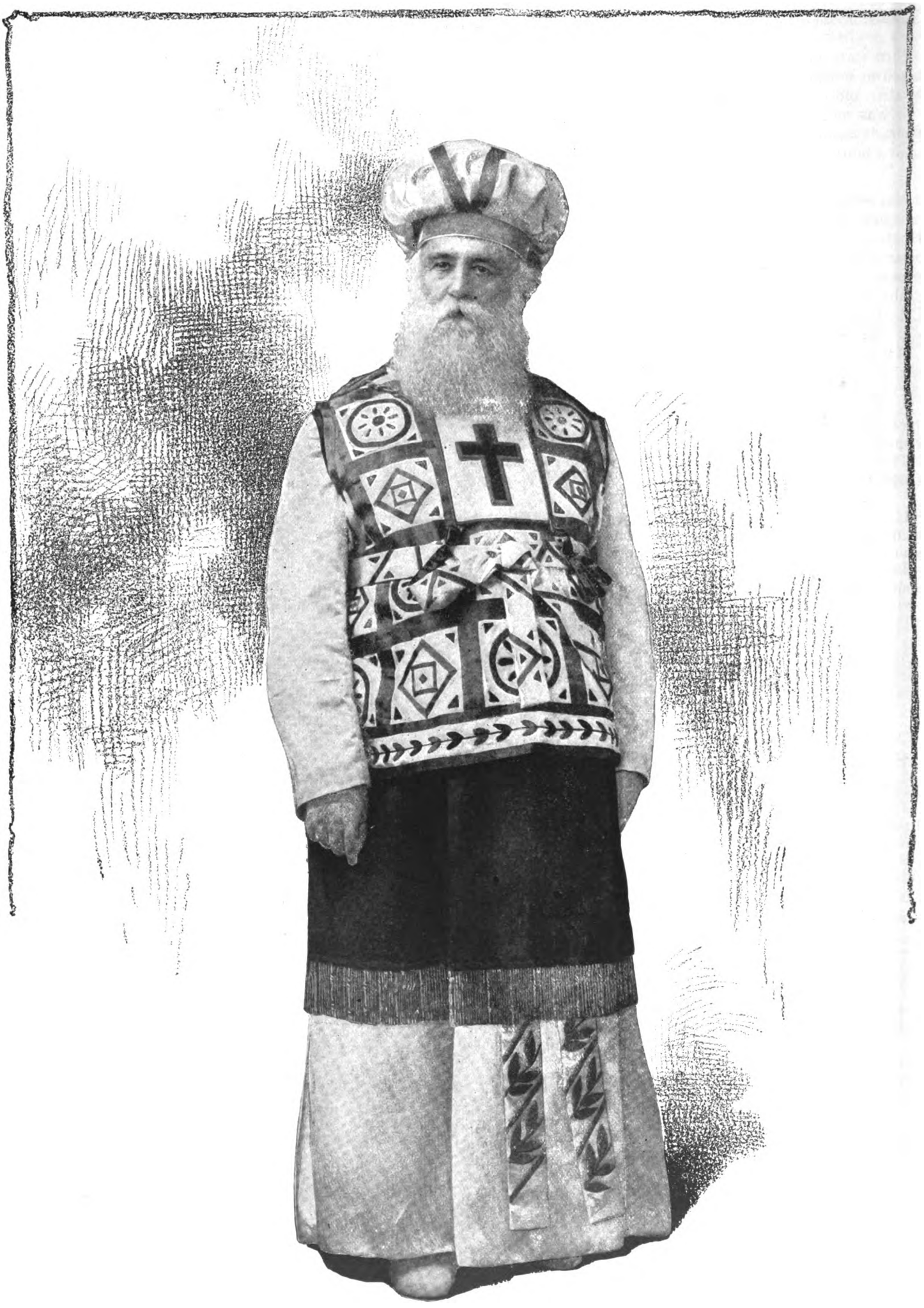
But we must defend the Work of God, and the Workers, in Zion.

The action of these two vile papers and the Associated Press are a fulfilment of the sure Word of Prophecy contained in Isaiah 48:22:

There is no Peace, saith Jehovah, Unto the wicked.

BRETHREN, PRAY FOR US.

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JOHN ALEXANDER

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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By Evangelist **Sarah E. Hill.**

AND when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah (Bitterness).—*Exodus 15:23.*

AS we read the history of God's ancient Israel during their journey through the wilderness to the Holy Land—the Land which God had promised them—we see a picture of human life.

Human nature is ever the same; and the daily experiences of these people who lived centuries ago are full of instruction to us who are living in this enlightened Twentieth Century.

God's loving-kindness was ever with them; and He delivered them from destruction again and again.

He gave them bread from heaven for food, and their raiment did not grow old, nor did their shoes wear out, in that forty years' journey. (Deuteronomy 29:5.)

Yet it seemed as if they would never learn to trust their Heavenly Father as little children do their earthly parents.

It was after their great deliverance at the Red Sea, where God brought them safely through the waters in which the army of their foes had been overwhelmed, that they came weary and thirsty to the waters of Marah, and found them bitter.

Then the flesh rose up in rebellion, and they forgot God's recent deliverance, and murmured against Moses.

Doubtless, they said, as at other times, would that we were back in Egypt!

Yet, when they were in Egypt, they groaned under their hardships, and cried to God for deliverance.

But the flesh is always tempting us to be dissatisfied with the present, and to look back on the past or forward to the future with unrest.

It was well for them, at these times, that Moses stood as an Intercessory Priest, between them and God, and obtained the deliverances which they themselves were not in a condition to obtain from Him.

They were self-willed and rebellious, and ready to complain at the difficulties by the way; growing dissatisfied with their daily food, the bread from heaven, and crying for the flesh-pots of Egypt.

How patient and forbearing their Heavenly Father towards them!

He remembered how long they had been serving the flesh, and living amongst the ungodly in Egypt.

Truly, He bore them on eagles' wings, and as the eagle bears its young on its wings, to teach them how to use their powers, so the Lord patiently trained His people, as He trains them today.

He remembers what is in man.

He knows that man has within him two natures, the opposite of each other in their origin, and tastes, and thoughts—the natural, or animal, in him desiring only the world and material things; and the spiritual, by nature, desiring God and spiritual things.

Because these two opposite natures must live together and work in harmony, God knows that life becomes a problem hard for man to solve.

He knows it is a problem too hard for him to work out alone; and, therefore, the Christ of God had to come to solve it.

He had to throw Himself into the waters of human life, which, without Him, become, soon or late, so bitter, that men turn from it in despair.

It was thus that the people of Israel turned from the Waters of Marah, in the wilderness, when, weary with their journey, they endeavored to quench their thirst at the waters of Bitterness.

Then, instead of calling on God for help in their hour of need, they murmured against circumstances and their leader.

Moses had to come in between them and God and interceded for them.

Then God showed him a tree, which he was to cast into the waters, and they were made sweet.

This tree represented the Christ.

Trees are often used in the Scripture to represent people. (Psalm 1.)

The Christ is the Tree of Life, and the Leaves of this Tree are for the Healing of the Nations. (Genesis 3:22; John 6:40.)

His Words drop from His lips as leaves drop from the Tree; and He says that His Spirit and His Life are in them.

We are also told that "He sendeth His Word and healeth them." (Psalm 107:20; Matthew 8:8; John 6:63.)

It was after this object-lesson of human life, at the Waters of Bitterness, that God gave the Covenant to the people, and "there He made for them a statute and an ordinance," and declared Himself to be the Lord that Healeth His people. (Exodus 15:26.)

The Covenant brings the Christ into every part of man's life, and establishes the Kingdom of Heaven in his spirit, soul, and body.

It is only as God rules in man that his higher being is able to rule his lower, and bring it into subjection as a useful servant.

It is then that man is able to be at peace, and to develop as God intends that he shall.

Then the Waters of Life lose their bitterness, even though he may have many trials and difficulties.

Man's powers cannot be developed without encountering difficulties and trials.

He becomes a king, and wins his kingdom by overcoming.

There must be nothing in his life which he does not overcome, through the power of the Christ reigning within him. Then the waters of eternal life will be within him a well of life, which spring up in refreshment for himself and others. (John 4:14.)

He will be continually saved and healed, and enabled to live a holy life. God knows that man is in a world of troubles, and sorrows, and difficulties of all kind, but the Christ will come and rule within him, and give him the faith which, like a magic wand, will put all obstacles under his feet.

In the Holy Scripture we have a portrait-gallery hung with pictures of the worthies of old, who through faith subdued kingdoms, ... stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, turned to flight armies, received their dead by resurrection, were sawn asunder, were tempted, and had trial of mocking and cruel scourgings. (Hebrews 11:33-40.)

The God of these ancient people is just the same today, and there is no respect of persons with Him. (Colossians 3:25.)

With Him is always the promise, According to your faith be it unto you.

God's people are to overcome the world through faith. "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5.)

When man is ruled by the flesh he is never satisfied, because he was created to find satisfaction in God.

By nature he is out of his right relations with God and has his face turned from Him. The truths of Zion will teach man how to get into right relations with himself, the world, and with God.

It brings man into covenant relation with God through repentance and confession of sins, and the healing of disease, which is the result of sin in himself or others.

It teaches true holiness, or wholeness, and enables one to obey God's command, to present your bodies a living sacrifice, holy (whole), acceptable to God. (Romans 12:1.)

Multitudes have, through the Literature of Zion, found the Christ as their Savior, Healer, and Keeper, and He has made the bitter waters of life sweet.

Zion Literature teaches the Full Gospel, a full Salvation for man's entire being.

It is the only teaching that can bring the world to God.

Will you not help circulate Zion Literature?

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 10, 1904:
4,000 Rolls to..Business Men in the United States
1,500 Rolls to.....Germany
70 Rolls to.....Miscellaneous places
Number of Rolls for the week 5,570
Number of Rolls reported to December 10, 1904, 3,548,008

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THE FIRST APOSTLE REBUKES THE COWARD FOR HIDING HIS TALENT.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 10

Shiloh Tabernacle

Lord's Day Afternoon

December 11, 1904

SUBJECT

The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

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

"POWER belongeth unto God."

All Nations now behold His might.

Throughout all the earth the startling cry has gone forth, "There shall be delay no longer!"

The long centuries of slow, patient preparation and waiting have passed.

God is making haste!

"The Hidings of His Power" are being revealed.

Marvel quickly follows marvel.

Science, invention, and discovery have been harnessed with Divine, Spiritual Revelation to the swift chariot of God.

Never before have human eyes seen such an Onward Movement.

Prophecies made from the time when the "Morning Stars sang together" are now being fulfilled.

God has raised up the Prophet of these Times of the End, Elijah, the Restorer of All Things.

Through him, He has restored to His Church the mighty Apostolic Office and Ministry.

He has given His Prophet and Apostle Messages of marvelous power for men, peoples, and nations.

Never have His Messages flown on swifter wings.

Never have they had greater force.

Never has any man of God spoken continuously to greater congregations.

No other Messages have been so eagerly awaited, from week to week, by multitudes of God's people in all parts of the world—awaited not only with deepest interest, but also with obedient spirits.

No other Messages have had so great results in so short a time.

The world is beginning to realize that from Shiloh Tabernacle rings a Voice that speaks Authoritatively the Messages of God in these times of terrific stress and turmoil, when problems of vital import press hard for solution.

This plain, wooden building is, therefore, the earthly center of the Hope of Humanity in the Gathering Storm.

As the Dispensation hastens to its close, the words of God's Apostle and Prophet voice a Warning more solemn; vibrate with a Love more Divinely pure; glow with a Faith more Divinely simple; ring with a Courage more Divinely fearless; and breathe a Humility more Divinely true!

Glorious days of joy and blessing are spent in Shiloh Tabernacle!

From these seasons of refreshing, streams of Divine Power flow to all the ends of the earth.

One of the best of these days was last Lord's Day.

It was a rich, Spiritual Feast, all day long and far into the evening.

Beginning at half past six in the gray winter morning, a note of spirited courage and high resolve was struck in the expounding of the Parable of the Eight Talents.

The early hour and threatening weather could not keep the people away, and fully four thousand gathered to welcome their beloved leader back to his platform after nearly two weeks' absence.

At half past ten o'clock in the morning, about two thousand people came through an incipient snowstorm to a very quiet but vitally important and wonderfully helpful meeting, when the First Apostle gave the right hand of fellowship to One Hundred Thirty-five members of the Christian Catholic Apostolic Church in Zion.

By the time announced for the afternoon service, the storm was in full swing, and the footpaths were beginning to be heavy with snow.

But through it all the people came in thousands.

The Message of the First Apostle was a continuation of the series on the Gifts of the Holy Spirit, dealing with the fifth Gift of Workings of Powers.

"Power belongeth unto God."

This was the key-note of the Message.

It was this that ran all through the wonderful teaching on Miracles of Healings.

As a prelude to this Message, the man of God made a few perpendicular remarks about the childishness of the amusements of "society," and the sin and folly of betraying and destroying the beautiful faith of childhood by Santa Claus lies and Mother Goose falsehoods.

Thirteen deacons and fourteen deaconessess were Ordained to the Ministry in the Christian Catholic Apostolic Church in Zion, the people entering heartily into the simple, but very solemn and impressive, Ordination Service.

Then came the Lord's Supper, the last in Zion City until that always blessed gathering so keenly anticipated through all the Zion year, the All-Night with God.

This Communion at the Table of the Lord seemed a special preparation for that Feast in the midst of which Zion will kneel as the bells toll the dying of the Old Year,

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and ring out joyously the Birth of the New. Night had shut in, and the snow was rattling against the panes when the great congregation drew into a close, spiritual family circle to enjoy the Post-communion Family Talk with their beloved leader, who is, in a sense, the spiritual father of so many of them.

The day ended with the same inspiring note of Courage and Resolution that had marked its beginning, voiced in the mighty volume of the Chorus as the people rose and joined in singing "Go Forward, O Zion!"

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, December 11, 1904.

The worship of Jehovah began with the entrance into the Tabernacle of Zion Junior Choir, the Senior Choir, and the Officers of the Church, singing, as they came, the words of the

PROCESSIONAL.

Glorious things of thee are spoken.
Zion, city of our God;
He whose word cannot be broken,
Form'd thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

See, the streams of living waters
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.
Who can faint, while such a river
Ever flows their thirst t'assuage
Grace which, like the Lord, the Giver,
Never fails from age to age.

Round each habitation hov'ring,
See the cloud and fire appear
For a glory and a cov'ring,
Showing that the Lord is near;
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna,
Which He gives them when they pray.

Blest inhabitants of Zion,
Wash'd in the Redeemer's blood!
Jesus, whom their souls rely on,
Makes them kings and priests to God.
'Tis His love His people raises
Over self to reign as kings:
And as priests, His solemn praises
Each for a thankoff'ring brings.

At the close of the Processional, the First Apostle came upon the platform, the people rising and standing, with bowed heads and hearts, while he pronounced the

INVOCATION.

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

The Choir and Congregation then sang Hymn No. 70 from Gospel Hymns:

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?
Was there ever kinder Shepherd,
Half so gentle, half so sweet,
As the Savior, who would have us
Come and gather round His feet?

Overseer Speicher led the people 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.

Overseer Brasefield then led in the recitation of the Eleven Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

READING OF GOD'S COMMANDMENTS.

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

Scripture Reading and Exposition.

The First Apostle then said:

Please recite together the beautiful Song of Salvation, Healing, Holy Living, and Triumphal Entry into the Zion above—the 35th chapter of Isaiah. [*The Congregation repeated with the First Apostle this inspiring chapter.*]

In the 1st Epistle of Paul, the Apostle, to the Corinthians, let us read once more that beautiful and much neglected 12th chapter. We will continue the reading in the 13th chapter.

Now concerning spiritual gifts, brethren, I would not have you ignorant.
Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led.
Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
Now there are diversities of gifts, but the same Spirit.
And there are diversities of ministrations, and the same Lord.

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And there are diversities of workings, but the same God, who worketh all things in all.

But to each one is given the manifestation of the Spirit to profit withal.

For to one is given through the Spirit the word of Wisdom; and to another the word of Knowledge, according to the same Spirit:

To another Faith, in the same Spirit; and to another Gifts of Healings, in the one Spirit;

And to another Workings of Miracles; and to another Prophecy: and to another Discernings of Spirits: to another Divers Kinds of Tongues; and to another the Interpretation of Tongues:

But all these worketh the one and the same Spirit, dividing to each one severally even as He will.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is the Christ.

There Is One Body and One Head.

"For as the body is one, and hath many members."

There are not many Bodies.

There is not a Presbyterian Body and a Baptist Body.

There is not a Congregational Body and an Episcopalian Body.

Neither does this, that, and the other Denomination each constitute a head.

There is one Head and one Body.

The Church is not a hydra-headed monster; nor is it composed of many separate bodies, with one head.

It is one Body and one Head; and every part of that Body is one of the members.

No body is truly the Body of the Christ except the One Church, composed of those who are members of Him.

Consider very closely that, inseparably connected with all the manifestations of these Gifts, is the construction of the Body, the Church of God.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is the Christ.

For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body.

And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members each one of them in the body, even as it pleased him.

And if they were all one member, where were the body?

But now they are many members, but one body.

And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.

Nay, much rather, those members of the body which seem to be more feeble are necessary:

And those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness;

Whereas our comely parts have no need: but God tempered the body together giving more abundant honor to that part which lacked;

That there should be no schism in the body; but that the members should have the same care one for another.

And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.

Now ye are the body of the Christ, and several members thereof.

And God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, then Miracles, then Gifts of Healings, Helps, Governments, divers kinds of Tongues.

The One Body Is Composed of Many Members.

"And God hath set"—

The word there is *ἔθετο* (*etheto*), built in as a permanent power—as a permanent construction.

God has set the members, each one in the body as it pleaseth Him.

And God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers, then Miracles, then Gifts of Healings, Helps, Governments, divers kinds of Tongues.

Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles?

Have all Gifts of Healings? do all Speak with Tongues? do all Interpret?

But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

If I speak with the tongues of men and of angels, but have not Love, I am become sounding brass, or a clanging cymbal.

And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not Love, I am nothing.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, and is kind: Love envieth not; Love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not its own, is not provoked taketh not account of evil;

Rejoiceth not in unrighteousness, but rejoiceth with the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

For we know in part, and we prophecy in part:

But when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

The Childishness and Folly of the World.

I wish it were true of the Church today; I wish it were true of humanity.

The world reverses this truth, and, by its conduct, says, "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have become more childish and foolish than ever."

As I have seen men, while traveling over the world, I have been constrained to come to this conviction.

On the *Mongolia*, a great steamship of the Peninsular and Oriental line, I came, by way of Colombo, Aden, and the Suez Canal to France from Australia this year.

The intensity and earnestness with which the passengers on board that boat worked all that voyage for pleasure, as it was called, amazed me.

They sang, they danced, and they played "Bridge Whist."

I do not know how many of them found it a bridge to hell.

Some found it a bridge to depravity and empty pockets.

They played skittles and they drank beer; they drank champagne at night and had lots of real pain in the morning.

They had a "good time," as they called it; and when the voyage was over, they were about worn out.

I was Asked to Write Something in a Lady's Album.

I do not care very much for these things, but I wrote these lines, which I was taught to sing when quite young:

Religion is the chief concern
Of mortals here below;
May we its great importance learn,
And all its virtues know

Then I parodied that old hymn.

It seemed to me, I wrote, that the world was getting madder than ever, and that during the voyage I had found that they had reversed the hymn, and had practically put it this way:

Amusement is the chief concern
Of mortals here below;
May we its great importance learn,
And let religion go.

It seems to me that that is just about how it is in the world today.

More than ever the masses of the people are swayed by the thought in that parody.

Zion Finds Joy in Making a Business of Religion.

That is not the way in Zion.

I thank God that in this City "religion is the chief concern;" and we get a great deal of real joy out of it.

Strangers visiting us today may see thousands upon thousands attending the services on this Lord's Day.

Perhaps you think this is the largest attendance of the day.

I am not sure that it is.

At half past six o'clock this morning we had very nearly as many as there are now in this Tabernacle.

Where were some of you at half past six this morning?

Some of you were sleeping; not many, I hope.

Some of you must stay at home to get the children ready for their meeting at half past nine o'clock.

There are meetings all over the City for the Juniors.

At half past ten, in a congregation of some thousands, I received one hundred thirty-five new members.

This is the third large gathering of the day, and when we are through with this, we shall have a Communion and an Ordination. After that there will be an evening service.

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In this Tabernacle we have frequently, in one day, seen audiences of twenty thousand people, and it was built less than three years ago.

Children Should not Imitate the Manners or Authority of Maturity.

This building seats seven thousand three hundred; about two thousand three hundred more than the Great Chicago Auditorium can seat, including its platform.

It is the "chief concern" of Zion to put religion into business, and business into religion.

By the goodness of God, He has created a vast estate for Zion.

It is a good thing for children to be children, and youths to be youths; for young people to be young people, and not to assume the ways of old people.

Children must not imagine that they have any right whatever to undertake the direction of their parents.

It is not written, "Parents, obey your children." It is just the opposite.

I am so glad that our dear children are dutiful and obedient; that they love the teaching, and understand it as well as children can.

When we become men, there are many little, childish things that please children, which we should put away.

Do not let us forget, however, that there are many things that we must always retain—we should never lose the happy innocence of childhood, all its open honesty, and all its kind camaraderie.

A child in Zion expects everybody to be kind to him or her, and I am so delighted that it is so.

We Ought to be Childlike All the Way.

The older we grow, and the nearer to God we ge., the more childlike and simple we shall be.

When we lie down to sleep our last sleep we shall want to hear the child's hymn—the simple Psalm, that goes to the heart so directly.

We shall desire something like:

There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day;
Oh, how they sweetly sing,
Worthy is our Savior, King!
Loud let His praises ring,
Praise, praise for aye!

Keep the simple innocence of the child.

But there are childish things that we must put away.

In understanding we must be men; in love, in sympathy, and in good fellowship.

"When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things."

I wish that the Church would put away that idiotic Santa Claus business; that Kriss Kringle; that wretched mass of lying!

The Folly and Wickedness of Perpetuating Myths.

You must admit the truth sometime, and then the child will look at you with wonder, and say, "Did you not tell me a lie? Did you not tell me Santa Claus would come to this house, and that I might see him? Why did you lie to me?"

The child finds out that you have lied to him, or to her, year after year.

You stuff the children with Mother Goose rhymes and all kinds of idiotic, silly, tales, and by and by you must say, "Put away these things, they are lies."

You confess "I stuffed you with lies just as I stuffed you with sucking pig or some other dirty food—food that is foul for the mind and for the body."

Why not let the child know the truth?

We are going to have a Happy Christmas here, a tree, and gifts for every child in Zion City on Christmas eve, with Carols and Joyful song and music. And we shall send the good cheer far and near to Zion children in other cities, and I will be Santa Claus.

The papers last week in Tampa, Florida, said that I was like the mythical Santa Claus.

A little boy came up to me, and said, "Please, sir, are you Mr. Santa Claus."

I am willing to be Santa Claus, but I make no mystery about it. The First Apostle is preparing a good Christmas time for the children of Zion City, and so are thousands of parents; but we shall not lie about it.

Children Should Live in an Atmosphere of Truth.

Every father and mother should let the children know that the presents come from their own loving hearts, and their own hard work.

The children should not be compelled to live in illusion and delusion.

They will find out by and by that you were a liar year after year, and stuffed them with silly stories and Santa Claus nonsense.

The Church goes back to this childishness year after year.

Those who ought to be good men and women—ministers even—go on with this foolishness about Santa Claus.

It is a piece of old heathen muck and nonsense.

Let us remember to teach our children that God is the giver of "every good gift;" that He gave us the Christ, and that He has given us, with Him, all things.

Let the children know that the real Santa Claus of all Santa Clauses is the Holy One Himself—the God who loves us so.

While you are stuffing them with lies, you are keeping the truth away from them, and they grow up to believe in nothing.

Children Once Deceived are Naturally Distrustful.

You stuffed them with lies for years, and now they cannot believe you in anything.

They say, "Are you sure now. Isn't it another Santa Claus lie?" That is how they feel about it.

I enter my protest about this time each year against this Santa Claus abomination.

It is sapping the veracity of the children of all the Nations called Christian.

What is wanted, is the banishment of fiction, and more and more of the beautiful facts of God's Church and World.

Tell the children that you have lied to them for a good many years, but are going to lie no more.

For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.

But now abideth Faith, Hope, Love, these three; and the greatest of these is Love.

May God bless His Word. [Amen.]

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord;
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth,
Heaven and earth are full of the majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an Infinite Majesty;
Thine Adorable, True, and Only Son;
Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin;
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,

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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.

Prayer was then offered by the First Apostle, closing with the chanting of the Disciples' Prayer by the Choir and people.

After the announcements had been made by Overseer Excell, the Junior Choir sang No. 297 in *In Excelsis:*

Thou that once, by mother's knee,
Wast a little one, like me,
When I wake or go to bed,
Lay Thy hands about my head;
Let me feel Thee very near,
Jesus Christ, our Savior dear.

The tithes and offerings were received, during which the Senior Choir sang an Anthem.

The First Apostle then delivered his Message.

THE EXERCISE OF APOSTOLIC POWERS: THE GIFTS OF THE HOLY SPIRIT.

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.

In the Epistle which I read to you, Paul's Epistle to the Corinthians, 12th chapter, 9th and 10th verses, we read:

TEXT.

And to another Gifts of Healings, in the one Spirit; and to another Workings of Miracles.

"Workings of Powers" Better than "Workings of Miracles."

The Greek word δυνάμεων (*dunameon*), translated Miracles, really means Powers, and it should be so translated.

"To another Workings of Powers."

I intend this afternoon to close the series of discourses on the Gifts of Healings, and to begin two discourses on the Workings of Powers.

In my last discourse on the Gifts of Healings I brought you to the point where God used me consciously in that remarkable series of healings, which is also narrated in the little talk, entitled, "He is Just the Same Today."

It cannot be expected that I can deliver an autobiography, and tell you the details of work stretching over thirty years.

If it ever should become desirable that such a work be written, I do not know who will write it.

I cannot see how I ever can find time.

I do not know that it is neccessary; but it would have been well had I preserved the early records of this work more fully.

Perhaps, some day, when I have become old, and get into my anecdotage, I may be able to get a year's vacation, buy a little ocean yacht, and write at sea.

I do not know of any other way, but I should like very much, if I had time, to tell the story more fully.

All May Receive Healing without Human Interposition.

I desire to say something concerning the ministry of the Gifts of Healings, and of the Workings of Miracles, or, to use the better word, Powers.

The Gifts of Healings and the Workings of Miracles are not identical by any means.

All healings are not miracles of healings.

Healing through faith in Jesus, the Christ, should be as simple and natural as Salvation through faith in Jesus.

I thank God that in the Christian Catholic Apostolic Church in Zion it is becoming so.

The children are leading us in this; being taught rightly, they themselves at once go to God in direct prayer, and get an answer.

This should be the rule, and not the exception.

You should not need to call for the Elders, nor to send a request to me for prayer, nor to ask the help of any to whom Gifts have been given.

You yourselves have an open Way to God, and He is your Healer.

Though He uses His ministry in teaching, in prayer, in the laying on of hands, and in miracles of healing, yet the normal and right way is to go to God yourselves, in simple faith, expecting a blessing, wherever you may be.

Gifts of Healings and Workings of Miracles Not Identical.

Child, youth, maiden, man, woman, I say to you, ask in faith, nothing wavering, and the God who hears my prayer will hear yours, and you will get the healing.

I have told you in these discourses of my personal experience; and I have also told you of the answers in the exercise of the Gifts of Healings.

That was a mighty work of God to raise that dear, dying girl as He did, and to stay that awful plague.

We had no more deaths in that Church, and, if I remember rightly, I buried only two persons in twelve years after that.

I had buried scores every week in that terrible plague.

I shall add to my personal experience a little word which may be helpful here.

Do not imagine that those who are most used in Divine Healing are not attacked, and sometimes wounded by the enemy.

No warrior, going frequently on the battlefield, can expect to be without wounds.

It is not possible for a man, no matter how much he has been honored by God, to be so absolutely careful that he never gets a wound.

The First Apostle Wonderfully Preserved in His Ministry of Healing.

Sometimes, indeed, in the execution of Divine work, one who is being used in the Ministry of Healing will be very seriously wounded.

I want to say, to the glory of God, that I have had only three severe attacks and only a few wounds in those attacks, in all the years since my healing.

I think I was nearly seventeen when I was healed.

I am now fifty-seven, and I am doing more work today than I did when I was thirty years of age, and doing it more easily.

I am grateful to God that every attack was overcome.

I shall not enter into the details of these attacks, further than to say this, that I was doing, as I thought, the will of God, when I was overworking.

This is my constant danger.

Yet I thank God that, notwithstanding the fact that I have crossed the line again and again, I have received few wounds.

I have been healed of these few, and God has brought me wonderfully through.

I say to those whom God may use in this Ministry, do not think for a moment that you can be absolutely immune.

Presumptuous Sins One of the Dangers of the Ministry of Healing.

If you do, you may find that your claim to immunity will be knocked to pieces.

It is only possible to be kept immune by the Immune Power of God Himself continuously flowing through your spirit, soul, and body.

Because God answers your prayers, never presume upon His goodness.

All God's ministers, and all God's people, ought continually to pray:

Keep back Thy servant also from presumptuous sins:
Let them not have dominion over me: then shall I be perfect,
And I shall be clear from great transgression.

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Because God used you once or many times, do not presumptuously imagine that you can do anything you like and be immune.

That is what the Devil would like you to think and feel. Then he might get a fatal thrust in under the fifth rib.

Some of the saddest things which I have seen were the result of presumption.

Because God had used a man or a woman once, twice, or many times, they began to be spiritually proud.

Healings are Often Independent of Acts of Ministration.

They said, "Well, I am something now; it is not all with John Alexander, First Apostle; it is not all with these Overseers; it is not all with these Elders; I am somebody, too."

The moment they begin to talk like that, the Spirit of God has departed from them, and the Devil is preparing to give it to them hot and strong, perhaps delivering a final blow.

You are absolutely without power the moment that you are in the grip of Presumption.

If God, in His infinite goodness, has heard your prayer, remember that it was an act of condescending mercy.

Perhaps it was not because you were particularly faithful.

You told God's Message as you received it, and the person to whom you gave it believed it, and prayed himself.

In the Great Day it may be found that your prayer had nothing to do with it.

The person was healed because the Message was believed and the Prayer of Faith was offered by the sick one, and you have taken all the credit, when none belonged to you.

I have sometimes been asked about such healings, and I have answered, "I had nothing to do with it. That person was healed through his or her own direct prayer."

Self-Depreciation and Proper Appreciation both Necessary.

The answer, perhaps, had come before the request for prayer reached me.

Therefore, I could not have had anything to do with it directly, and I will not take any credit.

I know that persons have been healed in thousands and tens of thousands of cases where no credit is due me, beyond the presentation of the Teaching.

All the Glory belongs to God; all the Power was in God.

All that ever I did in any instance was to obey God and pray the Prayer of Faith.

God produced the results.

In the exercise of the Gifts of Healings there must be this spirit of constant self-depreciation; and with it also a proper appreciation of yourself as God's servant.

Self-depreciation, pushed to an extreme, is very injurious to a Christian worker engaged in any part of the ministry of God. I do not think that many of us are likely to suffer from self-depreciation.

Some of us are apt to appreciate ourselves at more than our full value, which is a very sad thing.

Yet I say kindly, that there is also the danger of saying "I can do nothing."

It is True that We of Ourselves Can Do Nothing.

Yet it also was right for the Apostle to say:

I can do all things in Him that strengtheneth me.

I say these words just as boldly as Paul said them, and I mean them just as much as he did. I say, "I can of myself do nothing," for even the Christ said that.

With Paul I am willing to take the lowest place; but I also say that I "can do all things" through the Christ, who "strengtheneth me."

There is no duty or responsibility that God has laid upon me, that He will not give me the power to perform and discharge. [Amen.]

As an Apostolic Declaration, I express that conviction today.

God will never call me to any work that I cannot do.

Although I am conscious that I have no power of my own, I know that He who gives me the work will supply the Power necessary to do it.

I send out men on very important missions, and they say, "I do not know how to do this." I reply, "I know that you do not; but I will tell you what to do. I will give you instructions that are exact. Obey them and you will be successful."

It has always been so in this work.

The British Army among the Most Brutal and Beastly of Armies

People who did not know how to do the work were told how to go about it.

They were backed up by our prayers, and by all the assistance that we could give them. They were told that God would help them; and they did the work.

When dear Daniel Bryant was told that he was to go to South Africa and be Overseer of the Christian Catholic Apostolic Church in Zion in that vast empire, it seemed awful to him.

He had never been anything more than the pastor of little Branches.

He, to be sent out there with only his wife and two others, among strangers—Boers, Zulus, and a certain class of Britishers that are worse than either!

There are in Africa today Englishmen that are worse than the most degraded African, and worse than the worst Boer.

If they had their deserts, they would have been shot long ago.

My God in heaven, how I have wept over these things!

The British soldiers defiled the poor women in South Africa, when those over them in authority were ruling there with military tyranny.

England Must Pay the Penalty of Her Crimes.

The Boers came back from the war, and found their wives mothers because of the brutality and lust of many soldiers in the British army.

Let that go back to England!

There will be another row when I get there for that, but it is true.

I say today, that the British army, when let loose, is among the most brutal and beastly of armies.

Its conduct is hardly inferior to that of the Russian army during the Boxer campaign, when that horrible horde did things unutterable.

Let Doctor Dillon's articles upon that period be studied by those who desire to know.

War is always accompanied with brutal lust, intemperance, and impurity; but England was never more disgraced than when she retained these Boer prisoners in one place, and held possession of their women in another.

No man has ever really spoken this out; but I say it now, before the great God, the Almighty.

England must answer, not only for the blood that was unnecessarily shed in South Africa, but for the immorality, the broken hearts, and the broken homes. [Amen.]

All Power Belongs to God.

When Daniel Bryant was sent out to that great empire, with my instructions, he said, "I believe that you are God's Messenger; if I obey these instructions I shall be blessed."

He has been blest. Salvation, Healing, and Holy Living have brought him triumph.

We now have many hundreds who have been baptized, and many hundreds who are being prepared for baptism, and a great wave of Divine Power is sweeping over South Africa.

Always remember that the Power that you exercise is God's Power.

God hath spoken once,
Twice have I heard this;
That Power belongeth unto God.

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A thousand times I have heard it.

Tens of thousands of times have I seen it.

God will never give you His Power; He may work through you, but He will never let you be the arbitrary controller of Divine Power.

The Gifts of Healings do not mean that you can heal whom you like, and when you like.

The Workings of Miracles does not mean that you can work a miracle where you like and when you like.

The Work Must be Done on Divine Lines.

You must get the man or the woman, by the Spirit's power, to repent, to believe, and to do the right thing.

Then let God work.

If you pray, know that He who "worketh in you both to will and to work, for His good pleasure," is the Power that works through you.

Take no credit, no honor, no glory to yourself; give it all to God.

Take any credit to yourself, and you will go to pieces.

My adversaries have spoken of my alleged pride; of my saying that I could do this and that.

In all my life I never said that I ever saved anybody.

I never said that I ever healed anybody.

Did you ever hear me say so?

PEOPLE—"No, sir."

FIRST APOSTLE—My adversaries say what is not true. Salvation and the Healing Power are of God.

If God has been pleased to use me as an instrument, that does not give the instrument a right to claim the Power.

My pen has no right to rise up and say, "Did I not write a beautiful letter?"

My pen was only an instrument; I wrote the letter.

My stenographers have no right to say, "Did I not preach a beautiful sermon."

It Is Folly for a Mere Instrument to Claim Power.

They are recording it; they are not preaching, although, as instruments, they are very useful.

A pen may be a very good pen, but it is only a pen.

"Power belongeth unto God."

Get this truth into your mind.

No man has power to save; no man has power to heal; no man has power to work miracles.

When I hear a man say, "I believe I have the Gifts of Healings," I know he has not.

A man or woman whom God would use in the Gifts of Healings would never say that.

I never said it.

The possession of the Gifts of Healings means the possession of the Holy Ghost.

"Oh well, I have the Holy Ghost," perhaps some one says.

Have you? It is a mighty poor ghost that you have. [Laughter.] It is no Holy Ghost. The Ghost that you control is not from God.

"I have the Holy Ghost!" The idea of men talking like that.

They will tell you that it comes in floods, and that they cannot contain it.

The Holy Spirit Possesses the Individual, and Not the Individual the Holy Spirit.

I should think not! About a thimbleful would fill any of them!

They do not have the Holy Spirit at all when they talk like that.

No man has the Holy Spirit; I never had the Holy Spirit; but the Holy Spirit has me.

Do you understand the difference?

I do not have God, but God has me; God can use me, but I do not control God.

When a man or woman says, "I have the Gifts of Healings," set them down as a fool and a fraud.

They do not know anything about the ministry.

The one thing that God has made me know is that I did nothing, except as an instrument.

Do you mean to say for a moment that I ever cured cancer?

Do you mean to say that I ever opened a blind eye?

Do you mean to say that by some power of my own I prayed for and healed Vina Peck, now Evangelist Graves, who was lying sick at Geneva, New York?

I did pray, and she prayed at the same moment, and God raised her up, and has made of her "a new creature."

A Notable Miracle of Healing.

She was suffering from hypertrophy of the heart, Bright's disease of the kidneys in the last stage, and a terrible curvature of the spine. [*Her testimony appears in* LEAVES OF HEALING, Volume IV, No. 46, *under date of* September 10, 1898.]

She was suffering, also, from lack of control of the lower limbs, and had not put on clothes for over two years, I think.

Do you mean to say that I raised her up in Geneva when I prayed?

It was God who answered, and His Power that healed.

She believed, and the promise is, "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."

I believed and she believed; and God answered.

She rose up, and said, "Give me my clothes."

She started to walk, and found that the spinal curvature had disappeared.

The hypertrophy had been so far advanced that you could see the great, discolored, overgrown heart beneath the skin.

That heart returned to its normal condition, and she walked about, and is walking today!

She came here and looked so nice that Evangelist Graves thought she would make him a nice wife. They are now married and have a dear little family, and are in charge of the Branch of this Church in Minneapolis, Minnesota.

What Had I to do with that Healing?

I spoke God's truth. She read LEAVES OF HEALING. She believed the Word, I prayed with her, and God answered.

Why say that I healed her?

You may say that the operation of the Gifts of Healings, when you lay your hands upon any one, indicate that you have Power.

It does not; I have no Power, but Power has me.

I do not have God, but God has me.

I do not control God and His power, but God and His Power control me.

In all the healings in which I have ever been used, I have recognized, before I have prayed, that I could do nothing.

If any of you hear any persons say, "Doctor Dowie never healed anybody," tell them that they speak truly.

If they say, "Doctor Dowie had nothing to do with that healing," tell them that they are mistaken.

I had, as God's Messenger, to teach; I had, as God's Messenger, to pray; and God made me the vehicle of His Power.

I do not care about your opinion.

I have been in this ministry for more than thirty years, and I have laid my hands upon and prayed for more than a million persons.

I Know what I am Talking about and My Opponents Do Not.

To them it is a theory; to me it is a fact.

I am an authority upon this matter.

I will venture to say that I am as competent an authority upon this matter as any person that ever lived, save my Lord Jesus, the Christ.

I know now how to say a true thing without being boastful, for I give God the glory.

I have preached, perhaps, to as many persons as any living man.

I have laid my hands on more persons than any living man is ever recorded to have prayed with.

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Your opinions cannot stand before the authority of facts, and the experience of which I am in possession.

You are not at liberty to set up a theory, unless you have had the same responsibility and the same experience of Divine Power operating through you.

Your theory is not God's Law.

God's Laws are laws, and there is no human theory about them.

The Law that operates in this Ministry of Healing is "th Law of the Spirit of Life in Christ Jesus."

It sets us "free from the Law of Sin," Disease, Death, and Hell.

A Woman who Had Faith in God and in His Servant.

I remember the first time I saw a woman who was blind in one eye with a cancer.

The mother told me at the time that she had a still more dreadful cancer—a cancer *in utero*.

The unborn babe, the mother said, could never be born, because she was in such a terrible condition.

I looked at that woman, and saw the cancerous matter running down her face.

One eye was quite blind.

An encysted, cancerous tumor had destroyed the sight.

Skilful physicians and surgeons had diagnosed her case, and had seen, by using certain reflecting instruments, the awful condition of her body.

Humanly speaking, it was the maddest thing in the world to come and ask me to pray for her.

I asked her why she had come.

She answered, "God used you when that poor woman, Mrs. Coates, was dying. She had almost bled to death, and God used you to save her."

That was a case that had happened just before this time.

"I never prayed," I said, "for anybody that was blind; and I never prayed for anybody that had an internal cancer such as you have."

A Faith that would Not Be Discouraged.

I was testing her a little.

I said, "How can you expect me to pray and get an answer?"

She looked at me and said, "Have you lost the faith you had?"

"No," I answered.

"Well," she said, "I believe you have the Faith of God, the God-given Faith, in this matter. God will use your hands, and today I shall see with this blind eye. I shall be set free from this cancer, and my baby will be born."

She wept, and I said, "It shall be, Lucy Parker! God will do it!"

We prayed, without any noise.

There must needs be a good deal of noise in telling you, but the praying was very quietly done.

Those acquainted with the story of Zion know that this remarkable healing is recorded in LEAVES OF HEALING, Volume I, pages 17 and 18.

Our people, instead of buying a lot of idiotic toys and nonsensical stuff, ought to buy a volume, or, if possible, a complete set of the bound volumes of LEAVES OF HEALING.

That Library is Composed of Fifteen Volumes of Facts.

Start in and buy as many as you can.

I cannot make a present of them to all, and would not if I could.

Your ought to buy them with you own toil and money.

When I prayed that day, I had never seen a blind woman restored to sight.

I never had seen an encysted cancerous tumor healed.

I had never known a woman whose internal condition was such that it was impossible either for her to live, or for the unborn child to be born.

I was no physician, although I had studied medicine and surgery.

I had walked the hospitals as a helper of the sick, and as a minister of God, observing what the doctors were doing with surgery and medicine.

I have not an atom of confidence in the abominations called surgery and medicine.

They are purely empirical.

Even in the Absence of Divine Healing Drugs Would be an Abomination.

The doctors are perpetually changing their theories and practice, so that the remedies of twenty years ago are all discarded today.

They are talking now about their libraries being useless.

When the successors to the present set of experimenters come, they will reverse everything, and there will be a fresh set of theories.

The whole thing is an abomination, which has been denounced by the greatest and best professors.

Somebody said to me once, "Then you believe that there is nothing in it?"

"God forbid that I should say that," I replied, "there is the Devil in it." [Laughter.]

If I knew nothing about Divine Healing, I would neither touch his poisonous muck nor let a doctor touch me.

Far better for me to die, even raving mad, than to take the horrid drugs.

Far better for me to die in the agonies of pain, than to be hacked and butchered.

The carelessness of these men, too, is something horrible.

Did you see the other day how a doctor had sued a brother surgeon who had made an operation upon him for appendicitis and left the instrument inside his body?

He felt an awfully heavy lump; an operation was performed, and an instrument was taken out. Horrible!

The Monstrous Wickedness of Abortionists.

I could tell facts about doctors in Chicago and elsewhere that would send them to the penitentiary and to the hangman's rope.

Eight thousand abortions are committed in Chicago every year, mostly by doctors.

I am, I believe, credibly informed that there are places where the bodies of infants are cremated within two hours after their birth; burned by the monsters who run these establishments.

They are well known, and if I were mayor of Chicago, I would send a lot of doctors to the penitentiary.

If it would do them any good, I would hang them.

I never heard, however, of hanging doing anybody any good.

I never heard that hanging suppressed crime, and I have no confidence in hanging, or shooting, or anything of the kind.

It does not undo the crime, and God has said, "Thou shalt not kill."

The Testimony of an Able Physician Against Medicines.

That settles it for me.

I do not think the doctors would be very much improved by hanging.

But if they were put where they could do no more mischief for the rest of their natural lives, it would be a very good thing.

One of them, Oliver Wendell Holmes, said a few years ago, (I quote from memory) in an address before the Massachusetts Medical Society, "I fairly believe that if the whole Materia Medica could be sunk to the bottom of the sea, it would be all the better for mankind, and all the worse for the fishes."

The fishes would suffer! Why, you would poison every fish in the Bay, if you put the medical muck of this country into the waters of Boston Bay!

Horrible, deadly poisons are these!

That woman came to me in the condition I have described.

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Here was a hopeless case, and there was no getting away from it.

It was a cancer. I could smell it. I could see it running from the eye.

There Were Witnesses to the Reality and Severity of the Disease.

She was totally blind in one eye. I struck a match and brought the flame close to that eye, and she said, "I feel the flame, but I see nothing!"

I waved something before the eye, and she said, "You are waving something, but I see nothing."

There was no question about her being blind; no question about the cancer being there.

Dr. George Teague and Drs. Ray, Senior and Junior, who had diagnosed her case, were among the foremost doctors in Melbourne; and others had seen her.

As to the internal cancer, there was no question, because the horrible cancerous matter was exuding from her body.

The poor woman was rotting with that horrible disease; and to be near her, in that hot climate, was very unpleasant.

Her mother, who had brought her, was a member of our Church.

She was not, and never has been. I saw her when I was in Australia recently.

This healing took place away back in 1883.

When I left Australia in 1888, the child that was not to be born was about four feet in height.

A Case that Demanded the Workings of Powers.

He came running to me and kissed me, and wept bitterly when I went away.

When I was in Australia during the Around-the-World Visitation, he was taller than I or his mother; a strong young fellow, about twenty-one years of age.

How was that woman to escape? The physicians had said that she must die.

They said if they were to take the cancer out of that eye, the result would be that she would sooner be blind in the other.

They said, "If we were to attempt to operate upon you now, we would kill you and the unborn child, and you will live longer if no operation is performed."

I saw I was up against a crisis. It was a case that demanded the exercise of a greater Gift than "Gifts of Healings;" it required the "Workings of Powers."

Concerning the healing of the man that was born lame, and who was raised up, the Scripture calls it a miracle of healing—"the man on whom this Miracle of Healing was wrought."

It was the working of certain Divine Power, which gave at once the power to walk to those feet that had never walked; and that power came through the hand of the man who took him by the hand and said, "Walk!"

The Situation Was Met Upon the Word of God.

It came through the hands of Peter and of John—especially of Peter, who said, "In the Name of Jesus Christ of Nazareth, walk."

What was I to do?

I remember how I felt.

I had done everything I could to find any discouragement in the woman, but there was none.

I therefore had to face the situation; and I met it upon the Word of God.

I went into another room and prayed, "O Lord, I did not know that this woman was in existence. I did not know that she had this cancer! You have sent her here, and if You do not use me, then You will fail; because I will believe the Words that Jesus spoke when He said, 'These signs shall follow them that believe.' I shall believe the Words of Jesus, 'He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do: because I go unto the Father.'

"Father in Heaven, I will pray in Faith, and if You don't answer, you will fail! And I will never pray again for the healing of anybody!"

I made up my mind to that effect!

Faith Must Have Divine Humility and Divine Boldness.

I have said some dreadful things to God; because, when I am up against a thing like that, I have to say to God that which He puts into my heart to say.

Faith must have courage to go to God, and give Him no rest until He gives an answer.

Some of you are not bold enough.

You do not go to God with Divine Humility and Divine Boldness, and therefore you do not get anything.

Half the time you don't expect to get anything, and you are not disappointed.

After I had prayed, I went back into the room in which were Mrs. Dowie, and Mrs. Parker, the lady who had the cancer, another lady, a Mrs. Davis, and myself, four in all.

These were the only persons in the room except the unseen angels.

If there were any devils present, they had a bad time.

I think there were devils there, at the beginning.

But, when I came back into that room, I did not realize the presence of any opposing power.

I laid my hands upon that woman's head.

Perhaps it will interest you to know how I prayed.

Power, Not Words, Count in the Prayer of Faith.

Make no mistake; if you pray in the same words, you will not get a similar answer, unless you pray in faith.

It is not the words that count; it is the Power that is behind the words.

I cannot now remember what I said, but I recall my invocation.

My invocation is not my prayer.

Some of you, I dare say, think that when, in the prayer-room I say, "In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father," that these words are my prayer.

You are mistaken!

If you heard my prayer you might be surprised; because I have sometimes prayed, "In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, here is a quarrelsome Elder, or Evangelist, or Deacon, or member, whom Thou knowest I have great trouble to keep within the fold, Lord, have mercy upon him, and make him do right!"

The First Apostle Does Not Always Pray as He is Asked.

Or, "Here is a miserable backslider, who will not keep straight! Lord, have mercy upon him! He is up and down, and doing all kinds of crooked things!"

I do not pray for his healing.

Sometimes, in my heart, I pray, "Lord, here is a woman who gads about! Her husband is in Indiana, while she is here; and she wants to pose as a holy woman! Lord, have mercy upon her, and bring her to her senses, because she will never get healing until she goes back to her husband!"

If you think I pray for healing every time, you are greatly mistaken.

I pray the prayer that I ought to pray!

At other times I pray, "Lord, have mercy upon this man, who comes here for healing! He has had a wonderful healing in the past, but he has some pigs in Gadara! Lord, have mercy upon him, and make him see that he has to take out the one leg that is in that stinking hog-pen!"

I do not pray as people ask me to, because it would not be wise.

If I see fear marked upon a woman's countenance, what is the use of my praying for her healing?

An Immediate Answer to the Prayer of Faith.

I say, "God, take away that spirit of fear;" for until it is taken away she will never get healing.

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Lucy Parker was an out-and-outer.
She expected healing.
She had measured up to all she knew of God's requirement.
She wanted to be healed.
She had a delicate husband and young children, and loved the service of God.
She did not want to die, when she found that disease was the work of the Devil.
I had a good case, and I prayed out and out, "Father in Heaven, for Jesus' sake, use my hands. Let Thy Spirit flow through my body, and let that cancer pass away."
I did not know how it was going to pass away.
I turned around, and anointed that eye with saliva that was on a little finger; and I worked it about for a moment or two, in such a manner as not to cause pain.
My purpose in moistening the finger was to make it move easily.
Then I prayed, "Lord, destroy this work of the Devil!"
Immediately I had to jump, because just as soon as I had offered that prayer I had to get to my pocket for my handkerchief.

Long Prayers are not Needed to Secure Great Results.

The corruption burst out from her eye like water from a faucet, and I caught it on one handkerchief after another, borrowed from Mrs. Dowie and others who were in the room.
They were very quiet—the right people to have around.
They all could hold their tongues.
That is what some of you cannot do.
You pray and pray, and howl and pray!
If the Lord were to answer you, you couldn't near Him.
You never let the Lord get a word in edgewise!
If you have faith in God, you do not need to pray more than one second; you will get the answer.
You may howl all night and get nothing.
That woman did not say a word.
She did not tell us what was going on in her mind and heart, and I did not know.
I did not care to know.
But there was the cancerous matter from that encysted tumor on those handkerchiefs, which I threw into a corner.
Then I said, "Be very quiet, Mrs. Parker!" and I prayed for her internal cancer.
I prayed that the part of the woman's poor body, which was a mass of cancerous and rotten matter, should be healed, and that the babe should be born.

The Demonstration of Restored Eyesight.

Then I said, "Stand up."
She stood up, and I pressed a clean handkerchief against the cancerous eye, and said, "I wish to test your eyesight. Don't remove that handkerchief until I tell you."
I led her to a window.
I remember I had the Venetian blinds only partly open, because it was a bright, sunny, Australian day.
I pulled up the Venetian blinds, drew aside the curtains, and when I removed that handkerchief and made her look out into the bright Australian sunlight, she jumped for joy.
"Oh," she exclaimed, "I see everything!"
Then I made her place the handkerchief over the eye with which she could see before.
I directed her mother and my wife to keep that eye fully covered.
Leading her to a table, I said, "Read, if you can see!"
She had not seen with that exposed eye for two years and nine months.
She read in such a sweet voice:

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.

A Witness to a Comprehensive Answer to Prayer.

Then she prayed, and thanked God that she could read even the marginal references in her Bible.
Four months afterward, Mrs. Dowie was summoned to her bedside, and saw there a beautiful babe.
Not only was that baby born, but the mother is still alive.
She was in our meetings, in Melbourne, during the Around-the-World Visitation.
I am very grateful to God for this.
That happened in July, 1883, a little more than twenty-one years ago.
Her healing stands today.
She is a strong woman, having a number of tailoresses who work for her; and she has used her eyes right along.
That very night, by the light of a candle, she worked many pretty little devices, which I have now.
It was the Gift of the Workings of Powers.
May He be glorified.

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. Save me. Purify me in spirit, soul, and body, by a True Repentance; by a Real Faith; by a True Obedience; by Holy Living; and Heal me, that I may be strong to do Thy Will. Bless Thy Church; and may these glorious Gifts of the Spirit be manifested in Zion. Deepen our Humility, and increase our Faith! Make us brighter in Hope, purer in Love, in Wisdom, in Knowledge, in Faith, and in all the Gifts. Let them abound, O Lord. For Jesus' sake. Amen. [*The people repeated the prayer, clause by clause, after the First Apostle.*]

FIRST APOSTLE—Did you mean it?
PEOPLE—"Yes."
FIRST APOSTLE—Then live so that you may get those blessings.
After the Recessional the Junior Choir only retired.

ORDINATION AND COMMUNION SERVICE.

After a short intermission, the First Apostle returned to the platform in his Robes of Expiation, and delivered the charge to the following, who had been called for Ordination.
After they had been ordained they were presented to the Church.

List of Officers Ordained.

DEACONS.

Andrus, Arba, 930 Twentieth street, Zion City.
Coffey, Michael John, 1340 Dakin street, Chicago.
Gordon, John Bain, 2707 Gabriel avenue, Zion City.
LaRose, Doctor, Noah J., 3102 Ezekiel avenue, Zion City.
Mole, Thomas, 3014 Gilead avenue, Zion City.
Mudgett, Clarence Irving, 3117 Gabriel avenue, Zion City.
Randall, Frederick Elliott, 3001 Eshcol avenue, Zion City.
Reece, Oran, Shiloh Cottage, Zion City.
Romero, Yndalecio, 2807 Emmaus avenue, Zion City.
Scott, Doctor David William, 2614 Edina boulevard, Zion City.
Scholz, William E., 1910 Ezra avenue, Zion City.
Snell, Joseph A., 2811 Enoch avenue, Zion City.
Spellman, George Wartenbe, 2901 Ezekiel avenue, Zion City.
West, William Garland, 3004 Elijah avenue, Zion City.

DEACONESSES.

Anderson, Mary, Shiloh House, Zion City.
Aitchison, Beatrice Wilson, 2911 Eshcol avenue, Zion City.
Berchtold, Emma, 2927 Gilead avenue, Zion City.
Carson, Annie Dill, 3207 Elisha avenue, Zion City.
Chetham, Sarah Elizabeth, 2600 Elim avenue, Zion City.
Farley, Mrs. Lizzie, 3016 Enoch avenue, Zion City.
Harwood, Mrs. Amalia Emma, 3202 Eshcol avenue, Zion City.
Helms, Mabel Lillian, 2905 Gabriel avenue, Zion City.
Hess, Retta Agatha, 3019 Gabriel avenue, Zion City.
Lee, Bernice Caroline, 2906 Eshcol avenue, Zion City.
Romero, Mrs. Emma Bard, 2807 Emmaus avenue, Zion City.
Tower, Minnie Jane, 2615 Gilboa avenue, Zion City.
Zweizig, Louise Augusta, 3013 Elizabeth avenue, Zion City.

The Ordinance of the Lord's Supper was then administered to about four thousand Christians present, by the First Apostle, assisted by the Overseers, and other Officers of the Church.

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POST-COMMUNION TALK.

After Supper, Zion's leader gave one of those family talks which all in Zion love to hear. He said:

Gratitude for Blessing to the First Apostle's Family.

Beloved in the Christ, I have never, I think, parted from you at the close of a Communion without having a little Post-communion Talk.

This Communion will be the last in Zion City until the All-Night with God, when we shall be found, I trust, in the act of Communing, as the year 1905 opens.

I feel tonight that gratitude alone would inspire my heart and lips to utter praise to God for mercies past and present.

I first of all desire to thank God for His great goodness to my dear wife and son.

The moment the pressure was lifted from Mrs. Dowie she recovered rapidly.

When I parted from her on Wednesday, I never saw her look better in all her life, although she will not for a time possess the vigor that she has had in the past.

It is not unlikely that she will go to Cuba and Jamaica, and take a look at these islands in which we are so deeply interested, and in which, by the grace of God, we shall do some work for Him

I am thankful to God for her restoration.

Yet I especially need your prayers at this time.

I Have Long been Aware that the Devil Loves a Shining Mark.

God has given me some grace to let my "light shine before men" in such a manner that they have glorified my "Father which is in Heaven." Multitudes have been blessed.

I cannot wonder, therefore, if the enemy at this stage of my ministry bends his bow and endeavors to find a joint in my armor.

I am grateful to God for His sustaining grace.

I realize that it is neither a physical nor a psychical strength that has enabled me to do my work today, but the Holy Oil has been given, and I have been kept; yet I realize that there are some lessons for me to learn.

This assumption of Apostolic Office has brought with it many responsibilities.

There is no opposition in the Christian Catholic Apostolic Church in Zion.

I do not believe that a single honest man or woman in Zion went out because of that Apostolic Declaration.

A few have gone out because "they were not of us," but they are so few that they probably would not cover the fingers of one hand.

The Favor with which the Apostolic Declaration has been Received.

This Church is established in nearly, if not quite, every State in this Union.

It is established in Canada, and there are hundreds of branches in the United Kingdom of Great Britain and Ireland, and on the continent of Europe.

The work is spreading over into Asia, and Africa, and Australasia.

Continuous vigor is found throughout the Church.

I have been waiting for the reports regarding the Apostolic Declaration, that we might publish the whole Assent of the Church in one article.

Overseer Voliva, the farthest away, said that there was perfect unanimity and enthusiasm in the reception of the Apostolic Declaration in Australia.

One remarkable thing is that persons outside of this Church, and even writers to the press in Australia, Europe, and elsewhere, are contending for the Apostolic Declaration.

One man of eminence in Australia declares that the Apostolic office is perpetual, and that God has given me the right to make that Declaration.

He is not a member of the Christian Catholic Apostolic Church in Zion.

The secular press has scarcely said a word against it, while the religious press has been almost entirely silent.

The First Apostle's Grief Comes from Causes Within.

The blessing of God has come upon us in a greater degree since that Declaration, and the series of discourses which I am now delivering will, I believe, hereafter be of service to the Church, should God permit me to pass away before Jesus comes.

Pray that I may live out all my days, and that the enemy may not be permitted to wear away my life.

Nothing will ever hurt me from without; if I am hurt, it will be from within.

Only grief can break my heart, and that only of a particular kind.

I will never grieve over the departure of my beloved into a better world, because I long to be there, too.

Were it not for the good that I can do, and for the sorrow and, perhaps, weakness that my departure at this time might bring, I could even ask that God would grant me rest.

I feel like that Abbot Ernestus, in Longfellow's Golden Legend:

> Ashes are on my head, and on my lips
> Sackcloth, and in my breast a heaviness
> And weariness of life, that makes me ready
> To say to the dead Abbots under us,
> "Make room for me!" Only I see the dusk
> Of evening twilight coming, and have not
> Completed half my task; and so at times
> The thought of my shortcomings in this life
> Falls like a shadow on the life to come.

A Prophetic Forecast.

I cannot believe that my task is even half done, and I ask you, in your great love for me, to pray that nothing may hinder the completion of my work. [Amen.]

I care only to live for that.

I know I shall come back again as the Prophet of the Restoration, and perhaps in Apostolic Power, to do the will of my Lord and extend His Kingdom.

I may command the forces here or there that will be necessary for the reduction of the world to His sway.

The coming of the King and His reign at Jerusalem is the beginning of the Millenium, which will be one thousand years of conflict such as we have never seen, and of one thousand years of victory such as we have never seen.

At the end, when all the forces of evil gather, under the leader, Satan, who will have escaped from his enchainments, and will be leading the forces of evil in the one last fight against the Holy City, I hope to be there.

I hope, with the weapons of Heaven, to fight the foes of God, and drive the last rebel over the brink into the hell beyond.

The Way Is Clear for Zion's Onward Movement.

I shall want to follow them even there, for I believe that the Christ, who once sought the miserable in hell, will seek them there again.

But this earth must be cleansed; His promise must be fulfilled:

> 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 day must come for the fulfilment of this promise:

For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.

It shall come! "He that cometh shall come and shall not tarry."

I see the way clear for a rapid onward movement of the Ecclesiastical, Educational, Commercial, and Political Powers of Zion.

Even the dullest man can see the tremendous potentiality of Zion, as she is now being organized.

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The defection of one or more can never destroy Zion.

Zion is a rope of many thousand strands, and the snapping of one little cord does not hurt.

It Is the Joy of Future Blessedness and Reward that Inspires.

No matter who goes or who comes, I am enlisted for the war—for time and for eternity. I shall see this thing through. [Amen.]

I believe that the powers of Satan, and Sin, and Disease, and Death, and Hell, will be broken, not only in this world, but throughout the universe.

"Death and Hades" shall be "cast into the lake of fire." [Hallelujah! Amen.]

Beloved, it is the joy set before me that comforts me.

No rewards that earth can offer could make me desire to retain this office for one hour.

But I cannot lay down a trust that has been committed to me by God.

Whoever resigns, I cannot resign.

My life is bound up with Zion.

Many things are becoming clearer to me; teaching that will be very startling to some must be given in the coming years.

I have never taught for mere effect things that have startled the world.

I have been a patient, solid teacher; but the time is rapidly approaching when the social questions that are now disturbing the world, and which have not been solved by the church, must be faced.

Solemn Responsibilities Rest Upon the First Apostle.

If you knew some of the perplexities that come to me in our Oriental work, it would stagger you.

Solemn responsibilities rest upon the First Apostle in dealing with countries in which there are habits and customs that we say we abhor; but for abhorring which we have never given a reason.

The myriads of Japan, China, India, and Africa, have habits and customs that, in many cases, are not contrary to the Word of God.

They are contrary only to our notions and to our ideals.

Victory will never be won in Asia or in Africa, if we raise impossible social standards for these people.

The time has come to face these things.

The time has come, no matter what the consequences may be, to make the policy of Zion an effective one, in connection with our relations one with another, in all things.

We that bear the vessels of the Lord must be clean; we whom God has raised up in Zion to establish this Kingdom, because we have the Gospel of the Kingdom of God.

That is our Gospel.

It is not the Gospel of the Republic, nor the Gospel of a particular Nation.

The Forces of Evil Must be Met by the Power of Righteousness.

Our business is to make it plain to all the world that the Christ is King, and that He is soon to take possession of that which belongs to Him.

We should make it plain that, meanwhile, we are getting ready, so that when He comes He will find that we are His, and that the land on which we dwell—which we purchased from the world and made His—and all our undertakings are for Him; and that our one purpose is to do what we can to put Him in possession of His own.

In a lawful way—by exercising our own liberties and not infringing upon the liberties of others—by means of a Living Power, a power that meets force with force, and that is stronger than the forces of Evil, we mean to fight—and we mean to win.

But remember that our weapons of warfare are not carnal.

You may depend upon this—that at this very hour, many are carefully thinking out the problem, "Whereunto will this grow?"

There is a Power in Truth that makes it leap from field to field, from city to city, and from land to land, until the whole world shall be wrapped in the flame of Eternal Love.

There is no question about it. It is coming!

And do You Think that the Devil Will Not Fight Hard?

Why, He would not be the Devil if he did not; and we would not be God's people if we did not suffer something in the fight.

But, beloved, are you ready to go forward, Yes or No?

PEOPLE—"Yes."

FIRST APOSTLE—If you will follow your leader, I can promise you good fighting all along the line! [Laughter.]

But it will be the "Good Fight of Faith!"

I think we shall make it interesting for the Devil this next year.

We have made it interesting this year.

I have a word or two to say concerning our present position.

I want you to get away from little thoughts.

Great projects are before us, and wonderfully has God raised up people who not only are eager for us to take up lands and establish cities, but they are eager to assist.

Nations are saying, "Come! Come!"

As we went through the Southern States, recently, the papers, without a single exception, however disposed they might be to criticize some things, said, "What a good thing it would be if Doctor Dowie would establish a Zion City in this State!"

The Fame of this Little City is Everywhere.

When Dr. Speicher was in Budapest, he was told, "We do not want your doctrine! Tell us about Dowie and Zion City!"

When he talked about Dowie and Zion City, they listened; but when he tried to talk of the doctrines of Zion they would not listen.

The best way to get doctrine into this world is to embody it in practice.

That is what Zion is doing.

We are solving problems, not by abstract theological talk, or political excitement, but by following the line that God has laid down, and you by following a Leader whom God has raised up. [Amen.]

By the grace of God, he will work until he dies.

Pray for me!

I believe you prayed when we were going away with Mrs. Dowie, because God answered.

Trust Zion's Institutions.

I trust absolutely, but at the same time I take proper care.

I Have Proper Inspection and Auditing of Every Department in Zion.

We are perfecting our system, and I believe we shall have the most perfect system in the world.

We are worthy of being trusted.

We have made the five talents you committed to our care an hundred; or twenty times the amount entrusted to us.

We have gained more than any mentioned in the Parable of the Talents, in Scripture.

We therefore have a right to your continuous and unswerving confidence.

I do not know that you have any right to expect us to serve you, if you do not give us that confidence.

We are to use our talents for God.

Will you pray that you may understand and obey?

Will you sell your "pig-sties" in Gadara, and get out of the world?

We should concentrate our interests in Zion and work together.

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I am God's Apostle and Prophet, and I have to do with the breaking up of the world and the establishment of the Kingdom of God!

Meanwhile We Will Do the Best We Can to Back Up All Good Government.

One thing let us all do.

"Forgetting the things which are behind, and stretching forward to the things which are before," let us "press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Do not look inward!
Look upward!
Do not look backward!
Look forward!

The First Apostle then led in the singing of

Go forward, O Zion!
Great shall be thy triumph when the King shall come!
Go Forward! O Zion!
Thou shalt be exalted when the King shall come.

The First Apostle then pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

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

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p, m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilson avenue, then west one block to Pembroke.

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHAS. HOY, Elder-in-charge.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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 16—20, you may know that your subscription expires with Volume XVI, Number 20, which will be March 4, 1905. 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 Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No. 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

Rev. Thomas Kosch, Barossplatz 20, is the Elder-in-charge of the work in Budapest.

Literature is on sale, and application forms for Baptism and for Fellowship can be obtained at the above mentioned places.

Rev. Carl Hodler is the Overseer-in-charge of the Christian Catholic Apostolic Church in Zion on the Continent of Europe. His address is Zion City, Illinois, U. S. A.

Rev. Arnold Muggli, 76 Bahnhofstrasse, Zürich, Switzerland, is the Recorder and Financial Secretary.

Where there is no organized Gathering, all tithes and offerings and applications for fellowship from all parts of Austria-Hungary should be sent to the Recorder at the above address.

JOHN G. EXCELL,
General Ecclesiastical Secretary.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. E. C., O. L. S., I. M. S., O. R., AND E. S.

FOR many weeks the topic of the Lord's Day Early Morning Meetings has been the Parable of the Ten Virgins—a parable told in fourteen short verses.

But now comes a swift change of scene and characters.

The story goes on, but in another form; there is a new setting; it is told in another way.

This Second Parable—the Parable of the Talents—like the preceding one, is concerning the Children of the Kingdom.

The reading of, and general comment upon, this Parable of the Talents was given by the First Apostle last Lord's Day morning.

Having returned the previous morning, after an absence of ten days from his people, the beloved Leader was given a welcome which came straight from the hearts of the great audience assembled.

There were at that early morning hour—half past six—between four and five thousand present.

Through the voice the heart speaks; and who, once hearing a great Zion audience give the First Apostle greeting, can ever mistake its peculiar timbre, the thrilling eloquence of it, or ever quite lose it from his memory?

But Love hath a thousand languages.

And should one be deaf, it is enough to look into that miniature sea of faces—the faces of strong men, in youth, in middle age, and with the snows of winter upon their heads; the faces of maidens, and matrons, and dear old mothers in Israel; and of pure, sweet, young children—words, after all, are but the poorest of vehicles for the expression of that veneration and devotion of this people to their Leader, which is apparent to the most careless observer.

The stars of the wintry night had not paled as the people of Zion City left their homes and gathered in the still, gray dawn, to worship God in His sanctuary.

His Peace—the Peace of God which passeth understanding—lay like a benediction upon this little spot of His own earth, and abode in the hearts of His children.

And as the snow came down and covered the earth with its warm, white blanket, preparing it for another harvest, so Jehovah is making ready, through the medium of His Messenger, the Prophet of the End of the Dispensation, a people who shall be faithful servants, using the Talents entrusted to them by the Master, until His Return.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 11, 1904.

The worship of God was begun by the singing of Hymn No. 72.

On that bright and golden morning, when the Son of man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the ransomed that will be!

CHORUS—What a gathering, what a gathering,
What a gathering of the ransomed in the summer land of love;
What a gathering, what a gathering,
Of the ransomed in that happy home above!

The First Apostle offered the general prayer, leading the people at the close in the chanting of the Disciples' Prayer.

Hymns Nos. 18 and 23 were announced and sung.

Scripture Reading and Exposition.

The First Apostle then read the Scripture lesson from the 25th chapter of the Gospel according to Saint Matthew, beginning at the 14th verse.

This is a parable concerning God's Kingdom and His dealings with and Judgment of His own Servants; not with the Nations of the World at large—that comes in the next division of this chapter, the Judgment of the Nations.

When the Master calls them together to distribute the talents, they are spoken of as "his own Servants."

Our Lord uses the simile of a lord distributing his possessions among his faithful bondservants, to be used while he is away, and to be accounted for when he returns.

Often One Does Not Know His Own Abilities as Well as Another.

This parable, therefore, is introduced by the words:

For the kingdom of the heavens is as when a man, going into another country, called his own servants—

The word δούλους (*doulous*) has always the meaning of "bondservant."

Called his own servants, and delivered unto them his goods.
And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

Of that ability the lord himself was judge.

These were his servants; he knew them.

He knew their several capacities, perhaps, better than they knew them themselves.

Sometimes you know what a person is capable of better than he knows himself.

I have always found, in connection with this work, that the very best servants of God in Zion, when asked if they believed they were competent for certain tasks, said, "No."

The most incompetent of all the workers we have anywhere are persons that think they are well fitted not only for that position, but for a very much higher one.

These are the people that are never of any account.

People that have a very humble estimate of themselves are very much surprised when they are called to do things, and they are the very people that can do them.

A Successful Zion Overseer Surprised by an Appointment.

We can judge better of their capacity than they can.

It was an intense surprise to Overseer Bryant when I chose him for Africa.

He had no more idea of my sending him to Africa than any of you have of my sending you tomorrow to China.

I had made up my mind, directed by God.

He is not the only one that has been successful, for all our dear Overseers have been blessed.

Yet he has been remarkably successful, and he is remarkably adapted to the peculiar political and social conditions of South Africa.

He has a large grasp of the situation.

He did that which it is always well to do; for months before leaving Zion City he patiently studied the whole situation, as I had directed him.

Then, when he came to get his final instructions, he could understand the wisdom of them, and he has kept to them very closely.

I have noticed that the only persons who have failed in

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this work are the people who felt that they were quite competent to do their work without any instructions.

Disobedience the Cause of Failure of the Lord's Steward.

They have put the instructions aside, and acted upon their own judgment, and fallen to pieces.

This man goes away, and before going he gives to these servants their instructions.

We do not have all the details of the story. They are not necessary.

He divides the eight talents among them.

He afterwards blames the man with the one talent, because, when he could not use the talent himself, he did not put it in the bank.

The bank would have used the money, and the Lord would have received, at his coming, his own with the interest paid by the bank.

This lord was a man who expected his servants to carry out his instructions.

One of them did not, and that was the whole trouble. The others did and were blessed.

Straightway he that received the five talents went and traded with them—

Remember those words, "went and traded them."

And made other five talents.
In like manner he also that received the two gained other two.
But he that received the one went away and digged in the earth, and hid his lord's money.

What Profit is there in Hiding Money?

"Money answereth all things" when it is rightly used, but to hide it is a crime.

To use money is a Divine duty.

Hoarding money means keeping back from Zion, and from the world, the use of that which, if properly employed, would bring comfort and blessing to many, as well as reward to the investor.

The mere possession of paper, silver, or gold, is not in itself a power.

Power lies in its proper use.

It is a sin for the capitalists of a Nation to withdraw their gold from circulation and hoard it in safety deposit vaults.

If even the world considers it a transgression for capitalists to hoard money and keep it from circulation, how much more is such conduct a sin in Zion.

Capital is the creation of labor, and it is therefore a crime against labor, and against the whole community, when silver and gold are hoarded.

We have no right to hoard; it is our duty to invest and thus increase it.

This is a very practical parable—a parable regarding the Christian's duty in these Latter Days.

The Purchasing Value of Money has Decreased.

The Lord's own Servants are being dealt with in their relation to material things.

These eight talents would each represent, in round numbers, about twenty thousand dollars in United States money. The New Testament talent is generally held to be equivalent to about four hundred pounds in English money. That is about nineteen hundred twenty dollars.

In actual purchasing power, compared with today, they were practically worth ten times the face value.

You then could have purchased an entire sheep for the equivalent of about sixty cents in modern money.

Six hundred years ago you could have built a great tower for six thousand dollars that now would cost sixty thousand dollars.

The purchasing power of money is not so great as it was, and therefore you must reduce the vast sums of money that are held by some by one-tenth if you would know its purchasing power when this parable was spoken.

For instance, the good Samaritan gave to his host only "two pence;" that is, two denari, about thirty-two cents. Nowadays, that would be a very small sum of money to keep a sick man for a number of days.

The Folly of the One-talent Man.

As a matter of fact, it then had more than ten times the purchasing power of today.

So that twenty thousand dollars really represented about two hundred thousand dollars in modern value.

One of them received twenty thousand dollars in modern value; another forty thousand; and the third, one hundred thousand.

The estate of this lord was increased by one hundred forty thousand dollars.

The one hundred sixty thousand became three hundred thousand dollars.

What became of the one-talent man?

Perhaps some of you will recognize yourselves in that picture.

"He that received the one went away and digged in the earth, and hid his lord's money."

Now after a long time, the lord of those servants cometh, and maketh a reckoning with them.

God will make a "reckoning" with you, with me, and with all.

There Can be No Escaping that Time of Reckoning.

God will know exactly the use to which we have put the time and the talent that He gave us.

God gave us the vast powers of spirit, soul, and body that we possess, and He will demand a reckoning.

He has a right to demand it.

You must give an account of every minute, and every hour, and every day; of every thought, every word, and every deed. Do not forget that.

Every idle word that men shall speak, they shall give account thereof in the day of judgment.

If you are industrious, and good, and wise, this reckoning can be looked forward to with delight.

If you are the opposite, you had better repent and see that you get ready for the reckoning day.

What are you doing with your talents?

And he that received the five talents came and brought other five talents saying, lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

It was the talents that had doubled themselves, as it were, when the man obeyed the lord's direction.

His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things: I will set thee over many things, enter thou into the joy of thy lord.

What a wonderful thing that is.

Divine Joy is a Holy Incentive to the Christian.

Why, that was better than all the promises of what the lord would give him!

"Enter thou into the Joy of thy lord."

Divine Joy is the highest experience in the Kingdom of God, which is "Righteousness, Peace, and Joy in the Holy Spirit."

What an incentive Holy Joy is!

The Christ looked forward to it at the end of His humiliation.

Who for the Joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.
The Kingdom of God is . . . Righteousness and Peace and Joy in the Holy Spirit.

God is looking forward, over the time of weeping, and toiling, and fighting, to the Time of Joy.

Joy, without a note of sorrow; Life, without the presence of death; Health, without disease; Light, with no night; all these shall then be our portion.

"Weeping may tarry for the night, but Joy cometh in the morning."

Endless Joy cometh in the Morning of the day that hath no night.

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The Kingdom of God has its Goal in the Purity of Divine Joy.

"Enter thou into the joy of thy Lord!"

And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the Joy of thy lord.

And he also that had received the one talent came—

Of all the miserable speeches reported in the Bible, this is the most wretched.

He does not begin by acknowledging the reception of the talent.

He starts by insulting his lord.

Every one that does not use his talent insults his God.

A buried talent is an insult to God.

You are told to use your powers; not to bury them.

And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter.

Just think of how this lazy dog insults his master.

The rest lovingly acknowledged that they had received so much; and rejoiced in handing over to their lord as much again.

This Wretched, Miserable, Human Coward, Rebukes His Master!

"And I was afraid!"

That is the key to the whole thing. He was a coward!

The secret of failure is cowardice.

The key to success is courage.

The "little Jap" Nation jumped into the war with Russia with only a few hundred thousand brave men who could shoot straight.

They tackled the biggest empire but one in the whole world—the big, brutal power that always has three million men under its banner.

They made a business of it; they kept at it, and they have knocked out the Russians.

They have smashed the Russian ships, and turned them into scrap-iron, as I told you they would.

They are smashing Port Arthur, driving the Slavs before them everywhere.

Now the Czar has been bringing up the second fleet.

He will not let it sail any further, however, lest the Japs capture it.

But he has not got that second fleet home yet.

Cowardice Is Sure to Get One Into Trouble.

Courage has developed a nation that half a century ago had no place among the nations of the world.

This fellow was a coward! "I was afraid!" he says.

I never knew anybody who was afraid that did not get into trouble!

Oh, it is cowardice that does the mischief!

"The fearful and unbelieving" lead the procession to hell.

This is no place or time for cowards!

The church today does not win, because it is afraid.

The minister is afraid to talk!

The people are afraid to work!

They are making compromises with the Devil everywhere, and letting iniquity go on.

The minister is afraid to rebuke sin; afraid to tell his people their duty; and afraid to lead them on. They are very properly afraid to follow a leader who is fearful.

You were told, at the beginning of the war, that Kuropatkin was the greatest strategist in the world.

I think he is—for running away! [Laughter.]

It makes me tired to see great ecclesiastics getting credit for great powers of running away, not of fighting.

They Are Letting the Devil have His Own Way in God's World.

By the grace of God, Zion shall never let the Devil have his way in God's world. Never!

Some people think I interfere too much in the world's affairs. I shall interfere more!

It is God's world! "The earth is Jehovah's."

Watch this fellow's talk. It is quite interesting.

Some of you may recognize the portrait. [Laughter.]

It is the portrait of individuals.

It is the portrait of communities.

It is the portrait of nations.

It is a portrait of the coward in every age, starting with a lie, and blaming God for this, that, and the other thing.

"God is hard; God is a Pound-of-flesh Judge; therefore I was afraid!"

And I was afraid, and went away, and hid thy talent in the earth; lo, thou hast thine own.

"Lo, thou hast thine own."

No; God has not His own, you impudent coward and traitor!

He has not His own if you have failed to use the power that He gave you.

He has a right to the increase.

Every Talent that He Gave You Had Within It a Reproductive Power.

It was a living seed.

If you do not use it, you will get into trouble with Jehovah.

But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter.

The lord tells him the straight truth about himself.

"Thou knowest."

That is satirical. He lied. His Lord was kind, generous and considerate. He did not know, for it was not so. There is much of satire in these two parables.

There is the satire of the Wise Virgins, "'Go ye rather to them that sell and buy!' You told us you could buy at any time! Go! We have the Oil that was not bought. It was Divinely given!"

Here also you have the satire of the Lord himself.

"You say you knew that I was 'a hard man,' and all this.

"Why did you not do something when you knew that?

"You say you knew 'that I reap where I sowed not, and gather where I did not scatter.'

"Why did you not 'put my money to the bankers?'"

That is the word in the Revision.

Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

There Were Bankers in Zion.

There were Financial Institutions in Zion that had proved their capacity to make money, and you had no right to hoard.

You have no right to keep back your money.

The hindrance in Zion is the buried talent; the unsold property and land; the money that you carry around in your pockets, and hoard in bags.

Zion today could have in its coffers five, ten, twenty, thirty, forty, fifty million dollars, if all did their duty.

I know what I am talking about. Is that not true, Deacon Barnard?

DEACON BARNARD—"Yes, sir."

FIRST APOSTLE—Have Zion people not said to us, in their reports, that they have from fifty to one hundred million dollars?

DEACON BARNARD—"Yes, sir."

FIRST APOSTLE—Where is it?

It is in the earth, mostly; in the earth in Iowa and in many other places.

This buried talent is often an Investment in the cities of the Devil.

I say to Zion throughout the world that this is the hindrance!

These in This Parable are the Servants of God.

The world is not being dealt with here.

This is Zion; the Kingdom of God; "the Kingdom of the Heavens!"

This fellow was a true Christian; but he is a coward!

He has been born of God, but he has allowed the spirit of cowardice to get into him.

He has listened to the world and its whisperings.

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"Now, you belong to Zion; that is all right! But don't you put all your eggs into one basket, even the Zion basket!" [Laughter.]

Did you ever hear that fellow?

Was that not a correct interpretation of him? You know!

I know you! God knows you! You are brave, up to a certain point! Then all at once you pull up, and say, "Let's hold in!"

It is the unused talent in Zion that makes trouble.

Oh, if I could get all the talents used, even the one talent, what a power Zion would be.!

If *you* cannot use it, you lazy, cowardly fellow, let *me* have it.

I will use it; and I will improve it, too. I never lost anything that any of you committed to me.

We use our money so well that we do not keep much lying around.

Why Do You Want Money Lying Around?

You want what is better than money—increase in value.

Money, to get the greatest possible value out of it, must be invested and reinvested.

It is the products of the land and of the manufactories that enrich. Money gives us the power to keep on enlarging Zion until the Lord comes.

We have started only recently; and it is the fellow with the one talent that keeps us back from making even greater progress.

I am not expounding the parable now.

I am only laying the foundation for a proper exposition of it by and by; then I will get down to details.

I am studying that fellow with the one talent.

I shall keep studying him for several weeks.

I shall study him thoroughly this time—that "wicked and slothful servant."

A good bank can always use money profitably; not by investing in Chadwick Securities.

Oh, the stupidity of some bankers!

They will refuse assistance to first-class workers, and lend to a poor, miserable adventuress millions of dollars upon packages of paper that nominally represent millions of dollars, but which are really worth nothing.

The incident to which I refer illustrates the capacity of some women for business.

The First Apostle Would Develop the Capacity of Women for Finance.

When a woman can walk around the bankers of Cleveland, and Oberlin, and New York, and borrow over a million dollars upon nothing, just think what she might be if she were good!

But cannot we develop in some of you women the kind of talent that is used by bad women in a bad way?

If not, I would like to know why not?

I am tired of some of you men.

I am not quite sure that some day it might not be well to put in women for a month or two, and let some of you men take a rest!

The next time you want a clerk in the Financial Department [as if addressing some one in the audience] get a woman.

Let us see if we cannot train some women that will improve upon men!

The capacity of women for business is sometimes very great.

It is the downright wickedness and selfishness of men that have kept women out of positions where they could do very much.

The Wise Administration of Many Wives Has Made Husbands Rich.

What is there about the handling of money that women could not do?

It is a fact that many wives have been able to handle money better than their husbands.

It is the testimony of many of the richest men in the world, that it was the economy and wise administration of their wives that made it possible for them to be rich.

I am not joking about this matter.

There are many good men that are hindered by unwise wives; but, on the other hand, there are hundreds of women who, if it were not for their husbands, would today bring millions of dollars into Zion.

Their husbands are drinking, smoking, swearing, sinning, secret-society men, away from God; and their wives have to stand aside and see the whole family estate frittered away in shameful living.

Not that you women are all angels!

Some of you do not know how to help your husbands.

It is only fair, however, to say that for every unwise man in Zion we have very many who are wise.

Many women now in Zion were slow in following their husbands into our fellowship. In fact, most of you women came in after your husbands.

This Church is Unlike Other Churches, Where the Women Go in First.

In this audience, I think, there are two men for every woman, and in the afternoon the proportion of men will be as large.

When I first began this work it was a common thing to see in our audience five men to one woman.

In the Chicago Auditorium, again and again, glancing over the audience, I have seen ten men sitting in a row, but ten women were not to be seen sitting in a row.

That was not the way Zion was built.

For the most part, the men came first, and they were more numerous than the women.

"Take ye away, therefore—

Think of it! This man is no longer a trusted servant.

Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

He is no longer a ruler; he is no longer a power.

For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away.

And cast ye out the unprofitable servant into the outer darkness; there shall be the weeping and gnashing of teeth.

The Unprofitable Servant Was Not Cast into Hell.

You may say that the last verse here indicates that the unprofitable servant was cast into hell.

No such thing!

He is cast out of the stewardship, which he has failed to use rightly; he is sent into the "Outer Darkness," where he weeps, and wails, and gnashes his teeth over the courage that brought success to his fellow-servants, who had increased their five to ten, and their two to four, and who were now rejoicing that the lord had made them ruler over many things.

If Zion could fail, it would fail from within.

It would be because we have too many one-talent men, who bury their talents in the earth.

Shall we not use all our talents for God?

I have delivered pretty much all the sermon I shall give you this morning, except that I shall say a few words by way of introduction to the Parable; and may God bless these words of exposition.

THE PARABLE OF THE TALENTS.

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.

Then shall the Kingdom of the Heavens be likened unto . . . a man.

How Human a Thing the Kingdom of the Heavens Is!

I am so glad that these parables are intensely practical!

This is another phase of Divine Teaching concerning the Times of the End.

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The Wise Virgins are not to sit down, with their hands folded, and sleep while they wait for their Lord.

The scene changes when the Lord gives us this parable.

The Wise are to be enterprising, and far more enterprising than the world.

The Wise are to trust God far more than the world trusts one another.

The Wise are to attend diligently to business while the Lord is absent.

This is a parable concerning the Kingdom of the Heavens.

All these Servants are the Lord's own servants; and the Foolish Servants are like the Foolish Virgins—Children of God. But do you not see where the weeping, and the wailing, and the gnashing of teeth come in?

The Wise enter, through the gates, into the Marriage Feast —"into the joy of their Lord."

The Foolish one is left out to pass through the Tribulation.

Although a Child of God, He Does Not Pass into the Rapture.

Oh, what a horrible thing to think that, if the Christ should soon come, any in Zion should not be ready!

That is the most terrible thing of all.

Be ready! That is the Word.

Therefore, let us put all our talents into the bank—into the common treasury.

That is where mine are; and if yours are not there, you will have to give an account.

If any disaster should happen to Zion, it would be because of the foolishness of our own people in not protecting their investments, by putting all into the hands of God.

There is no place in all the world—and our enemies are witnesses to the truth of this statement—where money can be placed to better advantage, where it is used by such honest hands, and where it is so carefully guarded.

Our system is such that even when some petty person steals a little of Zion's money, we get it back.

I do not know of a dollar that was ever committed to me that has been lost.

This Estate is Stronger and Richer than Ever.

But we need a large gold balance; and we will get it. We are working for it, and at the right time it will be there.

We have fifty million dollars, today, as a minimum, and perhaps one hundred fifty million as a maximum, in the possession of our people, which is buried in the earth.

You who have it there had better get it out quickly, or else it will stay there until the Lord comes; then you will find yourselves condemned for not using it.

Later, I shall go into this parable fully.

What a Judgment that is, to be left in the outer darkness, while the Wise, who have been doing their best, and have brought their accounts of talents rightly invested to the Lord, enter into the Joy of their Lord, and go with Him into the Marriage Feast.

May God bless you.

The Service was closed with the singing of Hymn No. 273, and the

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Help me to be wise; that my torch may be trimmed; that it may be burning; that my body may be cleansed; and that my soul, my spirit, and my body may be used for Thy service. And now, for Jesus' sake, give me power to use my talent and to increase it, that I may have more of the material resources of this world to extend Thy Kingdom; to build up Zion in all the earth. For Jesus' sake. Amen.

The First Apostle then pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

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

All-Night With God.

Members of Zion in Detroit, Michigan, and vicinity, are invited to attend the All-Night of Prayer in Zion Tabernacle, corner Fort and Twenty-second streets, Detroit, Michigan, December 31, 1904–January 1, 1905.

REV. T. A. CAIRNS, Elder-in-charge,
23 Twenty-second street, Detroit, Michigan.

The members and friends of Zion within reach of Toronto are invited to the All-Night with God, December 31st, at the Tabernacle, No. 34 Pembroke street.

All street-car lines in the city give transfers to the "Belt Line." Take this and get off at Wilton avenue, go west one block, then south to the Church.

An All-Night Meeting will be held in Zion Tabernacle, 101 Vanness avenue, San Francisco, California, commencing at 8 o'clock, on New Year's Eve, December 31, 1904. Members and Friends of the Christian Catholic Apostolic Church in Zion in California are cordially invited to attend the service.

W. D. TAYLOR, Elder-in-charge.

Members of Zion in Council Bluffs, Iowa, in Omaha, Nebraska, and in the vicinity of these cities, are invited to attend the All-Night of Prayer at 918 Harmony street, Council Bluffs, Iowa.

A Baptismal Service will be held, and also Communion Service.

J. H. SHAW, Deacon-in-charge,
506 Pierce street.

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

ALL NIGHT WITH GOD.

All Zion in New England are invited to attend the All-Night of Prayer in Zion Tabernacle, Boston, Saturday, December 31, 1904. Lay your plans now to come.

REV. WM. HAMNER PIPER, Overseer.
17 Capen street, New Dorchester, Boston, Massachusetts.
Phone Dorchester, 277–1.

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"Such as Were Being Saved"

Special Meeting Held for the Reception of Members, Lord's Day Forenoon, December 11, 1904.

REPORTED BY O. L. S.

ON Lord's Day morning, December 11, 1904, commencing at half past ten o'clock, a delightful service was held by the First Apostle for the purpose of giving the Right Hand of Fellowship to new members of the Christian Catholic Apostolic Church in Zion.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 11, 1904.

The service was opened with the singing of Hymn No. 103, in Gospel Hymns Nos. 5 and 6, by the Congregation.

Jesus, the very thought of Thee,
With sweetness fills my breast.
But sweeter far Thy face to see,
And in Thy Presence rest.

The First Apostle then announced the Scripture to be read, the 2d chapter of the Book of the Acts of the Apostles.

Before reading, he said:

In this chapter we have the story of Pentecost and the record of the discourse of the Apostle Peter. The results are thus told in the 37th verse:

Now when they [that is, the great multitude of people] heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

He then read, without comment, from the 37th to the 47th verses, inclusive.

INSTRUCTION FOR CANDIDATES FOR THE RIGHT HAND OF FELLOWSHIP.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and profitable especially to those who are about to be received into fellowship. For Jesus' sake. Amen.

TEXT.

And the Lord added to them day by day those that were being saved.

Additions to the Church that are Not of God are Vain.

This expression is a very remarkable one.

In the Old Version it is:

And the Lord added to the Church daily such as should be saved.

But the Revision undoubtedly contains the correct translation, "those that were being saved."

The difference in the two passages is very great. He was not speaking of persons who were to be saved by and by, but of those who, although already saved, were "being saved."

Some of you who are here to receive the Right Hand of Fellowship, have been in fellowship with us for a number of years; and a number have recently come to Zion City from distant lands.

I am grateful to God for the privilege of extending to you the Right Hand of Fellowship.

I desire to offer a few remarks upon the words, "Those that were being saved."

These people were "added," not by men, but by the Lord.

Unless you are brought into our fellowship by God Himself, it is vain for us to receive you.

An Assurance of Salvation a Prerequisite to Church Fellowship.

You must, first of all, receive from God the assurance of Salvation, and, in some degree, the Witness of the Holy Spirit.

You must be conscious that you have fulfilled the Divine Conditions, by a True Repentance, by a Simple Faith, and by a Willing Obedience to all that God has commanded; and by a willingness to continue your obedience and consecration in His service.

It was not the unsaved, but those that were saved and "being saved," that were added to the Church.

In this way, the Lord gave protection, direction, and consolation, and all the help that was necessary, in those early days; for the True Church is always fulfilling her prophesied Mission, as set forth in Isaiah 14:32.

What then shall one answer the messengers of the nation? That Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge.

The great majority of the early Christians were poor and persecuted, and utterly unable to read or write, and they were without complete copies of the Scripture, such as you have.

In those days, a complete copy of the Old Testament was possible only to very wealthy persons or very wealthy communities.

Sometimes there was only one such complete record in a city or in a synagogue.

Personal Reading of the Word of God Not Prevalent in Primitive Church.

The people never read the Book themselves, they simply heard it read; for in those days the Holy Scriptures were bound.

They were put into a sacred ark and shut away from sight to all except the learned, and were, even as now, brought out and read to the people only in small pieces.

The Word of God was, moreover, made void by traditions; by teachings that were not in accordance with the Word; but the people knew no better.

They were completely in the hands of the rabbis; and when they entered the Church of Christ, large numbers of them were unacquainted with the Word in its fulness.

I do not know that even the Apostles, individually, possessed complete copies of the Word of God at the beginning of their Ministry.

They were comparatively poor men, and they could get these Sacred Manuscripts only by the expenditure of much money.

But among the early Christians there were some who were transcribers of the Scriptures; and Lazarus, the brother of Martha and Mary, is said to have been a scribe.

The Church the Conservator of the Word of God.

When the Lord added those three thousand to the Church, they had probably never read the Books of the Old Testament in their entirety.

But the Church was the conservator of the Word; and although many of its own officers might have been ignorant, they had the Holy Spirit, and they were guided by the Spirit of Wisdom, and of Knowledge, and of Faith, and of a Sound Mind.

It was a wonderful congregation that gathered around the Apostles that Pentecostal day.

It was a wonderful "three thousand" that were baptized.

All the events in the three years of the Christ's ministry had been leading up to this.

There were the closing events of the Christ's ministry, the marvelous appearance of the Christ at the close of the Feast of Tabernacles, the wonderful raising of Lazarus from the dead, the extraordinary events connected with His

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crucifixion and subsequent resurrection, His reascension, and the Pouring Out of the Holy Spirit upon All Flesh.

These events constituted a preparation for the outpouring upon the people of the Spirit of Conviction, and Conversion, and Obedience.

A Triune Immersion Required of Believers.

By a True Repentance and Simple Faith they were prepared to Obey.

They were Baptized, as the Lord commanded, by a Triune Immersion.

I trust you have been.

If any of the candidates for fellowship have not been baptized, will you please stand? [A number stood.]

Beloved brothers and sisters, you ought to have been baptized yesterday. I appointed a special baptism, but I will not refuse to receive you into fellowship.

Are you all prepared to obey God in baptism?

If so, hold up your hands. [All raised their hands.]

Then, beloved, I will understand that you will follow the Lord in baptism as soon as possible.

Those that were added to the Lord were either baptized believers, or were willing to obey in that Ordinance, as a part of the Teaching of the Apostles.

They that believed were baptized; and they were baptized in the way in which the Christ commanded them.

It was a Triune Baptism, "into the Name of the Father, and of the Son, and of the Holy Spirit."

This is the only True Baptism.

There can be no other than the Baptism which the Lord Himself commanded.

Steadfastness a Trait of True Christian Character.

They were added to the Church after obeying, or vowing to obey, all that God commanded.

The story of their behavior is told most graphically in the 41st and 42d verses.

They then that received His Word were baptized: and there were added unto them in that day about three thousand souls.

And they continued steadfastly in the Apostles' Teaching and Fellowship, in the Breaking of Bread and the Prayers.

Do not forget that word, "steadfastly."

"And they continued *steadfastly* in the Apostles' Doctrine, Teaching, and Fellowship, in the Breaking of Bread, and in the Prayers."

First, they were sound in the Teaching. They waited continuously upon that Teaching.

It was Apostolic.

It is the Apostolic Teaching that, by the Grace of God, in the Christ, has been the foundation teaching of the Church in all the ages, and which God is again restoring.

There can be no other Revelation than that which has been given.

There can be nothing contrary to that Revelation added to it.

Change in Adaptation, but Not in Principles, Necessary in the Church.

But there are developments, and applications, and teaching adapted to each age, which make the Apostolic Doctrine an Effective Power.

There is no change in the fundamental principles, but there must be change in the adaptation of the Gospel.

That is to say, the things which were compelled to be done by the Church in an age when it was persecuted and hidden, and when it could not meet in thousands as we can, are not necessary now.

There was no place, probably, except in the open air, where three thousand persons could have met for Christian Fellowship in Jerusalem.

The probabilities are that this baptism was not conducted in one place; for there was no pool, probably, at the disposal of the Christians which would be large enough to receive three thousand persons.

But the number of large houses in Jerusalem and the public baths were so numerous that it was an easy matter to distribute these disciples over perhaps thirty or more different points.

I presume that the Ordinance was administered by the Twelve—Matthias, the New Apostle, having taken the place of Judas Iscariot.

This would involve the baptism by each Apostle of two hundred fifty.

I Myself Have Baptized, in One Day, about Five Hundred.

In this Tabernacle, at one baptism—I cannot remember the exact number—I baptized about three hundred, and did many other things beside.

These baptized believers were obedient.

They continued steadfastly in the Doctrine which taught Baptism after Repentance and Faith; and which taught Unquestioning Obedience.

The range of doctrine was very great and yet very simple.

The fundamentals were the main thing; and they are still.

They continued not merely in Doctrine, but in Fellowship.

They came to the Breaking of Bread.

It was a daily Communion at that time.

There was need for it; need for Continuous Teaching; because they were soon to be scattered by persecution.

Before the Dispersion, they were soon to come into an Inseparable Union spiritually, and in all affairs, temporal and eternal, they were to stand by one another by putting all their resources into one common fund.

They believed the Word of the Lord, that the City of Jerusalem would be cast down, and that it was necessary for God's people to get together.

I have always felt that there was great failure at that time in properly organizing.

I think the loss of Judas Iscariot was most severely felt, because he was, possibly, the best organizer of all the Apostles.

It Was Wise that even the Christ Should be Ignorant of Many Things.

I have always had in mind the thought that he was a man of great capacity, and that the Devil tricked the Church, and robbed it of one of its ablest men when he led him astray and made him the betrayer of His Master.

The Lord had chosen him as one of His Own, and he must then have been faithful; for it is impossible to conceive that the Christ would knowingly have chosen a traitor.

God, our Heavenly Father, seems to have permitted His Son to be ignorant, as the Son of Man, of some things.

It is a great blessing and joy to be ignorant of things that one ought not to know.

If we always knew the trials or the betrayals that would come to us, it would discourage us and sadden our lives before we came to them.

"Sufficient unto the day is the evil thereof."

Therefore, the Heavenly Father seems to have permitted the Christ to be ignorant of some things that would have been injurious for Him to know, in His earthly life.

You remember that the Christ acknowledged this ignorance in a very important matter—in the matter of the Times and the Seasons, which the Father had kept in His own power and which no one knew; neither the angels in heaven, said the Master, nor Himself.

Redemption in the Christ is Larger than Any One Has Yet Comprehended.

But the Church, as it came together out of the world, was, and is still, "being saved;" there is always more saving to be done.

You are saved only up to your light and knowledge; and, as you go on, you see many things from which you have to be saved.

There is a salvation to the uttermost, which you will never receive until the uttermost moment of life has been lived.

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Not even then will the limit be reached; for it is a salvation that goes on throughout eternity.

This does not mean that you are not to be fully delivered from Satan, Sin, and Condemnation; but it means that there is a larger Redemption than you, or any of us, now comprehend—a salvation "ready to be revealed in the Last Time," as the Apostle Peter puts it.

I believe that these are the Last Times, and that a Salvation is now being revealed in a Separation from the World, from Sin, and from the Control of the Evil Powers that are in this world—a salvation of a people whom God is preparing in these Latter Days, by a true Zion, and in which children will be born that will be the righteous rulers, under God, of multitudes on this earth.

Zion's Words are Being Used of God to the Ends of the Earth.

The capacity to rule is an innate necessity of Zion; you will see that as we go on.

This capacity will be more and more developed.

I am glad that God is bringing up, out of the masses of the people, a "laity" as it is commonly called—men and women who are forming that remarkable Zion Restoration Host which even now is working so wonderfully throughout the world, for the extension of the Kingdom of God.

I suppose it numbers eight or ten thousand persons.

I think this Host is doing a work that has never before been done.

By means of the printing-press, Messages are being sent forth in many lands.

The Word that is preached from this platform is reproduced, not merely a hundredfold or a thousandfold, or a hundred-thousandfold, but a millionfold.

Our words are going to the ends of the earth, and are constantly being used by God.

You have come into a Church where there is a Living God; a Living Teaching; a Living Fellowship; a Living Communion; and a Living Atmosphere of Prayer.

Four Important Aspects of the Christian Life.

Into this Communion you have come by the grace of God; and I trust you will be a blessing, and not a hindrance.

If I knew that you would be a hindrance, I would not receive you.

Your continuance in this Church will depend upon your faithfulness to the vows that you now take.

Far better that you never entered into fellowship with us than that you should be disorderly and want to do as you please in the Church of God.

In the Apostolic Church, which is being restored, there is Authority in teaching, in fellowship, in communion, and in prayer, and that Authority of the Spirit is our strength, under God.

It places upon us great responsibility; but all Divinely-Delegated Authority is accompanied with Power to discharge those responsibilities.

I therefore now charge you, in the Name of the Lord, to be faithful to these four aspects of Christian life.

They continued steadfastly in the Apostolic Doctrine, in the Fellowship, in the Breaking of Bread, and in the Prayers.

We Cannot Always Be Where We Can Hear Teaching.

Notwithstanding the fact that the Word of God is now in type, and that it can be bought for even a few pennies, the Apostolic Doctrine must still be orally given.

It was Word-teaching; it was the interpretation, by Divinely-appointed and Divinely-endowed men, of the Word of the Master, whom they had loved and followed.

It was in their Fellowship alone that fellowship was found in the Christ; for those that would reject the Apostolic Fellowship would certainly not be in fellowship with Him.

It was in communion with them that strength was found, and it was in common prayer, and in the communion of people in prayer, that progress in the Divine Life was found.

So it is with us.

I believe it is our appointed time of prayer which so wonderfully binds us all together, throughout the world, and in the special seasons that we have.

I know that God answered the prayers of this people for the weak one, when Zion City power-house whistle blew that signal on Monday week afternoon last, when I went away with Mrs. Dowie to Florida; I know that it was answered, for she is being rapidly restored to health.

God Is the Only Abiding Presence.

I also know, and you all know, thousands and tens of thousands of instances in which prayer has been, and is being, answered.

A people who know how to pray are the most powerful people in the world, for they are in touch with God.

Apostles come and pass away.

Prophets come and pass away.

Teachers come and pass away.

They fulfil their mission and enter into their reward.

But God abideth forever.

He is an ever-present Spirit, leading on, from generation to generation, those whom He raises up to be the interpreters of His Law and His Gospel.

He is doing this today.

I beseech you to enter into fellowship with us this day in a thoughtful, earnest manner.

God grant that, as I receive you, as the First Apostle, and lay my hand upon you, in prayer, you may be blessed.

All persons who have entered into fellowship with us by making proper application, and who now desire to be received into fellowship, please stand. [Candidates stand.]

A Solemn Charge to Candidates.

I charge you, before God, the Father Almighty, in the presence of Himself, and in the Name of the Lord Jesus, the Christ, and as in His presence, in the power and presence of the Holy Spirit, that you heed the charge that I now deliver.

My brothers and sisters, I charge you, before God, that you will answer the questions that I now ask you, first, very carefully.

So far as you know your own hearts have you truly Repented of all your sins? Can you say, I have?

CANDIDATES—"I have."

FIRST APOSTLE—Are you Trusting in God alone, through faith in Jesus, the Christ, for salvation? Can you say, I am?

CANDIDATES—"I am."

FIRST APOSTLE—Are you, by the grace of God, determined to Obey Him in all things? Can you say, I am?

CANDIDATES—"I am."

FIRST APOSTLE—Do you trust Him, through faith, not only for Salvation, but for your Healing, your Cleansing, your Keeping, and Guidance? Can you say, By the grace of God, I do?

CANDIDATES—"By the grace of God, I do."

A Promise of Obedience and a Declaration of Recognition.

FIRST APOSTLE—Are you determined to Obey those that have the Rule over you, whose Faith you are urged to follow and imitate, "considering the issue of their life?" Are you, as required in the Holy Scriptures, determined to obey those that have the rule over you in the Christ? Can you say, I am?

CANDIDATES—"I am."

FIRST APOSTLE—Do you recognize in the First Apostle the Prophet of the Restoration, and are you willing to follow him as he follows the Christ? Can you say, I am?

CANDIDATES—"I am."

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FIRST APOSTLE—Are you determined to serve God with every power of spirit, soul, and body that you possess, and to extend His Kingdom to the uttermost? Can you say, by the grace of God, I am?

CANDIDATES—"By the grace of God I am."

FIRST APOSTLE—"Be thou faithful unto death," and God "will give thee the crown of life."

PRAYER.

Father, I commend to Thee those who have thus made their Vows, whom I now charge, in the Name of Thy Son, to be faithful; and ask Thee by Thy Holy Spirit to give them all a blessing, as they are received. For His sake.

The First Apostle then gave the right hand of fellowship to one hundred thirty-five persons, representing twenty-one States of the United States of America, and nine foreign countries.

After the reception of the members, the First Apostle asked all to rise and make Consecration.

PRAYER OF CONSECRATION

We consecrate ourselves to Thee, our God and Father. Hear us, as we pray now together. Our God and Father, in Jesus' Name we come to Thee. We give ourselves anew to Thee. Bless those who have been received. May they follow Thee, and faithfully obey Thee, in the Christ, by Thy Spirit. For His sake.

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee,
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Zion in Europe.

I hereby make official announcement to our friends of the Christian Catholic Apostolic Church in Zion throughout the world, that John Alexander, the First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, has ordained Rev. Carl Hodler an Overseer, and appointed him Overseer-in-charge of the Continent of Europe.

He has also appointed Elder Arnold Muggli, the Recorder and Financial Secretary of the Christian Catholic Apostolic Church in Zion on the Continent.

He has fixed the headquarters of the Continent at Zurich, Switzerland.

It is his desire that a Gathering of the Church be organized in all places where we have three or more members. Application forms will be sent by the Recorder upon request. These application forms, after having been carefully filled out, will be mailed to the Overseer-in-charge.

Where there are organized Gatherings or Branches of the Church in charge of an ordained Officer, the tithes and offerings will be sent direct to the Headquarters Offices at Zurich, through the Custodian.

Where there are no Branches or Gatherings, the tithes and offerings should be mailed direct to Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zurich. All receipts will be sent direct to the remitter from the Financial Secretary at Zurich. Always use a tithe card in making remittances.

Until December 25th, Overseer Carl Hodler's address will be 76 Bahnhofstrasse, Zurich. After that date, Zion City, Illinois, U. S. A.

I am, faithfully yours,

J. G. EXCELL,
General Ecclesiastical Secretary.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 220 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 St. Nicholas Terrace, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. B. Taylor, 1623 Fruitvale Avenue, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 30 Rue Arnengaud, St. Cloud, Seine-et-Oise, France.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, West 50, Pauenziensta 8, Berlin, Germany.

Switzerland

Zürich—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.

Australasia

Headquarters Offices, Melbourne, Australia—Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, Victoria, Melbourne, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King Wiliam Road, Adelaide, Hyde Park, Victoria, S. Australia.

New Zealand

Wellington, New Zealand—Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

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.

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Zion's Bible Class

Conducted by Teacher 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, JANUARY 4 or 5, 1905.

The Life Realized when God is Within.

1. *Nothing can frighten us.*—Psalm 112:6-10.
A heart in which God dwells does not know fear.
It is fixed, trusting in God.
It has learned that it is sweet to trust all to Him.
2. *Not a care can fret us.*—Psalm 55:16-23.
The burden of the past does not oppress one.
The future will not be full of care.
All things work together for good.
3. *Not a want annoys us.*—Psalm 23:1-6.
"I shall not want."
The Lord will not let me want.
He is my source of supply.
4. *Not a disorder can swerve us.*—Psalm 64:1-10.
Men may plot in secret.
Enemies may combine to resist.
Criticisms may be made.
5. *Not a power can turn us.*—Psalm 60:9-12.
The Lord is our Helper.
He will bring us through.
None can withstand Him.
6. *Not an enemy can subdue us.*—1 Peter 5:8-11
The Devil walks about to devour.
We know what he comes for.
Have faith in God.
7. *Not a sorrow can crush us.*—1 Peter 5:1-7.
Loss of property cannot do it.
The dying of loved ones cannot do it.
Say, "Sorrow shall not kill me."
8. *Not a joy can fail us.*—Psalm 16:5-11.
Fulness of joy is yours.
You may have joys forevermore.
Be joyful; "and again I say, rejoice!"

The Lord our God is an Indwelling-God.

LORD'S DAY BIBLE CLASS LESSON, JANUARY 8, 1905

Conditions of God's Abiding Presence.

1. *He dwells in an obedient spirit.*—John 14:21-24.
Whatever you do, obey from the heart.
Keep God's Word in your heart.
You cannot see God unless you obey Him.
2. *He dwells in a truth-loving spirit.*—Psalm 51:5-12.
The heart should desire to know the truth.
It should seek after the truth.
It should never stop until it finds it.
3. *He dwells in a pure heart.*—James 4:8-10.
You should seek Him with your whole heart.
Cleanse your outward life and then your heart.
Get the single eye that sees God.
4. *He dwells in an humble spirit.*—Isaiah 57:13-21.
"God is everywhere," some say.
Some say, "He is nowhere."
Can you say, "He is now in my heart?"
5. *He dwells in a righteous life.*—Isaiah 58:8-11.
Does your heart go out to the needy?
To whom have you ministered today?
What suffering have you relieved?
6. *He dwells where there is a surrendered will.*—Isaiah 58:13-14.
Are you bound to have your way?
Are you self-willed?
Give up your way and your will.
7. *He dwells in the controlled mind.*—2 Corinthians 10:3-7.
Think only as God thinks.
Think on pure things.
Think of the higher things.
8. *He dwells only with those who keep themselves clean.*—2 Corinthians 6:14-17.
With whom have you walked?
What did you talk about?
Did you consort with enemies of God?

God's Holy People are a Devout People.

EXCURSION TO ZION CITY

John Alexander

The First Apostle in the Christian Catholic Apostolic Church in Zion and Prophet of the Restoration

SUBJECT
The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

WILL CONDUCT DIVINE SERVICE AND DELIVER HIS APOSTOLIC AND PROPHETIC MESSAGE IN SHILOH TABERNACLE, ZION CITY, ILL.

Lord's Day Afternoon,

December 18th

At 2:30 o'clock.

Special Excursion Train will be run from the Wells Street Chicago & North-Western Station, in Chicago, at 11:45 in the morning, and will return thirty minutes after the close of the service. Round Trip Fare, - - - - 50 Cents.

The Christ is All and in All.

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WE are placing an order in our Bindery for Bound Volumes of Blätter der Heilung.

Volumes I and II will be bound together and III and IV together, making two beautiful and convenient books.

The price will be $2.00 each, or $3.75 for the two books.

Orders placed now will be filled out of the first edition. Those coming later will have to be held over for the second edition.

We request that all who desire one or both, order them at once or write to us concerning their intentions.

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ZION CITY, ILLINOIS

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"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Four Hundred Eighty-five Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Four Hundred Eighty-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 First Apostle.....	4754	
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37	
Baptized at Zion City by the First Apostle.....	647	
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812	
Total Baptized at Headquarters.....		11,250
Baptized in places outside of Headquarters by the First Apostle.....	765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	8,470	
Total Baptized outside of Headquarters.....		9,235
Total Baptized in seven years and nine months....		20,485

The following-named two believers were baptized in Oakwellgate Baths, Gateshead-on-Tyne, England, Tuesday, November 22, 1904, by Overseer H. E. Cantel:

Graham, Miss Annie, 46 Worley avenue, Low Fell, Gateshead-on-Tyne, England
Graham, Miss Maud, 46 Worley avenue, Low Fell, Gateshead-on-Tyne, England

The following-named seven believers were baptized in the Caledonian road Baths, N., London, England, Lord's Day, November 27, 1904, by Overseer H. E. Cantel:

Buss, Albert Edward, 29 Marchmont street, Russell Square, W. C., London, England
Cole, Albert.....47 Judd street, W. C., London, England
Greene, Zachary Taylor.....3 Torrington street, W. C., London, England
Isaac, Bernard.....13 Tyndale Place, Highbury, N., London, England
Kirk, Edward....."Bungalow," Rail's Farm, Perbright, Surrey, England
Maddocks, Mrs. Jane, 26 Bessborough Place, Westminster, S. W., London, England
Van der Werf, Weitze...20 Blythwood road, Seven Kings, Essex, England

The following-named four believers were baptized in Portland, Oregon, Lord's Day, December 4, 1904, by Elder Charles A. Hoy:

Lancaster, J. D.....220 Grand avenue, Portland, Oregon
Lancaster, Mrs. Sophy M.....220 Grand avenue, Portland, Oregon
Millen, Mrs. Laura Ella.....164 North Tenth street, Portland, Oregon
Millen, Robert Burn.....164 North Tenth street, Portland, Oregon

The following-named eighteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Saturday, December 10, 1904, by Overseer J. G. Excell:

Caldwell, Ed. F.....2512 Gideon avenue, Zion City, Illinois
Copeland, John.....2804 Ezra avenue, Zion City, Illinois
Heflin, Mrs. Eleanor.....Austin, Minnesota
Hove, Ole.....R. R. No. 2, Ellsworth, Wisconsin
Julian, Jessie Mabel.....1811 Hebron avenue, Zion City, Illinois
Julian, John Franklin.....1811 Hebron avenue, Zion City, Illinois
Kirk, Homer.....3110 Ezekiel avenue, Zion City, Illinois
Lach, Harry.....Sewickley, Pennsylvania
Lach, Mrs. Elsie F.....Sewickley, Pennsylvania
Lamy, Chester James.....2319 Gilead avenue, Zion City, Illinois
Oas, Miss Rena C.....2909 Eshcol avenue, Zion City, Illinois
Perry, Lawrence.....2613 Elizabeth avenue, Zion City, Illinois
Rebmann, Charles.....2806 Emmaus avenue, Zion City, Illinois
Romero, Yndalecio.....2807 Emmaus avenue, Zion City, Illinois
Singer, Mrs. Mary Elizabeth.....2209 Elisha avenue, Zion City, Illinois
Singer, William H.....2209 Elisha avenue, Zion City, Illinois
Van Zandt, William.....3215 Elisha avenue, Zion City, Illinois
Wren, Ernest A.....3024 Gabriel avenue, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, October 9, 1904, by Evangelist W. C. Christie:

Boyles, Irene Mason.....525 East Sixty-third street, Chicago, Illinois

The following-named three children were consecrated to God, Thursday, October 13, 1904, by Evangelist W. C. Christie:

Marchal, Josephine.....11836 Gano avenue, West Pullman, Illinois
Quinnell, Laverne Edward.....12115 Butler street, West Pullman, Illinois
Walker, Mary Frances West...12132 Union avenue, West Pullman, Illinois

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, October 30, 1904, by Evangelist W. C. Christie:

Johnston, Esther Avery.....6040 Ada street, Chicago, Illinois

The following-named two children were consecrated to God in Edinburgh, Scotland, Thursday, November 24, 1904, by Overseer H. E. Cantel:

Donaldson, Elizabeth Mary.....11 Argyle Terrace, Edinburgh, Scotland
Donaldson, James Napier.....11 Argyle Terrace, Edinburgh, Scotland

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, November 27, 1904, by Evangelist W. C. Christie:

Jochim, Violet Esther.....9330 Washington avenue, Chicago, Illinois

ZION CITY BANK

JOHN ALEX. DOWIE

ZION CITY, LAKE COUNTY, ILLINOIS, U. S. A.

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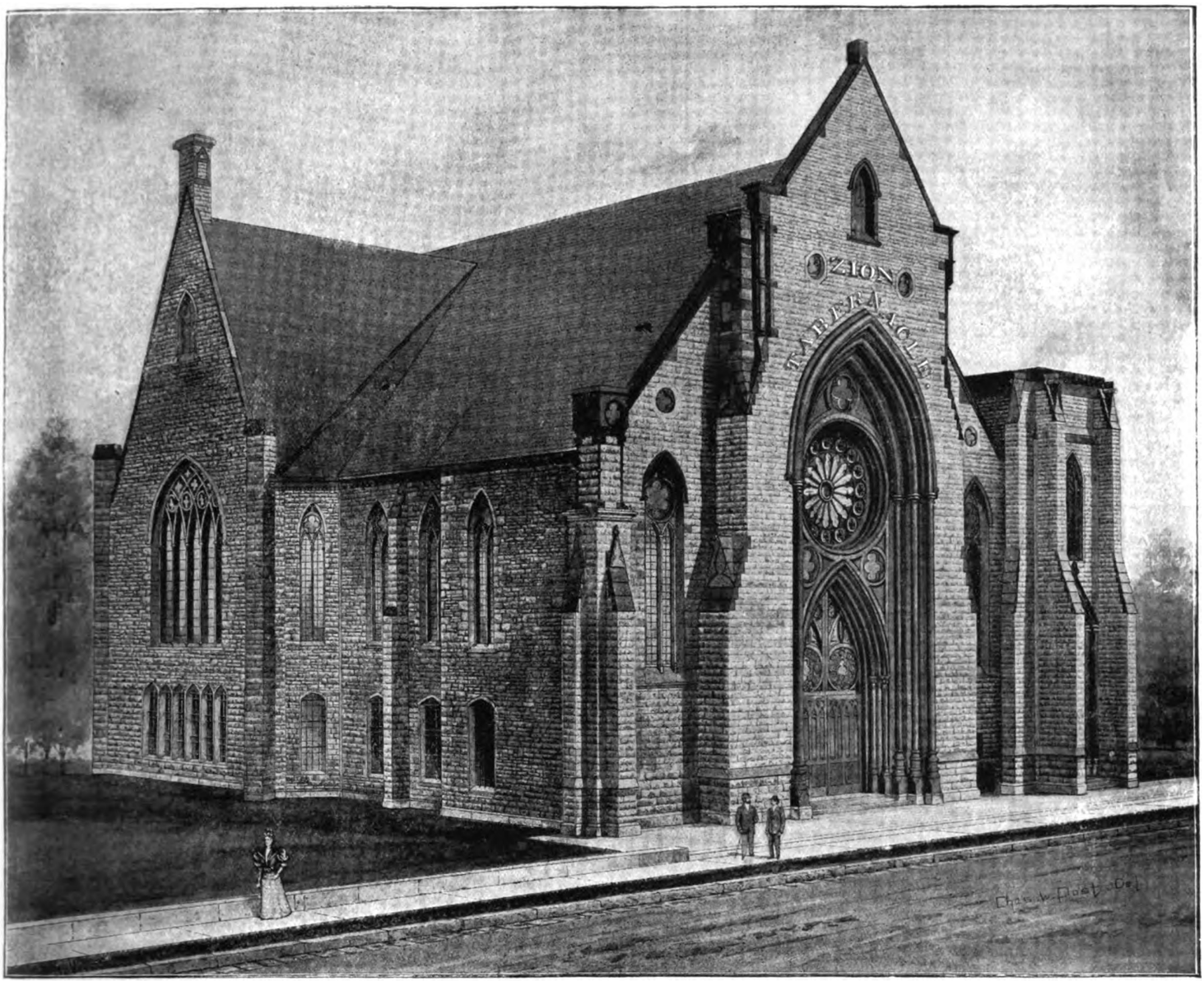
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H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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1621-1633 Michigan Avenue, Chicago, Illinois

Will be Reopened by the

FIRST APOSTLE

Christmas Day, December 25, 1904, at 2 O'clock, P. M.

He will be accompanied by Zion White-robed Choirs from Zion City and Chicago, Zion City Band and Orchestra, and hundreds of Ordained Officers. A limited number of Free Tickets can be obtained at Zion Building, corner of Twelfth Street and Michigan Avenue, and at Zion Agency, Rockwood Brothers Co.'s Store, State and Ohio Streets.

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Zion Industries and Branch

of

ZION CITY GENERAL STORES

Michigan Avenue and Twelfth Street, Chicago, Illinois.

Recently Renovated and Now Open for Business. All Zion Products for Sale.

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Leaves of Healing
Blatter der Heilung
Feuilles de Guerison
And The Zion Banner



Should begin your list of Holiday Presents, as they bring Salvation, Healing and Holy Living to thousands, weekly.

If you have no persons in mind to whom you wish to send these papers, we can supply you with a list; or, if you cannot afford to send to those whom you know to be worthy, we will supply the papers while a fund created for this purpose lasts.

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Zion Printing and Publishing House
ZION CITY, ILLINOIS

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CONTAINING VIEWS of the most important points of interest in Zion City, for Christmas and New Year's Greetings, are in great demand. They have proven very satisfactory, and are being ordered by the hundreds. We will send proof-sheets to select from to those who desire to place quantity orders.

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ZION CITY, ILLINOIS

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JOHN ALEXANDER DOWIE

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 10. *ZION CITY, SATURDAY, DECEMBER 24, 1904.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

CHRISTMAS GREETING FROM THE FIRST APOSTLE TO THE CHILDREN OF ZION

THE First Apostle, in sending out this greeting, calls the children his.

And are they not?

In what a beautiful and holy sense he has made them his by love, toil, and sacrifice!

The very first work he did for God was among the children.

First among all the many thousands whom God has healed through the laying on of his hands were three children.

Through all the years that have followed, the children have had the most sacred place in his ministry.

In answer to his prayer, God has healed their parents, that they might be conceived and born.

Through his teaching and in answer to his prayer, thousands of mothers have been wonderfully delivered in the hour of nature's peril.

Tens of thousands of little ones, throughout the earth, some of them now grown to manhood and womanhood, have been brought back from the very jaws of death through the laying on of his hands.

What Ordinance that he has administered has been more beautiful, what service has brought forth more precious fruits, than the Presentation and Consecration of young children to God?

His whole being seems radiant with Love, Joy, and Hope as he takes the little one from the arms of father and mother, lays hands upon it, blessing it in the Name of the Lord, and then solemnly consecrates the little life to the Heavenly Father.

When he rides through the City, it is for the children that he is ever on the lookout, and for whom he has his brightest smile and heartiest greeting.

They are all his.

He loves the child because it is a child.

Perhaps the greatest blessing that has come to the children of Zion through their First Apostle is that they are welcome in every home.



John Alexander

TO ALL MY DEAR CHILDREN IN ZION, WITH MY APOSTOLIC BLESSING, WISHING THEM A HAPPY CHRISTMAS AND A GLAD NEW YEAR FOR 1905.

ISAIAH IX: 6

God pity the unwelcome child!

He is born under a horrible curse that, but for the grace and mercy of God, will follow him with its blight through life and beyond.

But the children of Zion are gladly welcomed into clean homes, where they are loved and cherished, watched over, prayed for and prayed with; where they are taught to love God and His Word and to obey His Commandments.

It was for the sake of the Children, more than any one else, that the City of Zion was established.

Such children are a Royal Generation, the Hope of Zion—yea, under God, the Hope of the whole Earth.

No wonder the First Apostle loves them!

And no wonder that they return that love with all the intensity of their confiding hearts!

The card reproduced in the center of this page, with the Apostolic Christmas Greeting to the children, has been printed in beautiful colors and will be in each one of the several thousand well-filled candy boxes, made in the shape of a sled, that will be distributed to the First Apostle's children in Zion City on Christmas Eve—tonight.

There will be splendid Christmas Trees in Shiloh Tabernacle, a delightful program has been prepared, and best of all, the First Apostle, the children's friend, will be present, happier than the happiest child in the company, in being among his little ones and serving them in the Name of Him of whom God's Prophet wrote:

For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

A. W. N.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, DECEMBER 24, 1904.

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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.

APOSTOLIC NOTES.

"WHEN THEY SAW THE STAR, THEY REJOICED WITH EXCEEDING GREAT JOY."

ONCE AGAIN the revolving year brings us to Bethlehem.
It is essentially the Feast of Peace, and Joy, and Gladness.
It is also the most beautiful of all the Children's days.

ZION, SWEEPING out the Santa Claus delusion, is joyfully preparing for the Festival of Zion's Children, in Shiloh Tabernacle, this evening.

IT WOULD be dreadfully wrong for us to give the Program away; but we can only say that the Children's friends are so numerous, that they are undertaking to make it the happiest of Christmas Eves.

We are also doing our part.

THE POOR in Zion are being cared for.

We are making no sumptuous dinner for the Rich.

God enables Zion to take care of all her poor, here and everywhere throughout the world.

CHRISTMAS GIFTS, it is said, are being prepared for all the Homes of Zion.

OUR GREATEST delight on Christmas Day will be to once more open the Gates of the building in Chicago, known for five years as Central Zion Tabernacle, and to meet, we doubt not, with a Great Assembly there, at two o'clock tomorrow afternoon.

WE GIVE NO less than six pages of this issue to two most interesting translations into the tongues of India, which have been very carefully edited by a very competent sister, Mrs. T. T. Bond, who, with her husband and daughter, have now come to reside in Zion City, after spending many years in Cawnpore, India.

WE KNOW that this will be received with great delight in that wonderful land, where so many have now learned to love Zion.

We shall print it in leaflet form, and it can be had at Zion Printing and Publishing House.

WE CLOSE with our Apostolic Blessing, and most hearty Greeting to Zion everywhere, wishing to one and to all, in the Name of the Lord, A HAPPY CHRISTMAS AND A GLAD NEW YEAR.

OUR CHRISTMAS discourses will be published in our next issue, and the Watchword card for 1905 will be engraved on the front page.

IT IS impossible, sometimes, to make history and to write it. We have been making a little extra history this week, but the time to write it has not yet come.

BRETHREN, PRAY FOR US.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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THE POWER OF THE DYNAMIC WORD AGAINST THE DEVIL'S STRONGHOLDS.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 11

Shiloh Tabernacle

Lord's Day Afternoon

December 18, 1904

SUBJECT

The Exercise of Apostolic Powers: The Gifts of the Holy Spirit.

REPORTED BY S. E. C., A. C. R., O. L. S., AND E. S.

SHOULD her every fireside altar become but a heap of ashes; should the sound of her industries be stilled; should every wheel cease to turn; should her streets be silent and empty; should desolation and woe go hand in hand up and down; should the earth whereon she stood laugh no more forever; and should men point and say, "This that was Zion is no more," then Zion—Zion, rising triumphant, pure, and beautiful—would stretch her hands upward and cry:

Is God, then, mocked?

Does Jehovah repent?

Is His Word of yesterday only?

Is His arm shortened?

Shall He who holds the seas in the hollow of His hand lose His own?

Can God forget?

> The vaulted heavens shall fall
> Built by Jehovah's hands,
> But firmer than the heavens above
> The Rock of Zion stands.

For Zion is greater than houses and lands; more enduring than the wealth of the world.

She is of God, and rests in God.

She has entered within the Veil.

God spake, and Zion lived.

That Word is the mightiest Power in Heaven, on earth, and in hell.

At that Word there was Light.

At that Word the heavens and the earth were formed.

At that Word man and woman became living souls.

That Word was a promise that the Seed of the Woman should Bruise the Serpent's Head.

Through all the ages it is the Word that has kept alive the Hope of Redemption.

It was the Word that was made manifested in the Divine Incarnation.

It is by the Word that the stars keep their places in the canopy of the heavens, and the sun revolves in its orbit.

That Word is the great Dynamic Force of this Universe.

And it was the Word, working through a man, whose only claim is that he put himself where God was able to speak through him, that Zion lives and shall endure forever!

Through His Prophet, Elijah the Restorer of all Things, that Word is being heard throughout the world today, and is moving upon the hearts of men; for He wills that all shall be saved.

In His Infinite Love and Mercy He waits, and through a restored Church He is speaking once again.

And though the whirlwind should rise and devastate her City; though the waters should flow through her streets; though of all her material prosperity nothing should remain, yet Zion shall stand, unmoved and undismayed; for Zion is the Divine embodiment of God's Word, and therefore cannot die.

This was the mighty truth brought out by His Servant, the Prophet of the Restoration of All Things, in his Message on Lord's Day, December 18, 1904, delivered in Shiloh Tabernacle.

Speaking on the Gifts of the Holy Spirit, and taking up again the subject of the previous Lord's Day—the Gift of Workings of Powers—he swept his audience with him, as on the current of a great torrent.

Impatient of the interruptions, yet patient in the performance of his duty, the Man of God delivered a scathing rebuke to the writer and publishers of a venomous newspaper attack upon Zion, made by a Chicago paper. Incidentally, he thanked the press of that city for the fairness and courtesy which, with this single exception, has marked their treatment, even their defense, of Zion recently.

And when five thousand people rose to their feet as one man, and in one tremendous "Yes" shouted back their confidence in Zion's leader, it was, after all, but a feeble manifestation of the Love and Perfect Unity and understanding existing between them.

Proceeding then quickly to his theme, and speaking with Apostolic Authority and Inspiration, the tremendous potentiality of this Gift of Workings of Powers was impressed upon the great audience present.

Oh, lesson of Humility and of Love.

Not temples of wood and stone, but the Christ in me!

Not the gold of the world, but I in Him and He in me!

And having Him, all things are thine! All Power is given with Him!

It is the Word of Jehovah, through the mouth of His Prophet, speaking to all the peoples and Nations of the earth!

Hear!

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, December 18, 1904.

The worship of Jehovah began with the entrance into the Tabernacle of Zion Junior Choir, the Senior Choir, and the

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Officers of the Church, singing, as they came, the words of the

PROCESSIONAL.

Open now thy gates of beauty,
Zion, let me enter there;
Where my soul in joyful duty
Waits for Him who answers prayer;
Oh, how blessed is this place,
Filled with solace, light, and grace!

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

Thou my faith increase and quicken,
Let me keep Thy gift Divine,
Howsoe'er 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 First Apostle came upon the platform, the people rising and standing, with bowed heads and hearts, 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.

RECITATION OF CREED.

Overseer Brasefield led the Congregation in the reciting of the Apostles' Creed.

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

READING OF GOD'S COMMANDMENTS.

Overseer Speicher led the Congregation in repeating the Eleven Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

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

The First Apostle then called upon the people to recite with him the 91st Psalm. [*The Congregation repeated with the First Apostle this inspiring Song.*]

At the close of this helpful exercise, he called the people's attention to the fact that this Psalm was Zion's Household Psalm, and urged them to learn it well.

He then read in the 12th chapter of t.. 1st Epistle of Paul, the Apostle, to the Corinthians, the first eleven verses.

After reading the words "Workings of Miracles," in the 10th verse, he paused, and said:

The Greek word, translated "miracles," is δυνάμεων (*dunameon*).

We have it in English in the form *Dynamite*.

The ἐνεργήματα δυνάμεων (*Energemata dunameon*) are the Operations of Powers.

The "Workings" of these Powers sometimes are startling in their effect.

They may refer to "Healings."

They may refer to "Workings" of various kinds in many things.

The word "Powers" has in it the idea of Dynamic Power—tremendously explosive power.

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After the Choir had sung the Gloria, prayer was offered by the First Apostle, closing with the chanting of the Disciples' Prayer by the Choir and people

The First Apostle then said:

A Shameful Attack by a Chicago Newspaper.

Before the Overseer makes the announcements, I desire to say a word or two concerning some matters that I think it well to speak about before delivering the usual discourse.

On Friday night last, there appeared in the last edition of one of the Chicago newspapers an exceedingly vile attack upon Zion.

For a long time, with the exception of now and then a little squib, and almost every day a few references to Dowie and to Zion, there has been a spirit of fairness in the entire Chicago press.

I am glad to say that this attack has been limited to one paper.

I dislike to speak its name. It has been a vile and very formidable fighter for the Devil against Zion.

We have always won, however.

It is the paper that is said to have the largest circulation of any newspaper published in Chicago—the Chicago *Daily News*.

I call it the Chicago *Daily Spews*.

There is no question as to the venom of its editor, his hatred of God, of Zion, and of myself, and as to his absolute and shameful unfairness to Zion.

The Attack was Malicious and Vindictive.

So far as I have been able to ascertain, from the reading of papers that have been put into my hands, every other Chicago newspaper has been fighting the battles of Zion against this last, vile attack.

I have an article here, which I read a few minutes before entering this meeting, that I thought you might like to hear.

All through these papers are articles quoting what I wrote in LEAVES OF HEALING on Saturday.

But this article in the *Inter Ocean* puts the matter in a very fair manner and from a broad, business point of view.

It is headed, "WHAT IS THE MOTIVE?"

[This article was published in full in the Apostolic Notes of the last issue of LEAVES OF HEALING.]

Well done for the *Inter Ocean*. [Applause.]

I may say that it was written without any solicitation on our part.

The *Inter Ocean* and I are like the Devil and me; we do not agree.

I hit it, and it hits me.

The *Inter Ocean*, however, in this matter, both last year and now, has done well.

Zion Controls an Estate Worth Thirty Million Dollars.

The *Tribune*, also, took a fine, clear-cut business stand.

The *Chronicle*, and even the *American*, for the most part, took a good, definite stand.

The *Record-Herald*, also, in a somewhat uncertain way, stood with us; in one article very strongly.

But this miserable *Daily News* seems to be persistent in its endeavors to destroy Zion.

I make my reply with a sense of responsibility proper for a man in my position.

The figures which I quote were carefully compiled for another purpose altogether.

After weeks and weeks of work, they were handed to me by my good General Financial Manager, Deacon Charles J. Barnard.

The giving of these figures is the statement of cold facts.

These facts are that, after discharging all liabilities, the estate of Zion, which I control, is worth twenty-one million dollars, in this City and County alone.

If we were to add the possessions of Zion, which I control, in Africa, in Europe, in Australasia, and elsewhere, it would be easy to show that Zion today, in my person and through me, controls an estate of thirty million dollars.

Zion is Strong in the Confidence of Her Business Correspondents.

If I died tonight, ninety-five per cent. of this would be Zion's, and five per cent. would go to my family, as you and I agreed at the beginning. Indeed, you always have wanted me to take more.

But even that five per cent. I have never taken out.

I desire to thank God for the soundness and tremendous strength of Zion.

Sometimes, we do not have just as large a gold balance on hand as we ought to have; but the reason is that we have desired to put as much as possible into the profitable investments of Zion.

God has been very good to us.

As to complaint on the part of any one with whom we have done business, I know of none.

We have carried out our promises, except that several large firms were kind enough to say that if it would be any accommodation to me, they would be glad to let the last instalment of the payment stand for a month or so; and I accepted their offer.

All the others, so far as they have presented their claims, have been paid in full.

Last week we paid out many scores of thousands of dollars over the counter, on the final payment of forty per cent.

Zion is Fought in Secret by Freemasonry.

What is the explanation of this attack?

It is that that paper is controlled by the Devil, and by the Freemasons; that is the whole business.

I fought the Masonic Order in Australia, and they tried to murder me.

I fought the Masonic Order in Europe, and they tried to murder me; for I touched their Past Grand Master, King Edward VII., and spoke very plainly about him.

They have not forgotten it, and therefore they go about to kill me!

This Masonic Order—which is the foe of God, the foe of the State, the foe of the home, and the foe of all that is good—is, in secret, planning murder everywhere.

Zion fights it, and Zion will continue to fight, until the Order draws its last breath.

The Freemasons are in that attack; I charge it upon them!

That article was written, or inspired, by a Mason.

They have a deadly hatred of me, because I have exposed them.

I have shown that Freemasonry is not only unchristian, but antichristian; and I have done it boldly and openly.

Zion Never Owed Less on Current Accounts.

They do not fight in the open; they fight in secret; but, Jesus said, "In secret spake I nothing!" and I will follow the steps of my Lord.

He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

They say that I owe four million dollars.

Well, it takes a rich man to owe four million dollars!

No poor beggar can afford to owe four million dollars! [Laughter. Applause.]

I wonder how many dollars the writer of that article owes!

Perhaps he owes a few "fives" that he sneaked out of somebody; but I will guarantee that nobody would trust him with four million dollars!

I have not yet seen the newspaper man, in the shape of a reporter, who could get credit for four million dollars.

I owe very little on current accounts; never owed less.

We have a big business, which sometimes requires all the way from two hundred thousand dollars to five hundred thousand dollars each month; and one month six hundred thousand dollars were paid out.

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That is a big business; a business that represents all the way from two and a half million dollars to seven million dollars a year; and that business has been creditably conducted.

Practical Proof of Zion's Financial Strength.

We have paid our way; and, but for the attack of last year, would have gone on as usual.

But when our good friends saw that we were attacked so bitterly, they made us the proposition that we pay them gradually.

"Take a little time, Doctor," they said. "Pay it in instalments of ten, twenty-five, twenty-five, and forty per cent."

And I have done so.

Now some say, "Take a little longer time;" and we are taking it. Is it a crime to accept their kindness?

We are paying, and we have paid, scores of thousands of dollars; giving, perhaps from sixty thousand to eighty thousand dollars—I have not the exact figures—in a week, besides our ordinary weekly payments.

I think that an institution that can do that is pretty strong!

It should be borne in mind that the greater part of my indebtedness is like that of a railroad company—I owe my stockholders.

Where is this money?

It is where its value can be seen; in the splendid Industrial Institutions that exist in this City.

A Feeling of Respect and Love for the First Apostle Throughout America.

I would not sell Zion Lace Industries for Twenty Million Dollars, because there is much more than that in it, for Zion.

A continuous and permanent income from these Industries is piling up every day.

Everybody knows that in Zion we make the best Candy, the best Lace, the best Soap—and that we preach the best Sermons! [Laughter.]

There is no doubt whatever that the people are with us, and that in Chicago, and throughout America, today, there is a very kindly, and even loving, feeling towards the speaker.

Everybody loves an ardent lover and a good fighter; and I am both. [Laughter.]

I want to say nothing in bad temper in this fight.

I really rose to present my own thanks and the thanks of Zion to the entire press of Chicago, with the exception of the miserable *Daily Spews*.

May God bless the press of Chicago!

PEOPLE—"Amen!"

FIRST APOSTLE—Some day Zion will own it all, or else it will have to get off the earth.

Only That Which Belongs to the Kingdom of God Will Stand.

I have never found fault with the fair fighting and fair criticism.

Zion never can suffer from that.

I have withstood more than twenty thousand attacks—because these attacks have been repeated in thousands of papers—and I have always won, and everybody knows it!

Zion today is financially stronger than at any time during our existence; and we are getting everything in fine order for the magnificent year 1905!

May God bless our enemies!

May He bless those that revile us, and persecute us, and speak evil of us; and may He grant them Repentance.

May He make us patient and wise under attacks.

Once more, before I sit down, with very great gratitude in my heart, I tender my own personal thanks, and the thanks of the Christian Catholic Apostolic Church in Zion, and the thanks of the Citizens of this City, to the newspapers of the City of Chicago.

May God bless them for their vigorous defense of Zion

One thing more.

With the exception of less than half a million dollars, every penny of Zion's indebtedness is to my own people.

A Large Portion of it is an Indebtedness to Myself.

I have a very large interest in these stocks, as is known.

A large portion of that so-called debt is a debt to John Alexander Dowie, although a larger portion of it is a debt to you; and, if I needed time, would you press me?

PEOPLE—"No."

FIRST APOSTLE—Not likely!

Last year our strength in dealing with a few captious persons was this, that if the estate of Zion had been thrown into bankruptcy—and I may as well say for the sake of all interested that the proportion of the indebtedness of Zion, including certificates of stock, to myself and my people is five-sixths, or seven-eighths, of the entire three and a half million dollars' of indebtedness—I could have gone down to Chicago with all your claims in my hands, could I not?

PEOPLE—"Yes."

FIRST APOSTLE—I could have made them take any percentage that I might have offered.

Suppose such an attempt were made now and that there were five hundred thousand dollars held outside.

I could go to Chicago, with three and a half million dollars' claims in my hands, and say, "All right! We will go into bankruptcy, as you propose."

A Destructive Weapon Within Reach of Zion's Leader.

I could vote the three and a half million dollars in support of a proposition that would oblige the five hundred thousand dollars to accept twenty-five cents on the dollar!

We would make a good thing out of that procedure.

If I desired to precipitate bankruptcy proceedings I could do it myself.

I do not know that I could do it honestly; but it could be done.

I could have things my own way.

Put that in your pipe, and smoke it, Mr. *Daily News*.

You will find, when it comes to fighting, that we know exactly what we are about!

Instead of doing what I have suggested, we have turned to our creditors, who wanted us to take time, and said, "Yes, we will take time. I want to put Zion upon a cash basis."

I took the time; and we have been putting Zion upon a cash basis; so that I am told that there is a current indebtedness of only twenty-five thousand dollars. That is a great thing to say, because twenty-five thousand dollars is a very small amount for an estate that has turned over six hundred thousand dollars in a single month.

Zion has Never Lost a Dollar that has been Put into Her Hands.

We have never lost a dollar that Zion has put into our hands; but during these years of toil we have raised the value of the estate of Zion to a sum that gives us, at a minimum valuation, twenty-one millions to the good, in this City and County alone.

If we consider what is outside, and give a fair valuation to everything, I think we could fairly say that Zion has today, above all liabilities, an estate worth thirty million dollars.

But even that is very small compared with what we shall have by and by.

Somebody said one day, "I believe that Dowie will yet own the earth!"

Well, the Lord Jesus Christ will own the earth!

Sometimes, as I have already said, we have invested a little more money than we ought to have done, and have therefore found ourselves a little deficient in actual gold; but we never have been deficient in actual values in other forms.

We have never placed a mortgage for one penny upon any of Zion's Industries; and there is not a penny's worth of machinery in Zion Lace Industries that has not been paid for.

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This City has Not a Dollar of Bonded Indebtedness.

Can you find another city as large as this that can truthfully make the same statement?

I do not like to talk about business on the Lord's Day, but this is the Lord's business; and I am glad that I can stand here and say, Zion in Spiritual, Educational, Commercial, Industrial, Financial, and Political strength, is stronger than ever.

For this we thank God, and you.

I know that my people have confidence in me.

I will test it!

Every one in this assembly of perhaps four to five thousand persons who has perfect confidence in my leadership in all these matters, please stand! [Thousands rose.]

There must be at least between four and five thousand persons on their feet who are willing to stand by me.

If I were to ask you to sign over all your interests and let me fight for Zion and for you, would you do it?

PEOPLE—"Yes!"

FIRST APOSTLE—May I, if necessary, stand with all my indebtedness to you backing me?

PEOPLE—"Yes."

FIRST APOSTLE—Now, Mr. *Daily News* where can you find a people like that?

Think of all the indebtedness of a debtor being put into his hands by his creditors to strengthen him!

Thank you, beloved!

After the singing of a beautiful hymn by the Junior Choir, and the announcements were made by Overseer Excell, a trio was very effectively rendered by Conductor John Thomas, his mother, Deaconess Rachel Thomas, and John Murrell.

THE EXERCISE OF APOSTOLIC POWERS: THE GIFTS OF THE HOLY SPIRIT.

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.

In the 1st Epistle of Paul to the Corinthians, the 12th chapter, and the 10th verse, we read:

TEXT.

To another Workings of Miracles.

The Workings of God's Dynamite.

The marginal reading of the Revised Version is, "to another, Workings of Powers."

I am so grateful to God for the privilege of delivering this series of addresses upon Apostolic Powers, and especially upon these Nine Gifts of the Holy Spirit.

These Gifts are, first, the Word of Wisdom; second, the Word of Knowledge; third, Faith; fourth, Gifts of Healings; fifth, Workings of Powers; sixth, Prophecy; seventh, Discernings of Spirits; eighth, Tongues; and ninth, the Interpretation of Tongues.

We are now considering the Fifth Gift of the Spirit, the "Workings of Powers."

Last Lord's Day, I passed from the Gifts of Healings to a consideration of the Workings of Powers.

I showed you how the Gifts of Healings were sometimes manifested—not merely in Healings, but in Miracles of Healings; in a manifestation of Special Power.

This subject is so attractive, that, instead of devoting several afternoons, which is all the time I can afford to give to its consideration, I could profitably employ several months.

The "Workings of Powers;" δυνάμεων (*dunameon*).

The Workings of God's *Dynamite*.

That would be the plain English of it.

The Conversion of an Immortal Spirit the Greatest of all Events.

It needs God's dynamite to destroy the works of the Devil.

On the side of the oppressor there is power, and it will take a Divine Dynamite to blow him off this earth.

It will require dynamite to blow the Devil out of some of you.

But when the Devil does go out, another Presence will come in.

I am thankful for the tremendous potentiality of these Gifts of the Spirit.

The "Workings of Powers!"

It would take many addresses to give even an idea of what this means: for no man can ever estimate their Potentiality.

I know a little.

I have told you how it has been applied in connection with Divine Healing; but that is only a part of its Workings.

The Conversion of an Immortal Spirit is an even greater manifestation of these Powers.

The greatest Working of God's Power is the Transformation of such a persecutor as Saul of Tarsus.

He was full of haughty malice and pride; imagining, too, that he was doing the Will of God.

He went about putting Christians to death.

Think how he stood and consented to the life being cruelly beaten out of Stephen with stones!

One Who Fights God Has a Big Contract on Hand.

He went to Damascus on a similar errand.

All at once the Shekinah-light of God burst upon him, and in that Light he was made blind.

But there was a Vision and a Voice.

The Master Himself interposed for the protection of His people.

Let me tell you who fight God and Zion that the Master fights for us.

It is written, "Touch not Mine anointed ones, and do My prophets no harm."

Every man that has ever fought God, Zion, or me has gone down.

You have a big contract on hand in fighting God, Zion, or God's Apostle.

You had better keep your hands out of such a fight.

Every editor of every paper in Chicago that fought us in those conflicts beginning in 1895 has been knocked out of his editorial chair.

Ten years have passed, and we have won; and we shall continue to win.

Every battle I shall win,
I triumph over every sin.
What, you say, a victor be?
No, not I, but Christ in me.

The Man in Whom God Dwells is Sure to Win.

When God is in a man, he will win, whatever position he may occupy.

If he is Abraham Lincoln, holding the helm of the Ship of State, he will win, if the Spirit of God is within.

He will win, if he has to die in order to win.

Being killed does not matter.

The thing that does matter is that we shall conquer, even though we die.

Those who oppose Zion, have a man to deal with who never once went back in a fight; and he never will! Never!

The snows of winter are gathering on my brow, but my heart is as young as ever; and I am still strong to fight for God.

I will whip all the devils that are opposed to me. It is in me to do it. [Applause.]

We have the whole world of devils to whip, and we will do it by and by.

"Jehovah of Hosts is with us; the God of Jacob is our refuge, . . . and though the mountains be moved in the heart of the seas," we will stand!

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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.

[Hallelujah! Amen.]

It is a Good Thing to Get Up a Little Declaration Now and Then.

I was feeling very tired last Friday night, but when a wicked paper in Chicago began that night to pull Zion's hair I woke right up!

I worked until half past seven o'clock on Saturday morning, and did not feel tired.

The "Workings of Powers" is a tremendous thing.

What Powers are they?

Every Power; and the Mightiest of all the Powers is the Dynamic Word!

When Saul, in that wonderful scene, heard the Voice "Saul, Saul, why persecutest thou Me?" he answered, "Who art Thou, Lord?" and the Voice answered, "I am Jesus, whom thou persecutest."

He thought he never had persecuted Jesus; he never, perhaps, had seen Jesus.

But Jesus had said, "He that persecuteth you, persecuteth Me."

The great Elder Brother, with His arms ever spread over us all, stands for us at the head of the Armies of Heaven.

He goes forth to battle for us, conquering and to conquer.

He gives us Victory over every Evil Power, and His Name is the Word of God.

The Mightiest Power is the Word of God.

You are here today because I spoke a word that brought you.

It brought you from Europe; from Asia; from Africa; from Australasia; and from all parts of America; and it is bringing the people of God together every day and hour into Zion from all the Earth.

Was it not the Word of God that brought you?

PEOPLE—"Yes."

FIRST APOSTLE—And it is the Word of God that feeds and sustains you.

"What is there in a word!" exclaims the foolish man.

A word?

Abraham Lincoln wept as he looked upon the bloody fields and saw the sons of America shedding their blood to give freedom to the slave, and to restore Unity to the Nation.

But he wanted more men to accomplish the work God had given him to do.

He issued a proclamation, calling for fresh sacrifices on the altar of their country; and three hundred thousand men responded. And more than three hundred thousand women suffered.

One Word from the Christ could bring all the Armies of the Heavens to His Standard.

The Potentiality of the Word is the first thing of which you read in the Bible.

Everything was black; all was chaos.

The Word of God is a Creative Power.

This poor, burnt-out world had been left by devils to chaos.

The Spirit of God—the Spirit by which we are speaking; of whose Gifts and the Workings of whose Powers we are speaking—brooded over the face of the dark abyss, and suddenly there was the Word, "Let there be Light!" And the Light shone.

It did not come from the sun; it did not come from the moon. It came only from that wonderful Power which God placed around this planet—a great belt of electric light and heat that made everything grow at a prodigious rate; a belt, apparently, like those belts around Saturn.

Oh, what a tremendous Power that was!

Light! Light following on light; and the first thing that appeared as a result was a great mass of vegetation.

Light! And through the repeated utterance of the Word, Power after Power came into being; and Creation stood forth.

One day God said, "Let Us make Man!"

The Word went forth that man should be; and suddenly there appeared a wondrous being—Majestic, Pure, Holy, Born of God.

He looked at the world, and wondered at it.

It is Dangerous Listening to Other than the Word of God.

To him it appeared more and more beautiful; but he saw, at last, as all creatures passed before him, that while each one had its mate, he had none.

He could mate with no beast.

The man that mates with a beast is lower than the beast.

Horrible! Horrible!

But Adam saw no mate for himself.

Suddenly he fell asleep, and God said, Let Us make a woman!

And then she appeared!

Oh, if she had not sinned!

Oh, if she had not listened to the tempter!

But she did! She listened to another word than the Word of God.

The word of the tempter made her fall, and now she must go!

Dying, thou must die!

Helpless, they go out of the garden; but not without Mercy!

The Word of God has Promised a Victorious Seed.

They were driven out of Paradise; and the Angel of God, with the fiery sword—the sword of fire and light—barred the way to the Tree of Life.

Then the Word came, "The Seed of the woman"—not of the man, for the Seed must be the offspring of God—"shall bruise the head of the serpent."

"It shall bruise thy head, and thou shalt bruise his heel."

That Word kept alive in humanity the Hope of Redemption, until the day came for the Divine Conception.

God has the parts and passions of a man.

Do not talk nonsense about God.

When Jehovah spake, Moses wanted to see His face, but God said:

Thou can'st not see My face for man shall not see Me and live.

And I will take away Mine hand, and thou shalt see My back: but My face shall not be seen.

"God is a Spirit," you say!

Yes! but a Spirit with a human embodiment—a man!

What do we know of any other but a God-man? Nothing!

God our Father is revealed to us in the person of "His express image," His Son; and there never was a revelation of Him that was not accompanied by a human manifestation.

Zion's Watchword for 1905, "The Incarnation."

When He makes man, He says, "Let Us"—the Father-God, the Holy Spirit who is more than a Mother-God, and the Son of God who was the offspring of God the Father and God the Spirit.

Proceeding from these we have the man.

That Son of God came down to earth; and He was procreated by God, a Pure, Holy, and Sinless Being, who was hated and scoffed at by men.

The Incarnation is the center and source of all Power, or else it is a horrible lie, and Christianity is a lie.

Zion's Watchword for 1905 will be, "The Incarnation!"

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May God help us to understand "The Incarnation."

I shall ask you often to sing these words:

Our Sword is the Spirit of God on high,
Our Helmet is His Salvation,
Our Banner the Cross of Calvary,
Our Watchword, "The Incarnation!"

A mighty thing was the wonderful promise, coming down through the ages, that there should be a pure woman.

One that had fallen, Eve, our first Mother, was told that there should be a Pure woman who would be willing to become the Mother of a Pure Child.

Yes, and a betrothed wife at the same time.

She was Holy, for God Had Made Her Holy.

Wonderful story! the story of Mary, the Holy, Blessed Virgin Mother!

She was Blessed; and the angel said she would be Blessed to all generations.

She was a Virgin, and yet a mother; because that which was conceived in her was of God.

The Holy Spirit came, as God had revealed Himself to Moses, in the parts, and passions, and powers of a pure man.

Who pleads our cause? "One Mediator—between God and men, Himself man, Christ Jesus."

We owe to that manifestation of God in the human flesh all the power we have.

Oh, I love to think that God, in His Infinite Mercy, gave us the Babe at Bethlehem.

That Babe at Bethlehem is now Crowned with Glory and Honor, high above all His enemies.

He is coming again; and we not only are waiting until He comes, but we are working and getting ready for Him.

He is getting ready for us mansions in the heavens.

Shall we not get ready for Him mansions on earth?

Shall we not make this Gospel of the Kingdom ring through the earth?

The Holy Spirit Makes the Word Spirit and Life.

Zion's business is to establish the Kingdom of God; to build up Jerusalem, the City of God; to prepare it for the Coming of the Great King.

We shall, by the grace of God, do this work.

Amid all the sorrows and sins of humanity there was the Promise that "unto us a Child" should be born; "unto us a Son" should be given; that "the government" should be "upon His shoulder," not only in the heavens, but upon the earth.

He was to be "called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

He, "the fulness of the Godhead bodily," came and He spake.

His words are in our hearts; and they are ringing through the world today:

Because I live, ye shall live also.

Thank God for those words!

They revive humanity, and, by the power of the Holy Spirit, they become Spirit and Life.

All that I have ever done has been to "let the Word of the Christ dwell" in me "richly," and work through me.

I have been Willing to Speak the Word, and have Not been Afraid.

I came to earth at a time, as you know, when everybody was dumb on the subject of Divine Healing; when people were afraid to speak of the Body as covered by the Atonement.

Nobody said, "Jesus is your Healer now."

They said, "Your heavenly Father made you sick; Jesus is no longer the Healer; go to the doctors!"

I have smashed that lie on every continent; and today it is as dead as a door-nail.

Who revives it now? Do you now hear of people preaching sermons about "Whom the Lord loveth He maketh sick?"

Excepting here and there an old fossil, they are through with that infernal theology.

It never was a living power from God.

It was a lie; and that lie is dead.

They can revive it no more.

In 1847, the year in which I was born, Christianity was a pretty dead thing.

I subsequently found that ministers were drinking wine—liquid fire and distilled damnation—smoking Satan's consuming fire, and eating pig, as if it were the best thing in the world.

The Word has gone forth.

My Message Has Not Been in Vain.

I had only the Word.

I had only one sword, the Sword of the Spirit, which is the Word of God.

That is all I have now; and that is all Zion has.

We have never wielded any other Power than the Words of the Eternal God, and in these Hidings of God's Power, which are now being revealed, we find an Electric, Spiritual Energy, which, united with the Divine Dynamite of God's Gifts, is more than enough to bring down Satan's fortresses everywhere.

Amongst the Powers I put the Word of Wisdom, the Word of Knowledge, the Word of Faith, the Word of Hope, the Word of Love, the Word of Life.

The Christ said, "The words that I have spoken unto you are Spirit, and are Life."

They bid the weak be strong; they bid the dying live.

Words create worlds.

Words dethrone devils.

Words awaken Divine Life and promote growth.

The Words of the Christ ring out to the converted Saul, "Rise, and enter into the city, and it shall be told thee what thou must do."

The once proud, but now humbled, rabbi, blind, groping his way, with the assistance of his frightened guard, enters Damascus.

The Unforgotten Word Was in the Heart of Saul.

He weeps; he fasts; he prays three days and three nights, but there is no answer.

Oh, yes, there is an answer; he has not forgotten the Word.

He has the answer in his heart that "it shall be told" him what he "must do."

Humble Ananias, whom God had sent, comes and says, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit."

In a moment the scales have fallen from the eyes that Ananias has touched.

"Who are you?" inquires Saul; to which Ananias replies, "I am Ananias, a humble servant of the Lord, in Damascus."

The Lord had said to Ananias in a vision, "Arise, and go to the street which is called Straight, and inquire . . . for one named Saul, a man of Tarsus: for behold, he prayeth."

"O Lord, he is a persecutor of all the Christians," replies Ananias.

"I know," said the Lord, "that he has been the chief of sinners, but he shall be the chief of saints. He shall be the mightiest of all the Apostles. I shall make him a shining light to all the earth, and to all the ages; go to him."

The Humbled Rabbi Receives Instructions from a Lowly Disciple.

He goes, and he carries with him the Gifts of Healings; the Workings of Powers have come upon that man.

Saul stands and says, "Now, tell me what to do!"

The great rabbi, the mighty teacher, is at the feet of one who, perhaps, was a very humble deacon.

I do not know that Ananias was even a deacon.

I do not know that he had any rank in the Church.

Ah! When you get to the right place, you are willing to obey God, if it is only a humble member that gives you the message.

Saul said, "What shall I do?"

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"Arise, and be baptized, and wash away thy sins, calling on His Name," was the word that Saul received.

Off go the robes of the rabbi, and naked into the baptismal fountain he goes.

He comes out of it, oh, so humble!

"Saul, will you preach to us?" perhaps he was asked.

"I preach! Let me go away into Arabia. Let me have three years of silence; let the Lord talk to me in the solitude. Why should I preach? How should I know anything? Let me alone."

He goes away alone.

The Workings of Powers Was Manifest in Saul's Conversion and Calling.

When he comes back, the Christians will not receive him, only dear old Peter, and James, a brother of the Lord.

He went to Antioch perhaps almost broken-hearted at his treatment, and there he did his work.

One day God said, "You are My Prophet; you are My Teacher."

Humbly he filled the office of Teacher.

Another day God said, "You are My Apostle." And that man went out and carved his name deep into the heart of humanity; deeper perhaps than any other man, excepting the Christ Himself.

Oh, there was the Workings of Powers!

There was the transformation of a man full of Pride into a man full of Humility!

There was the transformation of a persecutor into a Living Servant of the Lord!

A murderer was transformed into a man who would die for the Christ and for His people.

The mightiest workings of all Powers is the Salvation and Restoration to God of a human spirit.

All who know that they are saved; all who desire to be saved; and all that want to get the people saved by the Workings of this Power, stand and tell God so. [*Almost the entire Congregation rose at this call, and repeated with the First Apostle the Consecration Prayer.*]

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 mighty Power. Work in my spirit a true Repentance, a simple Faith, a full Obedience, that I may be healed, and that Thou mayest use me in any way that Thou dost please, and for which I am fitted. Bless the teaching to the Church; bless Zion everywhere. Bless all who love Thee, by whatever name they are called, at this Christmas time. Bring the wide world, with cords of Love, around the feet of the now glorified but once persecuted Christ, who soon will come to reign. Let us be ready. For Jesus' sake. Amen.

The First Apostle then announced Hymn No. 273, from Gospel Hymns:

The Lord is coming by and by,
Be ready when He comes;
He comes from His fair home on high.
Be ready when He comes.
He is the Lord, our Righteousness,
And comes His chosen ones to bless,
And at His Father's throne confess;
Be ready when He comes.

CHORUS—Will you be ready when the Bridegroom comes?
Will your lamps be trimmed and bright,
Be it morning, noon, or night?
Will you be ready when the Bridegroom comes?

The vast Congregation sang with deep feeling. The Recessional, "The Close of Worship," was then sung, after which the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

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

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.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. E. C., I. M. S., O. L. S., O. R., AND E. S.

WHEN the great audience of between four and five thousand persons rose, at the close of the Early Morning Services on Lord's Day, December 18, 1904, in Shiloh Tabernacle, and joined in the prayer of consecration, it was to the King of kings and Lord of lords that they dedicated themselves and all that they possessed.

With swelling hearts they acclaimed Him as such, and proclaimed their allegiance to Him.

For the Unspeakable Gift of God's Love, manifested in the Divine Incarnation, they lifted their voices and sang His praises.

It was a blessed message of Peace, and Good Will, and Love, and Joy, that God's Servant brought to his people in this season of the happy Christmas time.

With the fire of that same Divine Love lighting his face, vibrating through voice, and speaking through every action, the man of God dwelt at length upon the thought of the Infinite Love of an Infinite God in giving to the children of men this wonderful gift of His Son, and, secondly, the Organization of His church.

Pursuing his eschatological teaching, as found in the Parable of the Talents, the contrast between the coward who buries the talent entrusted to him and the servant who makes use of the five given him, was most vividly portrayed.

But the high light of the discourse was found in the great, luminous, central truth, that, having the Christ, we have all things.

Not five talents is the sum of the trust, but all things whatsoever belonging to His estate, become the possession of the child of God, if there is but the faith to receive.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 18, 1904.

The worship of God was begun by the singing of Hymn No. 18.

He is coming, the "Man of Sorrows,"
Now exalted on high;
He is coming with loud hosannas,
In the clouds of the sky.

CHORUS—Hallelujah! Hallelujah!
He is coming again;
And with joy we shall gather round Him,
At His coming to reign.

Prayer was offered by the First Apostle, after which the Disciples' Prayer was chanted by the vast Congregation.

Hymn No. 25 was then sung.

Scripture Reading and Exposition.

The First Apostle, in turning to the Scripture Reading, said:

After I have read this parable, this morning, I shall also read the parable with which it is so often confounded, and show you, briefly, the difference between the two.

I asked somebody last week if they could tell me what I had been talking about on recent Lord's Day mornings.

"Oh, yes, First Apostle! You have been talking about the 'Parable of the Ten Talents,'" was the reply.

This is one of the most common blunders that people make.

I have asked dozens of persons this week, and they all called it, "The Parable of the Ten Talents."

It is not the Parable of the Ten Talents.

It is the Parable of the Eight Talents.

There is a parable of the "Ten Pounds," which is often confounded with this.

The talents here spoken of are eight in number.

The Lord provides them for His Church at a particular time.

They are totally different parables.

Parable of the Eight Talents.

I shall read in the 25th chapter of Matthew, beginning at the 14th verse:

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

Straightway he that received the five talents went and traded with them, and made other five talents.

In like manner he also that received the two gained other two.

But he that received the one went away and digged in the earth, and hid his lord's money.

Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I did not scatter;

Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

The Eleven Commandments the Great Need of the Church.

"Give it unto him that hath the ten talents."

That is, doubtless, whence the mistake arises.

This man had "gained other five talents;" that makes ten.

The other, to whom the Lord had given two talents, "gained other two;" that makes four.

So if you add to the original number the five and the two gained, it makes fifteen.

The eight talents were increased to fifteen, in number.

One servant had made "other five talents," which, with the five talents received, and the one talent which the Lord gave him of the one-talent man, made eleven.

Wonderful is that number, as we shall see when we study this parable in detail.

That Servant was at the head of them all.

The Eleven Commandments were in his heart.

I believe that the great need in the Church is the Eleven Commandments.

He received that Joy, that wonderful Power, which all get who love others *better* than themselves.

That is the Eleventh Commandment, the New Commandment which our Lord gave us.

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For unto every one that hath shall be given, and he shall have abundance: but from him that hath not even that which he hath shall be taken away.

And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

Thinking One's Task too Hard or too Easy Ends in Similar Disaster.

"The Unprofitable Servant."

Remember that this is a child of God.

They are all His Servants, as in the Parable of the Ten Virgins. They are all saved people.

But some of them are kept out of a special blessing, because they have sinned.

The Foolish Virgins refuse to get the Oil at the right time.

They think that there is plenty of time, they consider their task an easy one, and they are careless.

But this man sins in the opposite direction.

It is perfectly clear that, while the Foolish Virgins sin in thinking that their part is too easy, this man fails because he thinks that his part is too hard.

He does not dare use his Talent.

Here we see two extremes of wickedness.

The Foolish Virgins thought that their task was quite easy; that they could afford to sleep.

This man thinks it is too hard, and he hides his Talent.

There is Folly and Disobedience in the one case, and Cowardice and Wickedness in the other.

Both have the same result.

Many Children of God are Now in the Outer Darkness of Despair and Envy.

The "one-talent" man, who failed to use his one talent when he could, is in the Outer Darkness; he cannot get in. There is no use in his knocking.

He has been cast "into the outer darkness; there shall be the weeping and gnashing of teeth."

That is not hell.

That is the Outer Darkness.

Many people today, who are children of God, are in the Outer Darkness.

They are weeping and wailing, and sometimes, in their envy, they gnash their teeth.

We used our talent in Zion, and made something by using it.

They have buried their talent, and have made nothing.

When they see Zion's prosperity, they sit down and write the meanest and most shameful articles possible.

Some of these writers pretend to be children of God, and perhaps they are; but I do not feel that I would want to see them in Heaven for several centuries unless they were gloriously transformed.

I would rather they were somewhere else than where I am.

I do not desire to say anything against them; but I would like them to be in another part of Heaven, unless God wills otherwise.

The Parable of the Ten Pounds.

In the 19th chapter of the Gospel according to Saint Luke, beginning at the 11th verse, is the Parable of the Ten Pounds. I shall read it to you, and very briefly show the difference between the two parables.

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.

This Parable is Given for a Particular Purpose.

This purpose is entirely distinct from that of the parable in the 25th chapter of Matthew.

In the latter chapter, we are very near the crucifixion, and these parables are, therefore, among the very last of the teachings of the Christ.

The 26th chapter of Matthew contains the story of the anointing by the woman, who brought that alabaster box of ointment, and poured it upon His body, "to prepare" Him "for burial."

The very next thing is the betrayal by Judas Iscariot, who had been rebuked for his remarks regarding the anointing.

He had said, "Why was not this ointment sold for three hundred denari, and given to the poor?"

Some of the other disciples also joined this grumbler, because Saint Matthew says "the disciples . . . had indignation."

But there is no doubt but that the leader of the grumblers was Judas Iscariot.

The Christ is on His way to Jerusalem when He delivers the Parable of the Ten Pounds.

But the Parable of the Eight Talents is one of the last things that He says

Events of the Last Two Chapters of Matthew are in Close Proximity.

You come in the next chapter to the Passover Feast.

After it, in Gethsemane, He says, "Arise, let us be going; behold, he that betrayeth Me is at hand."

Then follow the arrest, the indignities of the trial, and the agonies of the Crucifixion.

All these events must be kept in mind.

You must read the 25th and 26th chapters of Matthew together, and realize that all these parables are amongst the Last Teachings of the Christ.

"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 was on the road to His death, and it was "because they supposed that the Kingdom of God was immediately to appear," that this parable of the Ten Pounds was spoken.

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.

"He gave them ten pounds."

These are not ten talents. These are minas, a different standard of value altogether, and exceedingly small as compared with talents.

The Word "Pound" is Not Synonymous with the Word "Talent."

The mina was equal to one hundred drachmas.

If you will refer to the marginal reading of the 8th verse of the 15th chapter, you will find the word drachma, which, in value, was equal to a Roman penny, or, in current money, fifteen cents.

One hundred times fifteen cents is fifteen dollars, which is, approximately, the value of the pound of Scripture.

But a talent represents about twenty thousand dollars in current coin, considering the fact that the purchasing power of money was then ten times greater than now.

There is a very great difference between one hundred and fifty dollars and twenty thousand dollars.

That is a significant difference in these two parables.

And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come.

But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

"We will not that this man reign over us."

This, clearly, has reference to the Jews and to the time of the destruction of Jerusalem, nineteen centuries ago.

The Other is a Parable of the Times of the End, and of the Church of God as it is Today.

But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

And it came to pass, when he was come back again, having received the kingdom, 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 whole story is not given.

Only three of the servants are mentioned, and each seems to have received the same amount.

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In the other parable they received different amounts—one five, another two, and another one.

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, 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.

This Parable is Not a Parable of the Kingdom of the Heavens.

It refers, I believe, to the Jewish people, only.

Do not confound the two; for they were spoken upon different occasions, and each has a different purpose.

You must keep in mind the fact that the teaching that I am giving you is on a subject technically called eschatology—the doctrine of "last things."

Eschatology is one of the most important studies connected with theology.

If it did not have such a hard name, perhaps some people would study it more earnestly; but hard names frighten some people.

I have given you eschatology without telling you that it was eschatology.

The Teachings of our Lord concerning the Times of the End are something which Zion should study.

In this parable of the eight talents all the servants were bondservants—children of God.

All but one have been true to their lord.

One was guilty of cowardice, and that was the cause of his fall.

Cowardice is the Most Detestable Trait in Heaven's Sight.

That was the cause of his lord's displeasure.

If there is one thing more than another that our Lord hates, it is the coward—the mean coward.

A coward will do things of the most deadly character.

Every coward possesses the possibilities of becoming a liar, a thief, and a betrayer.

I would rather face a whole nest of scorpions and snakes than one coward.

The most deadly enemy you can have is the so-called "Christian" coward.

We see that.

Some that went out from us, and some that were sent out from us, because they were not of us, were mean cowards; and they are now saying most dastardly things.

Cowards have been the cause of the greatest trouble that the Church of God has experienced.

Judas Iscariot was a coward, and he became a liar and a betrayer.

Peter was a coward, and he cursed his Master to His face to save his miserable skin.

Ananias and Sapphira were cowards, liars, and hypocrites.

They pretended to give all, and kept back a part.

They wanted to keep a little for a rainy day, in case Zion should go to pieces; and they went to their graves.

The Church of God has No Place for Traitors.

They got an early burial for lying.

One of these days I shall pray an awful prayer.

I do not know whether I ought not to pray it now—"O God, the Almighty, for Jesus Christ's sake, let all cowards either get out of Zion or be buried in a week!"

I wonder how many funerals we should have!

Cowards are a curse!

If you are a coward, get out!

There is no place for a coward in an army.

I admire the spirit of the Japs. When a man has done a thing that is cowardly, they say, "Go and kill yourself." And the man goes and kills himself.

There is no place for a coward in Japan.

Nor is there any place in the Church of God for traitors to God!

As this Dispensation draws to a close, there must be no coward in the Church.

The coward must scuttle out of this Church as fast as he can go; and if he does not go out he must be put out.

I look upon the tattler as a coward.

An incorrigible nuisance and an abominable curse is every coward!

Zion is Willing to Sacrifice Life for the Christ's Sake.

I told you long ago, "Do not come into Zion if you are a coward."

What are you doing here if you are a coward?

"Oh, I might lose something," whines the coward.

You must be ready to lose your life in Zion, and you may lose it.

Are you willing, for the Christ's sake, to lose your lives?

PEOPLE—"Yes."

FIRST APOSTLE—That is more than your money.

Some of us, who are more in the eye of the public, and more in the eye of humanity, often come very near losing our lives.

Several times I have heard the assassin's bullet.

I have had, with a strong hand, to keep back the assassin's knife.

General Green thought last year that I could not safely be left unguarded in New York for one minute.

I was attended by detectives morning, noon, and night; they would not leave me.

They were in my carriage, or came behind me, as Overseer Excell and others know.

When the Visitation was over, they attended me to the train, and saw me off.

They did the same thing this year upon my return from the Around-the-World Visitation.

The World is Envious of Zion's Prosperity and Power.

When I arrived in New York, the Police Commissioner did not leave me without guard from the moment that the *Lucania* touched the wharf until I left on the train.

That was pretty good evidence that the assassin was close on my heels all the time.

The assassin, of course, saw and knew that resolute men heavily armed were close by me all the time.

A leader in my position is always near a violent death.

As I go into this work and win, an envious church gets more and more envious; and says more and more bitter things.

An envious world gets more and more envious.

They envy the prosperity and power of Zion, and at last they think that it is necessary to kill me.

The Russian Secret Service are continually watching my people.

They are afraid of the words that are spoken here.

The Russian consul would not visé my passport.

He was afraid I would enter Russia.

That is a great testimony to Zion's power!

They are not afraid of the Apostate leaders going there.

They do not refuse to allow Methodist bishops or the Archbishop of Canterbury, to travel through that country.

They are not afraid of them.

Impending Disaster to Russian Tyranny in Church and State.

Poor Russia is falling to pieces! There is revolution in the streets!

As we have said, war with Japan means the breaking up of that horrible political power.

May God bless the people of Russia!

Some of my Russian people are writing and asking me to pray for the people in that country.

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They say they know I am fighting only against an evil government.

This week I had a long, beautiful letter from a Russian, who is in this country just now, though oftentimes he is in Russia, his native country.

He asks me to pray. He says that if the Czar does not grant the petition of the zemstvos for liberal institutions, he knows that the streets of Saint Petersburg and Moscow will run blood.

The people, he says, will give their lives up rather than submit any longer to the tyranny of the czar and the holy synod.

May God destroy the tyranny of Russia, in both church and state, and set the people free!

This little talk has more to do with the parable than you think.

This parable of the Ten Pounds has political retribution in it.

Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

God Allowed His Own People to be Slain Before His Eyes.

Did not the Christ warn them?

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
Behold, your house is left unto you desolate.

. . . . . .

There shall not be left here one stone upon another, that shall not be thrown down.

Within thirty-seven years of the utterance of these words the majority of the survivors of that generation were murdered.

More than a million and a half of people perished in the siege of Jerusalem and very large numbers of those to whom He spoke, perished.

Those who had mocked and crucified Him, unless they became Christians and left the city, perished.

Titus Flavius Vespasianus, who knew about the Christ, opened his lines, that all Christians might pass out of the city.

Then he closed in upon the doomed city, and slew the inhabitants before all the nations.

He slew all except the few whom he carried to a fate worse than death.

The Parable of the Ten Pounds a Warning to the Jewish Nation.

He took a few to Rome, as prisoners; and they were attached to his imperial, triumphal car, and then put to death, or, in the case of women, reduced to a most horrible condition.

The parable of the Ten Pounds in my judgment, is a portrayal of the political retribution that came upon the Jewish nation.

But this of the Eight Talents is a parable of the Latter End.

I want you to disassociate the two parables, in your minds.

Some day we shall give an exposition of the parable of the Ten Pounds, and I believe that we shall then find some Latter-day truths in it also.

Its principal purpose, however, was to warn the Jews concerning the fate of those who hated Jesus, the Messiah, their King, and slew Him, as they eventually did.

Until the Jews see that they murdered their own King, they will not be restored.

They must confess the sin of the Nation.

THE PARABLE OF THE TALENTS.

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.

Possibility of the Church of God Soon Controlling the Financial World.

This morning I desire to say a few words to you concerning the Love of God, manifested in committing to us these talents.

We are now in the Times of the End.

A fact which our Lord brought out in this parable is very apparent—that the Endowments of the Church of God include vast commercial wealth.

The material resources of the Church have never at any time been so great as now.

We are confronted with the possibility of the Church very soon controlling the finances of the whole world.

If all people of God today were united under one shepherd, and were obedient to God, and made their investments, not in the world, but in the Church, and were supporters of the true Zion Bank, those that are not children of God would be swept away from being rulers of the Commercial, Industrial, Financial, and Political World, and the Church of God would practically be in command of the world.

There is no question about that.

Because the church is really allowing the world to control so-called secular agencies, it is not the power that it ought to be.

Jehovah is the Sole Owner of this World.

This parable points out the fact that the great gifts of God are, in the Times of the Latter End, to be controlled by the Church in such a way that this world shall revert to its Owner.

Never forget that this is God's world. Do not forget that "the Earth is Jehovah's."

The Devil has no right to an inch of it.

The Devil has no rights on this earth.

His place is in hell; and those that serve the Devil have no right here.

Their place is in hell; and it is only the Mercy of the Great and Loving God that allows them to stay out of it.

The day will come, however, when they will be swept into hell.

The wicked shall return to Sheol, even all the nations that forget God.

Make no mistake about it.

When people talk about this earth as if the Devil had some rights in it, say this, "Oh, Devil, you have no right on this earth! You belong in hell!"

And I say this, "Oh, ye children of the Devil, who will serve the Devil, you have no right on this earth. Get off the earth, if you will not serve God!"

The Prophet of the Restoration to be a Leader of the Armies of God.

I feel that in the Restoration, with others, I shall have the task of leading the armies of God to sweep the last rebel over the brink into hell.

We may have to go after them with the Message of Salvation, by and by; but this earth must be cleaned up.

It is not to be left to the saloon-keeper, to the hypocrite, to the thief, to the harlot, to the whoremonger, or even to those who do not use their bodies for God.

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

When the Devil says, "Oh, Zion is aiming at the control of the world," I look him in the face and answer, "Yes, we shall control it one day. Sure!"

One of the newspapers that has opposed me said one day, "When Dowie gets control, some of us will have to get off the earth!"

You are right!

When God gets control, He will rule!

The World has been laughing at the church.

You know why; because the church has been going to the world, washing its hands in invisible soap and water, and saying to Mr. Rockefeller and others, "Will you not give me some money to carry on the work of the church?"

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The Church has been Begging of the Devil!

They have been taking money from anybody that would give it to them.

They do so now.

The Salvation Army will take money from anybody.

It appointed a certain man as chairman of a great meeting for social and moral reform, held in Australia, some years ago.

I told them that he was living in open sin.

I knew his wife and daughters. He had cast them out without a penny, and he was openly living at that very time harlot.

The Salvation Army knew these facts, and yet they had him preside at their meeting.

He gave them a thousand pounds, and that covered all his sins.

I have never toadied to the World, the Flesh, or the Devil.

I have never made any compromises, and I never will!

Those that will not serve the Lord, belong in hell; and they will get there.

I propose to push things in this fight.

I cannot do it without needed resources of every kind.

Zion has to Increase Her Resources in Order to Reach the Whole World.

LEAVES OF HEALING is the most powerful evangelizing agency we have.

My heart was very much touched when I read the story of Captain Pettersson, which you have in LEAVES OF HEALING this morning.

I have known him for years.

He is a big, brave Scandinavian seaman.

It was LEAVES OF HEALING that brought him to God, and it has been a blessing in every port into which he has entered.

I would like to print them every week in every language spoken in the world.

Dr. Speicher recently visited Budapest; and he knows that the cry is coming from there, and from all the countries in that vicinity, for LEAVES OF HEALING in Rumanian, in Bulgarian, and many other languages.

And yet, some people of God here keep their money in Ohio, in Iowa, and in other States, with one leg in Zion, and the other out, you wretches!

Bring it all into Zion! Is that right?

PEOPLE—"Yes."

FIRST APOSTLE—Our weakness is that we do not have everything in Zion.

But we must get it all in.

Self-Protection Demands that All be Brought into Zion.

In order to keep safely what we have, we must get everything into Zion; because the Devil will hammer us all he can.

I feel very much like saying to the people who will not bring everything into Zion, "Get out! Withdraw as quickly as you can! Sell your interests in Zion, and leave us a thoroughly consecrated people, who are powerful for God."

Beloved, the night is far spent; the day is at hand!

These Last-day Parables are parables of surpassing power.

Oh, think of the Love of God in the Gifts He gives us!

The first Great Gift that He gives us is Himself.

The greatest Talent that we possibly can employ is the Talent of the Christ Himself.

Did you ever notice that the Christ, in His Word, gives Himself to us?

Not only do we give ourselves to Him, but He gives Himself to us.

"He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?"

I want you to ask God to help you realize, that, having the Christ as the Greatest of all the Talents, He gives us, with Him, "All Things."

The Christ is God's Great Christmas Gift.

What! Can I have the Christ with me all the way?

Can I have the Christ with me in all that I do, if I do it for God's glory?

Can I so have the Christ with me that I can glorify Him in my body, in my soul, and in my spirit, all the time?

Yes; you can have the Christ, if you will look only at the Christ.

You can have the Christ if you will serve only the Christ.

You can have the Christ, if you will not care what people say, or think, or do, or threaten.

But the moment that you begin to think what people will say, or do, or threaten, then you bury your Talent in the earth.

I am so glad that the greatest of all the gifts, or talents, that God gives us, is the Unspeakable Talent of the Christ Himself.

I would not be without the knowledge that God has given me a Savior!

"Unto us a Child is born, unto us a Son is given!"

Is the Christ God's great Christmas Gift?

Did God so love the world that He gave His Son?

Has He ever taken Him away?

Did the Christ who gave Himself for us, ever take Himself away?

You Have Given Yourselves to God.

You have given yourselves to me; and I have given myself to you.

I have never taken myself away; and I have never taken away anything that I possess.

I am so glad that the great Gifts that God gives are, first of all, in His Church.

The second Gift, it seems to me, is the Organization of the Church itself.

"First Apostles, secondly Prophets, thirdly Teachers."

Four immense Gifts are there; the Christ, the Foundation of all; the Apostolic Office; the Prophetic; and the Didactic; and then the Gift of the Holy Spirit.

I shall take these as the first Five Gifts or Talents. I cannot expound them all in one morning, and I shall not try.

But of all the great Gifts that God has given us, the greatest of all is the Babe of Bethlehem!

That Babe became the Man of Sympathy, the Man of Sorrows.

He suffered, and died, and rose again; and He is ours still.

O Christ, Thou dost belong to Thy Church, for Thou art the Head, and we are but the Members! We cannot live apart from Thee.

Children Will yet be Born in Zion Holy from the Birth.

Thou art the Foundation, upon which every Apostolic, Prophetic, or Didactic servant of Thine must rest!

Jesus, the Christ, is the Supreme Gift.

I am so glad, as we approach the Christmas time, to speak of that wonderful Gift which God gave to the Virgin Mary; the Gift of The Incarnation; the Gift of the Divine Conception.

My prayer to God is that you may know something of the Incarnation in yourself.

May "the Christ be formed in you, . . . the Christ in you, the Hope of Glory."

Which we have as an anchor of the soul, a hope both sure and steadfast entering into that which is within the veil.

What is this Hope? It is the Christ, the "Forerunner . . entered for us."

God has given the Christ to us, and He is always with us; and He will be always in us, by the Spirit, if we will let God form Him in us.

I look forward to the time, speedily to come, when God's children in Zion will be so purified by His Spirit, from the Powers of Sin, and Disease, and Death, and Hell; and so filled by His Spirit, that the children born shall be holy, consecrated, and purified from the birth.

Else were your children unclean; but now are they holy.

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Spirit-filled Christians Have Great Capacities.

Of whom did He say these words?

Of those who were glorifying God in their bodies and in their spirits.

We must have a larger and clearer conception of this.

Not only must we keep evil away from our bodies, but we must know how to use our bodies.

We must know how to use our brains for God.

The thinking power, the motive power, the very power-house of our bodies and spirits is in the brain.

We shall see things when the Holy Spirit possesses this Power-House.

We shall say things when the Holy Spirit possesses this Power-House; the tongue will talk for God.

We can do things when the Holy Spirit possesses the Power-House.

The Gift of the Christ is the Gift of the Spirit and of the Father.

With the Christ comes in the Holy Spirit and the Father—one Eternal God.

Then every part of our nature, wholly consecrated, becomes instinct with His Life.

Zion's Possessions are Greater than Material Things.

I say today, that among all these Gifts given to His Church, to be used for His glory, there is none greater than the Gift of God's own Son.

He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?

What a tremendous possession we have in Zion!

Zion's possessions are not material things only.

If this Tabernacle were to be burned down this week it could be reconstructed; if everything Zion has were lost tomorrow it could be replaced.

We have the brains and we have the willing hands. You could not destroy the brains nor the power by simply destroying that which they have produced. It is the man that counts.

I do not want to quote the world's verdict about myself; but I think the Chicago *Tribune* was not far wrong when it said, not long ago, "The greatest asset that Zion has is John Alexander Dowie!"

That may seem to be a very conceited thing for me to say, but it is true.

I believe that today God has made me such that I am of more value to you than tens of millions of dollars.

Would you sell me for that?

PEOPLE—"No!"

Zion Can Never be Destroyed by Destroying Her Material Possessions.

FIRST APOSTLE—Can you think of any amount for which you would sell me?

PEOPLE—"No."

FIRST APOSTLE—You would not sell your babes for any amount of money.

A few have tried to sell me, but they found that they could not sell me at any price.

They sold themselves, to the contempt of the persons to whom they appealed.

The very persons to whom Judas Iscariot sold the Christ despised him.

When he found that he had sinned, and came saying, "I have sinned in that I have betrayed innocent blood!" what did they say?

"What is that to us? See thou to it. You fixed the price at which you would sell the Christ. Judas, get out! Take that man out!"

Even the world curses the man that sells the Christ.

One person recently thought he could sell Zion!

He went downtown in Chicago and tried to make a deal.

The world is laughing, and we are laughing! You mean, miserable, wretched coward and betrayer!

He could not tell the truth!

All Who Will Not Yield to God Must Get Off the Earth.

He did not know Zion fully; he was only a subordinate.

It is a good thing for Zion that we know how to "guard the deposit!"

One man said, the other day, "I wonder where that fellow Dowie has his reserves. He must have tremendous reserves!"

First of all, my Springs are in God, and you cannot cut off that reserve.

You could not find them, no matter how long you looked.

So long as I remain true in my spirit to my God, His boundless reserves in earth and heaven are mine!

Have I the Christ? Then I have all things; for All Power and All Authority "in heaven and on earth" is His, and He is mine.

In Him, therefore, and as His Apostle, I look all the world in the face and say, "Come, yield to God! Kings, Presidents, Rulers! I am the Apostle of the Most High God. Yield to God. If you do not you will have to get off the earth."

How will they get off the earth? I will tell you.

I do not need to put them off the earth; I shall not try it, either with guns or swords.

"Thank God for Zion City!"

I shall simply stand back and pray the prayer that has come increasingly into my heart, "O God, move quickly now, and remove the tyrant from every country in the world! Remove the tyrants from all the false churches in the world, and bring in Thy Kingdom!"

That is what I shall pray; and I shall do my part toward the achievement of these results.

The Lord will give us resources. He is giving them now.

I had been working very hard this last week, and at half past seven o'clock yesterday morning I laid down my pen, after working all night, and went to bed.

I rose about two o'clock in the afternoon, got my breakfast at four o'clock, and then wrapped up and went out into the starlight for an hour's drive before I had supper with a beloved friend.

The darkness had just fallen upon our little City, and the moon was shining in a clear sky.

The beautiful white mantle of God's love was spread all over the City, and the lights were twinkling from a thousand homes as I drove along.

As I passed through the City I said, "Thank God for Zion!"

There was not a cry of a drunkard in our streets.

Zion Must Have World-wide Sympathies.

There was no shameless harlot walking down our avenues.

Nowhere was heard the voice of cursing.

There was no cry of gamblers, raking in their ill-gotten gains.

But I heard, floating over the City, the sweet evening song.

It filled my heart, and made me thank God that there was one City on earth where all the children were gathered at eventide joining around the Throne of God.

Thanks be unto God for the Christ who makes Zion possible!

Thank God for the Christ who came, in great humility, as a Babe!

God grant that there shall rise up hundreds of millions in Zion, one royal generation after another.

Do not limit your thoughts of Zion to this little City, but think of Zion over all the earth.

Think of all those who are seeking to know the secret of God, and to enter into fellowship with Him and with us.

Those Who Have the Christ Have "All Things."

Beloved, the first of all the great Gifts is the Unspeakable Gift of the Christ Himself.

With Him and in Him, I have not only five talents, or ten, but five thousand times five thousand talents.

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In Him I have "all things;" if only I have faith to trust Him.

Help me! Rise up, with me, to a consecration that shall make us a people strong enough to say to God, with all our hearts, "Thou hast given us the Christ! With Him Thou hast given us 'All Things!' Give us the Appropriating Power to receive 'All Things' from Thee and to Go Forward!"

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, in soul, and in body. Give me power to do right, no matter what it costs. Give me such power that I shall be cleansed by Thy power, and that I shall receive, in a more conscious reality, the Spirit; and with Him, the Christ; and with Him, Thyself, my Father, that I may love Thee. May the Word of the Christ be fulfilled in me.

"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."

Oh, Living God, come, by Thy Spirit, through Thy Son, into our beings; that we may be embodiments of God; Temples of the Spirit; glorifying Thee in our bodies and in our spirits, which are Thine. For Jesus' sake. Amen.

FIRST APOSTLE—Did you mean it?

PEOPLE—"Yes."

FIRST APOSTLE—Will you keep on praying until you get it?

PEOPLE—"Yes."

FIRST APOSTLE—I do not suppose you all have it, but you have prayed for a great thing.

Keep on praying until you get it; until you get the consciousness of the power of God within you.

After the Congregation had sung "I stand on Zion's Mount," the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHAS. HOY, Elder-in-charge.

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

REV. WM. HAMNER PIPER, Overseer.

17 Capen street, New Dorchester, Boston, Massachusetts. Phone Dorchester, 277-1.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p, m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilson avenue, then west one block to Pembroke.

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."

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By Evangelist **Sarah E. Hill.**

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.—*Malachi 3:1.*

THIS prophecy calls the attention of the world to the two most important events in its history since the fall of man—events which mark great eras in the world's progress.

These are the two Comings of the Christ, the Son of God, proclaimed by the coming of Elijah, first as John the Baptist, and later, in the Times of the Restoration, as the Messenger of the Covenant. The Christ also is coming in the Times of the Restoration. (Acts 3:20, 21.)

It was in the Fulness of Time, when the world was ready for Him, that the Lord came as a man to live His life on the earth among men; to redeem them from the Devil's kingdom of Sin, and Sickness, and Death, the results of sin, and open the Way for them to enter freely into God's Kingdom of Righteousness, Peace, and Joy in the Holy Spirit.

In the Fulness of Time He shall again come, when there shall be a people prepared for Him—a Church prepared as a Bride for the Bridegroom, to take His Own out of the world.

These are the First Fruits of the earth's harvest, who will go with Him for a time to be taught and trained for a great work in the Millennium.

These are the Overcomers, who have learned in the strength of the Christ to overcome all things, and to stand firm amidst all of the temptations that the World, the Flesh, and the Devil can bring to bear upon them.

In this prophecy, God introduces Elijah to the world as John the Baptist, with the command, Behold My Messenger—behold, apprehend, lay hold of, see clearly My Messenger—who is to prepare the way for My Coming.

God's prophets have never been recognized by the world. Because their words and works have not been according to the preconceived ideas of the people, they have been rejected.

Even the Lord Jesus Himself was so far from being recognized, that the people to whom He came said, "He hath a Devil, and is mad, why hear ye Him? (John 10:20.) They crucified Him who came to save them.

Elijah, as the Messenger of the Covenant, is also introduced to the world by the command, "Behold, he cometh!" (Malachi 3:1.)

The Lord said of John the Baptist, when he was lying in prison awaiting death, "And if ye are willing to receive it, this is Elijah, which is to come." (Matthew 11:14.)

One of the signs of the Messenger of the Covenant is that the people shall delight in Him.

He could not do the work which he has to do for the people, and through them for the world, if this were not so. They must be united to him, and trust him as their Leader.

To prevent this, according to prophecy, the world is to be flooded with lies defaming him and his work. This is now being fulfilled.

In speaking of Elijah, our Lord usually referred to his two Comings—his past Coming as John the Baptist and a future Coming when He should Restore All Things. (Matthew 7:10-14.)

John the Baptist did not Restore All Things, neither could he be the Messenger of the Covenant. He taught the people to repent and confess their sins and forsake them, and he witnessed to Jesus as the Lamb of God who taketh away the sins of the world. (John 1:29-37.)

No healings are recorded in the ministry of John the Baptist, but the multitudes, who were healed by our Lord, were probably prepared for His healing touch through the teaching of John. The ministry of the Messenger of the Covenant must be a ministry of healing.

The Covenant is to establish the Rule of God in man's Spirit, Soul, and Body—to Save him, to Heal him, and to Keep him whole.

John the Baptist prepared the way for Jesus, the Lamb of God, who, through His life and death, was to take the place of the sacrificial lamb in the Old Covenant and make it a New Covenant.

Then man was able to know that the Christ was formed in him the Hope of Glory.

This is the Mystery which has been hid from all ages and generations, but now hath been manifested to His saints. The Christ also said, "In that day ye shall know that I am in the Father, and ye in Me, and I in you." (John 14:20; Colossians 1:24-29.)

The Covenant means the Restoration of All Things.

Man promises, when he accepts the Covenant, to hearken diligently to the Voice of God, to do what is right in His eyes, and to give ear to His Commandments, and keep all His statutes.

Then God promises not to permit to be put upon him any of the diseases which He has permitted to be put upon those who break His laws.

He promises also to be the Healer of His people.

God's people can keep the Covenant through the power of the Christ dwelling in them. (John 15:5.)

God promises to write His laws upon their hearts so that they will love to keep them; so that they will delight to do His will. (Jeremiah 31:33, 34.)

The Messenger of the Covenant is to do a work of greater magnitude and responsibility than has been given to any other man in the history of the world.

In the work of Restoration he must first destroy old conditions. (Jeremiah 51:20-27.)

God does not authorize any one to destroy existing conditions without empowering him to build up better; He is not a God of Anarchy.

God says, "Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord." (Malachi 4:5.)

The Great and Terrible Day of the Lord has not yet come, but Prophecy and the Signs of the Times indicate that it is drawing near.

Elijah, the Messenger of the Covenant, has come; and again the Voice of God's Prophet is sounding over the world, commanding men everywhere to repent and get ready to meet their God.

He is telling the people that God will not walk with them in their crooked ways, and that they must make straight paths for their feet, and He is calling them to enter into Covenant relations with Him.

God, through him, is speaking to the nations as never before, because we are entering into the times when the heavens and the earth are being shaken. The things which are not of God must be shaken to pieces, that the things which are of God may remain. (Haggai 2:6, 7, 21.)

We would suppose that the religious world at least would be eagerly watching for the coming of Elijah, who is to precede the Coming of the King in the Times of the Restoration; but multitudes are seemingly indifferent to the Coming of the Lord, and they need to be aroused from their apathy.

The Message is going out from Zion through John Alexander, First Apostle, and Messenger of the Covenant, to awaken the sleeping Virgins to the near Coming of the Bridegroom.

Multitudes have been aroused through his Message, and are beginning to trim their lamps and to prepare to meet the Bridegroom.

Will you not help us circulate this Message through the Literature of Zion?

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 17, 1904:

15,000 Rolls to ..... Australia
9,500 Rolls to.. Business Men in the United States
150 Rolls to ..... Germany and Switzerland
2,086 Rolls to ..... Miscellaneous places

Number of Rolls for the week 26,736
Number of Rolls reported to December 10, 1904, 3,574,744

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

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.—*Isaiah 35: 10.*

THE beautiful song of Salvation, Healing, and Holy Living, recorded in the 35th chapter of the Book of the Prophet Isaiah, has been learned by thousands in Zion.

Not only have they learned to repeat the words, but the experience of this song is theirs.

The glorious Gospel of the Kingdom of God—the Gospel of the Rule of God in the Heart, in the Home, in the State and Nation—is being proclaimed by the Messengers of Zion unto the uttermost parts of the earth.

Those who accept the Gift of the Christ are saved from their sins and healed of their diseases.

The Day of Redemption has come. The ransomed of Jehovah are returning, and coming with singing unto Zion. They are obtaining joy and gladness, because they are saved from their sins, and delivered from the terrible oppression of Satan. The sorrow and sighing, because of sin, and sickness, and disease, and death, are fleeing away, and the song of praise ascends to our loving Heavenly Father for the gift of His Son, the Redeemer from Sickness and Disease.

Zion, with joy, looks forward to the time when we shall join in the Everlasting Hymn of Praise about the Throne of God, when there shall be no more sorrow nor sighing, neither shall there be any more pain, for the former things shall have passed away.

We record with pleasure the following testimonies to the goodness and mercy of God in saving and healing His people:

Delivered from Morphine Habit.

The Spirit of Jehovah God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—*Isaiah 61: 1.*

HERRIN, ILLINOIS, December 8, 1904.

DEAR BROTHER IN THE CHRIST:—It is now four months since I used any morphine.

I have had no appetite or desire for it since that appetite and desire in me were instantaneously taken away.

God is good and merciful to all who believe and trust Him.

I have given up much of this world's goods for the Christ who saved me.

I am an ex-medical college professor and ex-inspector for the Illinois Board of Health. I had a large and lucrative practice, and now that I am well, the Devil and the World are trying to force me back into the practice of medicine, and to make me renounce the faith I have in God, through Jesus, my Lord and Savior.

I am hated and persecuted because I cannot and will not bow to the things of this world.

I know what you have suffered and borne for your faith in the Christ; and I feel assured that you will know how to sympathize with me.

Remember me to God in your prayers.

Yours in the Christ,

L. H. MORGAN, M. D.

Jehovah Delivers from Deep Distress.

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.*

November 24, 1904.

DEAR FIRST APOSTLE:—I consider it a great joy to tell about my many glorious experiences in the Christian Catholic Apostolic Church in Zion, and how happy I feel in being a member of it.

During November, 1903, I sent you a request for prayer in behalf of my niece in Denmark, a sweet, devoted, Christian lady, who had been working for her Master for years.

Since January, of the same year, she had been suffering from insanity and confined in an asylum.

She was very sick, unable to speak, remember, or comprehend, and partly unconscious.

In your kind and comforting reply to me, you promised to pray for her.

Our dear Overseer Mason also prayed, and I besought God continually for her.

I trusted the Lord and waited.

In the middle of January, 1904, a letter from Copenhagen informed me that, on Christmas day, my niece had been conscious, able to see her mother, embrace her, and exchange a few words with her.

The merciful God showed me by this fact that He would grant our prayers, and I blessed His Holy Name, and will continue do so.

But the recovery was not complete. The Devil still had a strong hold of her mind and body, and for months she was bound to her bed, suffering and helpless.

Insomnia made the nights a long torture, and the doctors filled her with morphine, chloral, and other poisonous drugs.

Our hopes often seemed to give way to fear and doubt.

Then came the Feast of Tabernacles, and Zion opened her gates for God's people throughout the world.

My husband and I also went to the Feast, sure of finding a blessing there.

I informed my niece's mother and aunt, two consecrated Christians, about the day of the Divine Healing Meeting, and asked them to unite with us in prayer on the day and at the hour of that meeting.

We attended the meeting, and when the Elder's hand rested upon my head, and his prayers for healing rose up to God, my whole spirit embraced my poor niece.

Some weeks after I received a letter from her mother. She was happy and praising the Lord for His grace; her only daughter was healed.

From the day of the Divine Healing Meeting she regained, after months of insomnia, natural sleep without poisonous drugs.

Her recovery proceeded rapidly, and two weeks later she was taken from the asylum and rejoiced in her liberty and in God's wonderful power in her.

Her mind is now perfectly clear and she is able to work, play, and sing sacred songs as before.

Some days ago I received a sweet note from her. She thanks "the Holy Zion" for all prayers in her behalf.

She has thrown away all poisonous drugs, convinced of the fact that they have done more harm than good.

She asks Zion to pray for her, that the Savior's hand may keep her and continually hold her up, and that she again may be fit for His service.

I know you will remember her request, dear First Apostle.

Accept my thanks for your interest in Denmark, by sending Deaconess C. Anderson to that needy field.

May God bless her efforts there, and may my many relatives there gather into Zion and find the full truth of the Gospel. I request your prayers for Denmark.

Thanking God for His grace and asking His blessing upon you, the First Apostle, and upon our dear Overseer Mason, and all faithful members of Zion, I am gratefully,

Your sister in the Christ,

DAGMER J. LINDBLAD,
Deaconess in the Christian Catholic Apostolic Church in Zion.

Child Healed of Severe Cold and Fever.

For power came forth from Him, and healed them all.—*Luke 6: 19.*

MERIDIAN, MISSISSIPPI, October 14, 1904.

DEAR FIRST APOSTLE:—I wish to testify to the healing of my baby.

She was taken Thursday evening with a severe cold and high fever, and coughed with almost every breath.

In answer to a telephone message, Elder Arrington and his wife and Mrs. Lewis came out to see her. After they prayed for her the fever went down, but returned Friday night.

Saturday morning the Elder and his wife called again, and in answer to their prayers her cough stopped, and she slept sweetly for a while, but her kidneys and bowels refused to move.

Friday noon and Saturday night her fever was very high, and I became very uneasy, and telephoned the brothers and sisters to unite in prayer with me, and she rested very well through the night.

But Satan had planted uneasiness in my heart and I did not rest at all.

On Sunday morning Elder Arrington came out and told me the trouble was in me; that I had let Satan creep in and fill me with fear, and that I must get rid of him.

He prayed earnestly that God would give me power and strength to overcome, and then he anointed the baby with oil in the Name of the Lord, and told me to leave her in the hands of God, and to let my mother keep her while I went to service that night. I did this, and was greatly blessed.

By Monday afternoon she was so greatly improved that I felt that the victory was won.

Yours for the Master's work,

(MRS.) SARAH F. STRICKLAND

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Saihúni Khush-paigain: Injili Iláhi sehat ká bayán ki wúh dunyá men Kyunkar pahúnchi.

Rev. J. A. Dowie.

THIS wonderfully beautiful and tender Message of the First Apostle, "He Is Just the Same Today," was translated recently by a converted Hindu in India, a young man—the only member of his family out of heathenism—who was educated in one of the mission schools, and is now a preacher of the Gospel.

The teachings of Zion as he read them in LEAVES OF HEALING after the day's work was done and long into the night, have so stirred his heart that he is no longer satisfied to remain where he is, and is seeking earnestly to know God's Will for him.

The translation brought much blessing; and will the reader send up a prayer that as the message returns again to India in the language of the people, there may be many whose hearts will likewise be touched and blessed?

The translation is made in Hindi, which is more or less understood in all parts of India, and also in the Roman Urdu, which is universally read by educated people. T. T. B.

Khudáwand Yisú Masih kal aur áj aur abad tak waisá hi qádir-i-mutlaq hai jaisá ki mulk-i-Palestine yá muqaddas shahr ke bich apni jismáni hálat men thá aur chal phir ke bimáron, lácháron ko sambháltá, aur khoi hui bheron ko jo Khudá se bhatak gain thin zindagi ki báten sunáke jamá kartá thá wahi hál us ki fi-zamáná payá játá hai aur wúh neki ke kám karne se sharmata nahin hai, aur ná thaktá aur náh ártá hai. Ab bhi wúh tute dilon ko jortá aur khastá dilon ko sambháltá hai, aur qaidion ko jo gunáh men asir hain ab bhi rihái bakhshtá hai. Aur fi-zamáná shifá ká chashmá us se qaumon ki shifá ke liye bahtá hai. Wúh apne qaivat wále bazú ko barháke abhi tujhe kull khaufon aur raujon se rihái o makhlasi degá. Ágarchi wúh ná-didá hai par hameshá sáth hi sáth ráhtá hai, aur wúh kahtá hai ki main teri bimári ke bistar ke nazdik khará rahúngá, aur tujhe changá karúngá, agar jumlá rishtedár o aqárib tere pás hon aur mard-i. Khudá teri hamdardi karne ko maujúd howen, lekin Masih jo nihávat hi qaribi madadgár hai wúh terá shifá bakhshne wálá hai. Wúhi háth jis ne kothion ko pák o sáf kiyá, bahron ko sunne ki, andhon ko dekhne ki, langron ko chalne ki, gúngon ko bolne ki táqat bakhshi aur murdon ko jiláyá tere liye abhi maujúd hai. Hamárá imán ek sachche Masih par hai. Pas kyun mutshakki hon aur kyun dúsre háthon se shifá ki ummed karen vaidon aur hukmán mázúr hain. Aur kámil shifá nahin dé sakte par Masih salibpar mar gayá taki mere aur tere aur kull jahán ke sab báshindon ke wáste shifá pahúncháwe wúh zindá maujúd hai gis men badalne aur phir jáne ká sáyá bhi nahin.

Athára baras guzre ki ek dopahar ko main apne ghar men, jo Congregational Kalisiyá Newton se taaluq rakhtá aur Australia ke khúbsúrat shahr Sydney ká ek qurb hai púre árám ki hálet men baithá hua thá. Us waqt merá dil dúsron ki khátir gamgin thá, kyunki us waqt main apne logon men se garib tis marizon aur lacharon ki khidmat se wápis áyá thá aur ná sirf itná hi balki main ne garib chális ashkhás ko zamin ke surpurd bhi kiya kyunki we so gae the aur sab chand hi roz ke arse men huá thá. Is tamam hálát ko dekhkar khiyál áyá. Ki wúh jis ne apne logon aur farzandon ko zamáne dar zamáne tandurústi bakhshi kahán hai? Aisa málúm diyá zahirá ki koi duá us ke kán tak ná pahúnchi táham merá imán thá ki us ká háth chhotá nahin ki bachá ná sake, par aise mauqe par us ne áziz logon ko jo khidmat aur muhabbat kar sakte the mar jáne diyá jo auron ko banáte aur khud bante. In men qaddáwar jawán wálidain, nek shahri-aur alawá barin sachche wafádár masihi kharab bukhár se mubtilá hokar zayá hue. Aur be shumár izá hoti gai. Sarsám aur daure ká daurá aksaron par huá aur we sab inhin hálaton men hokar guzar gae the.

Afsos ki in tamáma baton ká natijá jih huá ki bahutere bachche yatim ho gae. Aur bahutere khándánon men ek bád dúsre ke log mariz hue aur bahut kuchh bimári se muqabalá karne ke bád we bhi maut ká chungal hua. Aur marmite aur aisa málúm huá ki gamzadon aur mándon ko kalám ki tasalli dete waqt aksar lauaten aur kufr ki áwáz kán men parin, taham main unhen detá gáya tasalli aur unhen masihi ummed ki báten sunátá gayá. Bimári jo ki apne báp Shaitán ki jar aur apni má Gunah se paidá hui hai. Khudá ke farzandon ká khánna sá kháki ghar ujárti thi aur Zahirá aisa málúm detá thá ki koi makhlási o rihái dene wálá nahin hai.

Aur wahán is gam ki hálat men, jo mujhe apne logon ke liye thá main álam-i-sakut men baithá huá thá, yahán tak ki gam ke aúsúon ne bahkar mere dil ko sard kiyá aur main ne dil se iláhi paigain ke liye duá ki. Aur main bari khwáhish ke sáth us se kalám aur inám páue ká muntazir rahá jise muddat hui, ki gamzadon ki tasalli kartá thá, aur un ke liye khad hamdard aur mard gamnák huá. Mere liye aise manqe par Aam 10;38 ziyadá mufid málúm huá jis par Iláhi núr jalwagar huá aur main ne múlum kiyá ki Shaitán bádi latá aur barbád kartá par Masih pakizagi detá aur shifá bakhshtá hai, In báton se merá gam dúr huá aur mujhe dháras hui, main ne shifá ká rástá dekhá aur ráh khuli hui pái, aur tab main ne kahá ki "Ai Khudá meri madad kar ki main kull mánde aur mutwafion ko yib paigain sunáún, aur un se kahún ki kyan kar Shaitán ab tak logon ko tabáh o barbád kartá hai, aur Masih rihá kartá aur makhlasi detá, kyunki, 'Wúh Kal aur Aj aur Abad tak eksan hai.'"

Is ke bád main ne ek ajib pukár aur daurne ki wá ghabráhat ki áwáz suni aur ek ne jaldi se ákar kahá ki fauran pár utar aur hamáre sáth hamári beti ke liye duá karo kyunki beti Mary ab khatam hoti hai. Aiye aur duá kijiye, Isi khiyál men hoke, jaisá ek gararíyá jab sune ki us ki ek bher, bheriye ke panje men ai, chale, main apne ghar se fauran rawaná huá, aur ráh men topi tak ná li, aur us ghar men dákhil huá jahán wuh larki guzarne par thi, Us ki hálat yih thi, ki dánt pisti, aur sufed jhág khún men mile hue munh se nikal rahe, aur kull iza Shaitán use de rahá thá wúh nihávat dukh men thi, mujhe use dekhte hi gussá áyá, aur main ne kahá, "Kásh koi ásmáni tez do dhári talwár ho jo is zahrile azhdahe ko tukre tukre-kare, jo is garib be chari larki ko apni gunáh ahidá gindli men gánth ka marna aur apni akhiri fatehyábi lená cháhtá hai."

Mujhe bari hairat se yih bát málúm hui, ki wuh talwár jis ki mujhe zarúrat thi mujhe mere háth men mili, aur ab tak wuh mere háth men hai. Aur main kabhi use apne se judá ná karúngá. Us waqt Doctor Sáhib bhi jo ki ek sachche masehi the bá khamoshi idhar-udhar kamre men thail rahe the, aur má ke sáth jo gamzádá the gamgin the, fauran mere pás ákar kahne lage ki "Janab kyá Khudá ki ráhen ajib nahin hain?" Aur waqt muaiyaná par Kalám-i-Khudá mere hath men munawar thá, jo ki do dhári tez talwár ziyádá Tez aur Chamakdár hai, Main Doctor se kahá ki, "Khudá ki ráh!" "Ai Doctor tum use kaise kahte ho ki wúh Khudá ki ráh hai jis men us ke log játe rahte aur záyá hote hain, aur ki jis men khud apne bachchon

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ko is dunyá se ásmán par bulátá hai? Nahin, nahin janáb dukh dená to Shaitán ká kám hai aur abhi to manqe hai ki ham milkar use pukáren jo Shaitán ke kámon ko barbád karne ko áyá, aur is liye ki Shaitán tabáh o barbád howe aur bachchá mariz shifá páwe, to kyá Doctor Sáhib áp duá kar sakte hain aur aisi imán ki duá jo ki bachche ko bacháwegi?"

Khair, meri in báton se mere dost Doctor ko thokar lagi aur apni zabán badal kar unhon ne kahá, janáb áp to ápe se báhar hue jate hain. Par bihtar hai ki ham yih kahen ki Báp ki marzi puri howe, aur yih kahkar Doctor Sáhib ne kamre ko chhor diyá. Ape se báhar honá ek halki bát thi jo unhon ne kahi par merá gazab us zálim Shaitán par us se kahin ziyadá thá jo badi lakar becham kartá aur Shaitán marzi purá kartá thá, Us waqt main ne pukar kar kahá "Khudá ki marzi nahin ki aisá dukh wúh apne logon ko pahúncháwe aur lihazá main hargiz ná kahúngá ki Shaitáne kámon men Khuda ki marzi puri howe, jise ki Khudá ká khass betá barbád karne áyá, aur un men se ek yihi hai." Us waqt Khudá ká Kálám mere dil men bará tasirgo thá, ki "Yisú Násri neki khartá phirá aur un sab ko jo gunáh aur Shaitán se digdár thá, changá kartá phira, kyunki Khudá us ke sáth thá." To kyá Khudá mere sáth ná thá? Aur Masih maújúd ná thá jis ne wafádar wáde kiye, aur main ne in tamám báton ko dil se yaqin kar má ki taraf mukhátib huá aur us se main ne puchhá ki, "áp ne mujhe kis liye buláyá?" Aur us ne jawáb diyá ki "janáb duá kijiye táki merá yih bachchá bach jáe aur shifá páe aur úth baithe aur yih sab Khudá ki madad se hogá."

Pas ham ne duá ki, Dekhiye main ne kyá kahá? Mumkin hai ki main un báton ko puri taur sáhih duhrá ná sekún lekin un alfaz ki kuchh basáat nahin. Kyunki imán ki duá kabhi kabhi ba-áwaz nahin hoti hai, lekin us men sidq-dili se sehat ke liye Masih ki taraf dekhná partá hai. Aise mauqon ke liye alfáz agar thore hi hon par bare matlab se púr, kyunki Khudá dil par unzar kartá hai. Táham mujhe us duá men se behut kuchh áj ke din tak yád pará hai, aur Khudá se madad páker main use yád karke kahtá hún aur tab main zail ke mutábig kahne lagá:

"Ai hamáre Báp, madad kar! Aur ai pák Ruh hamen duá mángná sikhlá. Tu hamári si fárish kar, Ai Masih, Sháfi, Shafá Karnewále, Dost, aur Báp ke pás hamáre Wakil, sun, aur changá kar, Ai hameshagi ke Khudá, apne is bachche ko jo behut aziz hai, bimári aur maut se chhurá, merá bharosa tere Kalám par hai. Ham abhi wadon par dawá karte hain, kyunki Terá Kalám barhaqq hai. Likhá hai ki yih alameten un ke sáth hongi jo mujh par imán láte hain, we bimáron par háth dharenge aur we shifá páenge main jántá hun ke tu hi shifá denewálá Khuda hai, pas ab ise changá kar, kyunki tu apne Kalám ke muáfig wúh Khudá hái jo badaltá nahin. Aur merá iman hai ki main Masih ke nám se us par háth rakhtá hún aur is wáide ká haqq dár hotá hún. Terá Kalám sachchá hai ki imán ki duá bimár ko bacháwegi. Tere hi nám par bharosá kar ke main chillatá hún ki ab use bachá, Masih ke wasile se, Ámin."

Aur dekho ki larki khamosh pari rahi, aur yih hálat yahán tak hui ki má ne khiyál kiyá ki larki margai, aur khamoshi se puchhá ki "kyá wúh khatam ho gai?" Main ne aur bhi ahistagi men kahá "nahin, nahin, Mary jiegi kyunki ab bukhar utar gayá hai, wúh ab bilkull tandurust aur achchhi hai aur jaise bachche sote wúh so rahi hai." Main us ke chikne sonahle bálon ko sambháltá rahá, aur dil aur thandhe káthon ko harkat par duá mángte hue khiyál kartá thá, aur eká ek main ne málúm kiyá ki Masih ne hamári suni aur ek bár phir, jaisá muddat hui ki us ne Patras ke ghar men kiyá, ki us ke chhúne par tap utar gai, so us larki mukhátib hokar dái se kahá, ki "anná mujhe utkáo aur mujhe fauran ek piyálá cocoa aur makkhan aur roti ke chand tukre do."

Ham us chhokri ke pas jo soti thi khámoshi se baithe rahe aur itne men anná wápis ái thi, tab main larki ke upar jhuká aur ungli se ishárá kar use kahá, "Mary!" Yih sunte hi larki uth baithi aur muskurakar kahá, "Kahiye janáb ap kab tashrif láe? Main to bahut lambi nind soi." Tab apne háth má ki taraf phailáe aur chipatne cháhá aur kahá, "Ai ma ab meri tabiyat bahut achchhi hai, aur main bhúki bhi hún." Tab main ne piyále men Cocoa undelte hue aur apni sáns se thandha karte aur use dete hue yún kahá, "Kyá tnm bhukhi bhi ho?" "Larki ne muskurá ke jawáb diyá aur Cocoa pi aur thori thori roti bhi kháti gai yahán tak ki sab khatam khyá. Chand lamhon men wúh so gai aur durusti aur ásám se sans leti thi. Ham ne apne dilon men Khudá ká shukr kiyá aur use bistar par chhorkar dúsre kamre men gae jahán is larki ke bhai o bahin waise hi bukhár men giriftar pare hue the. In donon ke sáth bhi ham ne duá ki aur unhon ne bhi shifá pái. Aur dúsre din tinon bhai bahinen bhale changá ho gae, aur garib ek hafte ke andar we mere liye kuchh nazaraná aur naqdi zar ki qism aur mere nám ke hurnf kandá kiye hue aur jámá láe aur mujhe diya jise main ne barson tak pahiná. Jonhin main us ghar se wápis áyá jahán par Masih shifá denewálá maujúd thá, aur Shaitan par fatehmand huá thá, us waqt bá sabab shádmáni de merá dil ásman rág se bharáhuá thá, our kuchh hairáin ná thi, ki yih kyá ájib májrá hai-par bar-ake is ke main ne aur bhi ziyadá málúm kiyá ki, "Masih Kal aur Áj aur Abad tak Eksán hai."

Yihi tamám wáqiat hain jin se main Injili shifá ki bashárat dene lagá jo sirf imán ke zarie Masih se milti hai. Usi roz mujhe qabrastan jákar tin ko dafnána pará io do din hue qabl is ke guzre the, lekin mujhe bari khushi hai yih kahne se ki main ne mulk Australia men apni barah baras se ziyadá khidmat ke darmiyán sirf pánch ko dafnayá halánki saikron aur hazáron ki khidmat ki. Aur táham yih ásán bát ná thi ki main us manqe ke ruháni sabag ko bá-asáni fauran sikh lún. Aur is ke chhai baras bád tak main is puri aur kámil Injili Shifá ki khidmat men dákhil ná huá, aur harchand attháis baras guzre the ki main khádim baná thá, par us waqt mujhe mutlaq is aur se waqfiyat ná thi ki main thorá sá bhi kar saktá. Par us waqt se in athárá barson ke darimyán main ne garib 30,000 ashkhas par apne háth dhare aur un ke liye jo mariz the duáen kin aur un sabhon ne kámil shifá hásil ki. Aur jo change hue unhon ne gawáhi dí aur un ki shahádat dúr tak mulkon men bheji gai. Ham ne apne doston aur rishtedáron aur aqaribon ko chhorá taki digar amlák men yih shifá ke patte aur risále bhejen jin se qaumon sarfaraz hoti hain, aur jahán tak ham se howe ham aisá hi karenge. Ham ne kisi mulk men jakar mahez Kalám hi ná sunáyá jahán Khudá ne muáfize aur karamát us ke sáth ham se záhir káraín. Halán ki ham ne unnis win sadi men bahuteri jagáhon men un ki be-imáne ke bias muájize nahin kiye jaise Masih ká bhi hál tha. Ham yih paigain har fard o bashar ke liye láte hain aur hamen ziyádá khushi hogi agar bahutere imán láen. Dekho Nájat aur Shifá muft men hai, Khudá apne fazl ki niamaten mol nahin bechtá, "Ao, dúdh aur shahad aur mai berupá lo aur be dám," kyunki yih wuhi Kalám hai jo shurú se tumhen sompá gayá aur manádi ki gai. Yih Yisú Masih ki Injil hai jo Ruh Ján o Badan ko makhlasi deti hai, aur yik gunáh se chhutkará, aur bimári se shifá aur har taráh ki gandagi aur najáset se, pákizági bakhshti hai. Kásh ki yih alfáz tere dil par munágash hon ki, "Masih Áj our Kal aur Abad tak eksán hái."

Aur agar tu us par imán láe, pahle Naját ke aur phir Shifá ke liye. To tu sháh ke ráste par jo haqq aur rastbázi hai bá-khushi áge barhegá, aur tú gáegá our terá safar yahán se Ásmán tak mubárak howegá.

"Jo kuchh cháhiye Yisu mu he tujh men sab kuchh hai.
Hadd se ziyadá main bhi patá tujh men barkáten,
Jo gire unhen uthá, pazhmurdon ko de árám ki yihi kalfi hai.
Changá kar bimáron ko, aur andhon ko binái, jo teri inamaten."

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सैहनी खुश पैग़ाम

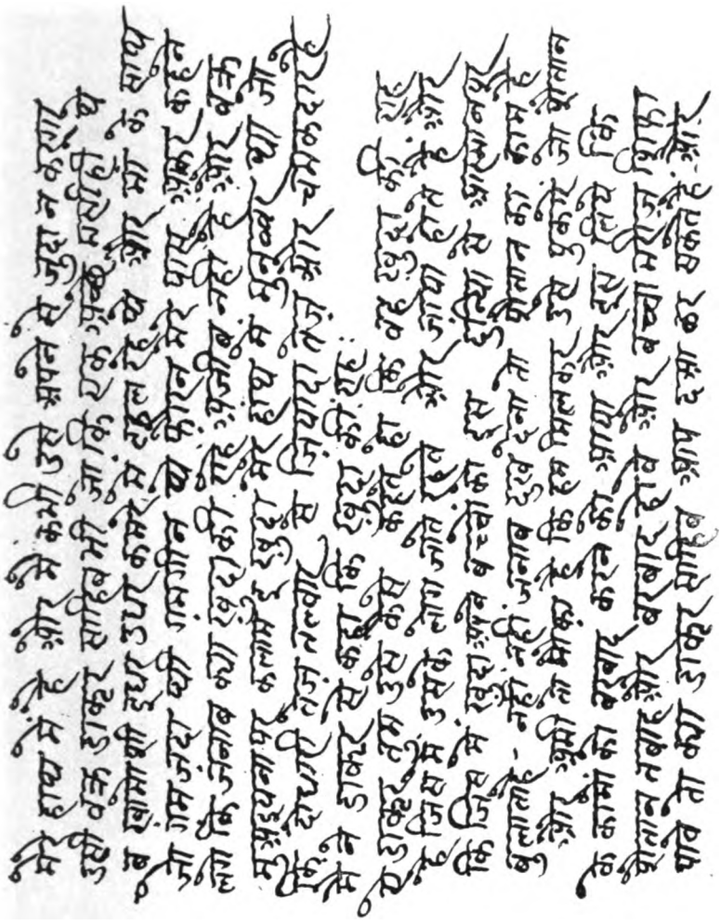
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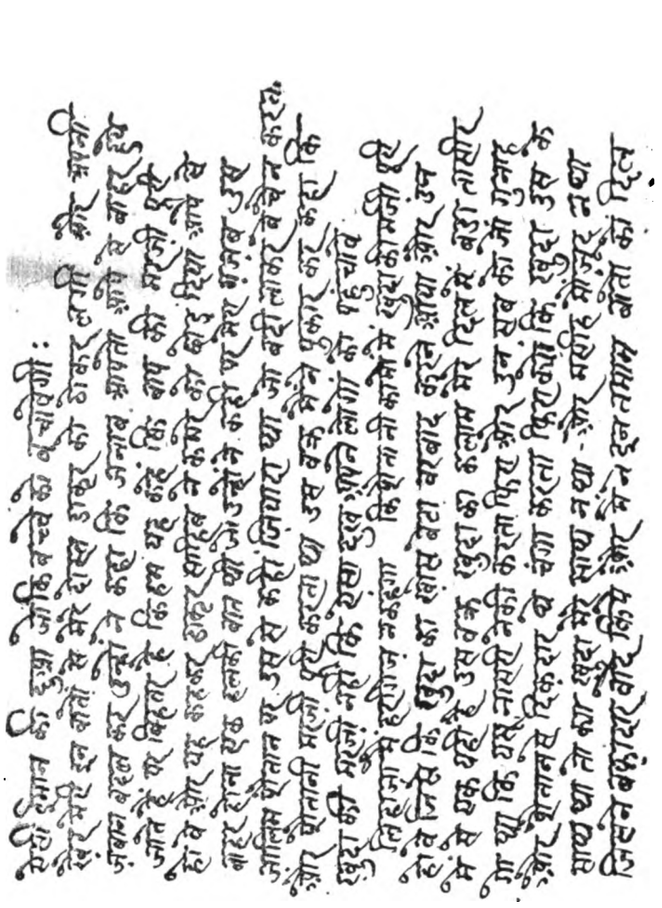
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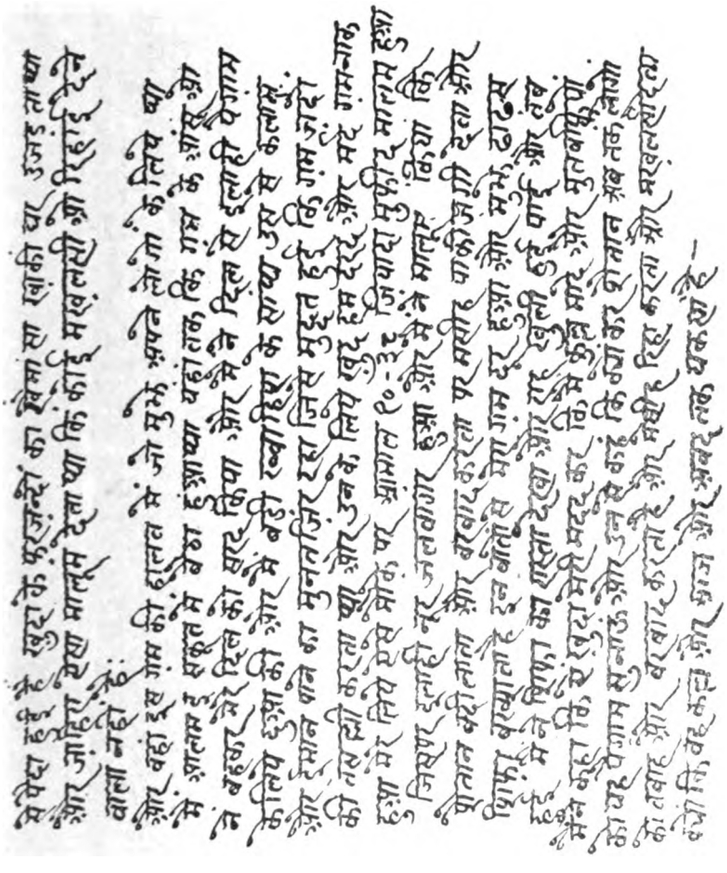
खुदावन्द यसूमसीह कल और आज और अबद तक वैसाही क़ादिर है मुनलक़ है जैसा कि मुल्क ए पैलसटाइन या मुक़द्दस शहर के बीच अपनी जिस्मानी हालत में था और चैलफिर के बीमारों लाचारों को संभालता और खोई हुई भेड़ों को जो खुदा से भटक गईं थीं ज़िन्दगी की बातें सुना के जमा करता था वही हाल उसका फी ज़माना पाया जाता है और वह नेकी के काम करने से शरमाता नहीं है और न थकता और न हारता है अबभी वह टूटे दिलों को जोड़ता और खस्ता दिलों को संभालता है और कैदियों को जो गुनाह में असीर हैं अबभी रिहाई बख्शता है और फी ज़माना शिफ़ा का चश्मा उस से कोसों की शिफ़ा के लिये बहता है वह अपने कुवत वाले बाजू को बढ़ा के अभी तुझे कुल्ल खौफों और रंजों से रिहाई और मख्लसी देगा अगर चि वह नादीदा है पर हमेशा साथ ही साथ रहता है और वह कहता है कि मैं तेरी बीमारी के बिस्तर के नज़दीक खड़ा रहूंगा और तुझे चंगा करूंगा अगर जुमला रिश्तेदार और अक़ारिब तेरे पास हों और मद्द ए खुदा तेरी हमदर्दी करने को मौजूद होवें लेकिन मसीह जो निहायत क़रीब मददगार है वह तेरा शिफ़ा बख्शने वाला है वही हाथ जिस-ने कोढ़ियों को पाक और साफ़ किया बहरों को सुनने की और अंधों को देखने लंगड़ों को चलने की गूंगों को बोलने की ताक़त बख्शी और मुर्दों को जिलाया तेरे लिये अभी मौजूद है हमारा ईमान एक सच्चे मसीह पर है पस क्यों मुतशक्की हों और क्यों दूसरे हाथों से शिफ़ा की उम्मेद करें वैद्य और हकीम माजूर हैं और कामिल शिफ़ा नहीं दे सकते पर मसीह सलीब पर मर गया ताकि मेरे और तेरे और कुल्ल जहान के सब बाशिन्दों के वास्ते शिफ़ा पहुंचावे वह ज़िन्दा मौजूद है जिसने बदलने और फिर जाने का साया भी नहीं

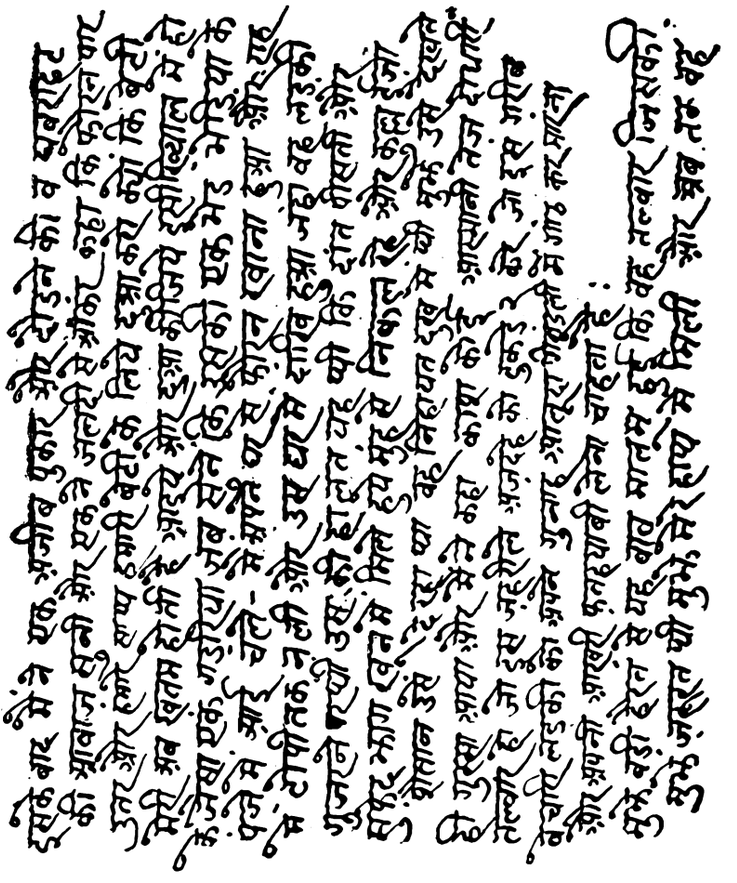
अठारह बरस गुज़रे कि एक दोपहर को मैं अपने घर में जो कांग्रीगेशनल कलीसिया न्यूटन से नज़दीक रखता और आसाइरेलिया के खूबसूरत शहर सिडनी का एक कुर्बे है पूरे आराम की हालत में बैठा हुआ था उस वक़्त मेरा दिल दूसरों की खातिर ग़मगीन था क्योंकि उस वक़्त में अपने लोगों में से करीब तीस मर्दों और लाचारों की खिदमत से वापिस आया था और न सिर्फ इतना ही बल्कि मैं ने करीब चालीस अपाहिज को ज़मीन के सुपुर्द भी किया क्योंकि वे सो गये थे और सब चन्द ही रोज़ के अरसे में हुआ था इस तमाम हालत को देखकर ख्याल आया कि वह जिसने अपने लोगों और फरज़न्दों को ज़माने दर ज़माने तन्दुरुस्ती बख्शी कहां है ऐसा मालूम दिया जाहिर एक कोई दुआ उसके कान तक न पहुंची ताहम मेरा ईमान था कि उसका हाथ छोटा नहीं कि बचा न सके पर ऐसे मौके पर उस ने अज़ीज़ लोगों को जो खिदमत और मुहब्बत कर सकते थे मरजाने दिया जो औरों को बनाते और खुद बनते इन में कड़ा बर जवान वालिदैन नेक शहरी और अलावा बरीं सच्चे वफादार मसीही खराब बुखार से मुबतिला होकर जाया हुये और बे शुमार ईजा होती गई सरसाम और दौरे का दौरा एक सरे पर हुआ और वे सब इन्हीं हालतों में होकर गुज़र गये थे अफ़सोस कि इन तमाम बातों का नतीजा यह हुआ कि बहुत से बच्चे यतीम हो गये और बहुतेरे खानदानों में एक बाद दूसरे के लोग मरीज़ हुये और बहुत कुछ बीमारी से मुकाबला करने के बाद वे भी मौत का चुंगल हुये और मर मिटे और ऐसा मालूम हुआ कि ग़म ज़दों और मादों को कलाम की तसल्ली देते वक़्त अकसर लानतें और कुफ्र की आवाज़ कान में पड़ीं ताहम मैं उन्हें तसल्ली देता गया और मसीही उम्मेद की बातें सुनाता गया बीमारी जो कि अपने साथ शैतान की और अपनी मां गुनाह

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किया कि उसके छूने पर तप उतर गई सो उस लड़की ने मुखातिब हो कर दाई से कहा कि अम्मा मुझे उठाओ और मुझे फ़ौरन एक पियाला कोको और मक्खन और रोटी के चंद टुकड़े दो।

हम उस छोकरी के पास जो सोती थी खामोशी से बैठे रहे और इतने में अम्मा वापिस आई थी तब मैं लड़की के ऊपर झुका और उंगली से इशारा कर उसे कहा मेरी यह सुनते ही लड़की उठ बैठी और मुसकुरा के कहा कि कहिये जनाब आप कब तशरीफ लाये मैं तो बहुत लम्बी नींद सोई तब अपने हाथ माँ की तरफ फैलाये और चिपटने चाहा और कहा ऐ माँ अब मेरी तबीअत बहुत अच्छी है और मैं भूखी भी हूँ, तब माँ ने प्याले में कोको उन्डेलते हुये और अपनी सांस से ठंढा करते हुये और उसे देते हुये यूं कहा क्या तुम भूखी भी हो लड़की ने मुसकरा के जवाब दिया और कोको पी और थोड़ी रोटी भी खाती गई यहां तक कि सब खतम किया चन्द लम्हों में वह सोगई और दुरुस्ती और आसानी से सांस लेती थी हम ने अपने दिल में खुदा का शुक्र किया और उसे बिस्तर पर छोड़कर दूसरे कमरे में गये जहां इस लड़की के भाई और बहिन वैसे ही बुखार में गिरफ्तार पड़े हुये थे

इन दोनों के साथ भी हम ने दुआ की और उन्हों ने भी शिफ़ा पाई और दूसरे दिन तीनों भाई बहिन भले चंगे होगये और करीब एक हफ्ते के अन्दर मेरे लिये कुछ नज़राना और नकदी जर की किस्म और मेरे नाम के हरफ कन्दा किये हुये और जामा लाये और मुझे दिया जिसे मैं ने बरसों तक पहनी जोहीं मैं उस घर से वापिस आया जहां पर मसीह शिफा देने वाला मौजूद था और दिलान पर कतह मन्द हुआ था उस वक्त बसबब पशेमानी के मेरा दिल आसमानी रंग से भरा हुआ था और कुछ हैरानी न थी कि वह क्या अजीब मामला है पर बराबर इस के मैं ने और भी ज़्यादा मालूम किया कि मसीहकल्ल और आज और अबद तक यकसां है यही तमाम वाकिआत हैं जिस से मैं इंजीली शिफा की बशारत देने लगा जो सिर्फ ईमान के जरीये मसीह से मिलती है।

उसी रोज़ मुझे कब्रिस्तान जाकर तीन को दफनाना पड़ा जो दो दिन हुये कबल इसके गुज़र थे लेकिन मुझे बड़ी खुशी है यह कहने से कि मैं दो मुल्क आसट्रेलिया में अपनी बारह बरस

से यकीन कर माँ की तरफ मुखातिब हुआ और उस से मैं ने पूछा कि आपने मुझे किस लिये बुलाया और उसने जवाब दिया कि जनाब दुआ कीजिये ताकि मेरा यह बच्चा बच जाये और शिफा पावे और उठ बैठे और यह सब खुदा की मदद से होगा पस हमने दुआ की इसलिये मैं ने क्या कहा मुमकिन है कि मैं उन बातों को पूरे तौर सही दुहरा न सकूं लेकिन उन अलफाज़ की कुछ बिसात नहीं क्योंकि ईमान की दुआ कभी २ बे आवाज़ नहीं होती है लेकिन उस में सिदक दिली से सेहत के लिये मसीह की तरफ देखना पड़ता है यह माँ के लिये अलफाज़ अगर थोड़े ही हों पर बड़े मतलब से पुर क्यों कि खुदा दिल पर नज़र करता है तहम मुझे उस दुआ में से बहुत कुछ आज के दिन तक याद पड़ा है और खुदा से मदद पाके मैं उसे याद करके कहता हूं और तब मैं ज़ेल के मुताबिक कहने लगा

ऐ हमारे बाप मदद कर और ऐ पाक रूह हमें दुआ मांगना सिखला तू भारी शिफा दिला कर ऐ मसीह शाफी शिफा करने वाले दोस्त और बाप के पास हमारे वकील सुन और चंगा कर ऐ हमेशगी के खुदा अपने इस बच्चे को जो बहुत अज़ीज़ है बीमारी और मौत से छुड़ा मेरा भरोसा तेरे कलाम पर है

हम अभी वादों पर दावा करते हैं क्योंकि तेरा कलाम बरहक है लिखा है कि यह अलामतें उनके साथ होंगी जो मुझ पर ईमान लाते हैं वे बीमारों पर हाथ धरेंगे और वे शिफा पावेंगे मैं जानता हूं कि तू ही शिफा देने वाला खुदा है पस अब उसे चंगा कर क्योंकि तू अपने कलाम के मुताबिक वही खुदा है जो बदलता नहीं और मैं ईमान से कि मैं मसीह के नाम से उसपर हाथ रखता हूं और इस वादे का हकदार होता हूं तेरा कलाम सच्चा है कि ईमान की दुआ बीमार को बचावेगी तेरे ही नाम पर भरोसा कर के मैं चिल्लाता हूं कि अब उसे बचा मसीह के वसीले से आमीन और देखा कि लड़की खामोश पड़ी रही और यह हालत यहां तक हुई कि मैं ने ख्याल किया कि लड़की मरगई और खामोशी से पूछा कि क्या वह खतम होगई? मैं ने और आहिस्तगी से कहा नहीं नहीं मेरी जियेगी क्योंकि अब बुखार उतर गया है वह अब बिलकुल तन्दुरुस्त और अच्छी है और जैसे बच्चे सोते वह सो रही है मैं उस के चिकने सुनहले बालों को सम्हालता रहा और ढीले और ठंढे हाथों को हरकत पर दुआ मांगते हुये ख्याल करता था और यकायक मैं ने मालूम किया कि मसीह ने हमारी सुनी और एक बार फिर जैसा मुद्दत हुई कि उसने पतरस के घर में

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जो गिरे उन्हें उठा यज़ मुरदों को देआराम कि यही काफ़ी है
चंगा कर बीमारों को और अंधों को बीनाई जो तेरी निआमतें

से जियादा खिदमत के दरमियान सिरिफ़ पांच को इफ़नाया
हालां कि सैकड़ों और हजारों की खिदमत की और लाहम यह आसान
बात नथी कि मैं उस मौके के रूहानी सबक़ को ब आसानी
फ़ौरन सीख लूं और इसके ६: बरस बाद तक मैं दूध पूरी और
कामिल इंजीली शिफ़ा की खिदमत में दाखिल नहुआ और हर
चन्द अदारिस बरस गुजरे थे कि मैं खादिम बना पर उस वक़
मुझे मुवलक इस अमर से बूकफ़ियत न थी कि मैं थोड़ा सा
भी कर सकता पर उस वक़ से इन अठारह बरसों के दरमियान
मैंने करीब तीस हजार अशखास पर अपना हाथ धए और
उन के लिये जो मरीज थे दुआयें की और उन सभों ने कामिल
शिफ़ा हासिल की और जो चंगे हुये उन्हों ने गवाही दी और उन
की शहादत दूर तक मुलकों में भेजी गई हमने अपने दोस्तों और
रिश्ते दारों और अकारिबों को छोड़ा ताकि दीगर मुलकों में यह
शिफ़ा का पता और रिसाले भेजे जिन से कौमें बरकात होती हैं और
जहां तक हम से होवे हम ऐसा ही करेंगे हम न किसी मुलक में
जाकर मज़ कलाम ही न सुनाया जहां खुदा ने मुअजिज़े और करामात
उस के साथ ज़ाहिर करदें हालांकि हमने उन्नीस की सदी में बहुतेरी
जगहों में उनकी बे ईमानी के बाइस मुअजिज़े नहीं किये जैसा मसीह

कुभी हाल था हम यह पैगाम हर फ़रदे बशर के लिये लाये है
और हमें जियादा खुशी होगी अगर बहुतेरे ईमान लायें देखो नजात
और शिफ़ा मुफ़्त में है खुदा अपने फ़ज़ल को निआमतें मोल नहीं
बेचता आओ दूध और शहद और मै बे पैसा लो और बे दाम कौंकि
यह वही कलाम है जो शुरू से तुम्हें सौंपा गया और मनादी की गई
यह पस मसीह की इनजील है जो रूह और जान और बदन को मखलसी
देती है और यह गुनाह से करकराहट और बीमारी से शिफ़ा
और हर तरह की गंदगी और नजासत से पाकीज़गी बखशती है
काश कि यह अलफ़ाज़ तेरे दिलपर सुनाकश हों कि मसीह
आज और कल और अबद तक यकसां है
और अगर तू इस पर ईमान लाये पहिले नजात के फिर शिफ़ा के
लिये तो तू शाह के रास्ते पर जोहक्क और एहतबाज़ी है बखुशी आगे
बढ़ेगा और तू गाहिबा और तेरा घर यहांसे आसमान तक मुबारक
होवेगा

जोकुछ चाहिये पस मुझे तुझमें सब कुछ है
हर से जियादा मैं भी पाता तुझमें बरकतें

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Zion's Bible Class

Conducted by Teacher 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, JANUARY 11 or 12, 1905.

The Power of God.

1. *It is evidenced in His Word.*—Psalm 62:9-12.
   God speaks in love.
   God speaks in mercy.
   God speaks in righteousness.
2. *It is seen in what the Christ did.*—Matthew 28:16-18.
   He called and men obeyed.
   He spake and devils feared.
   He did what God did in creation.
3. *The Cross of the Christ is the mighty Power of God.*—1 Corinthians 1:18-24.
   The shed blood of the Christ wins men to Him.
   The Crucified Christ will draw all men.
   True preaching of the Cross always saves.
4. *All who are saved testify to the Power of God in the Gospel.*—Romans 1:13-20.
   It saves from ignorance and folly.
   It saves from want and wretchedness.
   It saves from wicked works and demoniacal possession.
5. *The Power of God is seen in the self-sacrificing labor that one will do for Him.*—2 Corinthians 4:1-11.
   It makes one forsake all else and follow Him.
   It enables the weak to endure hardness.
   It ensures life for those who seem to overdo.
6. *It is only the Power of God that enables one to live rightly.*—2 Corinthians 13:3-11.
   One cannot live happily without God.
   One cannot live rightly without God.
   One cannot have life without God.
7. *The Power of God is known and felt by all who obey Him.*—2 Peter 1:16-21.
   The Truth of God is full of Power.
   Those who obey Him are a powerful people.
   To obey the Truth is to know the power of it.
8. *God is supreme; every power must yield to Him.*—Psalm 68:28-35.
   Enemies fall before Him.
   Nations disarm at His Word.
   Every knee acknowledges His supremacy.

The Lord our God is a Power-imparting God.

LORD'S DAY BIBLE CLASS LESSON, JANUARY 15, 1905.

God's Work in and Through Us.

1. *Every saved person is indwelt by the mighty power of God.*—Ephesians 1:15-19.
   The Christ in the heart is the key to life's blessings.
   One then clearly sees the plan and purpose of life.
   He gives power to all who trust Him fully.
2. *It is this work within that makes work for God effective.*—Colossians sions 1:25-29.
   What do you preach, and for whom?
   What style and variety is there to it?
   Does God energize you to say words of life?
3. *There can be no fruitfulness without the life of the Christ within.*—John 15:1-8.
   You must obey His Word.
   You must continue in His fellowship.
   You must be disciplined more and more.
4. *It is this that not only inspires but brings answers to prayer.*—Ephesians 3:14-21.
   One then expects great things of God.
   He knows the greatness of God.
   He is filled with the love of God.
5. *One can work out only that which God has wrought within.*—Philippians 2:9-18.
   God makes known to us His Will.
   He wants us to be without blame.
   He wants us to labor to help others.
6. *To preach effectively, the Christ must speak in and through one.*—2 Corinthians 5:16-21.
   Jesus only must occupy one.
   He must be the consuming theme.
   One must work and pray as He did.
7. *It is His continuous work within that makes us of the greatest possible use.*—Philippians 1:3-9.
   He completes that which He begins.
   We may hinder God's work, however.
   If we hinder, we lose a measure of reward.

Without His working in and through us we are not meet for His service—Hebrews 13:20, 21.
Live as in His sight.
Seek to please Him.
Go on unto perfection.

God's Holy People are a Divinely-inwrought People.

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WE are placing an order in our Bindery for Bound Volumes of Blätter der Heilung.

Volumes I and II will be bound together and III and IV together, making two beautiful and convenient books.

The price will be $2.00 each, or $3.75 for the two books.

Orders placed now will be filled out of the first edition. Those coming later will have to be held over for the second edition.

We request that all who desire one or both, order them at once or write to us concerning their intentions.

ADDRESS ALL ORDERS TO

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ZION CITY, ILLINOIS

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This Bank encourages thrift and economy among the people, and will assist them in their efforts to save money.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Four Hundred Ninety-two Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Four Hundred Ninety-two Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754	
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	3,	
Baptized at Zion City by the First Apostle.....	647	
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812	
Total Baptized at Headquarters.....		11,250
Baptized in places outside of Headquarters by the First Apostle.....	65	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	8,470	
Total Baptized outside of Headquarters.....		9,235
Total Baptized in seven years and nine months....		20,485
Baptized since December 14, 1904:		
Baptized in New York by Overseer Mason.....	7	7
Total baptized since March 14, 1897.....		20,492

The following-named seven believers were baptized in New York City, Saturday, December 17, 1904, by Overseer G. L. Mason:

Hannan, Mrs. Julia A.....131 Third avenue, New York City
Morgan, Mrs. Louisa, 112 West One Hundred Thirty-fourth street, New York City
Pennelton, Mrs. Sarah, 112 West One Hundred Thirty-fourth street, New York City
Schorer, Jules F.....310 West Ninety-fifth street, New York City
Valentine, Miss Margueret P., West Broadway, Woodmere, Long Island, New York
Wharmby, Mrs. Emma.....42 Victor street, Yonkers, New York
Wharmby, Thomas.....42 Victor street, Yonkers, New York

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in London, England, Lord's Day, December 4, 1904, by Overseer H. E. Cantel:

Buss, Laurence Henry.....29 Marchmont street, W. C., London, England

The following-named child was consecrated to God in the North Side Zion Tabernacle, Chicago, Illinois, Friday, December 9, 1904, by Elder J. R. Keller:

Fosberg, Olive.....123 Townsend street, Chicago, Illinois

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 St. Nicholas Terrace, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. B. Taylor, 1623 Fruitvale Avenue, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 30 Rue Arnengaud, St. Cloud, Seine-et-Oise, France.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, West 50, Pauenziensta 8, Berlin, Germany.

Switzerland

Zürich—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King Wiliam Road, Adelaide, Hyde Park, Victoria, S. Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

ZION CITY REAL ESTATE

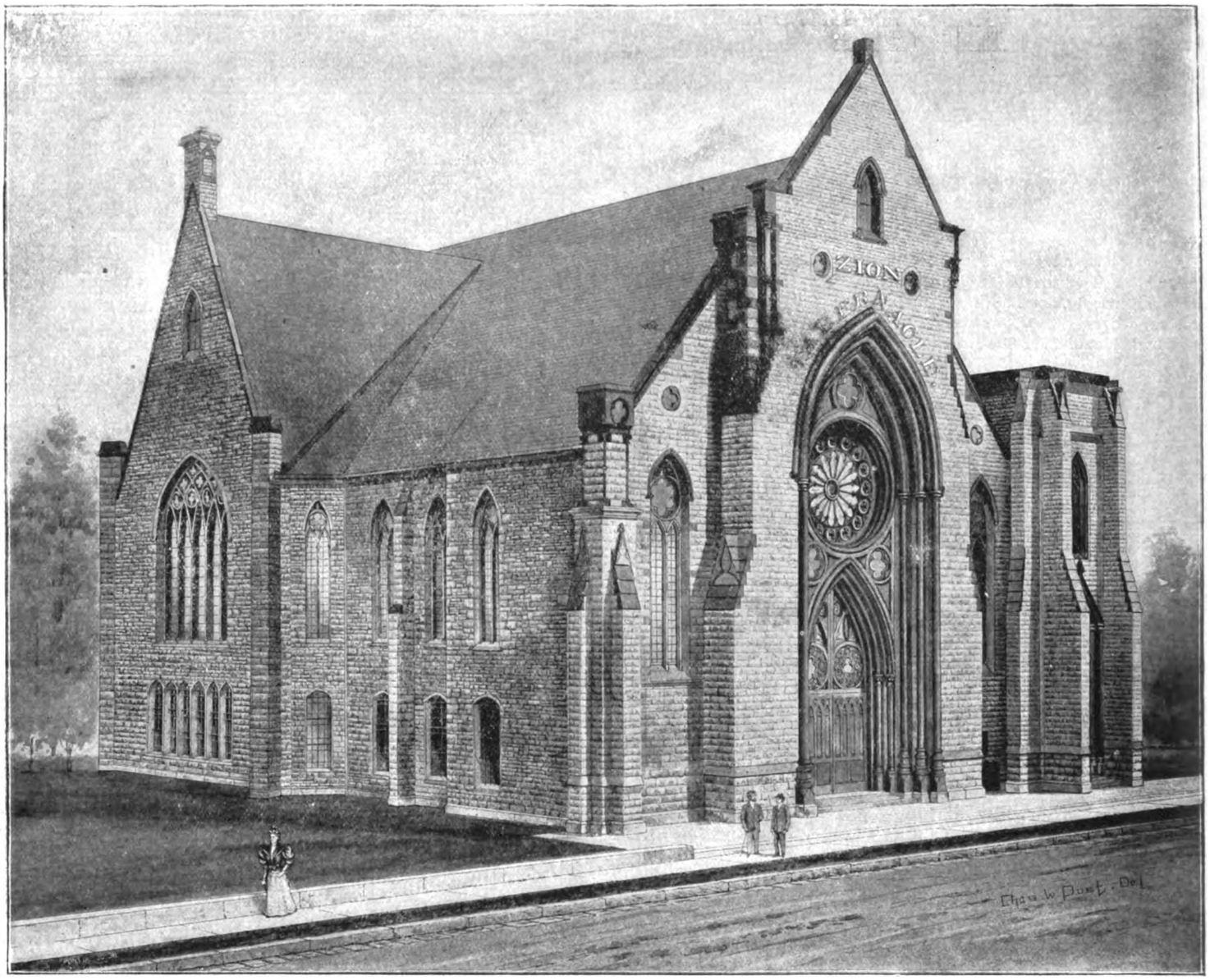
Prospective Purchasers of **Homes or Home Sites** *in.... Zion City*

Can always obtain reliable information by addressing the Department which controls all of the Real Estate Business of the City.

CORRESPONDENCE SOLICITED

Address **Zion Land and Investment Association**
H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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CENTRAL ZION TABERNACLE

1621-1633 Michigan Avenue, Chicago, Illinois

Will be Reopened by the

FIRST APOSTLE

Christmas Day, December 25, 1904, at 2 O'clock, P. M.

He will be accompanied by Zion White-robed Choirs from Zion City and Chicago, Zion City Band and Orchestra, and hundreds of Ordained Officers. A limited number of Free Tickets can be obtained at Zion Building, corner of Twelfth Street and Michigan Avenue, and at Zion Agency, Rockwood Brothers Co.'s Store, State and Ohio Streets.

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ZION CITY

IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. **H. Worthington Judd, Sec'y. and Mgr.**

THIS is a group of a few of our new

Post-Cards

We are having a great demand for these, and are prepared to send them, postpaid, to any address (except foreign) at the following prices:

200	for	$3.25
100	"	1.75
50	"	.90
25	"	.50
12	"	.25
2	"	.05

A special post-card, containing

A Beautiful Three-Color Picture

of the First Apostle, also a message of greeting, reproduced in facsimile just as written and signed by the First Apostle, is in course of preparation, and will soon be ready.

Every officer and member of Zion should get at least one of this kind as a keepsake.

Prices at the above Rates.

SOLD BY

Zion Printing and Publishing House

ZION CITY, ILLINOIS



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A World Conquest

FOR THE CHRIST

Is our next year's motto for all who love their neighbors as themselves, and are determined to send forth the full Gospel to all the world

through

LEAVES OF HEALING

A Stupendous Task!

It Must Be Accomplished

Who is with us?

We will know by your fruits---the record on our books of subscriptions sent in---how much you appreciate the messages that are borne on the wings of "The Little White Dove."

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 11. *ZION CITY, SATURDAY, DECEMBER 31, 1904.* *Price Five Cents*



The Christian Catholic Apostolic Church in Zion — John Alexander, First Apostle

ZION CITY, ILLINOIS, U.S.A.

TO THE OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION THROUGHOUT THE WORLD

BROTHERS AND SISTERS IN THE CHRIST OUR KING:

ZION'S WATCHWORD FOR THE YEAR 1905 is

THE INCARNATION

"CHRIST IN YOU THE HOPE OF GLORY." Colossians 1:27

"EVERY SPIRIT WHICH CONFESSETH THAT JESUS THE CHRIST IS COME IN THE FLESH IS OF GOD." 1 John 4:2

Christ conquers Everywhere. Thy servant, and all mens, in Him,

John Alexander A. First Apostle

1904-1905



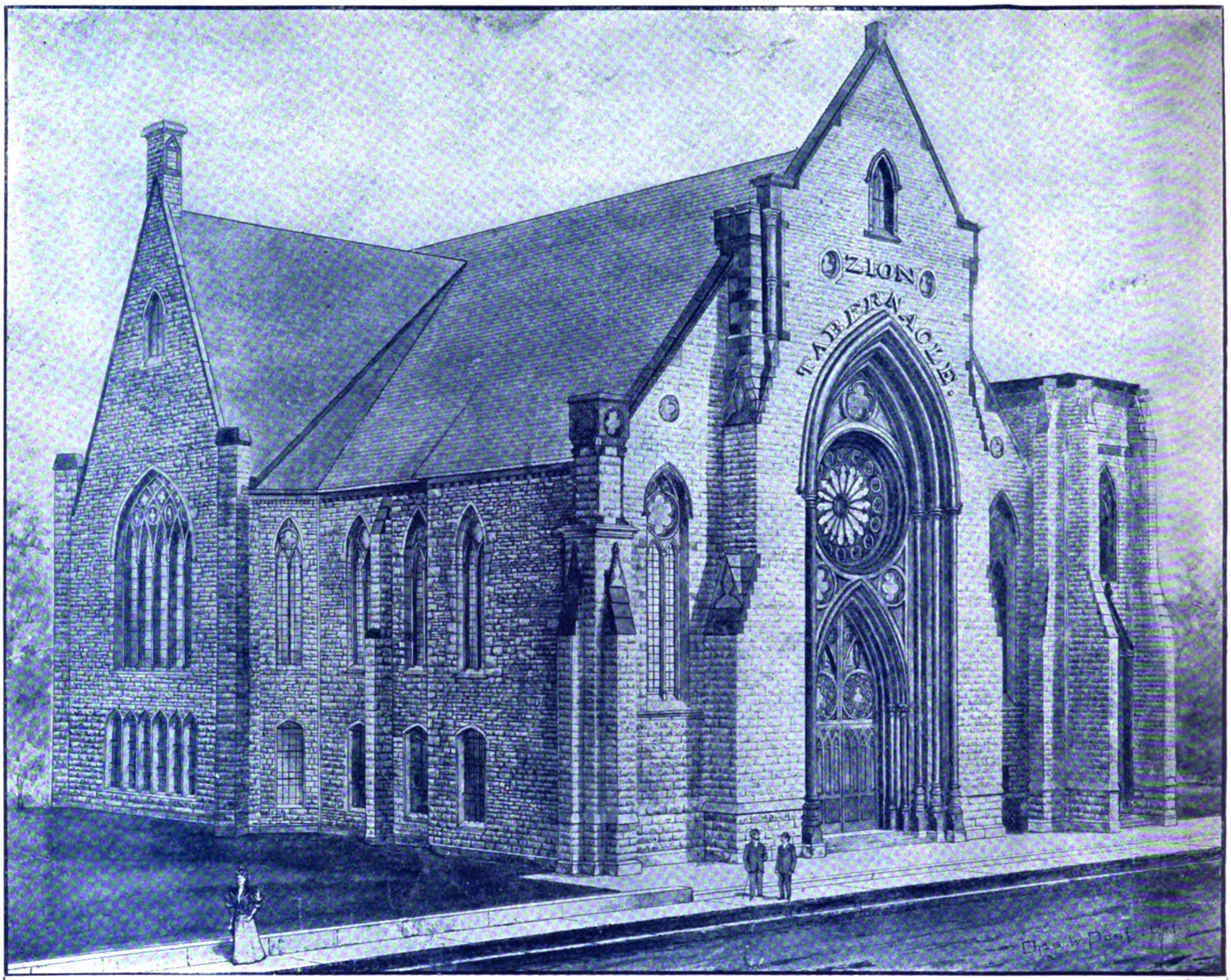
The Card here reproduced is a facsimile of the many thousands which have been printed, and will be distributed by John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, at the All-Night with God in Shiloh Tabernacle, which begins tonight, Saturday, December 31, 1904, and closes tomorrow morning, Lord's Day, January 1, 1905.

We March, We March to Victory

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

OUR SWORD is the Word of God on high,
Our helmet is His Salvation,
Our banner the cross of Calvary,
Our Watchword, the Incarnation.

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Central Zion Tabernacle

1621-1633 Michigan Avenue, ... Chicago, Illinois

RE-OPENED CHRISTMAS DAY, LORD'S DAY, DECEMBER 25, 1904, BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, *the* CHRIST, *in the* CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION. . . . . .

Meetings are held regularly as follows:

General Assembly—Every Lord's Day Afternoon at 3:00 o'clock.

Mid-week Service—Thursday Evenings at 7:45 o'clock.

The First Apostle will conduct the General Assembly from time to time to be announced later.

ALL WELCOME
ALL SEATS FREE

THE CHRIST IS ALL
AND IN ALL

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By Evangelist **Sarah E. Hill.**

AND they came into the house and saw the young Child with Mary His mother; and they fell down and worshiped Him, and opening their treasures they offered unto Him gifts, gold, and frankincense, and myrrh.—*Matthew 2:11.*

WHAT a beautiful picture is presented in this scene in the little stable at Bethlehem!

The pure, holy mother consecrated to God, and willing to assume the duties and responsibilities of wife and mother; and the beautiful Christ-child pillowed on her breast.

No queen on earthly throne wears so noble a crown as adorns the brow of a pure, good mother. No one does a greater work than she who trains her children for God and the uplifting of humanity.

She may be small in the eyes of the world and unnoticed in its busy throng, but in the Father's eyes she is among the great ones.

If she has done what she could to train her children to be good, useful citizens, doing their duty to God and man, she will live on in them, and be amply rewarded for all the labor and sacrifice it may have cost her.

Happy is the little one, whether in hovel or palace, who comes into the world a welcome child.

The consciousness of this will permeate his being and give cast to his character for life.

The Babe in His manger-bed at Bethlehem was a welcome child in His humble home.

His little feet were to travel a thorny path, and His shoulders were to bear the heavy burdens of the world's sins; but the memory of mother's love and sympathy in His childish troubles, would come to mind in after years to brighten many an hour of sadness; for, "He was despised, and rejected of men; a Man of sorrows, and acquainted with grief: and as one from whom men hide their face He was despised, and we esteemed Him not." (Isaiah 53:3.)

He came to a home of comparative poverty and hard work; but love, and sympathy, and kindness were there to atone for these and make home a happy place.

The things which make the happiest home cannot be bought with money.

Those who are able to transmit to their children noble characters, high aspirations, and good, healthy bodies, with an example of Godly living, give them a far better inheritance than wealth without these ever can be.

John the Baptist was born full of the Holy Spirit, because his father and mother were full of the Holy Spirit. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:6.)

This is the standard all may reach who will obey God; for He giveth the Holy Spirit to them that obey Him. (Acts 5:32.)

How fitting that the King of Glory, who left His beautiful home in heaven to live on this hard, cold earth that He might be the Bread of Life to a starving world, should be born in Bethlehem, the House of Bread!

What an interesting scene comes before us as we watch the Wise Men in their journey from the East to Jerusalem, guided by the bright Star of Bethlehem!

They had studied God's Word, and they had seen foretold there a wonderful Personage, whose coming was to be indicated by a Star and a Scepter.

Centuries before, the Prophet Balaam had foreseen the Coming of the Babe at Bethlehem and he 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 24:17.)

Stars are used in the Scripture to represent persons who give light; and the Scepter is the emblem of kingly authority. They that turn many to righteousness shall shine as the stars forever and ever. The Lord Jesus calls Himself the bright, the Morning Star. (Daniel 12:3; Revelation 22:16.)

These Wise Men had not only searched the Scriptures, but they had watched the sky for the sign of His coming.

Probably through the long nights they had watched for the appearing of this prophetic star which was to herald the birth of the Son of God.

With what joy they hailed its appearance! Weary miles they journeyed, ever keeping their eyes on the Star which would guide them to Him who was called the King of the Jews.

It went before them, and they followed until it stood over the place where the young Child was.

When they found Him they worshiped Him, and offered gifts befitting one who was born a King.

Gold is the most precious metal and was a present befitting a king.

Frankincense, which originally the High Priest was appointed to offer in worship, was a gift most appropriate for Him who was to be the Apostle and High Priest of our confession. (Hebrews 3:1.)

Myrrh, which was used in embalming, was a befitting gift to Him who by His death was to bring life to the world.

But a few months before the coming of this Babe of Bethlehem, there had appeared in Judea another remarkable child, John the Baptist, he who was to be the Christ's forerunner or messenger, sent to prepare His way before His face. (Matthew 3:1, 3.)

Again, in these Latter Days, in the Consummation of the Age, the world stands before two wonderful events.

Elijah, who came as John the Baptist, now comes as the Messenger of the Covenant, the Prophet of the Restoration of All Things.

The coming of Elijah with the Covenant, which is to establish the rule of the Christ in man's spirit, soul, and body, to save him, heal him, and keep him whole, is to restore the Kingdom of God first in man and then over the whole earth.

He is to prepare a people who shall be as a Bride prepared for the Bridegroom. These must have the garments of their spirit—the soul and body—healed and washed white in the blood of the Lamb.

These shall have a right to come to the Tree of Life, and may enter in through the Gates into the City—the beautiful City of God, the New Jerusalem, where God shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain any more. (Revelation 21:4; 22:14.)

This wonderful City is to be in this world. Without will be the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and maketh a lie. (Revelation 22:15.)

The idolaters are those who let anything come between them and God, whether it be father or mother, houses or lands; for God must be first in our affections if we are to enter the beautiful City.

The Rev. John Alexander Dowie, who has come as Elijah, the Messenger of the Covenant, before the Great and Terrible Day of the Lord, has founded a City for God, in Illinois, on Lake Michigan. (Malachi 3:1; 4:5.)

The inhabitants do not eat food that God has pronounced unclean, because it produces disease.

Profanity, obscene conversation, smoking, liquor, and drugs are forbidden.

The inhabitants take God as the Healer of their bodies. (Exodus 15:26.)

LEAVES OF HEALING is going over all the earth to carry their testimonies to the people, and to take to mankind the Truth which shall make them free from the bondage of sin and sickness, the result of sin. Will you not help us circulate the Literature of Zion?

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 24, 1904:

10,000 Rolls to..Business Men in the United States
2,400 Rolls to.....Nebraska and Wisconsin
800 Rolls to.....France and Switzerland
160 Rolls to.....Miscellaneous

Number of Rolls for the week 13,360
Number of Rolls reported to December 24, 1904, 3,588,104

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He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. — And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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
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ZION CITY, ILLINOIS, SATURDAY, DECEMBER 31, 1904.

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APOSTOLIC NOTES.

"THOU CROWNEST THE YEAR WITH THY GOODNESS."

OUR HEART is filled with joy and gladness at the remembrance of all the goodness and the mercies of God which He has shown to us continually throughout the year that is now closing.

THE RECORD of Nineteen Hundred and Four, even as it is imperfectly shown in these columns, makes it stand out as perhaps the most spectacularly impressive in our history.

In the Story of Zion, it will rank as the year in which All the Nations of the earth came to know concerning the prophet of the Restoration, and his Declarations as the Messenger of God's Covenant, unfolding the Gospel of the Kingdom of God, not only to the Peoples but to their Rulers.

THE FEROCITY with which we were assailed during our Around-the-World Visitation in all the English-speaking countries that we visited, was in strange contrast to the enthusiasm and love with which we were received among the Teutonic and Latin peoples.

THE ASTOUNDING impression made by our few words concerning the Ungodly Monarch who now sits upon the Throne of the British Empire, surprised no one more than it did ourself. It was evident that LEAVES OF HEALING had been closely read by the Ruling Powers over all the Commonwealth of Australia and the other Dependencies of the British Empire through which we passed.

Especially was this the case in London, where, to punctuate his demands, the murderous brute who acted as the "Press Agent of the Court," carried with him copies of LEAVES OF HEALING, which certainly dealt with his majesty the King in truthful terms.

WE REJOICE that we have been "counted worthy to suffer," and to have our life in peril oft throughout the year for our Lord and Master's sake.

We rejoice still more, in the fact that these very trials have already led many hundreds into Zion.

Probably Tens of Thousands who knew nothing of us at the beginning of the year are now inquiring the way to Zion, "with their faces thitherward."

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THE PERSECUTION and shameful falsehood to which we were exposed, proved to be a boomerang that has struck back with terrific force, at both the rabble of the Commonwealth of Australia, and their still more disgusting Demagogic Leaders.

The London attacks have recoiled upon the Unclean Court, which did not lift a finger to protect us from the murderous threats of the lowest ruffians of the Imperial City of London.

THE DELIGHT which came to us in the beautiful receptions throughout France, Switzerland, Germany, and Holland, has been a very fragrant memory throughout the year.

Among the great Nations on the European Continent, Zion has found, so far, a hearty reception and a kindly soil.

THE TOILS of the year, since our return, have been very many.

The blessings which God has extended to us as a people, have also been very great.

Never was there a more delightful season, nor a more successful, at the Feast of Tabernacles, than during this last Commemoration.

Never were more earnest audiences gathered together than at the Celebration of the Anniversary of the formation of Zion Restoration Host, and at our Declaration, as the First Apostle, on September 18th.

FROM ALL our Branches in all parts of the World the enthusiastic reception of that Declaration has been without any shadow; and the position which we have assumed under Divine Direction has scarcely been assailed by the Denominations, or even by the Public Press.

ON THE contrary, amazingly kind articles have appeared all over the world favoring our position, or at least saying, "Why not?"

OUR OWN dear people have given us much comfort amidst the many trials and sorrows of the year.

Discipline has been firmly and lovingly administered. But the cases have been comparatively few.

OUR GREATEST sorrow within the past few months has been the nervous breakdown of our dear wife, who is now physically well, and is rapidly being restored to her spiritual and psychical power.

WE DELIGHT to inform our readers that this is our conclusion up to this very day, on the evening of which, God willing, she will arrive in Havana, on the Island of Cuba.

BEFORE SAILING from Tampa, Florida, last night, she sent us a telegraphic dispatch, which reads as follows:

Leaving for Cuba. Expect to reach Havana New Year's Eve. We send love and greetings to you and all Zion. Our Message to Zion, for All-Night Meeting, Philippians 3d chapter, 13th and 14th verses. Mizpah.

WE BELIEVE that the message will be received with great joy by our dear people.

We are glad to know that she is "forgetting" the private sorrows and disappointments of her past and is "reaching forth unto those things which are before" in the work of God on earth in Zion, and above all to the glories of the Rapture which await all who are faithful to God, when we meet our Lord, and the beloved ones who are now with Him, in the Zion above.

OUR DEAR son, Dr. A. J. Gladstone Dowie, is in greatly improved health, and has been of much help to his mother, through his devotion and care.

AMONG THE many matters connected with the Zion Policy, to which we have given much attention during the last year, has been the selection of a Location, on the shores of the Gulf of Mexico, for a great Zion Plantation and another Zion City.

WE HAVE come to a certain decision concerning this matter recently, and have determined to take certain action which we cannot at present make public.

But we shall probably make some preliminary remarks concerning our intentions in this matter at the close of the Communion tonight.

MAY GOD grant that throughout the year All Uncleanness shall depart from Zion, and that in every true Zion man,

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woman and child, there shall be THE INCARNATION of which another Apostle wrote long ago (Colossians 1:24-29):

Now I rejoice in my sufferings for your sake,
And fill up on my part that which is lacking of the afflictions of the Christ in my flesh for His body's sake,
Which is the Church;
Whereof I was made a minister,
According to the dispensation of God which was given me to youward,
To fulfil the Word of God,
Even the MYSTERY which hath been hid from all ages and generations:
But now hath it been manifested to His saints,
To whom God was pleased to make known what is the riches of the glory of this MYSTERY among the Gentiles,
Which is the Christ in you,
The Hope of Glory:
Whom we proclaim,
Admonishing every man and teaching every man in all Wisdom,
That we may present every man perfect in the Christ;
Whereunto I labor also,
Striving according to His Working,
Which worketh in me mightily.

BRETHREN, PRAY FOR US.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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 in Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No. 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

Rev. Thomas Kosch, Barossplatz 20, is the Elder-in-charge of the work in Budapest.

Literature is on sale, and application forms for Baptism and for Fellowship can be obtained at the above mentioned places.

Rev. Carl Hodler is the Overseer-in-charge of the Christian Catholic Apostolic Church in Zion on the Continent of Europe. His address is Zion City, Illinois, U. S. A.

Rev. Arnold Muggli, 76 Bahnhofstrasse, Zürich, Switzerland, is the Recorder and Financial Secretary.

Where there is no organized Gathering, all tithes and offerings and applications for fellowship from all parts of Austria-Hungary should be sent to the Recorder at the above address

JOHN 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.)

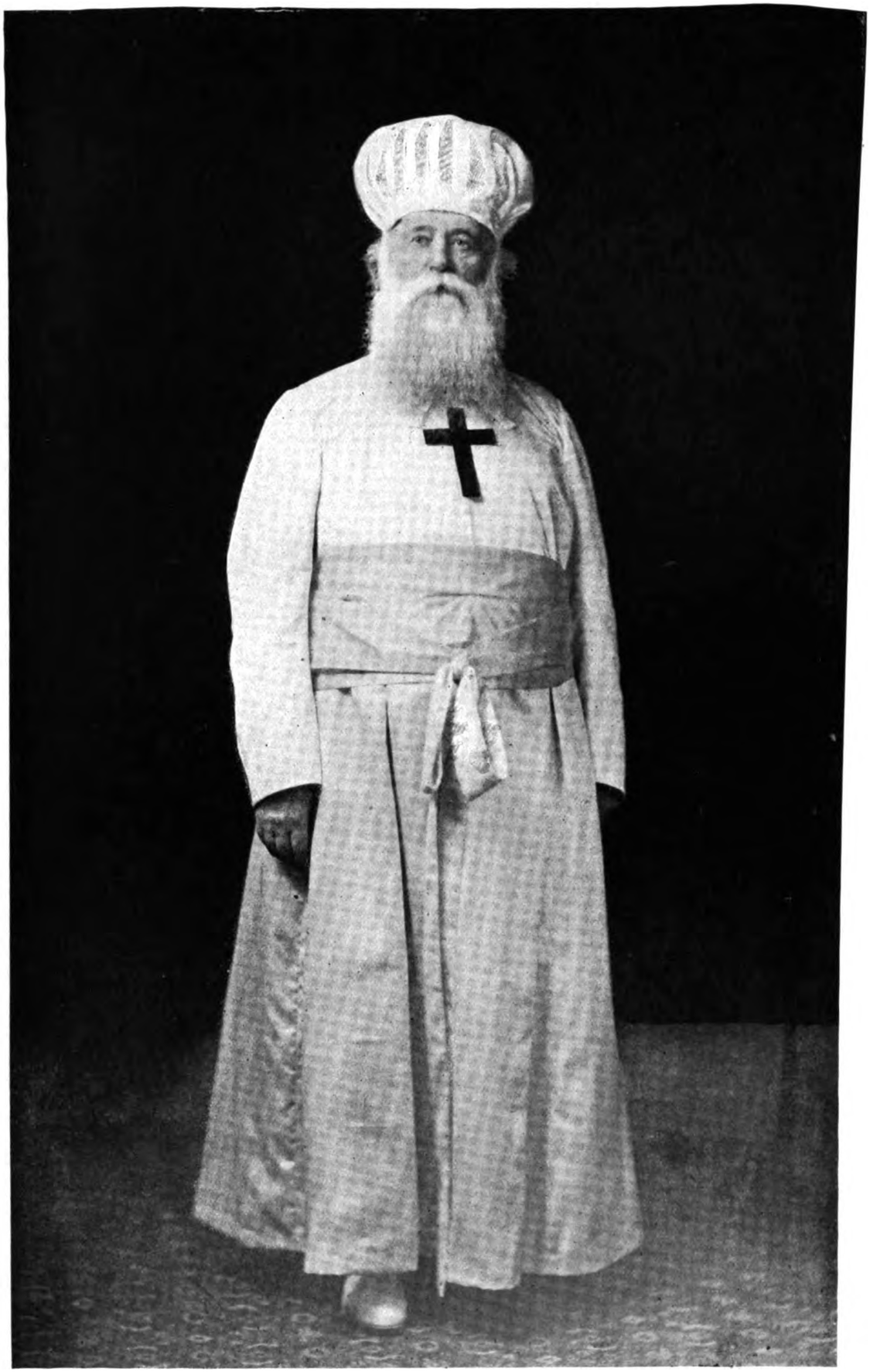
Multitudes Have Been Healed Through Faith in Jesus.

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.

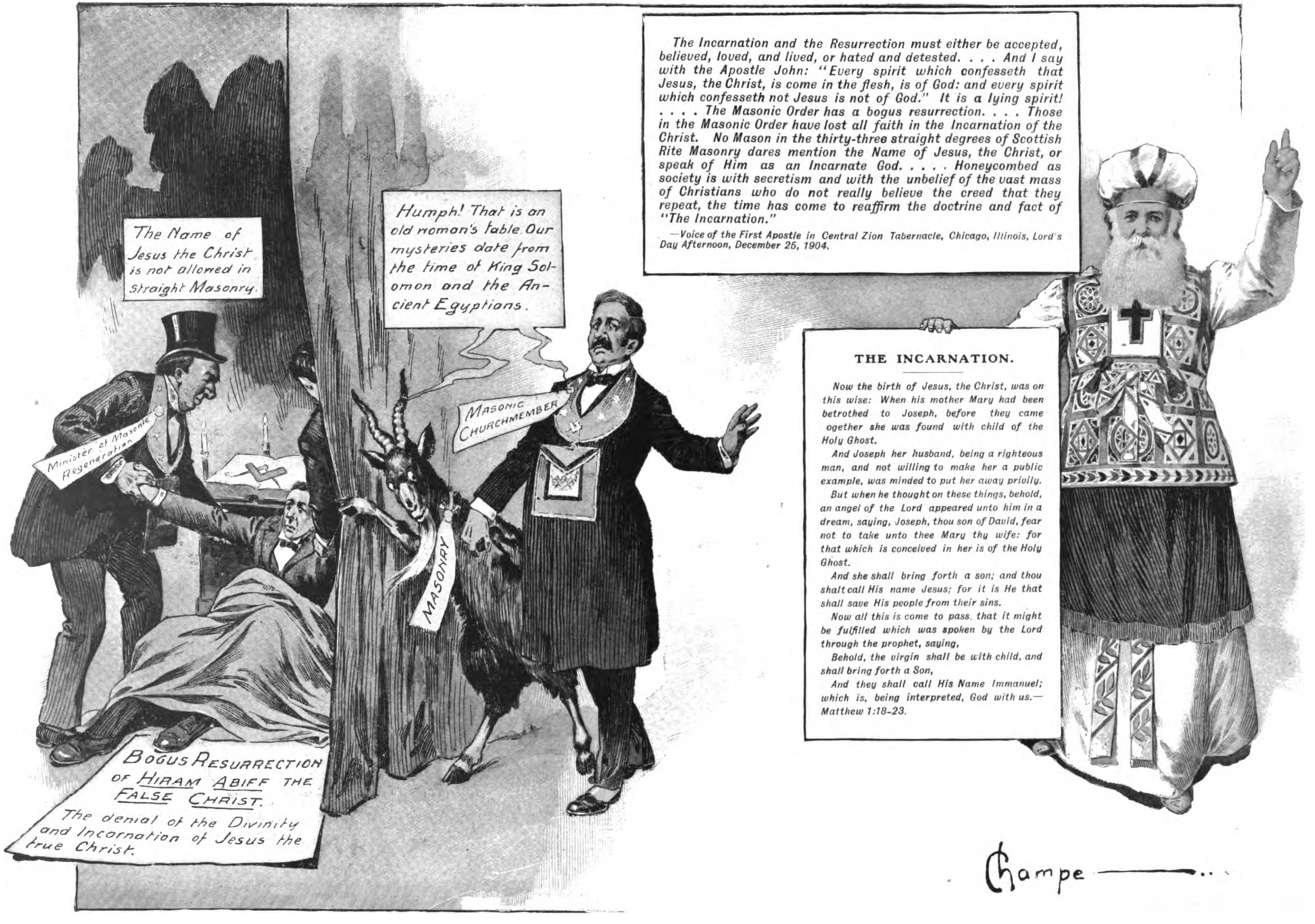
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John Alexander

First Apostle of the Lord Jesus the Christ, in the Christian Catholic Apostolic Church in Zion, in his Robes of Expiation, as Worn at the Communion of the Lord's Supper.

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THE FIRST APOSTLE REBUKES MASONRY FOR ITS SUBSTITUTION OF A BOGUS CHRIST FOR THE RESURRECTION AND THE INCARNATION.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 12

Central Zion Tabernacle

Chicago, Illinois

Lord's Day Afternoon

December 25, 1904

SUBJECT

"The Incarnation"

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

"AND suddenly there was with the angel
"A multitude of the heavenly host,
"Praising God, and saying,
"Glory to God in the highest!"

'Twas the sweetest music that has ever thrilled a human spirit.

Heaven's arches rang with it.

The Celestial Courts re-echoed with the song.

Throughout all that City of God there was an outburst of Holiest Joy.

The triumphant chords ascended to the Great White Throne.

Still the chorus grew, until Heaven could not contain it, and a fragment of the melody and the glory was heard and seen by "shepherds watching their flocks by night," on the hills of Judea.

The Infinite Universe trembled with the Joy of "The Incarnation."

All the hopes of all humanity in all the ages were bound up in that Event.

And men forget, neglect, and scorn it.

God in heaven, pity!

So weak, so blind, so prone to fall, and so easily beguiled is man!

So crafty and so cruel is the Old Enemy that enticed him to his Fall!

Like a crawling serpent, he has writhed through the very gates of the Church, and left his slimy trail of Doubt and Denial upon her most sacred possessions.

Many of her ministers, caught by the fatal spell, boldly reject "The Incarnation."

Even those who still believe are either silent or protest but feebly.

But, Hallelujah, one Voice gives no uncertain sound!

"The Restorer" is no meaningless title.

Actual, Practical Restoration, here and now, and reaching out into the coming years—this is the work of Elijah the Restorer.

A True Repentance, a Genuine Obedience, the Prayer of Faith, Divine Healing, Tithing, a Real Baptism, Christian Coöperation, the Primitive Pattern and Power of the Church, the Prophetic and Apostolic Offices, and the Gifts of the Holy Spirit are among the precious heritages of the saints, lost or all but lost, that God is already restoring through him.

And now the truth and power of "The Incarnation!"

These had been a part of his ministry for many years; but on Christmas Day, in the midst of all the music, dancing, feasting, and giving of gifts, that to so many mean nothing more than a pagan festival, he began a special series of Messages on that which was the real keynote of the anniversary—"The Incarnation."

Joyous as was the Message, there was a solemnity too deep for words in its significance, and in the bearing of God's Apostle and Prophet as he approached the theme.

There were words of severe rebuke, earnest exhortation, needed warning, and Divine command to be spoken to Jew and Christian.

There was sincere love for all, and precious promises full of glorious meaning, for those who would accept the greatest gift of God, the gift of His Son.

But the richest gift, the highest joy, the brightest hope, the holiest aspiration, the most sublime Consummation of "The Incarnation," was expressed in the words, "the Christ in you, the Hope of Glory!"

This Message was the first delivered in the Reopened Central Zion Tabernacle, 1621-1633 Michigan avenue, Chicago.

That event made Christmas Day, 1904, memorable to thousands.

Two special excursion trains carried a portion of Zion White-robed Choir, Zion Orchestra, Zion City Band, a number of the Ordained Officers, and about five hundred people, making about one thousand in all, from Zion City to Chicago.

Nearly one thousand more came from various Branches of the Christian Catholic Apostolic Church in Zion in Chicago and the suburbs.

Friends in Zion and strangers nearly filled the remaining seven hundred seats.

No effort had been made to get a large attendance, for the seating capacity of the Tabernacle is limited; and as a crush was not desired admission was furnished only to those having free tickets.

It was, moreover, Christmas Day, and the weather was bad.

However, many came, and seeing the place apparently filled, went away.

*The following report has not been revised by the First Apostle.

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To many hundreds of those present, the Tabernacle was a place of sacred memories.

One could hear them say, "Here is where I sat when I gave my heart to God," or, "It was while seated right here that I received my healing."

Many revere this as the place of their baptism, and a number of the officers were ordained upon its platform.

But it seemed to have shrunk incredibly.

Zion's numbers and ideas had grown in three years.

It was very hard to believe that, in the rearrangement, the platform had not been moved several yards down towards the doors.

Yet this building seats more than any other church in Chicago, and its reseating and rehabilitation have made it a very handsome, compact, and cosy auditorium.

The musical service at this meeting was very beautiful and effective, from the processional at the opening to the splendid singing of the "Hallelujah Chorus" at the close.

Deacon John D. Thomas sang "The Birthday of a King," the Choir singing the chorus—an appropriate selection, excellently rendered—and the Band and Orchestra won high praise.

The Reopening of this Tabernacle was a blessed and delightful occasion, an earnest of great triumphs for God in Chicago, the birthplace and early battlefield of Zion, the scene of many a glorious victory.

One of the striking features of this reentry of God's apostle and prophet upon personal ministry in Chicago was the generally respectful and friendly tone of the Chicago press.

The *Record-Herald*, for instance, published a very laudatory report under the head:

DOWIE COMES IN MIGHT.

It was significant that these old and exceedingly bitter enemies of Zion should thus gladly welcome her Leader to renewed work in their stronghold. N.

Central Zion Tabernacle, Chicago, Illinois. Lord's Day Afternoon, December 25, 1904.

The worship of Jehovah began with the entrance into the Tabernacle of Zion White-robed Choir, and the Officers of the Church, singing, as they came, the words of the

PROCESSIONAL.

Hark! the herald angels sing,
"Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled!"
Joyful all ye nations, rise,
Join the triumph of the skies;
With th' angelic host proclaim
"Christ is born in Bethlehem."

REFRAIN—Hark! the herald angels sing,
"Glory to the new-born King."

Christ, by highest heav'n adored;
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of the Virgin's womb;
Veiled in flesh the Godhead see;
Hail th' Incarnate Deity;
Pleased as man with men to dwell;
Jesus, our Emanuel!

Hail, the heav'n-born Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all He brings,
Ris'n with healing in His wings.
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth!

At the close of the Processional, the First Apostle came upon the platform, the people rising and standing, with bowed heads and hearts, while he pronounced the

INVOCATION

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

The Choir and Congregation then sang Hymn No. 44, from Gospel Hymns:

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on Earth.

CHORUS—The Wonderful! The Counselor!
The Great and Mighty Lord:
The everlasting Prince of Peace!
The King, the Son of God!

RECITATION OF CREED.

Overseer Speicher led the people in the recitation of the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

Overseer Brasefield then led in the recitation of the Eleven Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

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:

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

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord;
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, holy, holy, Lord God of Sabaoth,
Heaven and earth are full of the majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee.
The Father of an Infinite Majesty;
Thine Adorable, True, and Only Son;
Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin;
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood,
Make them to be numbered with Thy saints in glory everlasting
O Lord, save Thy people and bless Thy 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 first Apostle then read from the Inspired Word of God, first in the book of the prophet Isaiah, 7th chapter, beginning at the 10th verse.

And Jehovah spake again unto Ahaz, saying,
Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above.
But Ahaz said, I will not ask, neither will I tempt Jehovah.
And he said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary my God also?
Therefore Jehovah Himself shall give you a sign; behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel.

"And shall call His Name Immanuel;" which is, being interpreted, "God with us."

The first seven verses of the 9th chapter of the same prophecy were also read.

But there shall be no gloom to her that was in anguish
In the former time He brought into contempt the land of Zebulun and the land of Naphtali, but in the Latter Time hath He made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations.
The people that walked in darkness have seen a Great Light; they that dwelt in the land of the shadow of death, upon them hath the Light shined.
Thou hast multiplied the nation, Thou hast increased their joy; they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil.
For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, Thou hast broken as in the day of Midian.
For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire.
For unto us a Child is born, unto us a Son is given; and the Government shall be upon His shoulder; and His Name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.
Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of Jehovah of Hosts shall perform this.

The First Apostle then read in the Gospel according to Saint Matthew, the 1st chapter, from the 18th verse to the end of the chapter.

Prayer was offered by the First Apostle, closing with the chanting of the Disciples' Prayer by the Choir and Congregation.

After the singing of a beautiful hymn by Deacon John Thomas and the Choir, the announcements were made by Overseer Excell, and the Band rendered very effectively, "Praise Ye the Lord."

"THE INCARNATION."

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.

I speak to you today concerning the power of "The Incarnation."

I shall put in front of all I have to say, in addition to the portions of Scripture which I have read, two other passages.

In the 1st Epistle of Paul to Timothy, 3d chapter, 16th verse, we read:

TEXT.

And without controversy great is the Mystery of Godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

The Wonderful Mystery of Life.

"And without controversy"—

That is, reasoning about the matter is absolutely unnecessary.

"Without controversy great is the Mystery of Godliness."

Surely no one will oppose that statement.

God made you, and me, and all men; He has made these almost countless generations of men and women, since first He made man in Eden.

Surely there is no controversy possible on the question of God's Being, and God's Creative and Sustaining Power.

Let us get a good basis.

Life is a wonderful Mystery.

A great Mystery is it that in the Egyptian mummy-case there lies a seed, a handful of grain, put there with the mummy three thousand years ago, and that Life is in that seed still.

I sow it and water it, and the sun shines upon it, and there is a harvest of good mummy-wheat.

Vast areas of wheat in Manitoba and elsewhere, millions of acres of wheat, have come from the seed that Belzoni found in a mummy-case.

The Greatest Mystery of Life is "The Incarnation."

Was it not a mysterious thing, that God had put into that seed life; and that, when it was sown three thousand years afterwards, it lived?

It is a delightful Mystery!

Here is the Mystery that we shall talk about today.

"And without controversy great is the Mystery of Godliness;" God "was manifested in the flesh."

Some of you will oppose that.

Yet, your life and mine now is a manifestation of God in the flesh; it is a manifestation of God's power.

But here is a greater Mystery.

"He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory," is coming again.

Continuing my text, let us read in the 1st Epistle of John, 4th chapter, 1st and 2d verses.

Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.
Hereby know ye the Spirit of God; every Spirit which confesseth that Jesus, the Christ, is come in the flesh is of God.

"Beloved, believe not every spirit."

A great many spirits are liars.

Some of these spirits are embodied in the flesh; they walk up and down the streets.

There are both Good and Evil Spirits in the World.

They write editorials; they write reports: they were born speaking lies.

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Some of them write pretty good editorials and tell the truth now and then, when it suits them to do so.

It does not often suit them, however.

I have had no reason recently to complain of any of the miserable sheets in this city except one, which lied about us the other day.

All the other papers fell upon it and condemned it—a most refreshing sight.

Many spirits in human embodiment cannot be believed.

The disembodied evil spirits have not improved since they went to hell.

These spirits from hell curse this earth.

There are also spirits that bless this earth, "ministering spirits, sent forth to do service for the sake of them that shall inherit Salvation."

"Beloved, believe not every spirit, but prove the spirits, whether they are of God."

There is a test that you can apply to every spirit, whether it is in the flesh or a disembodied spirit.

The Vast Difference Between Confessing and Professing.

"Because many false prophets are gone out into the world.

"Hereby know ye the Spirit of God."

This is the test:

Every spirit which confesseth that Jesus, the Christ, is come in the flesh is of God.

That is not Professing.

The Professing that is in the world is not Confessing.

Confession is another thing.

All the martyrs were called confessors.

They not only professed to be Christians, but they confessed the Christ; and they went to their death rather than take it back.

A great difference exists between Confessors and Professors.

Professors can profess a great many things that they do not possess; they may not know anything about possessing.

Oftentimes the less they know, the more they talk.

The man that knows will often be very reticent, while the man that does not know will talk all the time.

And every spirit which confesseth not Jesus is not of God; and this is the spirit of the Antichrist, whereof ye have heard that it cometh; and now it is in the world already.

Zion's Motto for 1905 is "The Incarnation."

From these two passages, beloved friends, I have the pleasure and the responsibility of delivering the first of a series of discourses upon "The Incarnation."

I had thought of reserving the first of these discourses until the beginning of the New Year, because the Watchword of Zion for 1905 will be "The Incarnation."

I thought that I might, perhaps, deliver my first talk on this subject during the All-Night of Prayer.

After much thinking and praying, however, I determined to deliver the first discourse upon this theme at the opening of this Central Tabernacle.

We could get ready to open it only on Christmas Day, and therefore, it seemed to me to be right to begin now.

Just a word before I enter upon a discussion of this subject, to say how glad I am to speak to my dear people here in Chicago, and to meet with you on this Christmas Day, in this beautiful little Tabernacle—because it is a comparatively little place.

I addressed more people this morning in Shiloh Tabernacle, Zion City, than there are here now—nearly twice as many; and last night, in the same place, I addressed seven thousand people, young and old.

Growth Makes the Outgrown Appear Diminutive.

Coming back to this place, it looks to us as if it had shrunk.

It is not that the place has shrunk, but that we have grown.

I remember visiting, in February last, a church in which I had been pastor for a number of years in Australia—the Newtown Congregational Church.

It was the collegiate charge of that body to which I ministered for a number of years.

It was always considered a big church, and it was.

When I went into it last February, I exclaimed to the janitor, "Why, this place has shrunk!"

"Oh, no!" he replied.

"It seems to me it must have. We used to talk about big audiences here. How many does it seat?" I inquired.

"About a thousand at the outside, Doctor," he answered.

"Well," I said, "that would just about hold my Officers and Choir."

I did not dare bring in all my Choir today.

If I had brought in all, there would have been eight hundred fifty.

We have a Band up yonder [pointing to the gallery] and an Orchestra, and a large number of learners, and it seems to me we will presently have about fifteen hundred.

Zion Has Never Deserted Chicago.

It does delight my spirit to see that magnificent Choir, and that Band, and that Orchestra.

Our people longed to come in, but we kept them back, because we knew there would not be room.

I thank God for the three years since I closed this place.

I did not close it willingly, because I would have made a bargain with the company that owns it if they had been reasonable; but they were not reasonable.

They wanted to get too much out of me, and you know that cannot be done very easily.

The stories they told about persons anxious to possess this Tabernacle did not turn out to be true, because it has been empty ever since we left it.

Now we come back to it at half the price we paid before. [Applause.]

We really did not need it for a time, because we had a large Tabernacle on the South Side, a Tabernacle on the North Side, one on the West Side, and a Tabernacle on the Southeast Side, besides scores and hundreds of cottage meetings.

You do not need to think we have been away from Chicago all this time.

Future Program for Zion in Chicago.

We have been very much in Chicago.

We reopen this little building with very great delight, because it was the birthplace of many, spiritually, and the place where we had great delight in ministering for five years.

An Overseer will come every Lord's Day, when I cannot come, and will deliver a discourse.

He will gather the Elders and others around him, including a very distinguished Elder, Elder W. H. Cossum, Principal of our Theological School in Zion City, who will have charge for the present.

He will be supported by Elder Farr, Elder Hammond, Elder Keller, Evangelist Christie, and many other Evangelists, Deacons, and Deaconesses, who minister in various parts of this city; because you know we are everywhere throughout the city.

You can go nowhere without finding a reminder of Dowie.

I think we have members or friends on every street.

At any rate, we are thankful to God that we have so many.

Notwithstanding the fact that we took out so many, thousands are left.

In fact, this audience is very largely composed of my own people

The First Apostle Has Toiled Much for, and Still Loves, for Chicago.

I am here to help the city, if I can.

I desire to say that I never have had any private enmities, and I have none now.

I desire to be at peace with all men, as far as possible; and I desire to be at peace with the press.

But it is so innately wicked that it can be at peace with us only for a short time.

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However, there are signs of a reformation in some directions; and I thank God for these evidences of improvement.

I know that, in some cases, the men who conduct these newspapers, are doing their very best in the midst of great difficulties.

But we are back again, and our shadow has not grown less!

In this informal talk, I look Chicago in the face and say, "I love Chicago."

I suffered much and toiled much for Chicago, and I love it!

May God bless Chicago, and may you have a very Happy Christmas and a Glad New Year. [Amen. Applause.]

I now proceed to my subject.

Two great facts are most conspicuous in all that we know of human redemption; one is the Incarnation, and the other is the Resurrection.

The Divinity of the Christ is the Foundation of Christian Experience.

I have noticed that when ministers and writers get away from the truth that Jesus, the Christ, is the Eternal Son of God, the Creative "Logos"—the Word that "became flesh," and say in substance, "That is an old woman's fable," these talkers and writers, in some respects brilliant, begin to fade away.

Presently all that you find of them is a nasty splutter, as their lights go out.

Manifestly, Doctor Lyman Abbott, of New York, is such a man, assailing, as he has done, every fundamental truth of Christianity.

He has wound up by saying that there is no God; only a strange, mysterious ghost that he finds everywhere.

He cannot define it, and he knows nothing about it.

He is a double-distilled agnostic, and knows nothing about God.

The agnostic knows nothing; and what right has a man that knows nothing to talk?

He had better hold his tongue!

The man that talks must know what he is talking about.

This is a time and an age when it is essential that men that talk should know what they are talking about; men who have demonstrated that they know that what they are talking about is true.

I Do Not Come Before You with a Theory.

I come before you with a series of facts that prove that the Christ is God, "to the glory of God, the Father;" facts that are absolutely incontrovertible.

I am here this afternoon to plead for "The Incarnation."

I am sorry that Doctor Abbott should have delivered that nonsensical discourse to the Harvard students the other day.

Surely he might have found better employment than to do that which is calculated to take out of these young men's hearts the sense of individual responsibility.

He talks about praising the Christ; but has he forgotten that it was the Christ who said:

Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven.

Does he not know that to sap all confidence in the Ten Commandments, and especially in the Eleventh Commandment, is to destroy whatever there is of Christianity in society?

But there he is, spluttering his nonsense, and his light is going out.

Rejection of the Divinity of the Christ Means Subjection to the Dev...

The Incarnation and the Resurrection must either be accepted, believed, loved, and lived, or hated and detested.

I believe in "The Incarnation!"

And I say with the Apostle John:

Every spirit which confesseth that Jesus, the Christ, is come in the flesh, is of God: and every spirit which confesseth not Jesus is not of God.

It is a lying spirit!

It is the Devil!

No matter how intellectual the man may be, if he rejects the Divinity of the Christ, he is under the power of the Evil Spirit.

Why should the Jews fight this?

I love the Jews.

I do my best to show my love by my works, and not merely by words.

When there is a good Jewish candidate up for judge, I like to vote for him; and I am glad that I voted for Judge Mack.

May God bless him in his work among the children!

I am glad there are splendid Jews in this city.

But why, O my brother Jews, do you fight "The Incarnation?"

God Used Fishermen to Convert Philosophers.

Why do you not read your own Scriptures?

Why do you not read Isaiah 7:14?

Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive, and bear a Son, and shall call His Name Immanuel.

That name means, "God with us."

Why do you not read Isaiah 9:1-7, and see the glorious prophecy of the Incarnate God; that He should "be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace?"

My brother Jews, you are the last people in the world who should oppose "The Incarnation!"

I do not forget, while I speak of the Jew, that my Lord Jesus, the Christ, was a Jew.

I do not forget that Mary the Holy, Blessed Virgin Mother, Mary, was a Jewess.

I do not forget that the mighty Apostles who trod this earth and did their wondrous work—men whom God inspired—were also Jews.

He took fishermen, and enabled them to convert philosophers.

He took a poor, broken-hearted rabbi, and made him a mighty power in breaking up heathenism and iniquity of every kind, and in planting the knowledge of the true God.

The Man that Speaks Against a Jew as a Jew is a Vile and Ungrateful Wretch.

We all have our religion from the Jew; and our Lord Himself, in talking with the Samaritan woman, said, "Salvation is from the Jews."

It was a Jew, Jesus, the Christ, that was speaking.

My brother Jew, we get "The Incarnation" from your own Scriptures; from the Prophet Isaiah.

We get it from the lips of your own people—from the Magi, who came from the East and worshiped at the Manger.

We get it from Joseph, whose heart was broken, as he thought his betrothed Virgin-wife had gone into sin.

We get it from the Virgin herself.

We have it from Elizabeth, the pure and good woman whom God made to be the mother of Elijah the Preparer, who came in the spirit and power of Elijah the Tishbite.

May God bless the Jew, everywhere! [Amen.]

May He make them see that Jesus is the Messiah!

These prophecies were not manufactured after the events predicted.

No doubt on that subject!

The Prophetic Books of the Scriptures are Thoroughly Authenticated.

Every scholar will tell you that these ancient Scriptures were put in their present order by a great synagogue, over which Simon, the Just, presided, and of which Malachi, the last of the prophets, was a member.

Every one will admit that these Sacred Writings were also translated into Greek, and we have the Septuagint Version that was translated three centuries before the

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Christ came. The man that says these prophecies were manufactured after the events is not a scholar.

He does not know what he is talking about.

No books are more thoroughly authenticated than these; and they were in the present form at least three centuries before the Christ came.

The Magi came to Jerusalem, and their voices were heard in the streets, crying, "Where is He that is born King of the Jews? for we saw His Star in the East, and are come to worship Him?"

At last Herod was troubled, and all Jerusalem with him; and when he asked where the Christ, the Messiah, should be born, they said, "In Bethlehem, of Judea: for thus it is written by the prophets."

And they turned to the passage that had been there for centuries, and the men went to Bethlehem and found the Christ.

The First Apostle Loathes the Churches that Live on Ancient History.

You cannot get rid of these indisputable facts!

But if the Christ is to be counted a fact only because of what He did nineteen hundred years ago, and because of the life that He then lived, I would not consider it of much value.

A religion that is in the past only, is a miserable thing!

I loathe hearing about assemblies of divines that get together and talk about the wonderful history of the Baptist denomination, or of the Congregational denomination, or of the majesty of the Methodist Episcopal farce, and tell what they did, and what they used to be!

Brethren, "A living dog is better than a dead lion."

Better a church that has some life in it than one that lives on ancient history!

I thank God today that I am at the head of an organization that has life.

It was organized in this city in 1896, and within eight years that organization has not only built up our little City with its Institutions, but it has extended into every State in this Union, and into every part of this country, and away down in Chile.

Zion Has a Living, Universal Church.

Over all the lands, from the farthest North to the farthest South, away over the seas, in the Islands of the Seas and on every Continent, reaching away up to the Himalayas, Zion has planted her banner!

And, thanks be to God, hundreds, and thousands, and millions have been blessed!

We have a Living Church!

Hear that, you who live upon dead men's brains and Pilgrim Fathers' dust! [Laughter! Applause!]

I thank God for all the good of all the ages; but I have no time to read "Baxter's Saints' Rest" a second time.

I would like to get some work out of the saints before they rest!

They sing:

My willing soul would stay,
In such a frame as this,
And sit and sing itself away
To everlasting bliss!

I wish I could reach you with a stick!

You ought to get up and do something else than "sit and sing yourself away to everlasting bliss!"

One gets tired of that kind of nonsense!

It is time to stop it!

The Church is Responsible for Disbelief in "The Incarnation."

Let us have a Christianity in which there is a Living God and a Living Christ, and in which those who live out the directions of the Christ get answers in their spirits, in their souls, and in their bodies.

That is a Living Church, is it not? [Voice in the audience, "Amen!"]

I hope you are not a Holiness "Howler!" That is the worst kind of all.

They howl, and howl, and howl!

I wish you would remember that God Almighty is not deaf, if you are! Stop that nonsense!

I do not desire your "Amens"—if you will only let the truth get into your hearts.

I always strike a Holiness "Howler" when I come to Chicago.

A good hearty Amen is quite in place, if you really mean it!

The reason why belief in the Incarnation of our Lord Jesus, the Christ, is scarcely to be found today is this—the church does not believe it.

The Masonic Order Ignores the Name of the Christ.

One of my officers today told me a story of an elder in one of the churches in which he was pastor six years ago.

That elder deliberately told him that he had no confidence whatever in the Incarnation of Jesus, the Christ.

The Masonic Order has a bogus resurrection.

I get after you Masons, every time!

The bogus resurrection of Hiram Abiff is nonsense!

Why do you not renounce it?

Many of you have, but others keep it up for some political, or commercial, reasons.

The whole thing is a mass of lying, and no one knows it better than yourselves.

Those in the Masonic Order have lost all faith in the Incarnation of the Christ.

No Mason in the thirty-three straight degrees of Scottish Rite Masonry dares mention the Name of Jesus, the Christ, or speak of Him as an Incarnate God.

On a recent occasion, when "Rock of Ages" was being sung in a Masonic Lodge, a man jumped up and said, "That is not Masonry. You cannot sing 'Rock of Ages, cleft for me' in a Masonic Lodge. We will not have the Jew, or the Chinaman, or any one else grieved by your singing that hymn. You can be a Christian, or a Mohammedan, or anything you like, but in the Masonic Lodge you cannot acknowledge the Divinity of Jesus, the Christ."

Administration of Oaths and Imposition of Penalties by Secret Orders is Anarchistic.

That was an actual occurrence.

They have taken His Name out of their Ritual.

I can show you dozens of places where they have cut His Name out, and they do not dare speak His Name.

I charge it upon you ministers, merchants, lawyers, and others that are members of this Order, that you are connected with an anarchistic society. I will tell you why.

Any society that arrogates to itself the right to administer oaths, and imposes penalties which the law of the land does not recognize, is an anarchistic institution.

You talk against anarchy, yet the Masonic Order is the very center of anarchy.

It is directly contrary to the Constitution of this land for any one to administer an oath, unless he is a properly appointed officer, under the law.

It is illegal for any one, except a properly appointed officer, to exact a penalty.

You know that these statements are true.

Honeycombed as society is with secretism and with the unbelief of the vast mass of Christians who do not really believe the creed that they repeat, the time has come to reaffirm the doctrine and fact of "The Incarnation."

"The Incarnation" Should be a Living, Present-day Experience.

But, beloved friends, it must not be a mere doctrine, coming out of the past.

The Christ lives today, but where?

"Oh, in the highest Heavens," you answer.

But is that all?

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No! He lives today in you and in me!

The Christ in you, the Hope of glory.

That was the power of the Early Church.

The Apostle Paul said:

I have been crucified with the Christ; yet I live; and yet no longer I, but the Christ liveth in me; and that life which I now live in the flesh I live in Faith, the Faith which is in the Son of God, who loved me and gave Himself up for me.

The Christian in the first century confessed, "I am nothing in myself, but I am a Temple of God; I am a Temple of the Living God, and the Christ lives in me."

Ah, how many of you can say that truthfully, today?

They believed in "The Incarnation;" and not only in the Incarnation in the Babe of Bethlehem, but those Apostles believed that God, by His Spirit, had come to dwell in them, to be a blessing to the world.

"The Incarnation" is a Present Day Reality.

What did Jesus say on the last great day at the Feast of Tabernacles?

A Wonderful Testimony to the Ministry of the First Apostle.

Standing in the midst, as they poured out the water that day upon the altar of God, He said:

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of Living Water.

But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

Afterwards they received that Spirit.

When they went forth to preach, the very shadow of Peter falling upon the sick was a Benediction and a Blessing.

When they said to the lame man at "the door of the Temple which is called Beautiful," "Walk," he who had never walked arose.

They laid hands on the sick and the sick were blessed.

Thanks be to God, so have my hands been used.

You say, "Your hands?" Do you want proof?

I did not premeditate this.

Every one that has been blessed and healed through my Ministry, stand. [*Almost the entire audience of thousands rose.*]

Do you see that?

I knew this audience was composed very largely of my own people.

The Power and Blessing of the Incarnation Now in the Incarnate Christ.

Do you see the White-robed Choir? They have been blessed.

Do you see these Officers—keen thinkers, bright, commercial men, able lawyers, men who understand the textile trades, and are at the very front.

What do you mean by saying that these things are not true?

Did God heal you? [*The First Apostle here turns to the people standing.*]

PEOPLE—"Yes."

FIRST APOSTLE—Did He heal you through my agency?

PEOPLE—"Yes."

FIRST APOSTLE—Lawyers, you can get a hundred of these, if you like, to make affidavits and give you the details.

You cannot destroy this testimony; you cannot snuff it out. It will stand.

Listen! I want to plead for an Incarnation that is not nineteen centuries old.

All the power and blessing of the Incarnation today is through the Incarnate Christ, who is the Reascended Christ.

But, if the Christ does not live now, if He does not live in Chicago, if He does not live in us, let us close our Bible, let us stand aside.

Man's Body Designed to be a Habitation of God.

Let some one else preach the Christ.

He lives today, not in forms and ceremonies; "not in temples made with hands;" but in the Temple of this Body, which is made in His image.

In this Temple, which God made to be "a habitation" for Himself through the Spirit, the Incarnate Christ becomes again Incarnate.

May it be true of myriads in Chicago.

All who desire the Christ to enter into their hearts, stand.

[*Almost the entire Congregation rose at this call and repeated with the First Apostle the Consecration Prayer.*]

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come now 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; if I have wronged any, to confess and restore, and to do right in the sight of man, and of God. Give me Thy Holy Spirit. Take away uncleanness from my whole being; make me clean. Help me to realize that the Christ is standing at the door of my heart, saying, "Behold, I stand at your 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." Come in, Lord Jesus, into my spirit, my soul, and my body. For Jesus' sake. Amen.

FIRST APOSTLE—Do you mean it?

PEOPLE—"Yes."

FIRST APOSTLE—May God grant that you live it.

The Choir then sang the "Hallelujah Chorus," the people all standing.

The words from glad, sincere hearts went straight into the hearts of the vast Congregation.

The First Apostle then pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY A. C. R., S. E. C., AND F. A. F.

NEARLY two thousand years ago, a little Babe lay in a manger of the stable of an inn, in the little town of Bethlehem, where David, the hitherto greatest of the Kings of Israel, had been born.

His Virgin Mother had come with her betrothed husband, to be enrolled by the Roman governor.

Because there was no room in the inn, the supreme hour of motherhood had come upon her in this humble hostelry.

This little Babe had been the subject of Prophecy and National Song.

He was the Seed that should bruise the serpent's head.

He was the Star that should arise out of Jacob.

He was the Only-begotten Son of God.

Songs of Angels had heralded His Birth to Eastern shepherds as they kept their nightly vigils, and a Star had guided the Wise Men of the East to the birthplace of Royalty, that they might present their gifts, and worship Him who was born to be a King and a Savior.

Although as yet only a little bundle of helpless Innocence and Purity, He was a Star of Hope to humanity.

That Star grew into the great Sun of Righteousness, that already has thrown into even the darkest places of earth a glimmer of light.

This is the story that the First Apostle told at the early morning meeting in Shiloh Tabernacle, on Lord's Day morning, December 25th, in beautiful, Divinely-inspired words, whose great power will linger long in the hearts of those who heard them.

It was an inspiring Christmas story whose declared purpose was to arouse in the thousands that heard it a Holy Desire and resolve to become a Star of Hope and the Light of Life to some hearts and lives that still refuse to accept the Message of the King of kings and Lord of lords.

It was a service occupying about one half the usual time allotted to these sacred early assemblies, on account of the early departure of trains to Chicago that were to convey members of Zion Robed Officers and Zion White-robed Choir to prepare for the afternoon ceremony of reopening Central Zion Tabernacle in that city.

But it was complete in helpful ministry.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, December 25, 1904.

The worship of God was begnn with the singing of Hymn No. 309, in Gospel Hymns:

When I shall wake, in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied! Be satisfied!

REFRAIN—I shall be satisfied,
I shall be satisfied,
When I shall wake in that fair morn of morns.

Prayer was offered by the First Apostle, after which the Disciples' Prayer was chanted by the vast Congregation.

Hymn No. 206 was then sung.

*The First Apostle has not revised the following report.

Scripture Reading and Exposition.

The First Apostle read in the 2d chapter of the Gospel according to Saint Matthew, beginning with the 1st verse.

Now when Jesus was born in Bethlehem in 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.
And when Herod the king heard it, he was troubled, and all Jerusalem with him.

Herod was troubled because he was not the rightful king; he was only an Idumean prince.

He had no right to sit upon the throne of David.

Moreover, he was a mere politician, and a cruel ruler; sometimes the tool of Rome, sometimes making Rome his tool.

Great is the Kingly Heritage of the Saints.

He knew that he was not the lawful king; so that question, "Where is He that is born King?" troubled him.

Ah, Herod had not been born king.

I wonder if you have been "born king," "begotten of God," born into a Kingdom, and a Kingdom born within you.

What a glorious thing it is to realize our Kingly Heritage!

And He made us to be a kingdom, and to be priests unto His God and Father.

Herod was troubled, and all Jerusalem with him.

They were a mixed multitude, a pack of hypocrites, unwilling to face the consequences of asserting that they believed God and accepted His Word.

Even here in Zion, sometimes, when I come to the place where I must proclaim a new or forgotten truth, some are "troubled."

I speak with one and another, and they shrink and ask, "What will that mean?"

It will mean, I answer, that we will get rid of some of the lies which we have been swallowing.

Think of the way we have traveled, and the number of lies we have left behind!

Zion Has Yet Much to Unlearn as well as Learn.

There are many more yet to be left behind.

If you think that we have got to the end of the reconstruction of our theology, you are mightily mistaken.

We have only begun the task.

I have in mind about fifty "pet heresies" that are still being cherished.

In due time you will hear of them; and so will the world.

You could not bear the truth now.

The Lord Jesus, the Christ, talked like that.

He said, "I have yet many things to say unto you, but ye cannot bear them now."

How could they have borne them!

If we had been told at the beginning of the things that we have had to pass through, could we have borne them?

I often wonder if the people ever stop and think of the transformation in themselves since ten years ago.

See what all you hard-shell Baptists have become!

Think of what all you Presbyterians have left behind!

Even you little Quakers, have left something behind!

How you Methodists have been transformed! You never had anything worth calling a religion.

Think of how you Episcopalians used to grind out the words, "Lord, have mercy upon us, miserable sinners; we have left undone all the things we ought to have done, and done all the things we ought not to have done."

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A Work of Real Restoration Going on in Zion.

You had the impudence to say that to God every day.

Consider how far we have come!

Egypt is a long way behind.

We have come a great distance upon our pilgrimage, and yet what a trembling lot many of us are!

"Now, what does he mean by that? What will be the next thing? Where will it lead to?" perhaps some are inquiring.

It would not be wise to tell you all at once.

Zion certainly will not stand still.

In the "Times of Restoration" we shall be Restored.

When a Church stands still, the World passes on, and leaves that Church behind.

The World itself is moving on.

The World says about Zion, "That is a live Church. It keeps ahead of everything."

We go so fast that the world can hardly trot alongside.

The fact of the matter is, they cannot keep up with us.

Yet this is a bright world, and a pretty bright time.

The men of the world are shrewd and enterprising, with tremendous capacities for organization.

By Unitedly Following Her Leader Zion will Surely Win.

But, by the grace of God, we will not only equal, but go ahead of them.

What do you say to that? [Amen.]

You will do it if you follow your leader

You know that as well as I do.

We shall win if we keep together.

If we do not, what will happen?

We shall drift away back in fragments to the various "beggarly elements," out of which we came.

What an awful sight it would be to see Zion drift back!

Wherever would we go?

We cannot but stay in Zion and go forward.

These people were troubled because they were a bad lot.

Jerusalem was full of uncleanness of every kind, and the mighty Powers of God were being restrained.

Oh, how much even we have kept back God's Power!

And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

Was he not an ignorant fellow?

King of the Jews he claimed to be, and yet he did not know the Scriptures!

And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a Governor,
Which shall be Shepherd of My people Israel.

Then Herod privily called the Wise Men, and learned of them carefully what time the Star appeared.

The Wicked Attitude of the World Toward Rightful Authority Not Changed.

Perhaps the marginal reading is better, "The time of the star that appeared."

And he sent them to Bethlehem, and said, Go and search out carefully concerning the young Child; and when ye have found Him, bring me word, that I also may come and worship Him.

Did he intend to worship?

PEOPLE—"No."

FIRST APOSTLE—"What did he intend to do?

PEOPLE—"To murder Him."

FIRST APOSTLE—How quickly the children answered that question last night; quicker than you have done. Their reply came quick as a flash.

I wonder what they would do if "the Child" were born in Bethlehem today.

The Mohammedans would kill Him just as coolly as they kill a sheep.

But the Mohammedans are not alone in that respect.

Let there be born in any nation One who is the rightful King of kings, and how many kingdoms of the world today would not want to get rid of that Child!

Anarchistic and shamefully wicked shams of republics, and military oligarchies such as we have all over South America, would destroy the King.

I do not know what would happen to Him in this Republic, with multitudes that want no King.

The Masses of the People of the United States do Not Want a King.

They say, "We will rule ourselves to the end of the chapter."

They do not want a king; they do not want the King of kings.

The gospel that they want is a republican gospel; a democratic gospel; a gospel that is not inside the two covers of this Bible.

The only Gospel that I can find here is the Gospel of the Kingdom of God.

The true Christian must be a Theocrat.

He must believe in the Rule of God.

That truth is coming to this country just as other Zion truths have come.

Sixteen years ago, when I came to this country, everybody believed that God made people sick for His own Glory, and for the doctors' profit.

How many will defend that doctrine now?

There is only about one man now that stands up for it out and out.

Is there a church in the United States where a man will rise up in the pulpit today and say, "Whom the Lord loveth He maketh sick."

I knocked that out; and if you find it anywhere let me know, and I will attend to the remains.

It is as dead as a door-nail.

It is astonishing how soon a false idea dies if you go at it in earnest.

Do You Not Know that Democracy is Dead?

There is not a party in this country that really believes in the rule of the people.

The thing that politicians are most frightened of is the rule of the people.

They get together, and make combinations; they pull wires, and arrange the primaries; they scheme, and get a good man nominated for President.

They must have a good man.

They try to make him the tool of the party; and the best man that can take the Chair at Washington has to be, in some considerable degree, the tool of the party.

Nothing else is possible, as things are today.

We are pleading for the rights of the King, and for the laws of the King.

Everywhere throughout this land, that is the "little leaven" that is leavening "the whole lump."

The people are beginning to say, "That is right; where God rules, man prospers!"

The statesman, the politician, the financier, the man grappling with the social problems of the world looks at this City of Zion.

Their verdict is, "Why, if the whole world could be like Zion City today, all the world's problems would be solved."

That is something, is it not?

We have provided a Working Model.

People say, "The thing cannot be done. You cannot have a town where there is no liquor, no tobacco, no cards, no theaters, and where the people go to bed very early, and get up in thousands to attend an early morning meeting. The thing is impossible."

"Come along," we say, "and we will show you the accomplished fact."

Let us all keep preparing for greater things.

Leong Kai Choo was with me.

We were about to pray.

All at once I saw his breast heave, and his eyes grow bigger, and the tears were there.

He lifted his hands, and spoke.

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I Understood, though I did Not Know a Word of Chinese.

"O God in the heavens," he said, "make China one big Zion!"

I said to Mr. Pau Chi, who was present, "Did he not say, 'Make China one big Zion?'"

"Oh," he said, "you know Chinese?"

"No," I said, "I do not, but I understand that."

There is a language that goes straight to one's heart, and I understood.

Their word "Zeon" is our English word "Zion."

O God, answer that prayer, and make us worthy to be imitated!

Then Herod privily called the wise-men, and learned of them carefully what time the Star appeared

And he sent them to Bethlehem, and said, Go and search out carefully concerning the young Child; and when ye have found Him bring me word, that I also may come and worship Him.

And they, having heard the king, went their way; and lo, the Star which they saw in the East, went before them, till it came and stood over where the young Child was.

And when they saw the Star, they rejoiced with exceeding great joy.

THE STAR OF BETHLEHEM.

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.

Beloved, have you seen the Star?

It is always shining.

The Star of Bethlehem has never left the world.

The Star appeared, and we have seen "His glory, glory as of the Only-Begotten of the Father, full of grace and truth."

What a wonderful word that is—the "glory as of the Only-Begotten of the Father!"

Who begot Him?

PEOPLE—"The Father."

FIRST APOSTLE—Speak out. There is a lot of concealment in us. We do not like to say it straight out. He was begotten of whom?

PEOPLE—"The Father."

FIRST APOSTLE—Why don't you say it with boldness—"The Father!"

The Father is a Father, and we know of no form which the Father assumes except the one like our own; for He made us in His own likeness.

He is, then, the great and glorious Primitive Man?

Of course He is!

Not, however, like puny mortals!

We are Puny, Fallen-away Imitations.

Although so far fallen in sin, yet is there not aoout us, especially when Restored by Grace, some little remnant of the Image of God?

Yes, it was the Father who begot that Child in the Virgin's womb!

It was God! No other! The God who has the Parts and Pure Passions of a Man, in a Great and Glorious way of which we know little or nothing.

But we shall know more; for, if we become the Temples of God, not only in spirit, but in soul and body, then the Divine Seed will become a Divine Power, until all our being is Restored by God.

I am so thankful that I have not a ghost for a Father!

I never had any desire to have a ghost for a Father!

And when I am done with this life, I shall not go into a world that is full of ghosts!

The First Apostle then led the Congregation in singing the following verse and chorus:

He shall eat of the tree of life,
He shall eat of the tree of life,
He shall eat of the tree of life,
That overcomes by the blood

CHORUS—Oh, the precious, precious blood!
Oh, the cleansing, healing flood!
Oh, the power and the love of God,
Through the blood of the Lamb."

I Am so Thankful that there are Gardens in Heaven!

I believe in a glorious world.

Why, our Lord has gone to prepare a place for us; it will be not only a City, but, I believe, a Country, a Glorious Country.

This Christmas time brings us all back to the beautiful fact that we have a Real Father who is not a ghost.

I do not like that translation, Holy Ghost; it is Holy Spirit, and not Holy Ghost.

Long ago, everybody thought that heaven was populated by ghosts.

Even now, it is quite a common supposition that there will be no marriages in heaven.

That is true, but there will be something better!

"And," you say, "there will be no more children; if you are a maid, you will continue to be a maid; if you are a bachelor, you will continue to be a bachelor throughout all eternity."

That seems to me so ridiculous!

What would heaven be without children!

What would this earth be without children?

Last night, when I walked in, leading my seventy-seven children, I wished they were all mine!

They All Looked so Sweet and Serious!

One little girl, last week, was helping prepare for Christmas Eve in the school-room where the Dorcas Society meets.

Devotional exercises were being held by the latter, and the children were disturbing them.

Deaconess Thomas, the Deaconess-in-charge, spoke to the children, saying they must be quiet until the exercises were finished.

The dear little child said to another Deaconess standing near, "If Deaconess Thomas only knew how much we had to do to get ready for Christmas, she would be more patient with us. Why," she continued, "we are working and rehearsing every day; we have to get seventy-seven nationalities ready for Christmas Eve. I am one of the nationalities, and we and the teachers don't know how we are ever going to do it all!"

The dear little thing! She felt that the whole weight of a nationality was resting on her!

Was not that very sweet?

Really, if Deaconess Thomas had only known, she would have sympathized with her!

A Touching Story of Salvation.

Some day that girl will get the weight of tnat nationality upon her heart, until, like Deaconess Carrie Anderson, she will go back with a Full Gospel to her native country.

Oh, that we all might feel the weight of our respective nationalities!

"When they saw the Star."

Let us ask God to show us the Great Light.

I remember well a man whom we brought up out of the depths of sin and who was dying.

I went to see him. He had never seen my face, but they had read to him some things that I had written, and these had led him to the Christ.

When I came in, the young man raised himself upon his bed, had the pillows arranged to support him, and said, "You are the man! I saw you! Let me tell you! I did not know it would be you, but last night I dreamed I had given myself to the Christ; and, oh, I wanted some one to tell me that the Christ had heard me, and I fell into what seemed to be a trance. Away in the distance, through terrible darkness and clouds, I saw a little flash of a light, and I said, 'O God, is that the Messenger coming to me.' It came closer and closer, until the light filled the room; and

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I looked, and I saw your face—and you are the Messenger of God."

Beloved, Have You Been a Star to Some One?

Has some dying one, in the darkness, seen you come and said, "He is God's Messenger?"

The Christ Himself, in bodily form, has passed away for a time, but "ye are the Light of the World!"

Oh, can you be such a Messenger that the dying shall seek for you?

I shall never forget that man's face.

I inquired of him, "Shall I pray for your healing?"

"Oh, no," he answered, "I might sin again; let me go! I know you are the Messenger. Tell me what I have to do! I will do it if it takes everything!"

It did take about everything.

He had to give up what he had stolen; he had to confess sins; he had to put wrongs right; and, when he had divested himself of nearly everything, a few days later he raised himself from the bed and said, "Messenger of God, pray for me! I shall die in an hour!"

And he did. He went to heaven in just one hour; and I was present when his spirit departed.

Oh, beloved, I have been asking, in my mind, Are we getting down to details? Are we getting after individuals?

Zion Must Not Neglect Individual Responsibility.

Do not, in the wider view of this great work, forget that each one is a Light; that each one is a Messenger, and that each one can be a great light in many a dark place.

This City of Zion is simply a Training School, and one after another we must go out.

In twenty years, perhaps this whole City, will be greatly changed, because multitudes will have gone out to establish other cities.

Although many of us will doubtless remain, yet I cannot help but feel that this City, growing as it must grow, will not have the same inhabitants as now.

We will have to go out and win the Nations, and prepare for the Coming of the King.

Through the darkness, I see the Light.

It used to be so dim, but the Star has come closer and closer, until I now see that He is the Sun of Righteousness, and He fills all Earth and all Heaven!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Let me see the Star, the Light that came to the Wise Men of old; that led them to the Christ; and help me to be a Light, to help others to the Christ. Bless this little City; bless the great city into which we go today, and may many be won to God by the words that shall be spoken. For Jesus' sake. Amen.

After the singing of, "I Stand on Zion's Mount," the great Assembly was dismissed with the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you; and all the Israel of God everywhere, forever. Amen.

Notice to Officers and Members.

Send all newspaper clippings concerning the First Apostle, the Elders, or any department of the work in connection with the Christian Catholic Apostolic 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 8:5-12; 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."

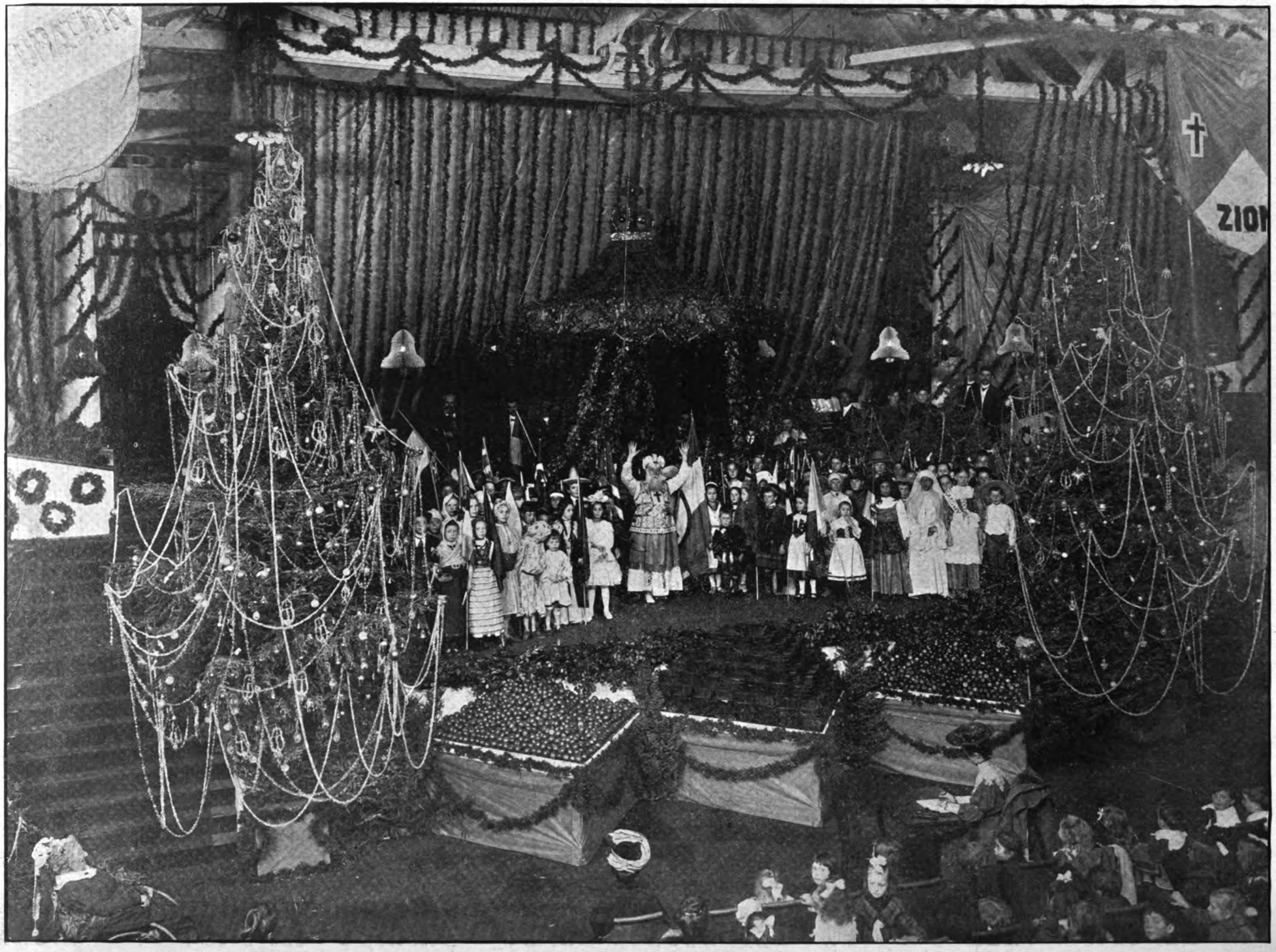
A. Have you any writings upon this subject which can be purchased?

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."

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THE FIRST APOSTLE BLESSING THOUSANDS OF ZION CHILDREN, SHILOH TABERNACLE, CHRISTMAS EVE 1904.

Seven thousand persons were present at this children's Christmas Festival.

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Christmas Eve in Shiloh Tabernacle

Children's Service Conducted by John Alexander, First Apostle, on Saturday Evening, December 24, 1904.

REPORTED BY S. E. C. AND F. A. F.

ZION has forever settled the Santa Claus Myth.

The First Apostle had given it several hard, stunning raps; but when, on Christmas Eve, in Shiloh Tabernacle, without any mystery, he openly appeared as the Children's Friend, which he always is, there was left no room for doubt that Truth and Reality are more beautiful and satisfying than fiction and mystery, even when the latter are presented in the most enticing form and attire.

Those who contend for the mythical Santa Claus, could never have conceived half so beautiful a scene as greeted the children on this occasion, and, as for bounty, it overflowed into every child's hands.

The background of the scene was red drapery, striped with ropes of evergreen, extending from the railing that separates the platform from the Choir-seats to the rafters above.

Immediately in front of this was a bank of young evergreen trees extending across the rear of the platform and glistening with festoons of tinsel.

Above these was suspended a row of red and green bells, each about twelve or fourteen inches in depth.

The centerpiece, immediately in front of this, was a beautifully-proportioned, circular, red canopy, surmounted with a beautiful crown, kingly in suggestion and splendor of color. The canopy was covered with ropes of evergreen, which fell to the floor and were gracefully looped back, allowing an unrestricted view of the First Apostle in his seat beneath. [*Of which "Crown" the First Apostle assures every reader of this paper he knew absolutely nothing at the time he sat there, or he would certainly have had it removed.*]

The front of the platform was prettily decorated, and at each end there was a tall, splendidly-proportioned Christmas tree, richly dressed with ropes of tinsel in profusion and baubles galore, in various sizes.

The electric lights furnished the perfecting touch of splendor.

In addition to the usual number, which would have added beauty to the scene, the trees were filled with bulbs of light of various colors, and these were also liberally sprinkled throughout the bank of green in the rear, as well as one light in each of the large bells.

The artistic arrangement, the background of drapery, the abundance of green, the various forms, the beautiful colored lights, and the glistening of the festoons of tinsel and baubles, presented one of the most charming scenes imaginable.

These were only the decorative features of the occasion.

In front of and just below the platform were three triangular elevations, loaded with Gifts for the children.

These Gifts were apples, oranges, and realistic cardboard miniature sleds filled with choice grades of candy.

The sleds were red in color, of the "runner" variety, and with Zion City printed on the outside of each runner. On the inside of the cover was a beautiful representation in many colors of the First Apostle in his official robes, under which, in a facsimile of his own writing, were these words, "John Alexander, to all my dear children in Zion, with my Apostolic blessing, wishing them a Happy Christmas and a Glad New Year for 1905. Isaiah 9:6."

They were a product of Zion Box Factory, and a credit to the Institution.

Each child received a sled, an apple, and an orange.

Of course, there were Songs and Recitations, and an Address by the First Apostle, out of whose loving heart and bountiful generosity all these good things flowed.

The most suggestive feature of the occasion was a procession, led by the First Apostle, of seventy-seven young girls and boys dressed in the costumes of their respective countries.

It seemed like a prophecy of the First Apostle and Prophet of the Restoration leading the Families of the earth back to their Father and God.

Previously to this exercise the First Apostle retired to his room and exchanged his citizen's clothes for his Apostolic Robes, in which he discharged the duties of the real Santa Claus benefactor that he was.

One of the largest congregations that has ever occupied the Tabernacle was present to enjoy and give zest to the occasion. Nearly every seat was occupied, about Seven Thousand persons being present.

The concluding act transpired after all but the Choir, Orchestra, and Band had been dismissed.

Conductor Thomas was most agreeably surprised by the presentation, through Overseer Harvey D. Brasefield, of a complete set of th ebound volumes of LEAVES OF HEALING and a beautiful watch-charm.

It should be stated that the number of candy-box sleds, with accompanying apples and oranges, for which the First Apostle stood sponsor, was well up in the thousands. After every child had received the three articles, every member of the Choir was presented with a similar gift.

The Celebration was in every way worthy of the occasion, and the children will not soon forget the Christmas Eve of 1904.

Shiloh Tabernacle, Zion City, Illinois, Saturday Evening, December 24, 1904.

The service was opened with the singing of Hymn No. 206, from Gospel Hymns:

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

The First Apostle then led the people in prayer, closing with the chanting of the Disciples' Prayer, after which the children sang a selection from a collection of Christmas Hymns and Carols:

Ring merry bells of joy, the news so sweet,
Tell all the world of Him whose birth we greet;
Like Love's bright heralds, we the song repeat,
Of glory, all glory.
Once in the manger lay the well-loved Son,
By whom should be eternal vict'ry won;
Hail, hail, the Day of Jubilee begun:
Sing glory, all glory!

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CHORUS—Sing, all glory be to God on High!
Clear, and clearer, grows the kindling sky;
Far, and farther, shall the tidings fly,
Of Him who came to seek and save.
Sing, all glory be to God on High!
Hope looks upward with enraptured eye;
Ring, ye bells—merry bells!
Hail the Stranger, born in Bethlehem's manger!
Ring, ye bells—merry bells!
Till the Gospel Banner ev'rywhere shall wave!

Sing, ev'ry list'ning heart, the song that roll'd
Down thro' the pearly gates, from harps of gold;
Now let the angel's word again be told;
Sing glory, all glory!
Sing of the Star that shines this Christmas Day,
Tell of the Love that drives all clouds away;
Love that would gather those who sadly stray,
Sing glory all glory

Speak, with a gentle voice, the greeting kind;
May others, in our lives, the Savior find;
Let Christmas bonds of peace the nations bind,
Sing glory, all glory!
Over sea and land the news shall go,
Till in the desert, streams of life shall flow;
Till Jesus comes again—with hearts aglow,
Sing glory, all glory!

Overseer Harvey D. Brasefield led the children in repeating the 24th Psalm; and this exercise was followed with another song by the children enrolled in Divisions One and Two of the Junior Restoration Host, composed of little ones between the ages of three and nine years:

All hail! all hail! 'tis the joyous Christmas time!
To the Savior King,
Happy praises bring;
While the glad bells chime.
With joy we hail this time of gladness,
Time when Jesus came,
God's gift of Love to banish sadness;
Praise His Holy Name!
Today in love we bow before Him,
Savior, Lord, and King;
Today, while angels bright adore Him,
Love we bring.

CHORUS—Oh, praise Him! Praise Him!
Love and worship bring;
Shepherds bowed the knee before Him,
Christ, the Infant King!
O praise Him! Praise Him!
On this joyous morn,
When was heard the blest evangel,
"Christ is born!"

Overseer Brasefield read the Scripture Lesson for the evening.

He began with the 2d, 6th, and 7th verses of the 9th chapter of the Prophecy of Isaiah, and continued the reading in the Gospel according to Saint Luke, in the 2d chapter, the first fourteen verses.

Great interest was added to the reading by the interjection of many questions by the First Apostle to the children, whose quick, bright, and accurate answers revealed their very full understanding of the Scripture read.

In connection with the Scripture statement that there was no room for Joseph and Mary in the Inn, at Bethlehem, the First Apostle also sang with touching effect the beautiful lines:

Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee.

The Scripture reading was followed with a song entitled "Christmas Tree," by the Juniors, and this was succeeded with an excellent recitation of "The Christmas Substitute," by Floy Reeve, after which the children again sang a song entitled, "Merry Christmas."

The First Apostle then delivered his address.

HOW "THE WISE MEN" FOUND THE INFANT KING OF THE JEWS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto these children, and to children in all lands. For the sake of Jesus. Amen.

TEXT.

And when they saw the Star, they rejoiced with exceeding great joy.

Let me tell you very briefly the story of that Star.

One day there came into the streets of Jerusalem, three very strange looking men.

They were majestic in form and beautiful in face.

They were old and yet young.

They were Wise.

They had thought the Thoughts of God.

They had prayed the Prayer that reaches God; and they had been helped by God.

God had told them that the King of kings would be born, and that they would see His Star.

Suddenly that Star had appeared, far away in the distant East.

The Wise Men had seen it, and they had been told to follow that Star; for where it rested they would find the Infant Jesus.

They had come over deserts and mountains, and across rivers, bringing with them valuable presents; for they were rich men.

They were Great Men, and their wealth was great.

Their servants carried with them the "gold, and frankincense, and myrrh."

They had wandered through many lands, following the Star.

They Wanted to See the Christ that Was to be Born.

One day as they watched the Star it rested over the Ancient City of Jerusalem.

A cruel and wicked king ruled there at that time, and his name was Herod.

There were also cruel and wicked priests there.

The Wise Men went into the city, but they could not find their King, the Baby King.

So, as they went through the city, they sent before them men who cried:

"Where is He that is born King of the Jews? For we saw His Star in the East, and are come to worship Him?"

People stopped them, and asked, "What are you inquiring about?"

They answered, "We have come to Worship the King! We have seen his Star in the East, and it rested here for a while! Where is He?"

The people began to be troubled, because, night and day, these strange men went up and down, with this strange question.

At last Herod, the king, heard of them.

He had no right on the throne, for he was a usurper.

He sent for these Wise Men.

They Did Not Care to See Him.

They wanted to see the Rightful King of the Jews.

But Herod inquired of the chief priests of the Temple where the Christ should be born; also, the time and the place.

Then he said, "These men are right."

Turning to the strangers, he said, "O Wise Men, go and find the King in Bethlehem, and when ye have found Him, bring me word, that I also may come and worship Him."

Did Herod really want to worship Him?

CHILDREN—"No."

FIRST APOSTLE—What did he want to do?

CHILDREN—"To kill Him."

FIRST APOSTLE—He was a cruel and wicked king.

But God took care of the little Baby that had been born.

The Wise Men departed, and, lo, they saw the Star which they had not seen for some time, and it went before them

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and at last rested right over the manger in Bethlehem where the Baby lay!

They went in and saw the King!

Oh, what a Beautiful Baby He must have been!

I think all babies are beautiful.

But, oh, how beautiful the Christ must have been

They knelt down at His cradle, which was only a manger, and looked at Him.

He Was the King!

They brought out their "gold," and their "frankincense," and the "myrrh," and the beautiful Royal Robe.

The Christ probably wore that Robe from the time He entered upon His ministry until the day of the Crucifixion, when they took Him and nailed Him to the cross.

Pilate nailed over that cross the words, "This is Jesus, the King of the Jews!"

The priests said, "Write not, the King of the Jews; but, that He said, I am King of the Jews!"

"Pilate answered, What I have written, I have written."

"And it was written in Hebrew, and in Latin, and in Greek."

It has come down through the ages.

He is the King of the Jews! and the King of all men!

How they rejoiced when they saw the Star!

Shall we not rejoice when He comes again?

CHILDREN—"Yes."

FIRST APOSTLE—Shall we not get ready?

CHILDREN—"Yes."

FIRST APOSTLE—Then all who want to give their hearts fully to the King stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee I give my heart to Thee, and I vow that I will love and serve the King. May I be among those who shall welcome the King, and fight the battles of the King; not with weapons of war, but with weapons of Love, and Hope, and Faith, and Peace and Purity.

"Oh come to my heart, Lord Jesus,
There is room in my heart for Thee!"

O come to our hearts, Lord Jesus; come more and more to Zion City. Bless Zion everywhere tonight. Come back, in power, to the world, and help us to do our part. Bless the children tonight, and may they be increasingly happy, as we go on in this little Service. For Jesus' sake.

The Juniors sang, "The Hope of All Mankind."

The First Apostle then retired, and returned shortly with a host of children dressed to represent seventy-seven peoples of the earth.

He himself was attired in his Apostolic Robes.

After "the peoples" had assembled around him, the First Apostle said:

I come as the Friend of Zion's Children, and of all children, with my seventy-seven attendants, representing seventy-seven "peoples."

There is no myth about me, is there?

Children, do you know me?

CHILDREN—"The First Apostle."

FIRST APOSTLE—These represent seventy-seven nations of the earth, and we have more than that number represented in Zion.

I wish you all a very Happy Christmas and a Glad New Year!

May God bless all the Nations of the earth tonight!

The children then passed off the platform, giving the name of the country they represented, which was repeated by the First Apostle for the benefit of the audience, as follows:

NORTH AND SOUTH AMERICA. 16.

America	Nicaragua	Manitoba
American Indians	Chile	Nova Scotia
Alaska	Ontario	New Brunswick
Hawaiian Islands	Quebec	Assiniboia
Cuba	Newfoundland	British Columbia
Mexico		

EUROPE. 35.

Russia	Sweden	England
Lapland	Prussia	Scotland
Finland	Bavaria	Ireland
Poland	Baden	Wales
Siberia	Saxony	Isle of Wight
France	Wurtemberg	Isle of Man
Spain	Lorraine	Orkney Islands
Portugal	Hesse	Hebrides
Italy	Bohemia	Shetland Islands
Switzerland	Hungary	Denmark
Turkey	Greece	Belgium
Norway	Holland	

ASIA. 6.

Judah	China	Philippine Islands
Arabia	Japan	India

AFRICA. 11.

Morocco	Congo Free State	Transvaal
Algeria	Orange River Colony	Zululand
Egypt	Natal	Madagascar Island
Liberia	Cape Colony	

AUSTRALASIA. 9.

Western Australia	New South Wales	New Guinea
South Australia	Victoria	New Zealand
Queensland	Tasmania	Kangaroo Island.

[*There are many "Nations" represented in Zion City which are not in the above list, a number of the above-named belonging to the same Nation.*]

Hymn No. 27 was then announced and sung by all present with deep feeling:

Far, far away in heathen darkness dwelling,
Millions of souls forever may be 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."

After another song, the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee and keep thee.

Jehovah make His face to shine upon thee, and be gracious unto thee.

Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

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 16—20, you may know that your subscription expires with Volume XVI, Number 20, which will be March 4, 1905. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money-order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

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Financial, Commercial and Industrial Notes

THE year 1904 has been one of very great blessings in the Financial, Commercial, and Industrial Departments of Zion.

While the large indebtedness of one year ago has been largely liquidated, we have been enabled to pay cash for material and merchandise, and have kept the forty-two departments of Zion in running order; and in many ways we find ourselves in a splendid condition to enter the year of 1905.

There is a bow of promise spanning the sky of Zion, and the Star of Hope never shone brighter.

Zion never was, nor will she ever be, a place for grumblers or the fearful.

Since Zion is the work of God, we unhesitatingly say that every true child of God should become identified with the work.

The time is short, and no one who has the evangelization of the world at heart should hesitate a moment.

The Voice of God calls you. You must obey. Acts 5:29.

CHARLES J. BARNARD,
General Financial Manager.

In Deuteronomy 8:18 we read these words, "But thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth."

Power and wealth are the two great things that the world is seeking after today.

One often hears this advice given to young men, by the older and so-called successful business men of this age, "Get money!" No matter how you get it, but get it!

There never was a time in the history of the world when large fortunes were made in so short a time as they are today.

A few years ago one could count all the millionaires in the United States on the fingers of one hand. Today we are told that there is one street in New York City where each dwelling for two miles is owned by a millionaire, and many of them are multi-millionaires.

Does the man of the world today recognize the Power of God in his efforts to accumulate wealth? No! he says *my* Power and the might of *my* hand hath gotten me this wealth—the very thing which God, through His servant, Moses, told him not to say; and, in a few years both he and his wealth will be forgotten.

With all his millions, he will not be able to buy one little drop of Oil for his lamp when the Bridegroom comes.

He earns and spends his money for the pleasure of this world.

With what a different purpose do we in Zion do business!

We know that it is by the Power of God that we get wealth, and we give Him all the glory,

He is enabling us to establish great Industries; and the one purpose we have in view is the spread of the glorious Gospel of the Christ, and to extend His Kingdom throughout the world.

The people are eager to get Zion products, because they know they are pure.

We recently received an order from a laundryman in a near-by city for chipped soap. A few days later I met the proprietor of the laundry, and asked him why he wrote to Zion for soap.

"Well," he said, "I have taken the advice of my father. He does not know very much about the religion of your people, but he will get on the cars and go away up to Waukegan to buy Zion Candy and other products of your City, because he says he knows they are pure. We have a high-class trade and want your soaps, because we believe they are the purest in the market."

What an opportunity we have! We are not only getting wealth by the Power of God, but He is using such a homely, every day article as Soap to preach a tangible sermon on Purity. Life is worth living in these days when God has raised up a great Prophet to enlighten our understanding, and we can make every stroke count for eternity. Let every reader coöperate with Zion and help on the work for Purity and Righteousness.

Zion City Soap Factory,

CHARLES A. HANSON,
Manager.

If Zion Horticultural Department had been blessed with a larger crop of vegetables than was grown the past season, it would have been in the condition of the man in the parable who had to tear down his "barn, and build greater."

As it is, the fine, new storage-house which we have built is full to the peak with fine vegetables.

At the time of the First Apostle's return, on June 30th, the outlook was most discouraging from a human point of view.

The refreshing showers which came in answer to his prayers caused a growth of surprising rapidity, and culminated in one of the best harvests we have ever had.

The future looks bright for this department.

Zion Printing and Publishing House is now at work on our fine Seed and Plant catalog, which will soon be ready.

It is our desire that every Zion family and every reader of LEAVES OF HEALING shall have a copy of this catalog.

We shall supply Zion members and friends of Zion with the best seeds and plants that can be grown.

It is a gratifying fact that while we have hitherto not issued a catalog or made any bids for the seed trade, Zion people from a distance have sent to us for seeds.

The following extract is from a letter received last spring from a lady in Wisconsin:

"We are greatly pleased with the dollar collection of greenhouse plants which you sent us. I have bought greenhouse plants nearly every spring, but have never received such nice plants as you sent us. I send you an order today for a neighbor to whom I showed the plants, and think I shall send you another order next week."

Such straws show that the wind is blowing in our direction, and we are looking forward to a busy, fruitful spring time.

E. E. SNYDER,
Acting Manager Zion City Horticultural Department.

Having transferred the headquarters of the Mail Order Department to our Chicago Branch, at Twelfth street and Michigan avenue, we are in a position to serve our customers to a much better advantage than before, and we anticipate a large increase in our Mail Order business during the coming year.

Our line of Zion products is constantly enlarging, and the output of our factories is growing.

We want to make it convenient for you to make your purchases of us, as we feel sure you will be pleased with the goods we manufacture and put up, if you are interested (and we believe you are) in pure food stuffs.

Our foods are manufactured under clean and sanitary conditions, and only healthful and nutritious ingredients are used.

They are not handled by workmen who use liquor and tobacco, whose clothing

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must be more or less impregnated with them. No workman in our factories uses either.

Our White Dove Brand always indicates highest quality. Our Cereal Food Drink is rapidly gaining in favor, and our customers speak very highly of it. Many persons who were formerly tea and coffee drinkers are using it now exclusively.

We shall issue our spring catalog about February 15th, and expect to make it the best one we have published. Send us your name and address, and that of your friends, and we will mail you one when issued.

Send names now. Do not delay.

Wishing you all a prosperous and profitable New Year, we are,

Faithfully yours in the Master's service,

Zion City General Stores,

W. HURD CLENDINEN,

Manager General Stores.

Some of our friends have asked if money invested in Zion securities can be withdrawn at any time on short notice. The answer, of course, is No. Certificates, however, are transferable, and can be sold from one to another, or used as security for loans, the same as other property.

It must be remembered that money invested in any way—in stocks, bonds, or real estate—cannot be used otherwise, unless the property is sold or used as collateral.

Thousands of millions of dollars are invested in American stocks and bonds, including the bonds of the national government, states, cities, school districts, and private corporations; and they all run from twenty to fifty years, or more.

No experienced investor thinks of looking to the institution that issued the securities to return his money whenever he may want it; but he knows that he must depend upon selling his holdings in the market, or borrowing on them.

Should he think that he may require the early use of his funds on short notice, he considers that he is accommodated when a bank takes his funds for safekeeping, without interest.

Should he not require the money for short, definite periods, banks will pay a small rate of interest on savings account.

But, to pay the higher rates of interest, persons or institutions using these funds must know that they can retain them for longer periods, in order that their matured plans for profitable development may be worked out unhindered.

Zion Securities, however, are peculiarly valuable in several things:

1. They can be cashed in eighteen months after the death of shareholder, if desired in making division of estates, which is a provision not found in other securities.

2. They earn from two to three times the amount usually received by persons who invest in worldly concerns, the annual rate running from nine to twelve per cent., as fully set forth in our literature.

3. The funds are in the hands of those who are honest and God-fearing, and are used in the development of a noble work of righteousness, that appeals to all who love our Lord in sincerity.

FIELDING H. WILHITE,

Manager Zion Securities and Investments.

Notes of Thanksgiving From the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed at Time of Prayer.

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.*

SAINT JOHNS, OREGON, NOVEMBER 15, 1904.

TO THE FIRST APOSTLE OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION:—I gladly send my testimony from a thankful heart for the healing I received through your prayer, and for the teaching found in LEAVES OF HEALING.

About a year ago I was attacked with a strange combination of fever, pain in the back of my head and in my feet, and with sinking spells.

My husband alarmed at my condition, telegraphed to you, without my knowledge, as he went to the city, and on his return, a little past noon, found me as well as usual, an unaccountable change to me until informed of the telegram.

Then we knew that I had been healed by the power of God, through your gracious and prompt intercession.

At a later date I was attacked by a most malignant carbuncle on the back of my neck.

Again my husband wrote you. It began discharging freely, and passed through the usual stages of healing, and the great cavity left by the core filled and healed without a scar.

It is with mingled awe, reverence and thanksgiving that we thus realize the power and presence of the Holy Spirit, and that a Prophet is again on earth to teach the long-lost truth.

Yours in sincerity, (MRS.) ADELE STEARNS.

I am glad to certify to the correctness of all the above statements. A. M. STEARNS.

Healed of Acute Dyspepsia.

Tell them how great things the Lord hath done for thee. —*Mark 5:19.*

BALFOUR, NORTH DAKOTA, November 15, 1904.

DEAR APOSTLE:—It is with a heart full of thankfulness that I send in this testimony to God's many blessings.

Sometime ago I caught a very severe cold. When I went to bed at night I had a high fever, and was quite sick.

Being all alone and much work pressing on me, I did not see how I could afford to lose a day, and I went to God in earnest prayer, and asked Him to heal me during the night.

He graciously did so, and I went to my work the next morning, thanking Him for His goodness.

A few days ago I had an attack of acute dyspepsia, having eaten something unwholesome shortly before. For a whole day I was unable to do any work.

This time I had some work that could not be delayed, and I earnestly asked God to heal me, and the next day I went to work without any trouble.

The same evening one of my horses was apparently quite sick. I asked God to heal him, and within two hours he began to eat, and the next morning was entirely well.

I could mention many other incidents in which God has most graciously heard my prayers, and delivered me out of trouble.

I thank God for all His goodness to me, and I thank you, dear Apostle, for the glorious truths you have taught us. Your labor has not been in vain, for it is daily bringing most precious fruit into the Kingdom of God.

I have received most of your teaching through the Little White Dove which has indeed become dear to me.

Your brother in the Christ, A. R. ANDERSON.

Blatter der Heilung

is a monthly German publication which contains the sermons and addresses of the First Apostle of the Christian Catholic Apostolic Church in Zion, and wonderful testimonies of Salvation and Healing of those who have been blessed through his teaching and prayers; also descriptions of the progress of Zion City and the Institutions and Industries which have been successfully established here.

It is translated from the English by skilled and intelligent translators. Its aim is to extend a knowledge of the will of God for His people concerning Salvation, Healing, and Holy Living to all who speak or read the German language.

It is our sincere desire that this paper shall be successful in reaching every one who is in need of help and assistance along these lines, and sample copies will be sent to all who may request them.

The subscription price is 50 cents per year, 30 cents for six months, or 5 cents a copy. Special trial subscriptions will be sent to new addresses for 25 cents for ten months. Foreign, 75 cents a year.

Address all orders to Zion Printing and Publishing House, Zion City, Illinois.

The Zion Banner

is the weekly newspaper printed and published by the Rev. John Alexander Dowie of Zion City, Illinois, and contains all the news of the day to the exclusion of the falsehoods and vile advertisements of the works of the Devil.

It has eight pages of four columns each, and is published on Tuesday of each week; and also contains the local news of Zion City. and editorials on the problems and topics of the day, written from a deeply spiritual standpoint.

Advertisements which are approved, and in accordance with the principles and policies of Zion, are published in this paper. Rates will be mailed upon application. Price 50 cents for 6 months, 30 cents for three months, and 3 cents per copy.

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Crowns for the Christ

Résumé of Some of the Principal Testimonies Published in "Leaves of Healing" in 1904.





LYDIA TOWERS.

2500 Elim Avenue, Zion City, Illinois.

Afflicted, as shown in picture on the right, with a terrible and loathsome blood disease which consumed the flesh from the bones and even destroyed the bones of her palate. Saved from sin and drunkenness, and healed and cleansed in Zion, by the Power of God, through the Holy Spirit, in the Name of the Lord Jesus.

(LEAVES OF HEALING, Volume XIV, Number 18.)

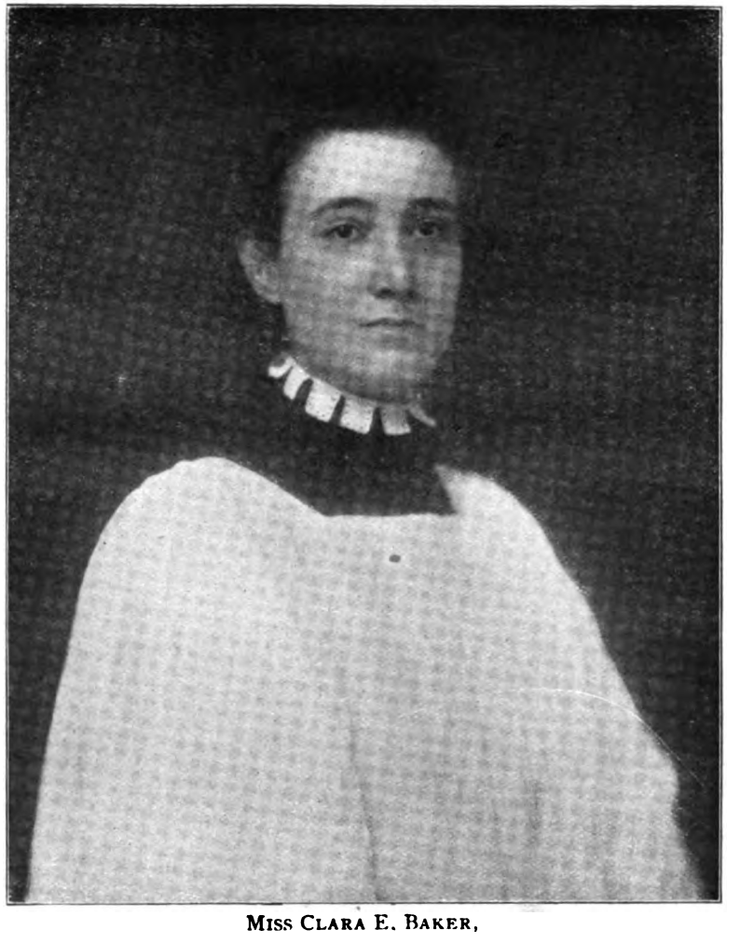
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MRS. CATHERINE LINDQUIST,
2704 Emmaus Avenue, Zion City, Illinois.

Suffered nearly twenty years from ovarian tumor, other internal troubles, sick headache, and lumbago. Instantly delivered from pain and quickly healed of all in answer to the First Apostle's prayer with the laying on of hands.

(LEAVES OF HEALING, Volume XIV, Number 19.)

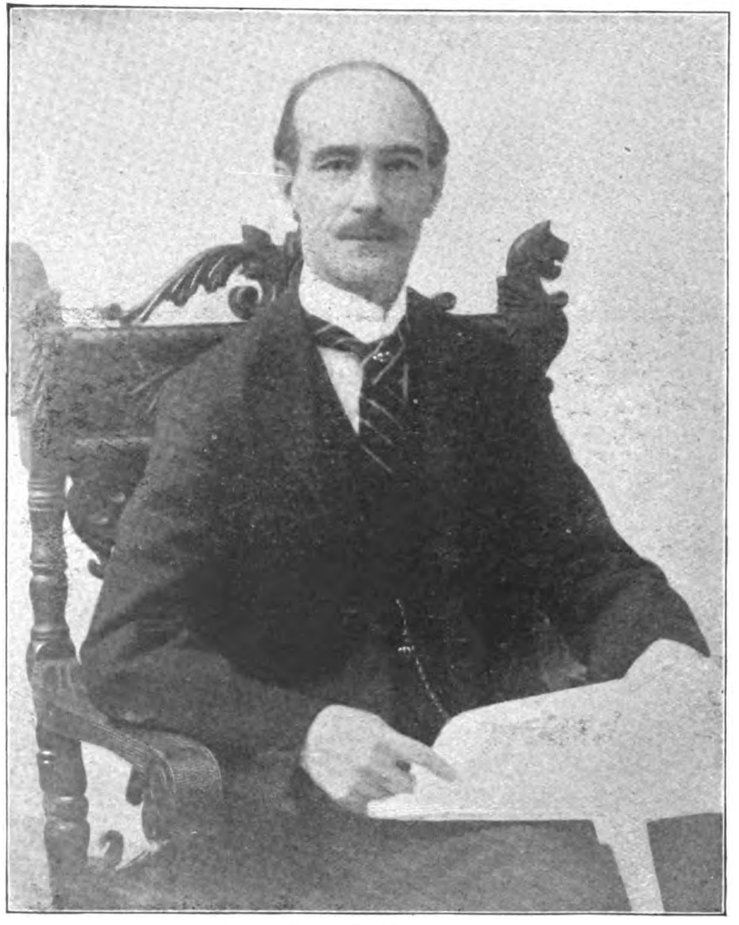


MISS CLARA E. BAKER,
Bethesda Boulevard and Eighteenth Street, Zion City, Illinois.

Injury of the spine caused intense suffering for years, and finally resulted in physical and nervous collapse. Other serious chronic diseases followed. Medicines only aggravated trouble. Instantly healed of all diseases while being baptized by Triune Immersion.

(LEAVES OF HEALING, Volume XIV, Number 13.)

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JOHN R. HARRIS,
3217 Enoch Avenue, Zion City, Illinois.

Serious lung trouble, sleeplessness, kidney disease and hemorrhoids were hurrying him to the grave. Hopeless, despondent, broken in body, he found God, Salvation, and Healing in Madison Square Garden during the New York Visitation.

(LEAVES OF HEALING, Volume XIV, Number 21.)

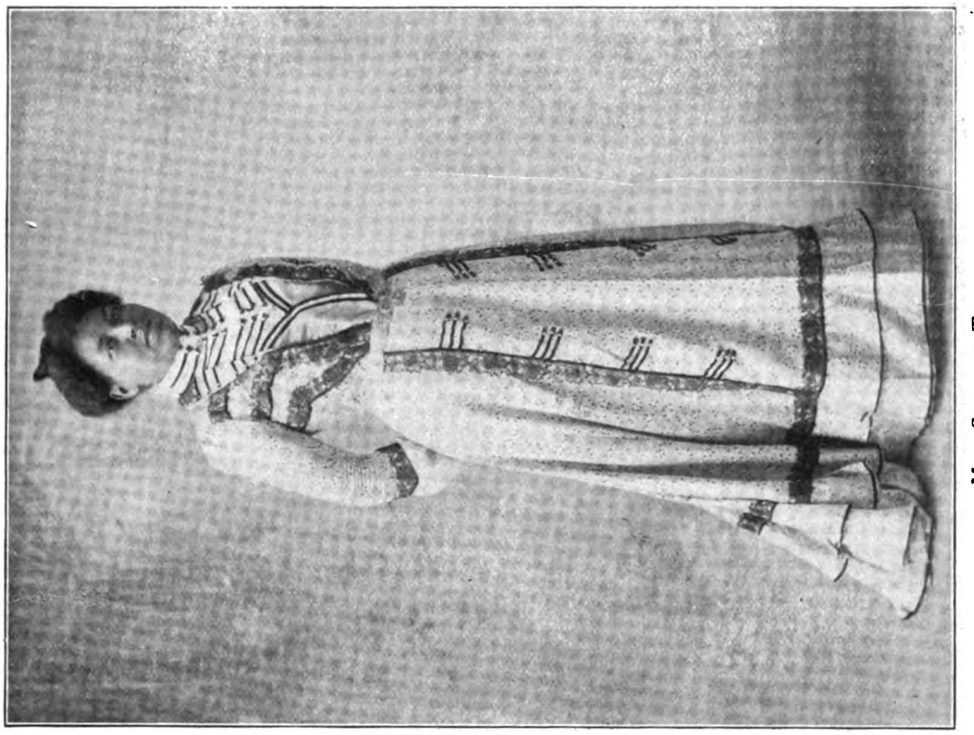


MARY MEGRUE,
Spring Valley. Ohio.

Forty-one years of suffering from rupture of the bowels, and a truss; constant pain and misery, sometimes great agony. After prayer and Baptism by Triune Immersion she said, "I am perfectly healed. I am well and strong."

(LEAVES OF HEALING, Volume XIV, Number 23.)

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MRS. SWEADIE TILLMAN,
2503 Gilboa Avenue, Zion City, Illinois.

Bleeding piles, indigestion, stomach troubles, eczema and female trouble; these were her diseases. Jehovah-Rophi gave healing of them all and she has been strong ever since.

(LEAVES OF HEALING, Volume XV, Number 6.)



EDWARD CAVAN DANCE,
7135 Paulina Street, Chicago, Illinois.

A severe case of double rupture which might at any time have caused death; a broken arm and a fractured rib; such was the condition. He has been healed through the Prayer of Faith and has gone to work.

(LEAVES OF HEALING, Volume XV, Number 4.)

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GILBERT STAUFFACHER,
712 Enoch Avenue, Zion City, Illinois.

Healed of constipation and delivered from epilepsy, he dwells today in the City of Zion. Many are the blessings received since he left an apostate church.

(LEAVES OF HEALING. Volume XV Number 10.)



MR. AND MRS. ALBERT BARY,
285 First Avenue, South Milwaukee, Wisconsin.

The husband, beyond all human help, lay dying of internal disease. The wife was afflicted with throat disease and internal trouble. God heard and answered prayer, and both were healed.

(LEAVES OF HEALING, Volume XV, Number 15.)

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MRS. REBECCA H. POTTS,
1638 Wall Street, Los Angeles, California.

After suffering for ten years from a severe case of hernia, which at times became strangulated, healing was received.

A well woman today tells how, in 1889, in a hall in Los Angeles, the First Apostle spoke and she was healed.

(LEAVES OF HEALING, Volume XIV, Number 22.)

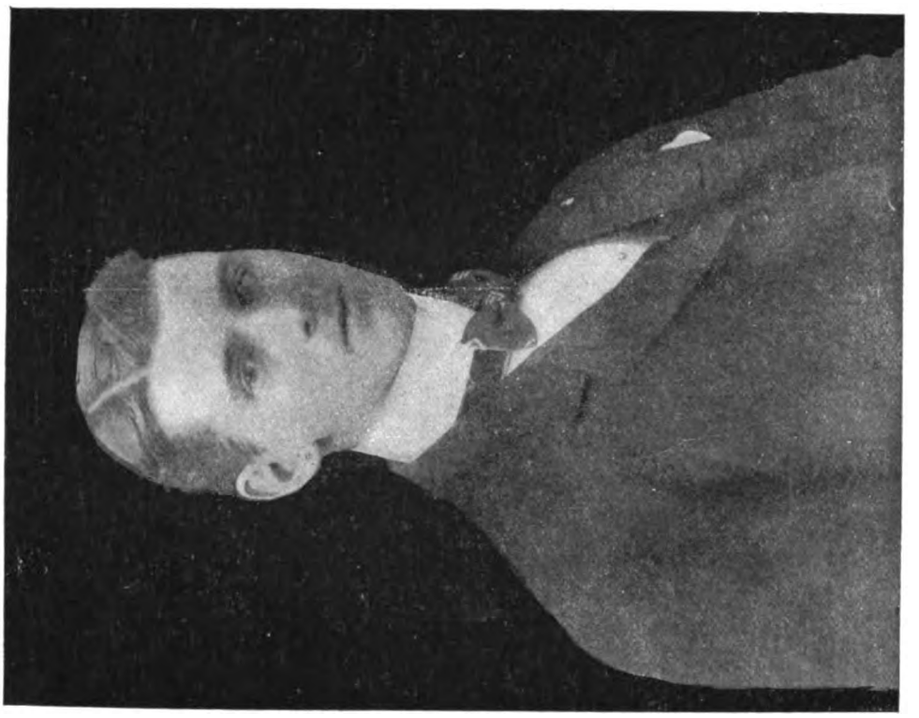


MRS. B. J. ALLEN,
205 Broadway, Benton Harbor, Michigan.

Almost instantly, at the time of prayer, she was delivered, miraculously, from a terrible, deadly tumor. Internal trouble of twenty-five years' standing also passed away in answer to prayer.

(LEAVES OF HEALING, Volume XV, Number 24.)

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ERNEST A. PAUL,
2604 Elisha Avenue, Zion City, Illinois.

Sin, rheumatism, a cyst, and corns made this life miserable. Delivered from sin, and healed of the diseases which defiled and tortured his body.

(LEAVES OF HEALING, Volume XVI, Number 6.)



DEACON THEODORE R. BECKER,
2915 Gilead Avenue, Zion City, Illinois.

Dangerously ill with lung disease, this young man heard the Voice of God's Messenger. He obeyed and was healed. Today, as foreman of the composing room of Zion Printing and Publishing House, he works early and late, with constantly renewed strength.

(LEAVES OF HEALING, Volume XVI, Number 4

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Zion's Bible Class

Conducted by Teacher 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, JANUARY 18th or 19th.

The Culmination of Evil.

1. *The cup of iniquity is filling to the brim.*—Isaiah 1:2-9.
Each generation is wiser and weaker.
Children get corrupt earlier in life.
The people know not God nor His ways.

2. *Evil men and seducers are waxing worse.*—2 Timothy 3:10-17.
They are not only in secret places.
They are in public places.
They are seeking for positions of power which they will use for base purposes.

3. *Truth is being more and more disregarded.*—Isaiah 59:9-15.
People do not seek for the truth.
They love lies and love to lie.
The man who will not lie they keep back.

4. *Association with the good and holy is less cared for.*—Isaiah 65:1-7.
Some will do only what they pretend to think is right.
They defy and break every Commandment that does not please them.
They want nothing to do with the man who lives by Faith.

5. *The light of the world—God's holy people—is getting dim.*—Isaiah 8:13-22.
How awful is the outer darkness!
God's people always cling to His Word.
When they go they take every promise with them.

6. *Filthy conversation is becoming more and more filthy and disgusting.*—Jude 1:14-19.
What hard, smutty stories are being told!
If rebuked, those who tell them get impudent.
When the Lord comes such work will cease.

7. *The love of self, manifested in debasing, sinful practices, is increasing.*—2 Timothy 3:1-6.
The Devil went to pieces on that rock.
A man who loves self cannot love God.
This is the open door into a charnel-house of iniquity.

8. *Vials of wrath will soon begin to pour out as flames of fire.*—2 Thessalonians 2:8-17.
There is one power directing all wickedness.
He has human form and is the leader of the Devil's host.
The Devil inspires men and all whom he leads on.

The Lord our God is an Age-ending God.

SUNDAY BIBLE CLASS LESSON, JANUARY 22d.

The Groans of Creation.

1. *All creation groans because of sin.*—Romans 8:18-28
Sin causes suffering.
The Devil caused the curse to be universal.
The Day of Redemption, however, is nigh.

2. *Mankind groans.*—Genesis 3:17-24.
God gave man power to lead and direct.
He listened to one who had not this right.
He became a slave to toil, with its sorrow and suffering.

3. *Womankind groans.*—Genesis 3:12-16.
God gave her to help man.
She began to fellowship with the Devil.
Fellowship with the Devil causes trouble in conception.

4. *The heavens above groan.*—Job 15:11-19.
The Devil defiles all that he touches.
The Christ saw him cast down from heaven.
The air above is an abode of wicked spirits.

5. *The earth groans.*—Isaiah 24:1-12.
What a burden Sin puts on the ground!
How man neglects its proper use!
The agencies of utter ruin are working.

6. *Animal life groans.*—Job 4:7-21.
One class lives to feed on others.
God never gave them the devouring nature.
The Devil causes them to live as they do.

7. *Vegetable life groans.*—Isaiah 55:8-13.
Thorns grow everywhere.
Noxious weeds spring up.
Life is eaten out of the soil by unproductive tree and plant life.

God's Holy People are a Redeemed People.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Five Hundred Twenty-three Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Five Hundred Twenty-three Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle	4754	
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle	37	
Baptized at Zion City by the First Apostle	647	
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	5812	
Total Baptized at Headquarters		11,250
Baptized in places outside of Headquarters by the First Apostle	765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons	8,497	
Total Baptized outside of Headquarters		9,262
Total Baptized in seven years and nine months		20,512
Baptized since December 14, 1904:		
Baptized in California by Elder Taylor		
Baptized in New York by Overseer Mason	7 11	11
Total baptized since March 14, 1897		20,523

The following-named four believers were baptized at Lubeck, Germany, Friday, November 4, 1904, by Elder Jean Kradolfer:

Burmeister, Alfred ..... Lubeck, Germany
Burmeister, Mrs. Ina ..... Lubeck, Germany
Luckmann, Frieda ..... Lubeck, Germany
Luckmann, Heinrich ..... Lubeck, Germany

The following-named two believers were baptized at Stettin, Germany, Tuesday, November 8, 1904, by Elder Jean Kradolfer:

Hilgendorff, Mr. Walter ..... Stolzenhagen, near Stettin, Germany
Rissmann, Mrs. Auguste ..... Stettin, Germany

The following-named nine believers were baptized at Norenberg, Pomerania, Germany, Wednesday, November 23, 1904, by Elder Jean Kradolfer:

Beschmann, Gottlieb ..... Schlawe, Germany
Bruske, Miss Ottilie ..... Rufenhagen, Germany
Duwie, Miss Emilie ..... Kremin, Germany
Michaelis, Mrs. Louise ..... Konstantinopel, Pomerania, Germany
Michaelis, Ludwig ..... Konstantinopel, Pomerania, Germany
Rick, Miss Wilhelmine ..... Konstantinopel, Pomerania, Germany
Stabenow, Miss Therese ..... Konstantinopel, Pomerania, Germany
Schulz, Julius ..... Grabnitzerfelde, Germany
Schulz, Wilhelm ..... Kremin, Germany

The following-named twelve believers were baptized at Linde, West Prussia, Germany, Thursday, November 24, 1904, by Elder Jean Kradolfer:

Blietschau, Miss Wilhelmine ..... Linde, West Prussia, Germany
Duran, Ernst ..... Ossowo, Germany
Kruger, August ..... Linde, West Prussia, Germany
Neumann, Mrs. Henriette ..... Ossowo, Germany
Poleske, August ..... Ossowo, Germany
Poleske, Mrs. Pauline ..... Ossowo, Germany
Welsandt, Mrs. Auguste ..... Linde, West Prussia, Germany
Welsandt, Miss Hedwig ..... Linde, West Prussia, Germany
Welsandt, Johannes ..... Linde, West Prussia, Germany
Zaske, Mrs. Bertha ..... Ossowo, Germany
Zaske, Miss Ida ..... Ossowo, Germany
Zaske, Karl ..... Ossowo, Germany

The following-named four believers were baptized in San Jose, California, Monday, December 19, by Elder W. D. Taylor:

Elliott, Mrs. Orilla ..... San Jose, California
Kraus, John ..... 59 Hester avenue, San Jose, California
Kraus, Mrs. Philippi ..... 59 Hester avenue, San Jose, California
Letsche, Christopher ..... San Jose, California

CONSECRATION OF CHILDREN.

The following-named three children were consecrated to God in San Jose, California, Monday, December 19, 1904, by Elder W. D. Taylor:

Elliott, George Bruce ..... San Jose, California
Elliott, Ruth ..... San Jose, California
Schell, Gladys Ruth ..... 155 Prospect avenue, San Francisco, California

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ZION CITY

IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

THIS is a group of a few of our new

Post-Cards

We are having a great demand for these, and are prepared to send them, postpaid, to any address (except foreign) at the following prices:

200	for	$3.25
100	"	1.75
50	"	.90
25	"	.50
12	"	.25
2	"	.05

A special post-card, containing

A Beautiful Three-Color Picture

of the First Apostle, also a message of greeting, reproduced in facsimile just as written and signed by the First Apostle, is in course of preparation, and will soon be ready.

Every officer and member of Zion should get at least one of this kind as a keepsake.

Prices at the above Rates.

SOLD BY

Zion Printing and Publishing House

ZION CITY, ILLINOIS



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Zion Building

Corner Twelfth Street and Michigan Avenue, Chicago, Illinois.

A STORE has been opened here for the Retail, Wholesale, and Mail Order Sale of Zion Products.

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Under the Beautiful

Banner of Zion

SALVATION, HEALING, HOLY LIVING, PEACE, JOY, AND PROSPERITY FLOURISH. THE RULE OF GOD HAS BEEN ESTABLISHED IN THE HEARTS OF TENS OF THOUSANDS AND RIGHTEOUSNESS PERMEATES THE HOMES, THE SCHOOLS, THE WORKSHOPS, THE OFFICES, AND ALL SOCIAL RELATIONS. . . . . .

Leaves of Healing

The Silent, but Mighty Standard-Bearer

HAS CARRIED THIS ENSIGN TO THE ENDS OF THE EARTH AND PLANTED IT ON EVERY CONTINENT AND IN WELL-NIGH EVERY LAND UNDER THE SUN. . . . .

IT HAS BEEN A POWERFUL FACTOR *in* THE RESTORATION OF ALL THINGS AND THE EXTENSION *of* THE KINGDOM OF GOD THROUGH THE INSTRUMENTALITY OF . . .

John Alexander

FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION. .

Zion Printing and Publishing House

SENDS GREETING TO THE SUBSCRIBERS OF ITS MANY PUBLICATIONS IN VARIOUS LANGUAGES, *and* WISHES ALL A HAPPY AND PROSPEROUS NEW YEAR; ESPECIALLY IN THE GLORIOUS WORK OF EXTENDING THE CIRCULATION OF . . . . . .

"The Little White Dove."

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JAN 15 05

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 JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 12. *ZION CITY, SATURDAY, JANUARY 7, 1905.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

BOY WONDERFULLY DELIVERED FROM MANY ATTACKS OF SATAN—MOTHER ALSO HEALED BY THE POWER OF GOD.

HEALING ALL THAT WERE OPPRESSED OF THE DEVIL.

This is the work of the Christ

He did it when on earth in the flesh.

He does it still.

Most of God's professed ministers have forgotten that important truth.

Or else they deliberately lie.

They teach that God, the Father, whose works the Christ came to do, makes His children sick.

They roll up their eyes in sanctimonious meekness and say, "It is the Lord," when any child of His is sick or dies.

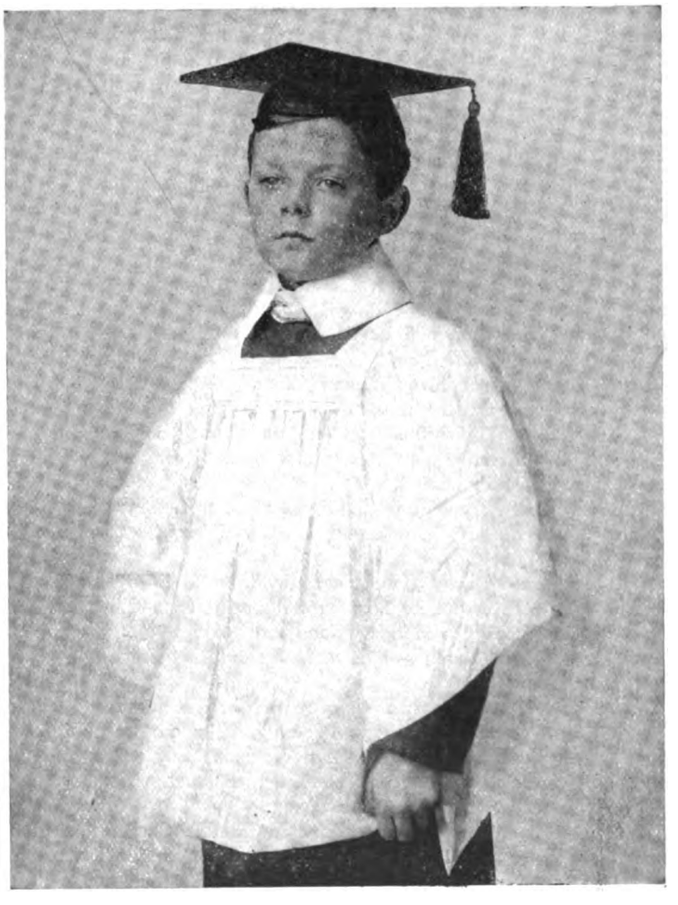
They say that "Whom the Lord loveth He chasteneth," means, "whom the Lord loveth He maketh sick."

They say that God's hand imparts the stinking, deadly filth and the merciless agony of disease; that He tortures His children as a token of His love and to draw them closer to Him.

"Such a god is a hideous monster of cruelty! I hate and loathe him."

How many a breaking heart has uttered this cry!

What a chilling horror to stand by the bedside of some loved one, writhing and delirious with pain, and hear the canting voice of one who ought to be praying the "Prayer of Faith" that saves the sick say, "It is God's afflicting hand!" Thanks be to God, it is not true! God is Love and Life, and Light! He is the Author of Salvation, and Righteousness, and Health, and Life, and Heaven. He is, therefore, at eternal enmity with Satan, and Sin, and Disease, and Death, and Hell.



SHERMAN MAXWELL HOUGHTON.

"In Him is no darkness at all," neither spiritual, psychical, nor physical.

From Him, therefore, can come none of the foul brood of darkness—Sin, Sickness, and Death.

He is perfect Purity.

It is impossible for His hand to impart the defilement of disease.

Chastening, as used in the expression, "Whom the Lord loveth He chasteneth," is translated from the Greek word παιδεία (*paideia*).

This is the word used in the Greek to describe the way of a father with his child.

Its first meaning, as given in the lexicons, is "the rearing of a child."

The next meaning given is, "training and teaching, education."

The very last meaning given is correction and discipline, which is as near as the Greek comes to the false interpretation

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given the word by those who say that it signifies making people sick.

What father would be such a fool as to attempt to rear, train, and educate his child by giving him cholera infantum, pneumonia, and scarlet fever, or by breaking his legs?

What a lie to say that God is such a fiend!

Those who teach that sickness is a token of God's love, to draw His children closer to Him, are sadly lacking in a sense of humor.

Else they would see how utterly ridiculous they are in frantically sending for a physician at breakneck speed to take away the token of Divine Love.

They evidently try to keep away from God; for every time He attempts to draw them closer by means of sickness, they put forth every effort in their power to get rid of the sickness as quickly as possible.

No one can blame them for not wanting to be drawn closer to their god, if he is the kind of inhuman monster they say he is.

But our God is not that!

He draws His children to Him by Love, Mercy, Goodness, Longsuffering, and by His wonderful works.

How do we know?

Because the Christ came to reveal Him, and that is the way He draws men unto Himself.

He draws them, not by making them suffer and die; but by suffering and dying for them.

He was "manifested, that He might destroy the works of the Devil."

If sickness and disease had been His Father's works, He would not have destroyed them.

He said, "the Father dwelling in Me, He doeth His works."

What has all this to do with the bright-faced little fellow who stands looking out from our first page?

He is a living Witness to the blessed truth that Jesus is today drawing God's children to Him, not by making them sick, but by healing them.

His song of praise goes up in loving gratitude to his Heavenly Father, through Faith in Jesus, the Christ, His Son, who gloriously delivered him from many attacks of the Devil.

His mother tells the wonderful story.

She also tells how God manifested His love for her by instantly healing her of curvature of the spine, spinal meningitis, and other troubles, in answer to prayer.

It was the destruction of the works of the Devil.

"To this end was the Son of God manifested."

He has been hindered for centuries in that glorious work by the faithlessness and false teaching of those who professed to proclaim His Gospel.

But now God has sent His Apostle and Prophet to restore the Truth so long buried.

The Light begins to shine!

The people begin to know the Truth.

From all the lands comes the mighty chorus of the Sweet Redemption Song.

God's children are being redeemed in spirit, in soul, and in body.

The works of the Devil are being destroyed.

The Christ is Conqueror!

Soon He will begin His glorious reign of a Thousand Years, during which the great work of the destruction of the works of the Devil will go on.

"Then Cometh the End," when the Final Conflict will be over.

That for which the Son of God was manifested will be accomplished.

Sin, and Disease, and Death, and Hell will be no more.

"God shall be All in All!" A. W. N.

WRITTEN TESTIMONY OF MRS. LIDA HOUGHTON TO THE HEALING OF HER SON, SHERMAN MAXWELL HOUGHTON.

2310 Elisha Avenue,
Zion City, Illinois, December 7, 1904.

Beloved First Apostle:—With a desire to glorify God, and to make known His Way and His "Saving Health among all nations," I send you these words.

Words are too weak to express the love and gratitude I feel in my heart toward God, my Heavenly Father, for His goodness to me and mine; and yet I would like to have everybody know how wonderfully we have been saved, healed, and kept by His power.

During the winter following the World's Fair, in Chicago, my mother and her sister happened to pass Zion Tabernacle No. 1, and in some way were led to go inside.

They heard you teach and preach, and they came home all enthused about the wonderful preacher they had heard speak and the truths he had proclaimed.

My father is the William Moore referred to by you a few weeks ago at the early morning meeting in Shiloh Tabernacle, as one for whom you had prayed, on receipt of a telegram, and who was wonderfully healed.

This story is published in Leaves of Healing of Saturday, November 26, 1904, pages 178 and 179.

A few days ago we received word from him to the effect that he has not felt better for a year, eats heartily, and is enjoying good health.

He was seventy-eight years of age in September last.

Although he had been reared in a Christian family, and had always lived a good, moral, and strictly careful life, yet he never made any open profession until after he heard you preach, when he was past seventy years of age.

He then joined the Christian Catholic Church, was baptized, and has been a hearty believer and a firm supporter of the Church ever since; standing by you in many ways during the persecutions through which you have passed.

Today he delights to pray for you, and has much joy in scattering Zion Literature and talking of the good things in Zion to those around him in California, where he is spending the winter.

Father and mother attended your ministry very regularly after mother brought us the first knowledge of it.

Mother also was baptized and joined the Church, and has been and is today enthusiastic for Zion.

As a family we were all soon led into Zion. There are four daughters, all of whom have received wonderful blessings and healings through the ministry in Zion.

In the spring of 1894, I began to take a deep interest in your ministry, and to seek God for my own blessing.

During the year of the World's Fair at Chicago, symptoms began to develop in my body showing that the hereditary tendencies of the family to curvature of the spine were coming upon me.

My body became considerably misshapen, the vertebræ being crooked and the one shoulder was lower than the other. I could not hold my head erect.

Spinal meningitis set in. Words cannot describe the torture! Every breath was painful.

I had also suffered for seven years before this with a rupture. I wore a truss all that time.

When I put it aside and trusted God, I was healed.

Dr. Beaudry, whose home was on Sixty-ninth street, Englewood, Chicago, near our home, told me that he could do nothing for me, except to put a steel brace upon me to keep me from being hunchbacked.

I did not have the steel brace applied, but I went to Dr. Robinson, another physician of Chicago, who advised me to wear a plaster cast.

I consented to this, and one was put upon me, but it did not help me. They had to saw it off.

I would not consent to having another one, which they wanted to put on more tightly than the first.

I then accepted the teaching you had given on God's Way of Healing.

When you prayed for me, I was immediately healed; the spine straightened, I had no more pain, and I could hold my head straight. The difficulties were all gone.

I also had kidney trouble, of which I was healed at that time. I had been afflicted with that from childhood. Dr. Thomas, of Saint Anne, Illinois, had told me that this trouble was hereditary, and that it could not be healed—only relieved.

The photograph which I send with these words is that of my only child, Sherman Maxwell Houghton, eight years of age.

I wish to record a few words of testimony and thanks to God for His many mercies to my child.

When he was five months old I was visiting my sister, at Hoopeston, Illinois, and while there he was taken sick with cholera infantum.

A physician was called to tell us what he thought might be the nature of the sickness.

He said that it was cholera infantum; that he could do nothing for him; that he was past help; and that the best thing I could do would be to take him home as soon as possible.

On the way home it seemed as though the child would surely die, but God spared his life. The next day after I reached home my sister took him to Zion Tabernacle. I was not able to go with him.

Mrs. Dowie prayed for him, and he was immediately healed.

At four years of age he was suddenly taken sick one day while sitting at the table, and continued so until eleven o'clock that night.

I sent for an Elder of the Church. An officer was sent, and he prayed with the child, who was

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healed. When five years of age he was again taken sick with a burning fever.

He was unconscious for several hours.

His eyes seemed set and glassy.

We called for the Elders of the Church.

They came several times, but the child began to improve immediately after I went for the Elder the first time.

Sherman urged me to go right away for the Elder and not to wait until morning.

Shortly after this, in May of the same year, he fell and broke a limb between the knee and the hip.

The break was so bad that the bone protruded through the flesh.

I was much alarmed, but I again sent for the Elders. I did not know that the ones I sent for had become unfaithful to the Church and were not in the Church at the time, nor did they tell me.

I was astonished when one of them advised me to send for a doctor, as it was "a broken limb."

I permitted a doctor to come in and set the limb.

I sent word to Zion Home, and prayer was offered.

The child grew rapidly well and strong.

The physician who set the limb told me that in such cases in the hospitals the usual result was that the limbs were short an inch or an inch and a half; but this did not happen in my child's case.

The limb was never short, and I believe it was through Zion's prayers that this was so.

I found out shortly after the accident that the Elder who had advised me to have a doctor had been unfaithful and had himself used means when his own child was sick.

The first year we lived in Zion City, when Sherman was six years old, he was taken very sick with severe bowel trouble.

It was evidently poisoning from something he had eaten.

Blood passed from his body from noon until one o'clock the following night.

He was unconscious, burning up with fever, and delirious.

I sent for Overseer Piper at one o'clock that night

Prayer was immediately answered, the fever going down while the Overseer had his hands upon him.

The next day he was up and played around in the house; and the second day he was out playing in his sandpile when the Overseer drove past and saw the child that he had prayed for two days previous, when he was apparently dying.

Last March, in Pomona, California, where we spent the most of the winter, the child climbed up on a wagon as it was being driven along.

He lost his hold and fell between the wheels; the rear wheel passing over the lower part of the bowels and left arm.

It was one of the wide-tire wagons, and was loaded with earth.

A doctor who saw him said that his life was not crushed out simply because the ground where he fell was soft.

The child was badly hurt and bruised.

They carried him into the house, and he became unconscious.

It seemed that he would surely die.

He was cold to the knees, and the cold perspiration came out on the bottom of his feet.

My husband said that he could not look at him, and that he knew he could not live half an hour.

The first word the child uttered upon partial return to consciousness was, "Pray! and send for Dr. Dowie!"

While I happened to be out of the room for a time, the physician who had come in attempted to give the child some medicine in a spoon.

I entered just in time to see the child take the arm which was not hurt and with it knock the medicine up into the doctor's face.

He would have no medicine.

We prayed and he prayed, and immediately he began to get better.

In five days he walked down stairs without assistance.

In the accident something had happened which had spread his legs out of their natural setting, and he could not at first walk with them together in the natural way.

God set that all right, and in a few weeks he had the right use of his legs and they were natural again.

His wrist had been bent.

When it began to get well there were lumps on each side of the wrist, but in answer to prayer these have all disappeared.

My own faith often has been inspired through the child's simple confidence in God.

I am grateful to God for the Divine Faith which has come to us through your ministry.

I thank you and Mrs. Dowie for your kindnesses, for your love, and for your prayers.

I intend to serve God, and you as His servant, in Zion, as long as my life shall be spared.

Words and spirit would probably fail me if I attempted to speak this testimony in public, but I am glad to send it to you in this form, and pray that it may be a blessing to all who read.

Faithfully yours in Jesus,

(MRS.) LIDA HOUGHTON.

Notes of Thanksgiving From the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Medicine Weakened the Mind; but God Healed.

Jehovah is good, a stronghold in the day of trouble.—*Nahum 1. 7.*

305 NINTH AVENUE, NEW YORK CITY,
November 22, 1904.

DEAR FIRST APOSTLE:—In September, 1903, my little girl, then seven years old, was sent home from school one day with a note from the doctor, stating that she had a contagious disease of the eyes, and would have to have her eyes attended to at once.

The next day my husband took her to the Manhattan Eye and Ear Hospital, which is considered one of the best in the city, for the treatment of the eye and ear.

The doctors there said she would have to come twice each week, and that it would take a long time to cure them, as it was a lingering disease, but if not attended to, it would end, after a time, in blindness.

A bottle of medicine was given which was to be used three times daily.

She suffered awfully after each application; her screams were pitiful, the drops burning her eyes.

After about three weeks of this treatm nt, she awoke one morning screaming wildly, "My head! my head!" and in a few minutes her mind gave way, and she knew neither her father nor me.

She continued in this way for some hours, when she became sane for a little while, but again and again her mind became a blank.

I was certain it was caused by the dropping of the poison into her eyes, for the bottle was marked, "Poison;" so we decided it was better to have her blind than insane, and used no more of the medicine.

You had just come to Madison Square Garden; so after some days, I had her taken to the healing room, and you laid hands on her and prayed.

Two days later I sent her to school, and she had no pain in her eyes, and got on all right with her lessons.

A few days after she returned to school, the doctor came there again.

He examined her eyes and said, "Why, little girl, your eyes are all right again."

That was fourteen months ago, and she has had no trouble with her eyes since.

On the 12th of September of this year—school opened a day or two later—a doctor came and examined the children as usual. Some of them had eye trouble, but he pronounced her eyes all right, for which I praise God, and thank you for your prayers.

Some time ago I wrote and asked you to pray for my husband, that he might return to God.

Thank the Lord, he has done so, and the money he used to spend on tobacco, he now sends to Zion's Storehouse.

Giving God all the glory, and thanking you for your prayers, I am,

Your sister in the Christ,

(MRS.) LIZZIE BROWN.

Healed through the Prayer of Faith.

The supplication of a righteous man availeth much in its working.—*James 5:16.*

10 ESSEX STREET,
CHARLESTOWN, MASSACHUSETTS,
October 12, 1904.

DEAR BROTHER IN THE CHRIST:—I thank you for the Prayer of Faith. God says, "The Prayer of Faith shall save him that is sick," and it saved me.

I know I am healed. A week ago I felt the healing power, and tonight I felt the same uplifting power, and I believe I was healed from that time.

My faith was not strong enough to touch God, and that is why I wanted you to pray for me.

That the Lord will bless your labor of love is my sincere prayer.

In His Name, (MRS.) A. D. DELFENDAHL.

Child Instantly Healed.

All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them.—*Mark 11:24.*

1258 PENNSYLVANIA AVENUE,
ALLEGHENY, PENNSYLVANIA,
November 20, 1904.

DEAR DR. DOWIE:—Your prompt reply to my request for prayer for my little girl was duly received.

I now want to thank you, and give God all the glory, for instant healing.

She was instantly healed about five o'clock in the afternoon, the day after writing you for prayer.

Our little girl has never tasted medicine in any form in her life.

May God bless and keep you and your dear wife is the prayer of

Your brother in the Christ, J. C. HELM.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, JANUARY 7, 1905.

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Zion in Washington.

A series of joint meetings will be conducted in Zion Tabernacle, 2513-2515 First avenue, Seattle, Washington, (Rev. August Ernst, Elder-in-charge) beginning February 1, 1905, over Lord's Days February 5 and 12, 1905. Elders R. M. Simmons, of Vancouver, British Columbia, and Charles A. Hoy, of Portland, Oregon, will be present and will give illustrated lectures on Zion's onward movements. All the neighboring friends of Zion are invited to attend these meetings.

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.)

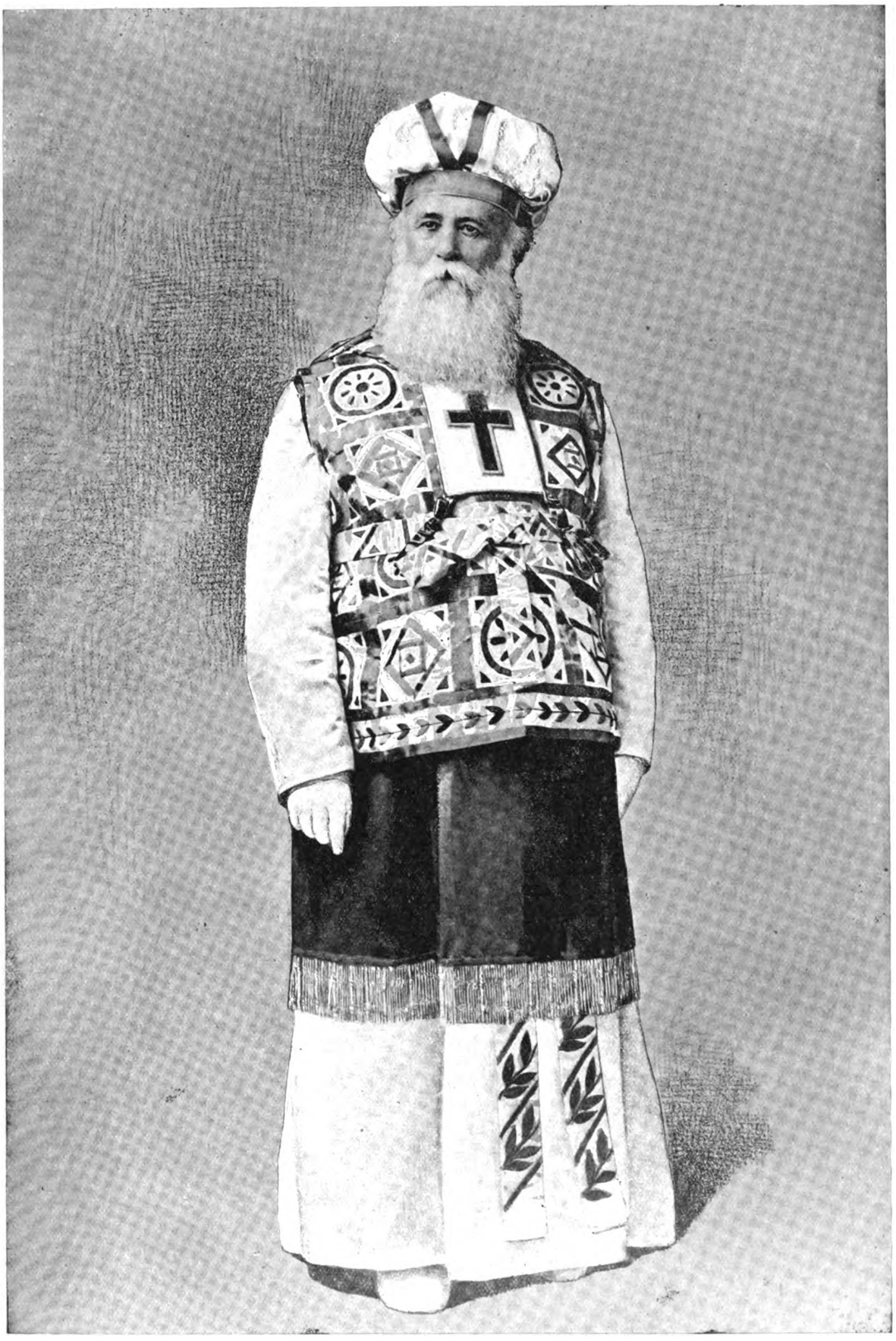
Multitudes Have Been Healed Through Faith in Jesus.

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.

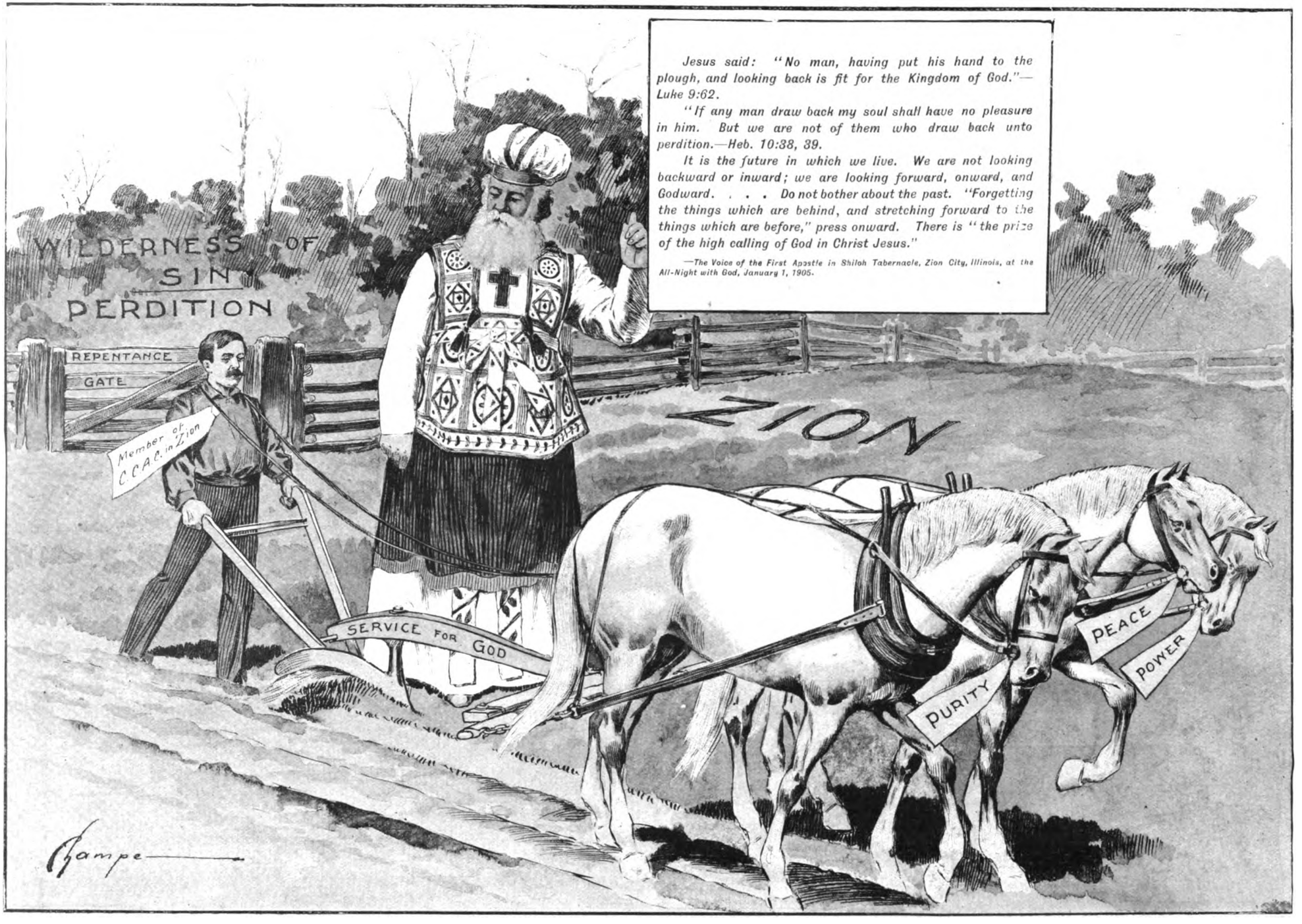
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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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THE FIRST APOSTLE ADMONISHES TO FAITHFULNESS.

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All-Night With God in Zion

Held in Shiloh Tabernacle, Zion City, Illinois, from Saturday Evening, December 31, 1904, to Lord's Day Morning, January 1, 1905; Conducted by the First Apostle, Assisted by Overseers Speicher, Excell, and Brasefield.

*REPORTED BY A. C. R., O. R., F. A. F., AND A. W. N.

WORLD-WIDE conflicts and conquests—world-wide victories!

A strong, enduring Onward Movement, that has moved up the entire front.

These had made 1904 a glorious year for Zion.

But 1905 will be a better year.

Hope, that "springs eternal in the human breast," is nowhere so bright as in Zion, because her springs are ever in "the God of all Hope."

The transition from the Glorious Past to the more Glorious Future was solemnly celebrated in Zion City by the usual All-Night with God.

ALL-NIGHT WITH GOD!

It is no cant phrase.

The people felt its truth.

Shiloh Tabernacle was nearly filled with a congregation of more than six thousand citizens of Zion City and visitors from many parts of the United States.

The presence of God consciously pervaded the assembly, and His stately goings forth in the midst of His people was attended with Rich Gifts, that caused His people to rejoice with "joy unspeakable and full of glory."

The First Apostle, owing to weariness from excessive labors and responsibilities, was present only a little more than two hours at midnight, to conduct the Communion Service, and a little more than an hour to pray with those assembled and dismiss the meeting in the morning, but he also testified to distinct physical blessing, which relieved him greatly from weariness, and caused him to look forward to complete restoration to his usual remarkable vigor after a very short period of rest.

But the First Apostle has a noble and able company of godly coadjutors to whom he can safely commit a service, and a loyal and loving people, who, while they certainly miss his presence, can look to God for blessing in his absence, and enjoy, and profit by, the ministry of others without childish disappointment.

This was proved in the night of December 31, 1904, and early morning of January 1, 1905.

The people had a very large part in the service, and the variety and interest was such that the hours passed swiftly.

It was with astonishment that the people saw the day break.

So happy had been the time that many said they felt like beginning all over again.

The services of the night began with the solemn processional at half past eight o'clock, in which the Ordained Officers and Zion White-robed Choir in full numbers participated.

After the usual preliminary exercises, conducted by Overseer Excell, a testimony meeting such as could be held nowhere outside of Zion was conducted by Overseer Brasefield.

Under what other banner could be gathered six thousand persons who are depending wholly upon God for Healing as well as Salvation and Keeping Power?

The first part of this service was devoted to testimonies to Salvation. Sometimes several were upon their feet at once, so eager were the people to declare what God had done for them; and although the testimonies were brief, they were a wondrous revelation of God's power to save from a life of sin.

The Overseer developed an interesting and valuable line of testimony, by asking all who had been saved between certain periods of life to stand.

About one hundred persons testified to being saved before they were ten years of age. About one half of the audience were saved between the ages of ten and eighteen years. Then from the ages of eighteen to thirty, thirty to forty, forty to fifty, etc., the number gradually grew less, until only three testified to having been saved between the ages of seventy and eighty, and none beyond that age.

A very large number testified to having been saved through the spoken or printed word of the First Apostle, and also through the Ministry of Officers ordained by him, but a most interesting fact was made apparent by the declaration of five-sixths of the audience that they had a measure of religious life before ever hearing of Zion.

This fact proves that while Zion already has had a Glorious Ministry of Salvation and Healing, the great body of the people is composed of persons whose convictions and characters are sufficiently mature to constitute them the nucleus of the Great, Aggressive, World-wide Power for Righteousness that the Latter-day Zion of Prophecy must be.

Testimonies to Healing followed, and many of these were very striking and exceedingly interesting.

The Restoration of this great, neglected Truth by the First Apostle and Prophet of the Restoration was strikingly apparent, in the testimony of the audience on this point, in contrast with their expression in the matter of salvation.

Only two persons thirty years of age in that great audience of six thousand persons testified to always having trusted God wholly for healing.

Those who had trusted for twenty years were very few in number, but as the years diminished the number increased, until ninety per cent. witnessed to having trusted for five years; and when the call was made for those who had committed their Bodies, as well as Spirits, to God for one month, the great audience rose *en masse*.

A deeply spiritual and fervent prayer service was begun by Overseer Speicher, who finally surrendered the leadership to Elder Cossum, that he might perform other service that had been assigned him.

Elder Cossum spoke with an intense earnestness that carried conviction, from the 62d and 67th Psalms, and then the First Apostle, in his Robes of Expiation, came upon the

*The following report has not been revised by the First Apostle.

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platform, Overseers Excell, Speicher, and Brasefield, and Teachers Barnes and Sloan taking their places on the platform below.

Every blessed experience has its mountain-tops.

Above the chill mists of care and sorrow, above the lowering clouds of uncertainty and perplexity, above the smoke and uproar of toil and trial, above the lurking pitfalls and flower-perfumed bowers of temptation and enticement, the spirit communes with God in the beautiful, unbroken sunlight of His loving Fatherhood, in the clear, undimmed vision of faith in the Name of His Son, and in the pure, invigorating atmosphere of His Holy Spirit.

Such a mountain-top was the Midnight Hour of this All-Night with God.

The moment when the Old Year passed forever into history, and the glorious New Year, with all its possibilities, dawned upon the Nations, found this little company of a few thousands, who, with their leader, had been called and equipped for the solution of the problems of the world, on their knees in the presence of God.

What solemn consecrations were made, what burdens of perplexity rolled away, what deep spiritual victories were won, what strange, new grace and strength came into that prayer service, none but God and each heart knows!

But the white flower of Purity will breathe a more holy fragrance, the calm, strong river of Peace will deepen and widen its current, the dynamic sweep of Divine Power will flow in swifter, more far-reaching streams, and fairer, richer fruits will ripen in all the lands, because of Incarnations of the Christ's Spirit realized in men and women while God's Apostle and Prophet sang the words:

Pray, brethren, pray! The sands are falling;
Pray, brethren, pray! God's voice is calling;
Yon turret strikes the dying chime;
We kneel upon the verge of time.

REFRAIN—Eternity is drawing nigh!
Eternity is drawing nigh! is drawing nigh!

Praise, brethren, praise! The skies are rending
Praise, brethren, praise! The fight is ending;
Behold, the glory draweth near;
The King Himself will soon appear.

Watch, brethren, watch! The years are dying;
Watch, brethren, watch! Old Time is flying;
Watch as men watch the parting breath,
Watch as men watch for life or death!

Look, brethren, look! The day is breaking;
Hark, brethren, hark! The dead are waking;
With girded loins already stand;
Behold the Bridegroom is at hand!

For a few minutes before the singing of this song, the First Apostle had spoken on the Watchword for 1905, "The Incarnation."

It was that Message, so full of Divine Faith, Hope, Love, and Joy, beautiful with the spirit of the words, "The Christ in you the Hope of Glory," the earnest of which is the Incarnation of God in Jesus, come in the flesh.

The midnight song and prayer was followed by a brief intermission for New Year's Greetings, in which every one joined right heartily.

Then came the Communion of the Lord's Supper.

To those who have attended these holy Ordinances of the Sacrament in the first hour of each New Year in Zion, there has been a consciousness of ever-growing Blessedness and Power.

The bread is broken as the emblem of the Body of the Christ, and the wine is drunk in token of His blood shed for men, "in remembrance of" Him "till He come."

And the time of His tarrying is nearly over!

Those who look for His Coming and feel that it is near at hand, find more and more power in this ordinance, with the hastening years.

The Post-Communion Talk was a stirring, heart-to-heart word on the need and power of unity in the Christian Catholic Apostolic Church in Zion, and of Loyalty to God, to Zion, and to God's Apostle and Prophet.

A deeply significant feature of this service, giving striking illustration of the world-wide Unity, Fellowship, and Love of Zion, was the reading by the First Apostle of telegrams and cablegrams from All-Night Meetings of Zion Branches in many parts of the United States and Canada, and in Zion's headquarters in the United Kingdom, the Continent of Europe, and the Commonwealth of Australia.

The music at this All-Night Meeting was by far the best ever heard at this Great Annual Convocation, and reflects great credit upon Conductors Thomas, Bosworth, and Möse of the Choir, Band, and Orchestra respectively.

The numbers included a quartet by Messrs. Riley, West, Peckham, and Thomas, "In Heavenly Love Abiding," by H. D. Williams; the chorus from Handel's Oratorio, "The Messiah," "And the Glory of the Lord," by the Choir; and a solo by Deacon H. Worthington Judd, Beardsley Vandewater's "The Christ-Child Song."

Among the selections played by the Band, one of the most heartily enjoyed was a splendid arrangement of a medley of old familiar hymn tunes, played with a feeling and delicacy of touch that was delightful and very effective.

After the Intermission, Overseer Excell called the meeting to order.

He first of all conducted a brief Devotional Service, and read several telegrams that had come in from distant Branches since the first were read.

Then followed brief addresses by Elder Farr, Arrington, Hammond, Gay, Keller, and Dietrich and Evangelist Christie, all of whom spoke encouragingly of their work and of future prospects.

Deacon H. W. Judd sang a beautiful solo in a clear, strong, musical voice, which was distinctly heard in every part of the great auditorium.

After the addresses there was another interesting Testimony Service, and when the First Apostle reappeared upon the platform, Elder Cossum was speaking upon the broader aspects of the work of Zion in its relation to the universal Kingdom of God.

The last, and in many respects the best hour of this wonderful All-Night with God, was conducted principally as a Prayer Service by the First Apostle.

In this solemn hour, when the first faint hues of dawn began to tint the eastern sky, the great congregation of six thousand seemed lifted up to the very Throne of God on the Wings of Faith and Prayer.

In an orderly way the people were invited to make known, by rising, their deepest hearts' wishes for their loved ones.

Together with their leader they besought God for the Conversion and Healing, but specially the former, of Husbands, Wives, Children, Brothers, Sisters, etc., until it seemed as if all their desires must have been covered

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Each class was held up to God with a joyous confidence and fervency that stirred men's spirits to their very depths.

It was after seven o'clock when the Apostolic and High-priestly Benediction was pronounced, and the long, diverging columns of people moved homeward in the beautiful sunlight of the first day of the New Year.

A beautiful white frost covered the landscape as with a white mantle of purity, the sun had risen several degrees above the horizon, and spoke to anointed eyes of the bright Dawning of the glorious Day of the Restoration of All Things.

The lovely City of Zion, with its peaceful homes, expressed in material form the beginning of that work and a lively hope of its beatific fruition.

Even the soft morning air, with just a refreshing sense of coolness, enveloping everybody and all things with its loveliness, seemed to be impregnated with a Divine Vitality.

But Zion does not live in the Past, however glorious it may have been; nor even in the Present, however inspiring that may be; but in the language of the Message sent by the honored companion of the First Apostle, "forgetting the things which are Behind, and stretching forward to the things which are before," she presses "on toward the goal unto the Prize of the High Calling of God in Christ Jesus."

EARLIER SERVICES OF THE NIGHT.

Shiloh Tabernacle, Zion City, Illinois, December 31, 1904-January 1, 1905.

The worship of Jehovah began with the entrance into the Tabernacle of Zion White-robed Choir, and the Officers of the Church, singing, as they came, the words of the

PROCESSIONAL.

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

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

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

And the choir of angels with song awaits
Our march to the golden Zion,
For our Captain has broken the brazen gates,
And burst the bars of iron.

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

The great Choir also sang "O Zion, Haste, Thy Mission Now Fulfilling," after which Overseer Excell pronounced the

INVOCATION.

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

The Choir and Congregation sang Hymn No. 68, in Gospel Hymns:

Once more, my soul, thy Savior, thro' the Word,
Is offered full and free;
And now, O Lord! I must, I must decide;
Shall I accept of Thee?

CHORUS—I will! I will! God helping me,
I will be Thine!
Thy precious blood was shed to purchase me—
I will be wholly Thine!

Overseer Excell then said:

"I am directed by the First Apostle of the Christian Catholic Apostolic Church in Zion, John Alexander, to conduct a short Praise Service."

The Overseer read the 103d Psalm.

After the Choir had sung the Gloria, the vast assembly united in singing Hymn No. 49.

Prayer was then offered by Overseer Brasefield and another hymn, No. 167, was sung.

The meeting was then thrown open for a short time, that the Congregation might give quotations from the Scriptures voicing the Praise that was in their hearts, and these were interspersed with Songs of Praise.

A Testimony Service was then conducted by Overseer Brasefield.

The Overseer began this part of the meeting by asking the people to repeat together the 35th chapter of Isaiah.

After the assembly had repeated this prophetic song in concert, one verse of Hymn No. 151 was sung.

Then let our songs abound,
And ev'ry tear be dry;
We're marching thro' Immanuel's ground,
To fairer worlds on high.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.

A portion of the 43d chapter of Isaiah was read:

Bring forth the blind people that have eyes, and the deaf that have ears.

Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? 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 He; before Me there was no God formed, neither shall there be after Me.

I, even I, am Jehovah; and beside Me there is no Savior.

I have declared, and I have saved, and I have showed, and there was no strange god among you: therefore ye are My witnesses, saith Jehovah, and I am God.

Yea, since the day was I am He; and there is none that can deliver out of My hand: I will work, and who shall let it?

. . . . . .

I, even I, am He that blotteth out thy transgressions for Mine own sake; and I will not remember thy sins.

Put Me in remembrance; let us plead together: set thou forth thy cause, that thou mayest be justified.

Brief Address by Overseer Brasefield.

Overseer Brasefield then said:

"I desire that the first few minutes of this meeting be devoted to Testimonies to Salvation.

"After I had received direction that I was to take charge of this Service, there came at once to my mind the question, How many in the audience now gathering in Shiloh Tabernacle are saved, and know that they are saved?

"The song of Salvation, Healing, and Holy Living, which we have repeated tonight begins with Salvation.

"The Gospel of the Kingdom begins with Salvation, though it does not stop there.

"How many people here tonight are truly saved, and know it?

"How many tonight, if asked personally, could answer honestly and seriously, 'I am saved?'

"Would those who heard you say these words and those who live with you, know that you were speaking the truth?

"Salvation is a serious matter; Salvation is a personal matter; and tonight, right at the very beginning of this

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Testimony Service, we need to realize, above all else, that we are saved.

"If there is an unsaved person here tonight, may God grant that he shall find Salvation before leaving this room.

"There are some here, no doubt, who are not saved, and as has been the case in every All-Night in the history of this work, some unsaved here tonight will be saved.

"Some not here tonight, who are scattered over this whole earth, will be saved in answer to the prayers that shall go up from this people.

"I delight, as I look you in the face, to know that there are so many here tonight who can say, 'I am saved through Jesus, the Christ; God has put away all remembrance of my sins; He has blotted out my transgressions, and tonight I know that I am saved; that I am a Christian.'

Collective Testimonies that Revealed Important Facts.

"One of the interesting things for us in this testimony will be to find out how many people in this room know, beyond all question, that they were Christians before they were ten years of age.

"I ask every such person to stand. [A few people stood.]

"Scarcely a hundred persons are standing in this vast assembly.

"The next question I ask is, How many people became Christians between the ages of ten and eighteen years? Stand. [A large number stood.]

"The vast majority became Christians between ten and eighteen years of age. Perhaps one-half of this audience is standing.

"Now I would like to know how many in this room became Christians between the ages of eighteen and thirty. Stand. [A number stood.]

"That is quite a number. How many between thirty and forty. You may stand. [Comparatively few rose.]

"There we are! As soon as the age of thirty is passed, the number of conversions decreases.

"How many between forty and fifty? [Very few rose.]

"Still fewer. How many between fifty and sixty? [A small number rose.]

"Scarcely a score. How many between sixty and seventy? [Three stood.]

"I see two standing; one is a gray-headed father.

"There is another; as far as I can see, there are three standing in this large audience.

Only One Person in Audience of Six Thousand Saved Between the Ages of Seventy and Eighty Years.

"Now, how many between seventy and eighty? [One stood.]

"There is only one.

"I do not know whether I can climb any higher than that or not

"Perhaps when I hold a Testimony Meeting a hundred years hence, I may be able to climb a little higher.

"This is a very interesting experience to me, to see just where the Power of the Spirit is in life; it is between the ages of ten and forty.

"Beyond the age of forty years, very few people give themselves up to God and to His service.

"I shall ask, however; there may be some one here who became a Christian after passing eighty.

"If there is any such person, I would like to have him stand. [No one stood.]

"I have reached the limit.

"There was one between seventy and eighty; none beyond that here.

"It is just what students of Christianity have proved, over and over again; that the critical time in a person's life is between the ages of ten and forty years.

"Let us have a few testimonies along the line of Salvation."

Testimony of Conductor Thomas.

CONDUCTOR THOMAS—"'Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.'"

OVERSEER BRASEFIELD—"The youth-time is the time. If there are any young people here who are not yet Christians may God grant that you may listen to the Voice of the Spirit as He strives with your spirit now, and may you give yourselves to God this very hour."

Testimony of Mr. Camp.

MR. CAMP—"'I write unto you, young men, because ye have overcome the Evil One.' I thank God that I am in Zion, and that I can give my early life to God and to His work."

Testimony of P. W. Mothersill.

P. W. MOTHERSILL—"I thank God that I was taught from babyhood to love God and our Savior Jesus, the Christ. I thank God that I have loved Him ever since."

OVERSEER BRASEFIELD—"Mr. Mothersill was one who stood in the first call, as having been conscious of salvation before ten years of age.

"A great thing for a young man or a young woman, to have that in their lives before they are ten years of age!"

Testimony of Hester Campbell.

HESTER CAMPBELL—"I thank God that He has saved me, and that He is saving me. I thank Him that through Zion's truths I have been led closer to God. I know He is saving me day by day."

Testimony of Louise Huber.

LOUISE HUBER—"I thank God for the deliverance that He gave me today; He healed my body, and I praise Him for it.

"I began to love God when thirteen years of age, and I was brought into Zion when fifteen."

The Congregation here sang the first verse of Hymn No. 245.

Jesus saves! Oh, blessed story,
Full of love and peace divine!
Bursting from the realms of glory,
Echoing through this world of time.

OVERSEER BRASEFIELD—"Now one more question I desire to ask.

"It is proper in our testifying and witnessing to give due honor to him who is not yet present. God has honored the ministry of the First Apostle.

"It will be interesting to know how many of you were saved through his personal ministry, through hearing his voice, when he proclaimed the Gospel in this and other lands, through the written Word as it has gone forth in the pages of LEAVES OF HEALING, and through the ministry of those whom he has trained as officers in Zion. Such persons may stand. [A large number in the audience rose.]

"How many were Christians before they heard of Zion? [About three-fourths of the audience rose.]

"That is a very suggestive sight.

"Deacon Sloan suggests that you were backsliders.

Testimonies to Divine Healing.

"Now we shall pass for a few minutes to the second phase of our Testimony Meeting—Testimony to the Healing Power of God.

"If there is any person in this room thirty years of age that has never taken a drop of medicine, and has always relied upon God as his Healer, stand. [Two stood.]

"There are two people, thirty years of age, who have always depended upon God for Healing. That is very interesting.

"How many here tonight have depended upon God as

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their Healer for twenty years? You may stand. [A few stood.]

"Comparatively few. It is thirty years since the First Apostle began the ministry of Divine Healing, and probably there are not a score here tonight who knew of Divine Healing then.

"How many have depended upon God as their Healer for fifteen years? Stand. [A few rose.]

"For ten years? [A number rose.]

"For seven years? [A still larger number stood.]

"For five years? [A very large number stood.]

Large Percentage of Audience of Six Thousand Persons Trusted God as Healer for Five Years or More.

"Now, all those who have depended upon God as their Healer for five, seven, ten, fifteen, and twenty years stand. [A very large part of the audience stood.]

"That is a splendid testimony; a testimony that ought to stir our hearts with praise to God.

"It is a glorious sight to see such a large percentage of this audience on its feet as having trusted God for five years and over, not a drop of medicine having been used!

"I should think this sight would make the doctors sick, if they could see it. They would know their craft was in danger, sure.

"It is a sight that should make the Health Board of Chicago tremble when they seek to push their edict in regard to vaccination.

"Probably forty-five hundred people here tonight have trusted God for healing for at least five years.

"I have just rounded out my first five years, so I belong to that number."

The audience than sang the second verse of Hymn No. 245.

A few individual testimonies were then given.

Testimony of Mary N. Doose.

MARY N. DOOSE, 163 Larrabee street, Chicago, Illinois—"A little more than two weeks ago I very suddenly collapsed under very severe strain, both mental and physical, and my heart nearly ceased to beat. I thought I was passing away.

"I did not ask God to heal me; I asked Him to spare me until I could see my son, to whom I wanted to make a statement.

"When he came, I made the statement that I wanted to make to him about my little girl, who is eight years old.

"I willed her to God, and from that moment He strengthened me, and now I am stronger than I have been for a long time. I want to thank and praise God."

Testimony of Effie McCain.

EFFIE MCCAIN, 2816 Elizabeth avenue, Zion City—"I praise God for His keeping power. Since I have lived in Zion City, the past two years and six months, I have had better health than ever before in my life. I have had strength given me day by day, and I have done more hard work in that time than I ever did before."

Testimony of Deacon C. D. Irvine.

DEACON C. D. IRVINE, 3006 Elim avenue, Zion City—"I have not lost a day's work on account of sickness, for over two years. The Lord has saved and kept me."

Testimony of Deaconess Paddock.

DEACONESS PADDOCK—I thank God for His goodness to me when I was passing away in August last. The First Apostle came to me, and, in answer to his prayer, God restored me. I thank God tonight that I am getting stronger again.

"God has kept me for fourteen years. During that time I had but one day's sickness, until last August, when I was taken so very ill. Since that sickness God has healed me of everything.

"My life and all I have is consecrated to Him and to His service. Pray that I may be faithful, and that I may be strong to do His work."

Testimony of Lydia Towers.

LYDIA TOWERS, 2500 Elim avenue, Zion City—"I thank and praise God tonight, with all my heart, for salvation, healing, and the power to do right.

"He not only has saved me from a sinful life and a drunkard's grave, but He has mercifully healed my sick body, which was so badly diseased that the whole roof of my mouth and much of the flesh of my face was completely eaten away.

"I thank and praise God, with all my heart, for the First Apostle, for Zion City, and for dear Mother Paddock, who was so kind to me when I was brought to the Home of Hope, very sinful, and a disgrace to all womankind.

"How I thank God that in Zion there is no respect of persons! When I forsook sin, and gave my heart to God, I was taken in and treated as if I had never been with the lowest that defile this earth.

"It is the desire of my heart to live and serve God the remainder of my life."

After this testimony the vast audience joined in heartily singing the lines:

What a wonderful Healer is Jesus, my Jesus!
What a wonderful Healer is Jesus, my Lord!

Testimony of Frank DeWoody.

MR. FRANK DEWOODY, Zion City Suburbs—"Sometime ago, I was a little out of sorts. I lost my temper somewhat over my son. He was a little late coming home from school. He knew that it was a very busy day with me, and that father was burdened pretty heavily; so while milking the cow I reprimanded him for his tardiness.

"I always step more quickly when I am a little out of patience; and so, when I stepped out with my pail of milk, I slipped, and the weight of my ponderous body came down on one foot, and broke the bones in two places.

"The first thing I did was to pray, asking God's forgiveness. Then I grabbed my limb and put the bones in place as best I could, and, with assistance, I reached the house.

"Doctor Blanks came and pronounced it a compound fracture, saying that it would be a very painful fracture, and that probably it would be six weeks before I would be able to hobble around the house

"I did suffer severe pain that night, but the next morning I called my little boy to my bedside, confessed to him wherein I had erred, and had a little talk with him. I also called the rest of the family in, and we had a little prayer. In an instant, every particle of pain was gone, and I have had no pain since.

"In two weeks I was hobbling around the house and barn; and it is just six weeks ago this morning that the accident happened. It was my right limb. I tell you, because I think you would not otherwise know which was the broken limb."

Proof of Healing of Broken Bones.

OVERSEER BRASEFIELD—"Come up on the platform and let the people see you walk."

MR. DEWOODY—"I cannot help telling my experience, because it has revived in me so distinctly the assurance that came to me when I first knew I was saved. That time was in Tabernacle Number Two, and the place was Stony Island avenue, after my good mother-in-law and my wife had listened to 'Elijah.'

"I went with a cigar in my mouth and my big head full of conceit, to show them how easily a lot of weak women could be deceived and fooled.

"I said, 'Let me go and watch him for six months, and I will prove conclusively that he is a fraud.' I went to convict him, and listened.

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"Soon my wife noticed that I did not embarrass her before the people by lighting my cigar as I went to my buggy. On the way home she said, 'Frank, have you quit smoking, or what is the matter?'

"Tears ran down my cheeks, and I replied 'He is convicted.'

"She inquired, 'Who?'

"I answered, 'I am!'

Confession and Restitution the Proof of a True Repentance.

"I found out where the trouble was, friends. I took that horse and buggy the next morning, and went about confessing my sins and restoring, and doing as the Doctor had commanded me to do. That is how I know I am saved. I paid the price, and then I asked for what God had promised me, and He gave it to me.

"I have been healed of appendicitis. My wife has been healed a number of times of diseases that were incurable, according to the statements of physicians."

OVERSEER BRASEFIELD—"That is a splendid testimony; a good testimony for those who question what to do when they have a broken limb; a good testimony, because it proved Doctor Blanks to be a false prophet. [Applause.]

"Well, it is testimonies of this kind that strengthen our faith.

"Now we will have a little testimony to God's Keeping Power. There is always a satisfaction in my spirit in hearing the testimony of those who have been saved.

"I cannot give such a testimony as that of Mr. DeWoody, of being saved after a life of more or less deliberate rebellion and sinning against God, or living away from Him.

"So far as I know, there never was a time when I did not serve God.

"I have, however, an experience in common with those who have been healed by the power of God.

"Five years ago tonight I stood upon the platform in Chicago, having been fully healed the night before of the severest attack of appendicitis I ever had.

"For a period of three and a half years previously to that night I had attacks at intervals of from three to six months.

"It was the last week in December. I was suffering very severely. Overseer Mason and Overseer Speicher know how sick a man I was, and it was on Friday night after prayer by Overseer Speicher that I was fully delivered.

"The next evening, I was present at the All-Night Meeting in Central Zion Tabernacle, Chicago.

Testimonies to God's Keeping Power.

"And now we come to the third part of our Testimony Meeting; and here I have much in common with others.

"Wonderful as are the testimonies to God's Saving and Healing power, still more wonderful to me is God's Keeping power. Let us sing the third verse of that hymn, changing it to 'Jesus Keeps.'

"Jesus keeps forevermore. God in Christ Jesus keeps forever and ever. Not only today, but tomorrow; not only tonight, but all the year 1905, upon which we will enter in less than two hours; not only that year, but every year; not only the years, but throughout all eternity. The power of God in the Christ keeps.

"What a wonderful thought that, added to the Saving and Healing power of God in Christ Jesus, is the Keeping power of God that continues forever!

"I have no doubt that there are many here who can testify to the Keeping power of God. Let us take a minute or two and have some testimonies on this line from the galleries."

Testimony of Deaconess M. C. Moody.

DEACONESS M. C. MOODY, Zion City—"I thank God for His Keeping power. Since coming to Zion City, we have had no sickness in our family. I have been at work steadily for two and a half years."

Testimony of Glen Anderson.

GLEN ANDERSON, 2702 Gideon avenue, Zion City—"I thank God for His wonderful Keeping power, in every way. For the last ten years God has kept me in spirit, soul, and body.

"I was a weakly child, and besides that, when I grew up, I went into sin very deeply until I was twenty-one years old; then I was saved, and from that time, I have trusted God fully.

"Moreover, I have lost but very little time. I have had a few light attacks of sickness at different times, but every time God has delivered me.

"I praise God that today I am stronger than I have ever been."

Testimony of Arthur Wagnell.

ARTHUR WAGNELL, Gilboa avenue, Zion City—"I thank God for His wonderful Keeping power. I have taken no medicine for twenty-five years, and God has kept me all that time. I have had one or two slight sicknesses, but none worth mentioning.

Testimony of Marietta Murphy.

MISS MARIETTA MURPHY, Zion City, 2807 Elisha avenue—"I thank God for Zion and for our First Apostle. I was sick all my life until I heard our Leader ten years ago. I am now well, and growing stronger each day. This is my tenth All-Night Watch Meeting. I thank God for His Keeping power."

Testimony of Deacon John Stockholm.

DEACON JOHN STOCKHOLM, Zion City—"'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.' I praise God for the experience of a Full Gospel for over five years, and for having been kept by His power."

Testimony of Mrs. L. A. Mothersill.

MRS. L. A. MOTHERSILL, Elijah Hospice, Zion City—"I was healed over nineteen years ago, having been ill for fifteen years; God has kept me all these years since my healing, in health and strength, and I have never spent a day in bed, for which I praise His Name."

The Congregation then joined in singing:

What a wonderful Keeper is Jesus, my Jesus;
What a wonderful Keeper is Jesus, my Lord.

This was followed by the singing of a quartet entitled "In Heavenly Love Abiding," by Messrs. Robert Riley, Arthur West, Lehman Peckham, and John D. Thomas.

Prayer Service Introduced by Overseer Speicher.

The meeting then took the form of a Prayer Service, conducted by Overseer Speicher, who said:

"God has been glorified in your telling of what He has done for you in the past. It is always a great joy to hear of what God has done, and it seems to me we could not pass an All-Night in Prayer without telling what God has done for us. Praise is prayer.

"Perhaps the best beginning that can be made in offering prayer to God is to praise Him for what He has done; but, dear friends, can we be satisfied with what we have received?

"All that we have heard, and all that we might hear, if all were to speak and tell what God has done for them, is but a tithe; it is only a drop, as it were, of what should have been done, and what may be done if we come to God in the right way and ask Him, with honest hearts, for what we need.

"Our needs are still great; our desires may be greater, but our needs are great enough; and if we will only come to God with our needs, and let Him supply all, what a wonderful cloud of testimonies there will be at another All-Night Meeting!

"I feel encouraged, and rejoice tonight in what I have heard, but yet I regret, and lament, that more has not been done.

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The Gift of Oneself to God More Important than Money or Praise.

"When I see the thousands for whom God has answered prayer; when I know of thousands more who have not been blessed, and for whom we have not prayed definitely, who might be blessed if we were only more faithful, I am grieved.

"That which pleases God most is not our gifts of money or our gifts of praise.

Vainly we offer each ample oblation,
Vainly with gifts we His favor secure,
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

"And we are poor! Oh, how poor we are! And without God, how helpless we are! And, in the fight against Satan, how often we would be vanquished if it was not for the Arm of God which delivers.

"I feel very serious tonight. I wish we all might be serious, deeply serious. God has laid upon us great responsibility. God expects much from Zion, and this is a night of preparation for us to go forward in the work of God.

"Before we go to prayer, then, let us prepare our hearts by invoking, in song, the presence of the Incarnate God, of the Holy Spirit, and of God the Father."

Special Prayer for the First Apostle.

Hymn No. 231, "Come, Thou Almighty King," was then sung, after which prayer for the First Apostle was offered by a number in the Congregation.

Overseer Speicher then said:

"There are others who are sick; some who are very sick, sick in spirit and sick in body.

"I ask you to pray for my dear wife, who is very sick tonight; so sick that, unless God heals her, she will not live long

"Elder Cossum will now take the platform, and conduct a short Prayer Service."

After a Prayer Service for the sick and sinful throughout the world, Hymn No. 27 was sung, and Elder Cossum said:

Address by Elder W. H. Cossum.

ELDER COSSUM—"This is a glorious opportunity for those of us who are in the lower ranks of Zion to show a real belief in the power of the Gospel, a real faith in God, and to prove that our dependence is not in man, but in God; that our thought is not only for ourselves, but for the Kingdom of God, and for the purposes and plans of God.

"I want to read a short Psalm, with which we are very familiar—the 67th. We had part of it at the beginning of the previous service, and I wish we might catch anew the spirit of that Psalm.

"We have sung the hymn, 'Far, Far Away, in Heathen Darkness Dwelling,' and we prayed, rather feebly, I felt, for the ends of the earth.

"I feel constantly that we are too much centered upon ourselves; too much centered upon our homes, and our hearts do not go out with enthusiasm for the ends of the earth.

"My thought and prayer is that we may always realize that every blessing that God gives us is not meant for ourselves only, but for all the world.

A Psalm Full of Promise and Power.

"Now listen carefully, while I read to you the beautiful words of this Psalm, full of promise and power.

God be merciful unto us, and bless us,
And cause His face to shine upon us;
That Thy Way may be known upon earth,
Thy saving health among all nations.
Let the peoples praise Thee, O God,
Let all the peoples praise Thee.
O let the nations be glad, and sing for joy;
For thou shalt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise Thee, O God;
Let all the peoples praise Thee.
The earth hath yielded her increase;
God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear Him.

"God the Almighty is here. The verse He gave me at the beginning of this meeting was, 'I am God Almighty; walk before Me, and be thou perfect.' I am *El Shaddai!* That means, the God who is enough!

God Is Always Enough for the Needs of His People.

"God is enough for us. May we see Him in His glory and power tonight!

"Following quickly upon that verse was another, 'The Eternal God is Thy Dwelling-place, and underneath are the Everlasting Arms.' That is a wonderful verse! God has put it upon my heart to read the 62d Psalm; also, 'Touch not mine anointed ones, and do my prophets no harm.'

"My mind has been resting upon Moses tonight, and upon Elijah, the forerunners of the one who stands in our midst as the leader of God's work.

"The God of Moses and Elijah is still here, and He is still operating in love and in wonderful power.

"Moses and Elijah passed on centuries ago, but Jehovah, the God of Moses and Elijah, is here working in one who has been sent in the spirit and power of Elijah, on a mission similar to that of Moses; and underneath us tonight are the Everlasting Arms.

"Glory to God in the highest; our Refuge is in Him. Let us have faith in Him."

THE MIDNIGHT HOUR AND ORDINANCE OF THE LORD'S SUPPER.

At this point, half past eleven o'clock, the First Apostle appeared upon the platform.

The Congregation then sang Hymn No. 116, beginning, "There's a Royal Banner Given for Display."

After pronouncing the Invocation the First Apostle announced 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 First Apostle then began the reading of the Scripture Lesson, from the 14th chapter of the Gospel according to Saint John, at the 23d verse:

Jesus answered and said unto him, If a man love Me, he will keep My Word: and My Father will love him, and We will come unto him, and make Our abode with him.

To Keep God's Word is to Defend, Cling to, and Obey It.

"If a man love Me, he will keep My Word." He will defend, cling to, and obey My Word.

All these thoughts are included in that word "keep."

He read also in the Epistle of Paul, the Apostle, to the Colossians, the 1st chapter, beginning with the 24th verse.

Now I rejoice in my sufferings for your sake, and fill upon my part that which is lacking of the afflictions of the Christ in my flesh for His body's sake, which is the Church.

What a strange fact, that there could be anything lacking of the "afflictions of the Christ!"

But so long as one member, and especially one Apostle is left to suffer for the Church's sake, there is some affliction of the Christ still lacking; for He is afflicted in our afflictions for His sake.

This is the thought.

Whereof I was made a minister, according to the dispensation of God, which was given me to youward, to fulfil the Word of God,

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Even the Mystery which hath been hid from all ages and generations: but now hath it been manifested to His saints,

To whom God was pleased to make known what is the riches of the glory of this Mystery among the Gentiles, which is Christ in you, the Hope of Glory.

Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in the Christ;

Whereunto I labor also, striving according to his working, which worketh in me mightily.

May God bless His Word!

After the Choir had sung the Gloria Patri, the First Apostle offered the following

PRAYER.

Father, who art in the Heavens, who art everywhere, we come to Thee in the Name of Thy dear Son, in whose Cross we glory, and in whom we offer, at this mercy-seat tonight, as spiritual priests, the spiritual sacrifice. Hear us, O God, as we offer unto Thee the praises of Thy people in Zion tonight, thanking Thee for the year that is now closing, and blessing Thee for the year which we hope to see opening, and believing that Thou wilt grant unto us, in the richer experience that has come, through fuller suffering, the power and blessing that is needed to capture this world for the Christ.

We thank Thee, O Father, that He will conquer for Thee, and by Thy Spirit. So we come tonight to offer to Thee glad thanksgiving that we have been able to fight another year, and that we have been able to fight all around the world this year, and that we are fighting still, and that we shall fight forever; and that we will never give the battle over until the last devil is swept back into hell, and until the last tongue on earth acknowledges that the Christ is Lord.

It is time, O God, for us to realize how real the fight is; for the Midnight Cry is near; the Midnight Cry that some midnight will ring out, "Come ye forth to meet Him!" Let us get ready to go forth to meet Him. Some of us have never come out of the depths of our miserable graves of selfishness and sin, and have scarcely life to cry to Thee for anything. O God, bring the last sleeper out of his grave; and hear us tonight as we plead with Thee in this midnight hour for a midnight blessing for these hundreds upon hundreds whose petitions are in our hands and before Thy mercy-seat; and for the praises that are flowing to Thee in these cablegrams from all the earth; and for the cry that comes to Thee in these important documents that we have placed here, for the great African lands. And now, Father, bless us as we pray with one heart and voice. [*The whole assembly here chanted the Disciples' Prayer.*]

After the Choir had sung "The Glory of the Lord Shall Be Revealed," the First Apostle pronounced the

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.

Address by the First Apostle.

I shall speak to you until the midnight hour arrives, and continue the address after we have knelt and sung together Hymn No. 325.

The words that I have read to you tonight from the Word of God present the great subject which will be before us during the whole of this year.

The Watchword of Zion last year was, "I Will Come Again."

We thank God that it impressed itself most deeply upon us.

I had, also, a personal share in that expression; for when I left you on the morning of the first day of the New Year, I said, "God helping me, I will come again, too."

By the grace of God, I was enabled to make a circuit of the world and come back again.

The Christ, who is making the circuit of the ages, will come again.

We have in our hearts tonight great thanksgiving as we close the year, and as we say, "Lord, we believe Thy Word, that Thou wilt come again."

We are asking that this year, which is about to open, shall be one in which the Christ shall be a Real Incarnation in His people.

I have been Reflecting for Many Years upon this Wonderful Theme.

I have asked God, as the years have gone on, for increasing light.

I think I have some light which it may be well for the world and the Church of God now to receive.

I thank God for this Midnight Hour, and that, in our glorious onward march for Him, we have been enabled to come to the last minutes of the year 1904, and to look forward to the opening of a year which will be historic.

Let us pray.

The people bowed in prayer, and the First Apostle sang the verses of Hymn No. 325, "Eternity is Drawing Nigh," the people joining in the refrain.

As the midnight minutes were passing, the First Apostle said:

In silent prayer commit yourselves unto God. The Midnight hour has come.

The First Apostle Begins the New Year with Solemn Prayer.

As the last minute of the old year, 1904, passed into eternity, the First Apostle and the people were bowing in prayer, and as the new year, 1905, was ushered in, he led the great Congregation in the following

NEW YEAR'S PRAYER.

Unto Thee, O God, I commit my spirit, my soul, my body. On the altar of Thine Incense I give to Thee my praises, and thank Thee that I am permitted to enter into the year of our Lord, 1905, ready to sacrifice or ready to serve Thee; ready to be Thine offering, if need be, unto death, upon Thine altar, or ready to serve Thee on through another year. With my consecration I bring to Thee this dear people.

God bless the Christian Catholic Apostolic Church in Zion at this hour, in all the earth; in America [Amen]; in Asia [Amen]; in Africa [Amen]; in Australasia [Amen]; in Europe [Amen]; and in all the Islands of the Sea. [Amen.] On every spot of land and every ocean, God bless our people tonight.

With glad, heartfelt thanksgiving, we praise Thee that we pass into this blessed year

We trust that this will be the year of salvation for multitudes in Zion; a year of fuller salvation and of Spiritual Incarnation of the Living Christ; a year of living out what God works within. May multitudes throughout the world be saved, healed, quickened, and blessed. May great works be wrought, cities be established, and Thy work sent onward into the ages, until Zion shall have done her work in preparing for her King. For Jesus' sake. Amen.

Rising, the First Apostle said:

A Joyous Exchange of New Year Greetings.

If you will please stand, I desire as far as I can represent all the Church, to say to you, and to have you say to one another, "I wish you a glad New Year!"

May God grant that this year, 1905, shall be the mightiest year that Zion has seen, and that he who speaks to you may be preserved amid the perils that beset his life.

May God bless you all.

Now let us give one another a shake of the hand and say, "I wish you a Glad New Year!"

A brief interval was then given, in which the people shook hands with their neighbors, and wished them joy and peace during the New Year.

The First Apostle then said:

I think I might take a few minutes before we go into the Communion to say that I have received a great many telegrams and cablegrams, all of which it would be impossible to read tonight. It would take too long.

My beloved wife sent her greetings two days ago, as she was leaving Sarasota, Florida, for Cuba.

She said that she expected to reach Havana New Year's Eve.

Love and Greetings to Zion from Overseer Jane Dowie.

She sent love and greetings to all Zion. Her message from God, to the All-Night Meeting, is Philippians 3:13,14.

Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

Mrs. Dowie wishes you to understand that she considers that she, like Paul, has not yet apprehended.

There are a very few foolish people in Zion City who imagine that they have apprehended a great deal more than the First Apostle ever knew.

When I find such persons I shall keep them out of the Assembly.

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Tonight I told one of these foolish prophets of the gutter to go away. He had no place here.

A child of the Devil shall never be given any place in Zion City, so long as the First Apostle walks above ground.

This City was not established for the children of the Devil.

It was established for the children of God who are in loving communion and coöperation with us, and any who are not have no right to stay here.

Evil-Minded Men Who Would Drag Zion Down to Their Own Level.

These foolish prophets of the gutter are generally men with dirty, evil minds; they are ignorant and sinful.

They would drag Zion down to their own vile level.

May God save Zion from ever coming into their unclean clutches.

The Church of God has been again and again dragged down into the mire, because its leaders have not dealt firmly with such wretches.

As long as John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion lives and walks, he will put these wretches out; he will keep Zion pure and strong.

Oh, how much mischief these naughty people have attempted to do! And sometimes they have accomplished their purpose. It takes a wise man to build a house, but any fool can set fire to it.

Strength and wisdom have been necessary to create Zion, but if we did not take care these wretched creatures would set it on fire and destroy it.

One of the mightiest men that ever trod this earth was Edward Irving, the Scotch divine.

Apostolic power was his, but he allowed himself to be overcome by poor, foolish people who said they were prophets when they were not.

An Eloquent Voice Silenced by a Broken Heart.

A mighty movement, which he originated, and which took form in an organization known as the Catholic Apostolic Church, was still-born.

His eloquent voice was stilled in death by a broken heart.

I will take care that they do not break my heart!

I have had trouble in this matter lately, and if I had allowed it, my heart would have been broken.

May God preserve me! [Amen.]

It is for your sake alone that I care to live.

I have done enough now to ask God to give me rest in heaven.

But I could have no rest in heaven if I failed to do all that I could on earth.

Pray for me and for the dear, good woman who sends that beautiful message. May God bless her!

I know that my dear wife's message is from her heart, as she sends these words of the Apostle Paul.

I received a cablegram from her last night.

She arrived in Havana, Cuba, yester-morning, and she again sends us her greeting.

Do you desire that I shall send back to her the love, and prayers, and greeting of all Zion?

PEOPLE—"Yes!"

FIRST APOSTLE—Thank you! And to my son?

PEOPLE—"Yes!"

Greetings from Zion in Europe.

FIRST APOSTLE—Now, I hold in my hands the greetings of Zion in Europe.

FIRST APOSTLE, ZION CITY, ILLINOIS:

Zion in Europe, assembled in Zürich, send loyal, loving Greetings. All united in Confidence in your Inspired Leadership for a Victorious New Year and solid, onward Zionward march, along all lines. Psalm 115:9-15. HODLER.

O Israel, trust thou in Jehovah:
He is their Help and their Shield.
O house of Aaron, trust ye in Jehovah;
He is their Help and their Shield.
Ye that fear Jehovah, trust in Jehovah;
He is their Help and their Shield.
Jehovah hath been mindful of us; He will bless us He will bless the house of Israel; He will bless the house of Aaron.
He will bless them that fear Jehovah, both small and great.
Jehovah increase you more and more, you and your children.
Blessed are ye of Jehovah, which made heaven and earth.

FIRST APOSTLE—I want you to say with me, "God bless Zion in Europe."

PEOPLE—"God bless Zion in Europe."

Greetings from Zion in Australasia.

MELBOURNE, *via* Vancouver, AUSTRALIA.

DOWIE, ZION CITY, ILLINOIS.

Greetings Zion, Australasia; love, loyalty, coöperation. We pray that New Year may be best. Isaiah 62:10-12. VOLIVA.

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.
Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold thy Salvation cometh; behold, His reward is with Him, and His recompense before Him.
And they shall call them The Holy People, The Redeemed of Jehovah; and thou shalt be called Sought Out, A City not Forsaken.

FIRST APOSTLE—Say with me, "God bless Zion in Australasia!"

PEOPLE—"God bless Zion in Australasia."

Greetings from Zion in the United Kingdom of Great Britain and Ireland.

DOWIE, ZION CITY, ILLINOIS. LONDON.

Zion at one hundred twenty-five places in the United Kingdom unites in sending heartfelt greetings and prays with and for you, your wife, son, and fellow laborers, asking God to bless your Apostolic powers to all the families of the earth during the New Year. Psalm 147:12-15. CANTEL.

Praise Jehovah, O Jerusalem;
Praise thy God, O Zion.
For He hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders; He filleth thee with the finest of the wheat.
He sendeth out His commandment upon earth;
His word runneth very swiftly.

FIRST APOSTLE — Hallelujah! Zion at one hundred twenty-five places in the United Kingdom!

Why, we have doubled since last year. In the fight that we had we did not grow less. We have never grown less when we have been fighting for God.

May God bless Zion in the United Kingdom of Great Britain and Ireland!

PEOPLE—"May God bless Zion in the United Kingdom of Great Britain and Ireland!"

Greetings from Zion in Berlin, Germany, and Detroit, Michigan, United States.

BERLIN, GERMANY.

DEAR APOSTLE, ZION CITY, ILLINOIS.

Zion in Berlin sends you Isaiah 58:11.
And Jehovah shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not

FIRST APOSTLE—Say with me, "May God bless Berlin!"

PEOPLE—"May God bless Berlin!"

DETROIT, MICHIGAN, December 31, 1904.

JOHN ALEXANDER DOWIE, ZION CITY.

Zion in Detroit, Toledo, Port Huron, Bay City, Eaton Rapids, Milan, Fremont, and Henderson, assembled in All-Night Meeting at Detroit, send Love and Confidence to our beloved First Apostle, and greetings to Zion in Shiloh. T. ALEX. CAIRNS.

FIRST APOSTLE—Say, "May God bless Zion in Detroit and in all the work in Michigan."

PEOPLE—"May God bless Zion in Detroit, and in all the work in Michigan."

FIRST APOSTLE—I have some others, but I will reserve them, with many that are arriving. It is, perhaps, best that we should not read all at one time. But you see that we have three great continents—America, Europe, and Australasia—represented, and many great centers have sent their loving greetings already. I should not wonder if, during the night, I received greetings from Africa and from Asia; but I know, whether I get them or not, that their hearts are with us.

I enter upon this Communion Service tonight in much weakness.

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I Marvel at the Great Strength Which God Has Already Given Me.

Pray for me as I continue this service.

Let us bow our heads now in silent supplication. [*All the people bowed their heads and engaged in silent prayer.*]

Tell God any conscious sin that is in your heart.

If you cling to sin, if you regard iniquity in your heart, Jehovah will not hear you. That is His Word.

He or she that covereth his or her sin, from God, and from the First Apostle, God's officer in this Church of God, shall not prosper; but whoso confesseth and forsaketh it, shall have mercy; for if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us.

No matter what the sin may have been, if we truly Repent and do right, and make vows and keep them, God will hear and forgive; and he who speaks to you, has a right to say, Thy sins are forgiven; this is the Word of God.

Whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained.

. . . . . .

Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

I desire to close this All-Night with God with the Apostolic Benediction to those who have thus repented and trusted for an unconditional forgiveness; for there are no other conditions than True Repentance, Simple Faith, and a Full Determination to be absolutely Obedient.

The First Apostle Urges to a Searching of Hearts.

But they *are* retained, and there *is* a *binding* upon those who will not fully do right.

May God give us this searching now, that we may do right. [Amen.]

Search your own hearts; for God is searching them, and it is a very solemn time.

Take not of this Communion with unclean lips and into an unclean Temple.

PRAYER.

O God, our Father, forgive the sins of Thy people. Forgive them as they Truly Repent. Forgive them as they Truly Believe. Forgive them as they Truly Obey. God bless them.

Now silently tell it to God.

The First Apostle led in singing the hymn, "Close to Thee."

There Can be No Dark Valley when the Light of Life is with Us.

After repeating the words, "Lead me through the vale of shadows," the First Apostle said:

Ah, which of us will pass down into the Valley this year? Which of us will be able to say triumphantly as we pass into its deepest depths, "I will fear no evil, for Thou art with me!"

There can be no Dark Valley when He who is the Light is with us.

How my beloved daughter repeated over and over, "I will fear no evil, for Thou art with me!"

These words were among the last we heard from her lips, "Thou art with me!"

A sweet smile curled all around her lips.

"Thou art with me!" There was nothing more to say! It was all Light, for He was with her!

Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal,
May I enter, Lord, with Thee."

Let me sing to you these four lines, and you take up the chorus. [*The First Apostle then sang the lines just quoted, and the people sang the chorus.*]

Weariness of the First Apostle Incident to Incessant Toil.

I feel moved to ask you all to sing together Hymn No. 99, "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!"

Oh, how weary we get, sometimes! some of you scarcely realize it.

Oh, I have been so weary this year! I confess it; and I do not know that I have not a right to be weary!

I have been so weary that it would not have taken much for me to have passed over; but I felt that I had a work yet to do, and I asked the Lord to let me tarry a while.

The First Apostle then read the other verses, which were sung, without any further comment, after which he entered upon the Communion Service.

Even in Zion, Turning Aside to Crooked Ways Leads to Condemnation.

The First Apostle then read from the Scripture the 11th chapter of 1st Corinthians, verses 23 to 32.

For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread;

And when He had given thanks, He brake it, and said, This is My Body, which is for you; this do in remembrance of Me.

In like manner also the cup, after supper, saying, This cup is the New Covenant in My blood; this do, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come.

Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

But let a man prove himself, and so let him eat of the bread, and drink of the cup.

For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

For this cause many among you are weak and sickly, and not a few sleep.

But if we discerned ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.

Beloved friends, if you turn aside to crooked ways, the Lord will lead you "forth with the workers of iniquity," and you will be condemned with the world just as much as if you had never entered into Zion, or perhaps even a little more.

Every Part of the Body of the Christ Is Essential to Every Other Part.

Unless you put away every sin, and from your heart forgive freely each one his brother his trespasses, you are not right with God, and you must get right ere you take this cup, or it will be a Cup of Damnation, and not a Cup of Blessing, to you.

I therefore beseech you not to drink this Cup if you know that in your heart you are at variance, either with the First Apostle, or with any officer or member of this Church.

You may not be able to see eye to eye, but that does not matter.

The foot cannot see the head, but it is a foot all the same; and if the foot should say, "Well, I don't see what I have to do with the head. I never see the head. I never had any dealings with it," what a stupid foot it would be!

If it were not for the head the foot would get into all sorts of trouble!

And would not some of you who are in Zion get into a big muddle, if there was no head!

Some of you get into trouble as it is; and may the good Lord deliver you!

But don't complain and say, "I am the eye, what have I to do with the nose?"

The Nose Can Sometimes Help Where the Eye Can Do Nothing.

I never knew the eye to smell anything, but the nose will tell you, oftentimes, that you are dangerously near a dirty mess!

The nose is a valuable member; and I am glad that in Zion I have quite a number of first-class noses!

Then what a stupid business for the hand to quarrel with the tongue or some other member!

Every part of the body is needed.

Take your place, and thank your God that there is a head, and that there are eyes, and that there is a nose, and that there is a strong Voice to speak for God, and if you do not happen to be the tongue, do not want to be, simply to clatter!

Clattering will not make you the tongue.

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Some parts of the body that are not the tongue can do lots of clattering!

They are not a Voice for God; they have not been instructed by God.

Some tongues do not obey the head, and they will tell you, "I do not think what I shall say; I say the first thing that comes into my mind!"

The Christian Catholic Apostolic Church in Zion is One Indivisible Body.

Yes! that is the reason you get into so much trouble, because it is a fool that "uttereth all his mind, but a wise man keepeth it in till afterwards."

Some of you have no afterwards!

You tell all you know, and a great deal more!

Let us tonight be grateful to God for every member of the body—for the tongue, the eyes, the nose, the heart, the feet, and for the hands that can do things that no other member can do.

Let us thank God that the humblest member of the Body in the Christ is as necessary as any other member.

I recognize tonight one great Living Brotherhood; and, as I look at you and think of the tens of thousands who at this midnight hour are in full sympathy and communion with us, I praise God that the Christian Catholic Apostolic Church in Zion throughout the world is one—one indivisible flock, and that there is one Shepherd. [Amen.]

I thank God that it is not one flock and fifty shepherds, but that it is One Flock and One Shepherd—One God and Father of all, who is above all and through all, and in all; One Lord, One Savior, One Shepherd, who gave His life for the Sheep, and that this Church is established upon the Church's One Foundation—the Lord Jesus, the Christ.

And then the foundation of the Apostles and Prophets.

The Christ Expects Zion to Restore His Church.

I thank God that in the Restored Church I have the honor, the responsibility, and the tremendous burdens of the First Apostleship.

Pray for me!

Recognize that in this very Communion Service the First Apostle is standing tonight, in Zion City, as the humble, earthly representative of Him who is "the Apostle and High Priest of our Confession," in heaven, and that his one desire is to prepare the way for the Coming of the King—no longer in apostolic, or even in high-priestly guise: but as King; to reign and rule as King.

He expects us to Reëstablish and Restore His Church, that it may be ready when He comes.

May God grant us the grace to do it! [Amen.]

Let us give thanks!

We give Thee thanks, our God and Father, for this Bread, which we bless. It is the Lord's Body; for He said, "Take, eat: This is My Body, which is broken for you. This do in remembrance of Me. . . . For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till He come." And now, our Father, we thank Thee that we can proclaim the Lord's death. Let this bread be to some of our feeble bodies, tonight, by Thy Holy Spirit, a mighty, quickening power; giving us strength, with all other needed graces, for the work that lies before us, in the days, and weeks, and months of this year, and until Jesus comes. For His sake.

The bread was then given to the Ordained Officers, who first partook of it, and then distributed it to the people assembled.

Distribution of the Elements Representing the Body and Blood of the Christ.

FIRST APOSTLE—Let the whole heart and thought of this people be now upon the Christ as the Living Bread—a Sinless Body, which was broken for us.

After the distribution of the bread, the First Apostle gave thanks to God for the shed blood of the Christ. While distribution of the elements was being made, he read Scripture passages bearing on the Communion, interspersing them with the singing uf hymns.

After this, the First Apostle read a few telegrams which had been received since the first were read:

TORONTO, ONTARIO, CANADA.

REV. JOHN ALEX. DOWIE, ZION CITY.

Zion sends greetings of loving loyalty to the First Apostle, and all. Christ is coming. Hallelujah! EUGENE BROOKS.

FIRST APOSTLE—Say, "May God bless Toronto."

PEOPLE—"May God bless Toronto!"

NEW YORK CITY, January 1, 1905.

FIRST APOSTLE, ZION CITY, ILLINOIS.

Seventy assembled in All-Night Worship, send loving greetings to First Apostle and all Zion. GEORGE L. MASON.

FIRST APOSTLE—Say, "God bless New York."

PEOPLE—"God bless New York!"

SEATTLE, WASHINGTON, December 31, 1904.

REV. JOHN ALEX. DOWIE, ZION CITY.

To First Apostle:—Thanks for Christmas gift; New Year's Greetings. ELDER ERNST.

FIRST APOSTLE—Say, "God bless Seattle."

PEOPLE—"God bless Seattle!"

JOHN ALEXANDER DOWIE, ZION CITY, ILLINOIS, U. S A.

DEAR FIRST APOSTLE:—Peace to thee!

Hearty greetings and blessings to you and all Zion for All-Night, from Zion in Budapest, Newpest, Lörincz, Laczhaza, Felek, Iders, Neusatz, Nemce, Borjad, Rudolfswerth, Salzburg, Ramsau, Wels, and about thirty places in Austro-Hungary!

With love and faithfulness,

Yours in the Christ, ELDER AND EVANGELIST THOMAS KOSCH.

4 HELGOLANDSGADE, COPENHAGEN, B, December 12, 1904.

As the All-Night of prayer with God in Zion is approaching, we send greetings to Zion at Headquarters from Zion in Denmark. Isaiah 55:4, 5.

Asking God's richest blessings upon our leader and First Apostle, his family, and all Zion, I am

Faithfully yours in the Christ, CARRIE W. M. ANDERSON

Deaconess-in-charge of Zion Restoration Host work in Denmark.

CINCINNATI, OHIO, January 1, 1905.

JOHN ALEXANDER DOWIE, ZION CITY, ILLINOIS:

DEAR FIRST APOSTLE:—Zion in Cincinnati returns greetings to First Apostle, and all Zion. DEACON SMITH.

Remarkable Figures Showing Hospitality of Zion Hospices.

FIRST APOSTLE—I find here, among the prayer requests—I suppose it got in by mistake—a letter from the office of the General Manager of Zion Hospices; and he tells me that during the year 1904, we had no less than 44,171 guests at Elijah Hospice, and 9,127 at Edina Hospice; that we have served no less than 225,604 meals, and that we had an income of $58,735.95.

I think it is very delightful to know that in Zion we have been able to entertain so many thousands of guests and have given so much refreshment to the people visiting the City, and that we have been able to be a very happy and hospitable people.

I want also to tell you that this year the income of the Christian Catholic Apostolic Church in Zion has been a little over one thousand dollars a day. It has reached three hundred sixty-six thousand dollars!

Thank God! [Amen.]

Is it not a wonderful thing that a little organization like this, born in 1896, has so large an income?

We have work in which we could use ten thousand dollars a day, but it is something to have an income of one thousand dollars a day.

God Has Enabled the First Apostle to Nearly Double Church Funds.

FIRST APOSTLE—Now I believe the time has come for me to have a little rest. [Amen.]

I am going down to see Mrs. Dowie. [Applause.]

I have another purpose besides that, but I will not tell you what it is.

Zion must go forward!

I have said that we have an income of three hundred sixty-six thousand dollars a year, but it is more, because in addition to what passes through the General Recorder's hands there are sums coming in that enable the Christian Catholic Apostolic Church in Zion to expend nearly six hundred thousand dollars.

The First Apostle alone, by the grace of God, has been able to use in certain ways over two hundred fifty thousand dollars for the Christian Catholic Apostolic Church in Zion; money that came into his own hands and that never was recorded on the books of the Church.

He has used it for God, in Zion, as dear Deacon Peckham

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and the Financial Manager, Deacon Barnard, could testify, if it were necessary; but it is enough for the First Apostle to say it.

Zion Looks for Even Larger Sums for World-wide Work.

I am so thankful that I can keep pretty well up with the Church income, for the good Lord gives me, sometimes, in a year, as much as He gives the entire Church; and I use it for God, and not for myself.

I live a long way inside the income that God gives me.

Zion would not go forward by leaps and bounds, as she does, if I depended wholly upon the Church funds.

I am thankful for the Church funds; but when I have passed away, and my work on earth is done, the miserable, wretched liars that have cursed this earth, and who have said that the First Apostle uses for himself the resources of the Church, will know that not only did he not use the resources of the Church for himself, but that he used his own resources for the Church throughout the world.

May God be ever praised that I am able to do it!

But these are small figures for a world that is so large; for a world oppressed by sin and sorrow; for a world that has to be conquered for the Christ.

May God give us millions for His service! [Amen.]

We know very well that money can do nothing, unless it is Divinely directed, and Divinely fructified; but "money answereth all things," when used for God.

The First Apostle a Shepherd of Sheep, Not of Goats.

I am going South, and I will tell you about it in a little valedictory, which I hope to write.

I am getting very tired of just a few naughty people, and if they do not get better by the time I get back, they will suddenly find themselves outside.

God never sent me to be a shepherd of Goats!

He sent me to be a shepherd of Sheep, and if I find any Goats in my fold, what must I do with them?

PEOPLE—"Put them out."

FIRST APOSTLE—I will not have Goats in Zion. I want Sheep. I can find Goats in millions outside, and they butt me, but I have nothing to do with shepherding them.

I am a shepherd of God's Sheep, and the Sheep hear my voice, and they follow me, and a stranger will they not follow.

If I am a true shepherd of the Lord, they will follow me. They do not know the voice of strangers.

Some Goats get in here, and they do not know my voice, and they get into great perplexity, and think I am the beast of Revelation or Daniel.

I do not feel like the beast; I am God the Almighty's servant, and I have loved Him since I was born.

I never knew the time that I did not love Him; and I have always fought His battles as well as I could.

The Around-the-World Visitation Woke Up the Devil.

I have made mistakes; but the only people that make no mistakes are those that make them all the time.

Their life is one vast mistake.

My dear wife and I have about worked ourselves out, and unless we get rest, we shall have to rest in heaven; so I am going to her.

I thought if I went around the world I would get some rest, but I had no sooner got on board the *Sonoma* than I found it was the most restless place in the world—no rest for either the righteous or the wicked.

The ship rolled all the way down to Hawaii and Samoa; then to New Zealand, and Sydney, and beyond.

Didn't we have a hot time in Sydney? Didn't we wake up the Devil all around? Didn't the Devil howl?

We stirred up the Devil wherever we went, and we are still doing it.

Some of you here are not so free from the Devil as we had supposed. I hope that tonight you will get to the place where, if you are asked, Are you loyal to Zion? Are you loyal to God? Are you loyal to the First Apostle? that you will be able to answer, "I am."

A Unanimous Declaration of Loyalty.

I will ask the question now. Are you loyal to God?

PEOPLE—"Yes."

FIRST APOSTLE—Are you loyal to Zion?

PEOPLE—"Yes."

FIRST APOSTLE—Are you loyal to the First Apostle?

PEOPLE—"Yes."

FIRST APOSTLE—Who established Zion, under God?

PEOPLE—"The First Apostle."

FIRST APOSTLE—And if you are loyal to God and to Zion, what has the First Apostle done to cause you to be disloyal to him?

If you cannot be loyal to me, go somewhere else where you can be loyal.

I do not for one moment say that the First Apostle cannot sin. Did he ever say that he could not?

PEOPLE—"No."

FIRST APOSTLE—Has the First Apostle ever done anything to lose the right to lead Zion?

PEOPLE—"No."

FIRST APOSTLE—I know that the strength of Zion lies in the unity and coöperation of the whole body.

World-wide Endorsement of the First Apostle.

If I am not fit to lead Zion I want God to take me to a better world, or if He knows of some one else in Zion who can do the work better, I want to go; I have no desire to stay and be the shepherd of miserable Goats.

But they are so few that it is scarcely worth while bothering my soul about them.

Will you help me get rid of those who are unfaithful?

PEOPLE—"Yes."

FIRST APOSTLE—Well, I will trust you. I shall trust God, and Zion which He has founded.

I am thankful tonight for the beautiful letters which have reached me from all the continents saying that Zion, without a dissentient voice, has endorsed the First Apostleship. [Amen.]

I believe I shall be strengthened by God to do this work, but if God should see that my part in it is done, I shall very gladly enter into rest.

But I have looked at the work all around, and I have come to the conclusion that, so far as I can see, my work is very far from done; it is scarcely begun.

Therefore, I am going down into the South, first to rest.

A Paradise for Zion in the Southland in Sight.

I do not think I can rest very well on this continent, so I shall push out, beyond the Gulf Stream, and lie down quietly under the palms of an island in the Carribean Sea—I will not say which.

One of these days, you will lose sight of me, my dear family, and my attendants, and you will not know where I have gone until I turn up; but you will know all about it some day.

By the grace of God, I have been planning to acquire for Zion a vast estate which it is now in my power to get if I choose to accept it.

Vast as that estate is, it will not cost an entire year's income of Zion.

I have had offered me a million acres for half a million dollars, with fifty-two and a half miles of seashore, eight rivers, mountains reaching up to three thousand feet, and fertile land which will grow almost anything and everything.

May God grant, if that is the place, that I shall be able to secure it, with the consent of two great governments, and make of it a paradise for Zion, embracing a City for Zion in the great, beautiful Southland. [Amen.]

Opportunities for Work for All in Zion to be Provided.

Then I shall never have what grieves my heart and yours today, to know that there are scores and even hundreds of

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you, my brethren, that want work, and to whom we cannot give work—although we have enough to do—because the work cannot be done in the severe cold of winter.

I want to thank God that by this time next year, every man in Zion that wants to work will be able to work; and then he that will not work, neither shall he eat.

I never sung the hymn, "Oh, to be nothing, nothing, only to lie at His feet; a broken and emptied vessel, for the Master's use made meet."

If any of my servants were to bring me "a broken and emptied vessel, for the master's use made meet," I would say, "Why don't you fling that into the rubbish heap? Why don't you bring me a vessel that is good for something?"

I do not want an empty or a broken vessel.

If we have been broken, may God heal us; if we have been empty, may God fill us.

A vessel that is whole and filled is the kind of vessel He wants for His use.

Let us get away from all foolish pietism and get a real thing.

Life is Short and the End is Not Far Away.

I hear the sound of the chariot wheels sometimes, not so far away, for God's hosts are wheeling into line, and I hear them telling me, "Fight on! Fight on!"

May God bless you with everlasting hope!

And while I am away, you will not get dull, will you?

PEOPLE—"No."

FIRST APOSTLE—I will be away, Mrs. Dowie will be away, Dr. Gladstone will be away, and some other Officers, but we will be fighting the battles of the Lord, and will try to annex to Zion a small empire for the Christ.

You will not try to keep me forever on this little spot of ground, between Beer and Babel.

I will make this little City the brightest spot in all the earth, and it will grow brighter and brighter!

Zion City, Illinois, shall not suffer by founding any other Zion City; but is it not time to hurry on and plant Zion Cities all over the world?

Is it not time to grow our own vegetables, and our own wheat, and our own cotton?

I am going to get things ready to do this.

I want to reach all the earth.

The First Apostle Desires Spiritual Results Above Everything Else.

But, oh, I do not care for cities or for lands if I do not get Spiritual Results.

I want to see here a Real Christianity, not a sham.

I ask you now, my brethren—I do not ask you to proclaim my infallibility, because the First Apostle realizes that the very best he can do is imperfect—do you believe God called me to this work?

PEOPLE—"Yes."

FIRST APOSTLE—Has He used me?

PEOPLE—"Yes."

FIRST APOSTLE—Is He using me?

PEOPLE—"Yes."

FIRST APOSTLE—Can you trust me?

PEOPLE—"Yes."

FIRST APOSTLE—And if I make mistakes, can you forgive me?

PEOPLE—"Yes."

FIRST APOSTLE—For how many of them?

PEOPLE—"All of them."

FIRST APOSTLE—If I offend you seventy times?

PEOPLE—"Yes."

Confidence in Leadership Always Essential to Success.

FIRST APOSTLE—If you do not trust me, I cannot lead you; you will have to go away and be led by some one else.

But, my brothers and my sisters, I do not want to lose the humblest.

I love you all; you are in my heart; but if I never see you again, if this shall be the last of all my talks to you, and you learn that I have passed over the river to rest upon the other side for awhile, know this: that I loved God supremely and purely; that I loved you and gave my life for you, and that my last thought on earth was, "O God! establish Zion!"

But I pray that I may be spared to you a little longer; and may God grant it. Amen.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name we come to Thee. Take us as we are; make us what we ought to be, in spirit, in soul, and in body. Let the Christ be formed in us, the Hope of Glory. For Jesus' sake, by Thy Spirit make us strong. May we have no fellowship with those who make divisions, but avoid them. May we stand together. Help us to be pure in spirit, in soul and in body. For Jesus sake. Amen.

FIRST APOSTLE—Beloved, did you mean it?

PEOPLE—"Yes."

FIRST APOSTLE—Will you live it?

PEOPLE—"Yes."

FIRST APOSTLE—Then I shall fully trust you, and the prophecy that many make that the year 1905 will be Zion's best year will, I believe, be fulfilled.

May God grant it. We will now have the Recessional.

The Recessional, "Onward, Christian Soldiers," was then sung, after which there was an intermission of about two hours for refreshments and social conversation.

AFTFR THE INTERMISSION, AND CONCLUSION BY THE FIRST APOSTLE.

At about iour o'clock on the first morning of the New Year, Overseer Excell came upon the platform, with other Officers, and the meeting was resumed by the singing of Hymn No. 157, "It Is Well with My Soul."

More Telegrams Read by Overseer Excell.

Prayer was offered by Overseer Brasefield, after which Overseer Excell said:

"And now I know you will be pleased to hear other telegrams that are coming in. Here is one from Vancouver:

VANCOUVER, BRITISH COLUMBIA, December 31, 1904.
JOHN ALEXANDER, FIRST APOSTLE, ZION CITY, ILLINOIS
Zion in Vancouver assembled All-Night with God sends Greetings to First Apostle, and all Zion Juniors send thanks for candy received.
R. M. SIMMONS.

OVERSEER EXCELL—"I know that you all join in prayer and good wishes for the Branch in Vancouver, do you not?"

PEOPLE—"Yes."

OVERSEER EXCELL—"I know the First Apostle—I can speak of that because he is not here—sent candy over all the United States, wherever we have a Branch of any size. In one place they wrote back and said they had no Juniors, but that the grown people would eat the candy. I did not tell them to send it back, as I thought they would enjoy it.

PHILADELPHIA, PENNSYLVANIA, December 31, 1904.
REVEREND JOHN ALEX. DOWIE, ZION CITY, ILLINOIS.
Zion assembled in Phildelphia sends Greetings to Zion at headquarters.
R. N. BOUCK.

"I know you pray God's blessing upon Elder Bouck and the work in Philadelphia, do you not?"

PEOPLE—"Yes."

Overseer Excell at this point offered prayer for the sick for whom prayer was requested by telegram, and then said:

"I wish to read also a telegram which the First Apostle directed me to send to all the Branches that are having All-Night Meetings. Quite a number of them, you know, are having All-Night Meetings.

ZION CITY, ILLINOIS, January 1, 1905.
The First Apostle sends Apostolic Benediction, with love and prayers of over six thousand officers and members of Zion, in Shiloh Tabernacle assembled. Zion Watchword for New Year, "The Incarnation."
Colossians 1:27; 1 John 4:2.
Go forward, O Zion.
J. G. EXCELL, General Ecclesiastical Secretary.

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"The Branches have prayed for us; they have sent their love, and we want to send back our love to them."

After singing Hymn No. 116, "There's a Royal Banner," Overseer Excell called on a number of the Officers of the Church seated on the platform to make short speeches.

Address of Elder G. E. Farr.

ELDER G E. FARR—"Brothers and sisters in Zion, I am glad I am here tonight. It has been a glorious meeting from the beginning. I am glad that God is here, more than for anything else. I have felt His presence ever since I came into this room.

"It has been a short night, because we have been with God; and where God is, you know it is heaven, and there is no night in heaven.

"I do not believe we could sleep there, and the nearer we get to heaven on earth, the less need there will be for sleep. The First Apostle lives so near God, that he can get along with little sleep, and he is doing a wonderful work.

"I believe the more we realize the Incarnation in our lives, the more of spiritual life and power we shall have.

"To me, the Messages which the First Apostle has been delivering are the most Apostolic that have been delivered since the Christ was on earth.

"The interpretations given of the Wise and Foolish Virgins, are the best since the Apostles' time.

"The First Apostle, to me, is the greatest teacher on the face of the earth. I am glad I can sit at his feet. I learn something every week, every day, every hour.

"If you are not reading LEAVES OF HEALING from beginning to end every week, very carefully, you are missing something. I feel that I cannot get along without it. It is filling my spirit, soul, and body with more of the knowledge of God, and a determination to live a godly life.

"I Feel that we Do Not Appreciate Our Great Leader and Teacher as we Should.

"I pray that this coming year, we may not only have these lessons in our hearts but live them out. The living out of these Messages is what is going to tell.

"As an Elder in the Christian Catholic Apostolic Church in Zion, I want to live these Messages myself, and I want to teach them to the people so that they will live them."

Address of Elder A. E. Arrington.

ELDER A. E. ARRINGTON, Elder-in-charge of the Cincinnati Branch—"I will give you a passage of Scripture which, perhaps, will be more helpful to you than anything I can say. It is the 3d chapter of Ephesians, beginning with the 14th verse.

For this cause I bow my knees unto the Father,
From whom every family in heaven and on earth is named,
That He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man;
That the Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love,
May be strong to apprehend with all the saints what is the breadth, and length, and height, and depth,
And to know the love of the Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

"In Zion, I do not think we are at all afraid of that word, 'Saints.' It is time for Saints to be produced on this earth. It will take Saints of God to move things; and in order for this Scripture which I have just read to be wrought out in our lives, or to find expression in our lives, we must take on a saintly character.

"Probably you would like to hear a little of our work in Cincinnati. I know that Zion at Headquarters is deeply interested in the work in that city.

Persistent and Systematic Work in Cincinnati.

"That has been one of the most important Branches in this country, and I am glad to tell you that the main body of our Gathering there is in good working order and is going forward.

"We have been scattering the work of the Host over the city, from Lord's Day to Lord's Day. Now we are making a new move.

"God, in His good providence has given us a splendid Tabernacle; and we are now focusing the work upon the vicinity of the Tabernacle.

"When the Host finds sick and needy persons, they are visited again, and a list is given to me as the Elder-in-charge, and I follow them up.

"I am sure that by this persistent and systematic work, we shall have fruit from this new move.

"We already have had encouraging indications from this new departure, and we are very hopeful.

"God is gracious; God is good; and the Hope of Zion is in the Living God.

"We expect to send good news from that part of the vineyard to help strengthen the hands and hearts of those who labor here at Headquarters, and especially to refresh the spirit of our beloved First Apostle, whom all in the Cincinnati Branch love."

OVERSEER EXCELL—"They have a fine Branch down in Cincinnati. Pray for them as they pray for us."

At this point, Deacon H. Worthington Judd sang very effectively a beautiful solo entitled, "The Christ-Child."

Address of Elder Gideon Hammond.

ELDER GIDEON HAMMOND, Elder-in-charge of the South Side Parish, Chicago—"It is in my heart tonight to say that I appreciate Zion more and more the longer I live.

"Zion is something more than Divine Healing; Zion is getting down to business; getting to the very center of things. I desire to get so near the center, and to be so true and loyal to the First Apostle and to the work of Zion, that I can be depended upon all the time. It does not trouble me now when I see people going away from the work of Zion, because there comes to me more and more a Divine conviction that is satisfying to me.

"I close by wishing you a very Happy New Year."

Remarks by Overseer Excell.

OVERSEER EXCELL—"Some things Elder Hammond said reminds me of a little incident.

"I received a letter the other day from a gentleman whom I have known about twelve years; and in the letter he enclosed a letter which I wrote him ten years ago.

"He comments on the letter thus, 'You have changed your ideas since you wrote that letter, but I think now the same as I thought then. My ideas are just the same as they were ten years ago.'

"Then he went on to say that, although he was blessed of God ten years ago, for the last five or six years he had not been growing in grace; had not been growing spiritually; indeed, he had rather been going backward.

"I said to myself, 'That is no wonder; a man whose ideas today are the same as they were ten years ago—can I expect that man to grow any?'

"I am glad my ideas have changed; in ten years from now my ideas will be different from what they are now. I expect to think a great many things differently from what I do now.

"The man who grows is bound to think new thoughts. He is bound to look at things differently in ten years hence from what he does today. If you want to stagnate, wither, and shrivel up, see to it that your thoughts remain unchanged as the years go by.

We Must Grow and Take in New Thoughts.

"The trouble with many people is that they had an experience back yonder and are now trying to live on that experience. Our experience must be as the manna in the wilderness; we must get it fresh every morning and evening.

"If your experience gets too old, it will breed worms and stink, just as the manna did.

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"You must have a better experience this year than last year. Zion must go forward more this year than she has ever done before. So, 1905 must be the best year we have ever known, but 1906 must be still better."

Address of Elder William D. Gay.

ELDER WILLIAM D. GAY, Zion City—"Friends, it is a very serious matter for me to speak on this platform. I have never in my life felt as I do when I stand here.

"I realize that this is the place of the man whom God has raised up, to lead us in Zion.

"With regard to the word 'Zion' it means, as you know, the Kingdom of God. Do you dear people know what the Gospel is?

"I asked the pastor of a Baptist Church in Minneapolis, two days ago, and he said, 'Certainly, the Gospel is the Christ crucified.'

"I answered, 'I thought that for fifteen years, as a Baptist preacher. You people are not so bad as you are mistaken. You cannot find it in the Scriptures anywhere that the Christ crucified is, or ever was, the Gospel.'

"It is never Good News to hear that a man is dead; it matters not if it be a good man.

"There are thousands, millions, and even hundreds of millions of people in the great Roman, and Greek, and other Churches who are preaching the Christ crucified to immortal spirits as the Gospel of God. They know no better.

The Christ Preached the Gospel of the Kingdom.

"If you will look back in Daniel 2:44, you will see where that great prophet of God looked forward to the Kingdom as an ideal world with a Jewish Messiah, 'cut off,' not for Himself, but for God's people.

"Do you see the great 'Wise Men' of the East—some say there were three?

"They came asking, 'Where is He that is born King?'

"Do you see that strange man, John the Baptist, on the banks of the Jordan river, crying, 'Repent ye; for the Kingdom of Heaven is at hand?'

"When the Christ, the Messiah, came, He said, 'Repent ye; for the Kingdom of Heaven is at hand.'

"To the Pharisees He said, 'If I by the finger of God cast out devils, then is the Kingdom of God come upon you.'

"To Nicodemus the Christ said, 'Except a man be born from above, he cannot see the Kingdom of God.'

"The Gospel of the Kingdom was brought to me when I was pastor of a Baptist church in New Orleans, through LEAVES OF HEALING.

"I picked it up and it read: 'A weekly paper for the extension of the Kingdom of God.' I said, 'Here is something wonderful! I have heard of Baptist papers, of Methodist papers, and of many other papers, but what is this paper for the extension of God's Kingdom?'

"I then learned first what the Gospel was, although I had been three years in a Theological Seminary, had taken lectures at Oxford University, and studied in Mansfield College.

Not a Man of all my Distinguished Teachers Knew What the Gospel Was.

"I learned the true meaning of the 'Gospel of the Kingdom' from that little man of whom they said, 'He has shoulders like a piano mover, the legs of a jockey, the head of a philosopher, the accent of a scholar, the organizing ability of a Morgan, the generalship of a Napoleon, and the religious enthusiasm of a Mahomet.'

"There are millions of benighted ones who are not bad men. They will realize by and by that the Gospel is 'the Gospel of the Kingdom of God,' and not a Christ crucified.

"May I be stricken dead, if I should say one word against the glorious fact of the Crucifixion of our Blessed Savior, who bore, not only our sins, but our sicknesses; but the Gospel of the Kingdom of God, God's Kingdom coming here, and already set up, on these ten square miles, is a thing that these churches are waiting to hear.

"I am glad if people are healed, but when the truth of the Kingdom of God, like a ball of fire, came bursting through those old dry, dead bones of my theology, I said, 'Thank God for Light!' And as I have gone on, the way has opened until I see Officers in the Kingdom of God; until I see the taxes, the Tithes, taken up to advance the Kingdom; until I see the Government of the Kingdom.

"God's Kingdom has come; the foretaste of it is here, and the Crowning of the King will come in the great Millennium." [Amen.]

After Zion City Band had played a number of choice selections, entitled "A Medley," Overseer Excell said:

"We will now change the nature of the exercises for a few minutes. Any one who wishes to praise God may speak."

Testimony of Deacon D. C. O. Opperman.

DEACON D. C. O. OPPERMAN—"I thank God tonight for His Saving Power; He saved me. I thank God for His Healing Power; He healed me. I thank God for His Keeping Power; He keeps me.

"I praise God for Zion, for the wonderful truths that are being taught in Zion, and I thank God that He opened my heart to receive these truths. I have never doubted them, never had any trouble in receiving them, and I pray God that I may ever go forward as the truth unfolds."

Testimony of Teacher V. V. Barnes.

JUDGE BARNES, General Counsel of Zion—"I desire to thank God tonight, in the presence of you all, for His wonderful Keeping Power. He has kept me in good health. I have not lost a day from ill-health since I have been in Zion, which I realize is a great blessing."

OVERSEER EXCELL—"A man has to have grace to be healed, and additional grace to be kept. I would rather not fall into a pit than to fall in and have to be pulled out."

Testimony of Mrs. A. E. Matthews.

MRS. A. E. MATTHEWS, Chicago—"I thank God for healing me recently of a very severe illness. I sent a request for prayer to the First Apostle, and God answered."

Testimony of Deaconess Louise Albach.

DEACONESS LOUISE ALBACH, Twenty-ninth street and Emmaus avenue, Zion City—"I thank God for His Healing, Cleansing, and Keeping power.

"Seven years ago LEAVES OF HEALING found me an invalid, and in all the succeeding years I have not lost a day's work in school.

"I have lacked wisdom and gone beyond my strength, but God has healed me, and tonight I can say, 'Bless Jehovah, O my soul.'"

The Congregation then united in singing Hymn No. 341, after which Overseer Excell introduced Elder Kellar.

Address by Elder J. R. Kellar.

ELDER J. R. KELLAR, 533 Seminary avenue, Chicago—"Dear people, I was thinking, while the Elders were talking, that this is a very big meeting, a very extraordinary assembly, convened at a very extraordinary time in the morning. I do not believe that you can find such an audience in existence as we have here now.

"It is characteristic of Zion to be alive and awake, and I find our people at this early hour wide-awake.

"As a people, we do not realize or appreciate the privileges we have in being associated with this great movement.

We came together on the last day of the old year, and now we have entered upon the New Year, and it is before us with all its opportunities and possibilities.

"When we remember that our opportunities to work, and our ability to work, are the measure of our responsibility to God, then it is that we begin to feel responsibility resting

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upon us, as members of this great Restoration Movement, of preparing for the Coming of our King.

"How earnest we should be in doing with our might what our hands find to do, that the people of the world, especially in the fields in which we are laboring, may be made purer, sweeter, and better.

"We should ask of God largely, believe largely, and receive largely. Giving doth not impoverish God; neither doth withholding enrich Him.

"Let us realize that God is willing to give to us and willing to use us, when we open up our hearts for the reception of the Holy Spirit, and allow ourselves to be led by Him.

"May God bless us all during this year, and make it a prosperous year to us as a nation, as a Church, and as individuals."

Address by Elder John Dietrich.

ELDER JOHN DIETRICH, Elder-in-charge of the German work in Zion City—"A couple of weeks ago, when the last Ordination Service was being held in this Tabernacle, we were in conference in the back room, when I was unexpectedly called to the telephone.

"I heard my son, who was in Madison, say, 'Father, our little boy is very, very sick.'

"I answered, 'Well, we will pray for him now.' And I prayed over the phone, as we often do in the office.

"I found afterwards that the grandparents, with whom the little fellow was staying, had called in a Doctor, who had declared that the only thing to save the child was antitoxin.

"No antitoxin was administered, and the doctor went away.

"He came later, was very much surprised, and said, 'Well, I guess the little fellow does not need any antitoxin; I can pack up and go!' So he went.

"When I got back in the conference an Overseer prayed for the boy, and he was healed.

"My son wrote, 'The boy is gaining right along, thank God!'

"This is the experience we have in Zion."

Address by Rev. W. C. Christie.

REV. W. C. CHRISTIE, Evangelist-in-charge of the Southeast Zion Tabernacle, Chicago—"Beloved brothers and sisters in the Christ and in the Christian Catholic and Apostolic Church in Zion, my heart rejoices tonight as I look into your faces and see the Christ-life shining out through them.

"One thing that has touched me since I came upon the platform was the beautiful song, 'The Christ-Child,' that Deacon Judd rendered so beautifully.

"My mind was carried back to the beautiful prophecy of Isaiah, the 9th chapter and the 6th verse:

For unto us a Child is born, unto us a Son is given; and the government shall be opon His shoulder: and His Name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

"My mind, also, was carried back to last Lord's Day in Central Zion Tabernacle, when our beloved First Apostle and Prophet of the Restoration quoted this beautiful Scripture in connection with his Message for the day.

"I have been thinking about Zion's Watchword for the present year, 'The Incarnation.' I have been looking into it, as I believe God desires every one of us to look into this Watchword.

Practical Experience of the Incarnation Better than Intellectual Conception.

"There is a tendency for us to get the plans and workings of the Restoration and of the Christian Catholic Apostolic Church in Zion simply in our heads, to have a theory and not a practical experience.

"I have been asking myself the question for a week past, since last Lord's Day, 'What does the First Apostle mean, in giving us this Watchword for 1905?'

"Does he wish us merely to go over prophecy that refers to the Incarnation of the Christ; to study the Incarnation, the birth, and the earthly ministry of the Christ?

"The design of our beloved First Apostle is to have us get a practical experience of the Incarnation of the Son of God. Then we can exemplify His glorious character, and men and women with whom we come in contact will see the Christ-life in our walk and conversation.

"I believe that the larger thought of the First Apostle is that of the Apostle Paul, when he admonishes us to have that mind in us which was also in the Christ Jesus.

"Follow me in Colossians, 3:1, 2.

If then ye were raised together with the Christ, seek the things that are above, where the Christ is seated on the right hand of God.
Set your mind on the things that are above, not on the things that are upon the earth.

"I desire you to enumerate with me, also, the constellation of Graces that we must have in order to exemplify the Life of the Christ, the Incarnation, Zion's Watchword for 1905.

"In the 2d Epistle General of Peter, 1st chapter, and commencing with the 5th verse:

Yea, and for this very cause adding on your part all diligence, in your faith supply Virtue; and in your Virtue Knowledge;
And in your Knowledge Temperance; and in your Temperance Patience; and in your Patience Godliness;
And in your Godliness love of the brethren; and in your love of the brethren love.

"In order to observe Zion's Watchword for the present year, we must have, as Christian people, this constellation of establishing Graces to fortify us against the apostasy, and to qualify us for every good work and word.

"I pray daily that God may help me to have these establishing Graces in my experience, that others may be brought into closer fellowship with God.

"My prayer for all Zion everywhere is that God will bless her abundantly during this year. I wish you all a glad New Year."

Address by Elder W. H. Cossum.

ELDER W. H. COSSUM, Principal of the Ministerial Training School of Zion College—"You have already heard several messages from me tonight. I shall now merely give a little supplement to the beautiful and inspiring words of Elder Gay on the Kingdom of God.

"Overseer Brasefield put a thought into my spirit which has been very active there for a number of weeks now; a thought with reference to the real testimony that this City is to be to the world, and God's real thought in establishing it.

"The Kingdom of God was the theme of Elder Gay. The Kingdom of God; not mere personal salvation; not merely the individual having his soul saved and getting to heaven.

"We had in the life of Jesus, the Christ, the Ideal Human Life. But He was not here merely to live. He was here to make the earth new.

"He was here to implant right here upon this earth those seed truths which would finally germinate and fructify into the Kingdom of God and control all human life.

"He is patient; He is going to keep at His work through all the ages; and He is going to accomplish it.

Men are Weary of Theory and Desire Reality.

"Instead of going away into the distant, far-away somewhere; right here on the earth, vegetation, animal life, and human life, are to be beautified and glorified by the work of the Christ.

"Through the centuries men have preached and exemplified the thought of living as an individual for the Christ.

"But men have grown weary of the controversies which resulted in the churches. Christians have wrangled and wrangled as to whether salvation consists in my taking hold of God, or God taking hold of me, and denominations have multiplied by the hundred. Men are weary of it.

"In Budapest they said to Overseer Speicher, 'Say nothing to us about doctrine! We are weary of doctrine! We want no more preaching! Tell us of Zion City.'

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"That testimony which comes to us over the ocean from Europe is worthy of our attention and thought.

"Men want to hear about Zion City. Why? Because there is a Demonstration of a real Salvation coming into their spirits, through Zion City, which they have not received from the churches which have been wrangling over doctrine.

"We are finding here the Kingdom of God, and that thought I emphasize."

Hymn No. 361 was then sung by all present.

Reappearance of the First Apostle Upon the Platform.

At about six o'clock on the morning of the first day of the New Year, the First Apostle reappeared upon the platform, and after his announcing and the singing by the Congregation of Hymn No. 361, he said:

Very delighted am I this morning to come back to you.

It is the first All-Night which I have not been able to conduct right through, but the conservation of my strength at the beginning of the night, the refreshing little nap of half an hour or so, and quiet, restful thought and prayer have enabled me to come back with such remarkable freshness that I almost wonder whether, after all, I need to go away and rest.

I give glory to God for this, because He knows how I value this particular hour, and that I could not leave to any one else a service which Zion throughout the world expects me to lead.

It is a well known fact to you and to many others that for many years, at this point when everything culminates in the glorious All-Night, we present unitedly our cries to God for those whom we love, and for any whom we know to be in any perplexity, sorrow, or necessity, and especially for those who are unconverted; and God has answered so many of the prayers of the people at this morning hour!

God is Getting Rid of the Hindrances to Progress.

As I come to you this morning, I bring to you who have not been out, the tidings that the lovely starlit night was clear, and beautiful, and mild, and is merging into a beautiful dawn.

Beloved, I see the dawn of a Glorious Year of Spiritual Prosperity. [Amen.]

It seems to me that God is helping me to get rid of many things in Zion which hinder progress.

You know, beloved friends, that we shall pray in a few minutes for loved ones, some of whom are absolutely indifferent to our prayers, and we are going to fulfil the Will of God who so loves to hear His children pray for one another.

Mothers, especially, you know that God gives you not only the right by nature, but a Spiritual right to plead with Him for the conversion and the restoration of your children.

How our Lord Himself loved to answer the mother's cry!

It was He who took the babes in His arms when the disciples would have put them away; and He was much displeased.

He said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God."

One Cannot Plead for the Stranger as for One's Own.

Mothers, although your baby may be grown from a little one into a big man or woman, he or she is still your baby, and the great God knows your cry and hears it.

His Covenant Mercies never fail; and His Covenant is that the promise is to you and to your children, and to all that are afar off.

You who have unbelieving husbands, have the promise that the unbelieving husband is sanctified in the believing wife, and the unbelieving wife is sanctified in the believing husband.

We cannot plead for the stranger as we can for our own, because God has entered into covenant with us, and He knows what you and I know, that heaven itself would not be happy if our children were to stay forever in hell.

You cannot imagine such a fate. God has not made it possible for us to imagine it; because He has put in our hearts an ineradicable love.

If your boys or girls should enter hell, you would say, "Lord, send me there, that I may get them out of that place of despair."

But You Had Better Get Them Saved Now.

You had better get them out of sin and wickedness into Zion, where it is comparatively easy to do right.

I thank God for the definition that my own dear daughter, now in heaven, gave in the last essay that she wrote while in the University of Chicago.

She was asked to write an essay upon the purposes of the founder of Zion City, and she commenced it by saying that the founder of Zion City believed that the chief end of man is to glorify God and enjoy Him forever, and that the best way to glorify God is to make it easy to do right and difficult to do wrong; and that is what he is doing in Zion City. He is establishing a place where it will be easy to do right, and difficult to do wrong.

You have found it such a place, have you not?

PEOPLE—"Yes."

FIRST APOSTLE—You cannot go to the Devil through liquor here, without restraint, because you are not within the reach of that temptation.

You will have to go outside to get it.

So when we pray, we can ask God to bring our dear ones within the circle of Zion's influence, and to the City of Zion, and into fellowship with us.

God is Answering that Prayer.

There is now sitting in this place a Deaconess of this Church whose son was separated from her, and whom she had not seen for many years; but God heard her prayers, and for all I know he is now in this house.

This is a story like hundreds of other answers to prayer.

I came here with this desire in my heart, that every mother and every father who had a dear one out in the world might pray to God with confidence tonight, and might believe at this very moment, that God would bless that dear one, and bring him True Repentance, and bring him into Zion.

It seems to me that that is really a part of our duty to the poor, weak ones who are unable to withstand the innumerable temptations of those cities that have become the cities of the Devil.

My sisters who have bowed heads tonight, because your dear husbands are away out in the wilderness—the husband of your youth, the love of your heart, the father, perhaps, of your children—your heart will never be happy until that man is brought back to God.

May God hear our prayers!

We have had hundreds, and I believe thousands, of such answers to prayer.

We Should be Encouraged Because of these Direct and Unmistakable Answers to Prayer.

Why, there never was, even in the first years of the Christian Church, more direct evidence of the presence of the power of God than there is here today; and it is better farther on!

These years in which we have worked together have been years of extreme conflict, for Satan has not desired that Zion should be founded.

Satan has desired that the founder of Zion, under God, should be destroyed, and he has tried in a thousand ways to destroy him.

But, thanks be to God, as I enter into the year 1905 I feel strong in spirit, and if a little weak in body, yet within the last few hours I have had such a consciousness of the touch of God, that I believe, after a proper amount of rest, I shall

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come back, I was going to say like a giant refreshed with new wine; and then I will let the Devil have it!

I will let the Kingdom of Darkness and Error understand that there is a God in the heavens, and that He has not abandoned the earth.

I call your attention to the fact that the fight against Zion has not been led by the world, by business men, nor by men of affairs.

Even the World Respects those who Do Things.

On the contrary, men of affairs have said, "Ah, here is a parson, but he does things."

They think it very refreshing to have a parson who does not go around hat in hand, but one who leads a people that can do things.

Thank God for a people who can do things!

Thank God for a people who have had the faith to come together, and invest their money, and build up this City.

It is your City. It has been built because you have obeyed God and the leader whom He has appointed.

You have fallen into line, and shown in this Disorderly Age, and in the midst of a Disorderly Church, the splendid spectacle of a people coöperating and conquering.

When I asked if you trusted me, a few hours ago, you responded beautifully.

Thanks be to God for that. I thank you also.

It is possible for me to lead Zion only because my people are led by God into a perfect unity.

Though we now and then have failures, yet the number of these failures is exceedingly smaller than in our Lord's own time.

Man Designed to be a Great and Glorious Temple of God.

As you know, we read such words as these:

Upon this many of His disciples went back, and walked no more with Him.

I believe that we are a people who are being tried, and tested, and purified.

If we stand firm the Holy Spirit will enter in and take possession of us.

You and I shall be Temples of God, realizing more and more the first purpose for which God created us.

He made us "for a habitation of God in the Spirit."

No theology is worth its salt which does not make clear the fact that man is a great and glorious Temple.

Man has within him all the Spiritual Splendor of a being made to be "a Habitation of God."

When God dwells in every part of him, the feet will walk for God; the tongue will talk for God; the eyes will look for God; the brains will think for God; and the hands will be used for God.

Everything that is good, and true, and pure will find its fullest expression in a people whose children will be born into the Kingdom before they are born into the world.

O God, give us this! [Amen.]

Zion is Looking Forward and Godward.

How wonderful will be the generation born into the Kingdom before their little eyes see the light; before their little cry reaches the ear of the world.

Have no relations with any who do not love God.

Thus a Royal Generation will spring into life with a note of Praise upon their lips; with a look of Diviner Love than children ever had before.

I bid you look forward to the future with great confidence.

It is the future in which we live. We are not looking backward or inward; we are looking forward, onward, and Godward.

Never pull up the plants to see whether they are growing.

Go ahead and do right, and you will grow.

Do not bother about the past. "Forgetting the things which are behind, and stretching forward to the things which are before," press onward.

There is "the prize of the high calling of God in Christ Jesus."

Do not complain; do not talk about how little you are, and how little you can do.

Men of Capacity Are Being Impressed with the Divinity of Zion.

Say, "By the grace of God, I can do more and I can do it better. I can help project this truth of Zion into the world with such effect that even before the end of the year 1905, the Church, the World, and the Devil will exclaim 'Zion is the mightest Spiritual, Educational, Commercial, and Political power for God in the World today.'"

Already many who are not even Christians say this.

They do not understand the Christ, but they say, "Here is something!"

An eminent judge, whom I know, sees the power of Zion.

I would scarcely care to name him, but he has himself said the kindest words about me that a man could say of another.

I mean dear, old Judge Gary. He never would bother about the churches; they did nothing for him.

He came out of curiosity to hear me one day, and from that day to this he has been not only my friend, but my lover.

So tender and so beautiful are his letters that one would almost say, "They are not letters of an aged man and a strong jurist; they are the letters of a Jonathan to a David."

Yet he does not make any profession.

Judge Barnes caught him one day, when he went in to see him, deep in LEAVES OF HEALING.

I Thank You for Helping Me Establish that Press.

God bless the dear young brother who is now being trained.

I had to knock a lot of Devil out of him first, but he has now become a mighty power for God. God bless Deacon Newcomb tonight!

Deacon Morris is a perfect prince of advertisers; he makes a wonderful back page.

God bless all the printers!

We have some splendid men; men brought to God and into Zion, such as Becker, Coghill, Price, Fish, and many others.

I do not know half of them, but may God bless them all!

Now we will bow our knees and go to prayer.

Pray as I pray. The way I pray is very short.

I have no use for long prayers. I never did.

The mightiest works of God that have been wrought under my agency have been done quickly.

The one thing that God does not like is to have a person howl.

How I used to love my daughter's way of coming to me!

She would not come to me with words at all; she would suddenly appear and I would know it first from the fact that she had her dear arms around my neck, and had imprinted a very sweet kiss upon my face.

Love Requires No Urgent Plea to Move to Action.

Then she would turn me right around to herself, and look me straight in the face with her large, beautiful eyes, and perhaps give me another kiss.

I would say, "What is the damage? What is the cost?"

She would reply, "You like to have me come, don't you?"

"Yes," I would say, "I do like to have you come. What is it, dear?"

"Well, it is not a very heavy damage."

Then she would tell me what she wanted in a precise way.

She knew that I did not care for round-about words, and she would tell me in about three words the exact cost.

She never entreated me at all.

The centurion when he came to the Christ for his servant said, "Lord, my servant lieth in the house sick of the palsy, grievously tormented."

The Lord answered, "I will come and heal him."

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The centurion never made any plea at all, because he was one whom the Lord loved.

Perhaps that sick servant had been the means of leading the centurion to the Christ.

There was that in the words of the centurion which showed how much his heart was affected with sorrow for the sickness of this beloved servant, but there was nothing at all in the nature of a plea.

The Humility and Faith of the Centurion was Gloriously Rewarded.

When Jesus said, "I will come and heal him," the centurion's faith went even beyond this.

He said, "Lord, I am not worthy that thou shouldest come under my roof: but only say the Word, and my servant shall be healed."

Yet the rabbis said:

He is worthy that Thou shouldest do this for him,
For he loveth our nation, and himself built us our synagogue.

The little act of building a synagogue, and the love he had for the Jewish nation, only made him feel more unworthy as he stood in the presence of the greatest of all the Jews that ever lived, the Christ, the Son of God.

He simply stated the case; and when he had said that he was "not worthy," then the Master gave him that glorious answer:

Go thy way; as thou hast believed, so be it done to thee. And the servant was healed in that hour.

That is the kind of thing we want tonight.

We shall go to God and simply state the case; He does not want long prayers. He looks at our hearts.

He knows our hearts, and if we are faithful, He will simply say to us, "Go thy way; as thou hast believed, so be it done unto thee."

The First Apostle Prays for Many Classes of Individuals.

You will find that your dear ones have been blessed "in that hour."

The First Apostle then knelt and offered up the requests for prayer which had come from all parts of the earth, after which he said:

All parents now present who have unconverted sons, and who desire us to pray for their conversion, please stand.

Upon their standing, the First Apostle offered prayer to God that they might be converted.

Requests were made in a similar manner, and prayer offered for unconverted Daughters, Fathers, Mothers, Brothers, Sisters, Grandparents, and Friends.

The First Apostle then said:

All those who desire deliverance from besetting sin, and from temptation to such sin, please stand.

A large part of the audience stood, and prayer was very humbly offered for them.

Those who have still some sickness of any kind clinging to them, and who desire a perfect deliverance, stand.

After many had risen, the First Apostle prayed for their healing.

The Impossible Task of Warming Up the Apostasies.

Those who have dear friends who are very sick and in need of our prayers at this time, and who desire us to pray for them, stand.

Many stood and prayer was offered.

Now, there are a large number of our beloved friends who are yet in the apostate churches.

They do not see fully with us and they are very unhappy in the churches to which they belong.

Some of them do see fully, but they hope to be able to warm up the Baptist iceberg; but the iceberg is shriveling them up.

They cannot warm up the Baptist Association. The ice around its baptistry is too thick.

They cannot warm up the Presbyterian Church. Some of us have tried it, and it nearly killed us.

Some of us tried to warm up the Methodist Church.

Let us pray tonight for our dear ones in the apostate churches, that they may be brought into Zion.

Those who desire us to pray in that way, stand.

As they stood, the First Apostle prayed for the deliverance of their friends from the apostasy. He then said:

Pray for the speedy destruction of the apostate organizations that the people may be saved.

Prayer for the Destruction of Organizations that are Contrary to God's Will.

Ask God to let the associations fall to pieces more rapidly, so that the people may seek for refuge in Zion.

If we really believe that we are the Zion of God, then the Word of God is true concerning us, "Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge."

Humbly do we ask God this morning, that He will speedily destroy organizations which are contrary to His will; organizations that have as leaders and "defenders of the faith" dissolute monarchs.

Pray for the downfall of every apostasy.

Prayer was offered by the First Apostle as the people stood.

Prayer was then offered for the President, the Cabinet, Congress, and all the rulers of the world.

A VOICE—"Will you pray for the unconverted husbands?"

FIRST APOSTLE—Did we forget them? We will pray now.

After prayer for unconverted husbands and unconverted wives, the First Apostle said:

I shall now ask you to pray with me for Zion.

These requests have covered thousands and tens of thousands of cases, and we have got through with them in three-quarters of an hour.

Elder Cossum Prays for the First Apostle and His Family.

Now we shall pray for all our dear children in all our homes in Zion City and in Zion.

All who have children, stand.

Prayer for the little ones was offered by the First Apostle.

Turning to Elder Cossum, the First Apostle said:

Pray for the First Apostle, and for my dear wife and son. Ask God to give us strength, that we may come back refreshed and strengthened a little later in the year, having done something for God and Zion in the Southland.

Elder Cossum then led the people in very earnest prayer for the First Apostle, his family, and his work.

After prayer for Elder Cossum, Overseer Brasefield, and Overseer Speicher's wife, the First Apostle continued with prayer for Zion in all the lands, and for many persons and interests intimately connected with Zion's progress.

After the Congregation had sung "I Stand on Zion's Mount," the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

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Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Zion in Scotland.

IN Queen street Hall, Edinburgh, during November, 1900, several meetings were conducted by the General Overseer of the Christian Catholic Church in Zion.

The truths then uttered stirred Scotland.

Many consecrated workers have been fighting Zion's battle in that land ever since.

The many, many columns printed by the press during Overseer Cantel's latest missionary tour in Scotland indicate the desire of the people to learn more about Zion.

On Saturday, November 26, 1904, the *Dundee Advertiser* published an article on Zion, over a column in length, together with a picture of the Overseer.

Dundee, a flourishing seaport on the east coast of Scotland, is mightily interested.

The following are extracts from this account of Zion's work among the people of that Scottish city.

DISCIPLES OF DOWIE IN DUNDEE.

ZIONISTS AND THEIR CITY.

MAKERS OF THEIR OWN CANDY.

Citizens of Dundee who wished to learn something of the latest religious movement emanating from America, and associated with the name of Dr. Dowie, had an opportunity of doing so yesterday.

Rev. H. E. Cantel, Overseer for the United Kingdom of the First Apostle of the Restoration, visited the city and delivered two lectures in the City Assembly Rooms.

The afternoon subject was "Divine Healing: A Present Day Reality." The audience was an interested gathering, as most of those attending sat out the two hours during which the proceedings lasted.

At the outset of his address, Mr. Cantel gave some idea of the vastness of the movement. The Gospel, he said, was intensely simple. It was sin that brought the complexity that was found in life. Sin was the great muddler and God the only clarifier.

"No wonder that the sufferers from earth are looking to Zion!

"No wonder that the people of Dundee will more and more be looking to Zion, for here the forces that make for righteousness are not in the ascendency.

"Even those who regulate the Government of this nation do not protect the people.

"They license that liquor which carries them down to hell, not in the future, but here and now."

Mrs. Cantel and Deaconess Angus, the latter belonging to Fifeshire, then explained how they had been cured of diseases by prayer after medical aid had been tried in vain.

Mr. Cantel asked them what they had given Dr. Dowie for curing them, and they said they gave him nothing.

That was a point Mr. Cantel said he wished to emphasize, as there were such monstrous lies being told by doctors and ministers.

They manufactured, in Zion City, lace and other articles, and also made Zion candy.

For they had a sweet factory, where nothing but pure ingredients were used.

The City was carefully laid out, all the buildings being substantial, and claiming architectural excellence, while a large electric power station supplied electricity both for lighting and driving the factory machinery.

Twice a day, he said, the whistle of the station was heard, and all work was stopped for a brief time for prayer.

"That," he concluded, "is the motive power of Zion City."

The following two letters from officers in the Christian Catholic Apostolic Church in Zion also tell of Zion's onward movement in the First Apostle's native land.

One is addressed to Overseer Cantel, the other to Deacon O. W. Davis, of Zion City.

(CARE OF MISS PETRIE,) 10 REFORM STREET,
DUNDEE, SCOTLAND, September 27, 1904.

BELOVED OVERSEER:—Peace to thee!

I take this opportunity of writing you a short account of the opening of our Tabernacle in Dundee, which has given us great encouragement to go forward.

It was such a joy to have Evangelist Hertrich with us on this occasion.

She conducted the services on Saturday and Lord's Day, and spoke in the power of the Holy Spirit, making us realize more and more the great need in Zion for consecrated men and women.

Miss Davidson has had a most marvellous deliverance from an internal trouble, after being given up by the doctors in Edinburg and sent home to die.

LEAVES OF HEALING brought to her home the good tidings of salvation and healing.

The newspapers reported the open-air service held Lord's Day evening as follows:

"The Banner of Zion uplifted in Dundee.

"Dowie's disciples held an open-air service, Evangelist Hertrich addressing a large crowd of people.

"She said Dr. Dowie preached a full and free Gospel."

Many of the modern scribes and Pharisees were present, and you could hear them say, "Now they have started the work of the Devil in our city."

Since our Tabernacle was opened, the work has increased.

It has been our pleasure to give away some hundreds of Messages, and the sale of Literature is very much better.

At our open-air services on the last two Saturday evenings we have spoken to hundreds of people, amidst much opposition, but God gave the victory.

Our Tabernacle is centrally located, and although spiritual stagnation is on every hand, our only desire is to be used of God in the mulitudes being brought to repentance.

I have had many personal interviews with business people and others.

They think that Zion is what the newspapers report her to be, but when they have been told the facts and seen the photos of the large work published in LEAVES OF HEALING, they look astonished.

Here in Scotland we are so thankful to God for all these supplements with the beautiful illustrations of the gatherings and the City of Zion.

There is a great field of labor before us, and we know that if we continue faithful to God and His servant there shall be a rich and abundant harvest!

Many we know are inquiring the way to Zion, and are just waiting to see whereunto this shall grow.

We ask your continued prayers so that the work shall advance here, and look forward to your coming Visitation with joy.

With Christian greetings, believe me,

Faithfully yours in Zion's bonds,

JOHN L. MARWICK,

Deacon Christian Catholic Apostolic Church in Zion.

ROSEVILLE, KINGSKETTLE,
FIFESHIRE, SCOTLAND, November 29, 1904.

DEAR BROTHER IN THE CHRIST:—Peace to thee.

Kindly hand over the enclosed money to Evangelist Sarah Hill for Free Literature Mission.

I returned home yesterday and feel that I ought to tell of the lime-light views we have had in Queen's street Hall, Edinburgh, and City Assembly Rooms, Dundee.

The first meeting, on the evening of November 23d, was very good.

On the next evening also we had a very attentive audience, chiefly men of mid-life and good standing.

Overseer Cantel was in fine form and a good spirit was manifested.

Overseer and Elder Cantel, Deacon and Deaconess Innes, and myself left Edinburgh next morning, Friday, November 25th, for Dundee.

The evening meeting here was the best of all, far better than the one in Edinburgh; I should say about 700 people were present.

The spirit of the meeting was good and God's presence and power were felt.

Deacon and Deaconess Innes and myself remained in Dundee over Lord's Day, when we had a sweet and precious time with God in Zion Tabernacle, Jesus being in the midst.

In the evening Deacon Innes was much appreciated; so much so, that we felt his calling for financial matters was not his only gift.

In Scotland the verbal testimonies are much appreciated and have a wonderful effect upon the audience.

Oh, we stand in need of helpers! Consecrated men and women from Zion City, trained for meetings in smaller or good-sized towns.

Scotland needs traveling agents for Restoration Work, who could do business if occasion arises, and conduct a series of meetings in smaller towns.

Then Branches would spring up in different places, the seed sown bearing fruit.

Before I went to Edinburgh I received through the post a clipping from either a Glasgow paper or the *London Star* denouncing Zion City and Dr. Dowie in a scandalous way.

It was an anonymous letter written by some one to a lady in Zetland House, Bridge of Allen.

A few days later I received the enclosed reply to the anonymous letter.

God bless the lady writer, Katherine Davidson, of Zion City.

I understand that this scandalous letter was

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printed on cards by some religious body or gathering in Glasgow, who circulated two thousand throughout Scotland.

Of course they keep quiet regarding the enclosed good account.

Overseer Cantel did not fail to speak his mind on this matter.

I am, yours faithfully, for God and Zion,

(MRS.) A. ANGUS,

Deaconess in the Christian Catholic Apostolic Church in Zion.

The "enclosed good account," referred to in this letter, is an article from an English paper.

A lady in Aberfeldy, Perthshire, Scotland, wrote to the editor as follows:

"18 DUNKELD STREET, ABERFELDY,
November 12, 1904.

"SIR:—I have noticed in the *Evening Times*, of Friday, the 11th, two letters regarding Dr. Dowie and Zion City.

"Having been a constant reader of Dowie's LEAVES OF HEALING, and as I am kept posted in all things concerning Zion City, I was grieved to see from the letters published the misleading statements regarding the good work going on in Zion City,

"Therefore I enclose you my correspondence with a lady of very high character, whom I have known for over thirty years.

"She is a native of Edinburgh, and her testimony should go far to dispel the accusation against the movement. I am, etc.,

"JESSIE CAMPBELL."

This letter, together with the "correspondence" written by Miss Katherine Davidson, cover a column and a half.

Would that the column and a half were published in every paper in the British Isles!

These letters refute completely the baseless fabrication of the nameless villain whose lying words the Devil is using to hinder, if possible, God's work in Zion throughout Great Britain.

Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Severely Burned, but God Healed.

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.*

1045 HOPE STREET,
LOS ANGELES, CALIFORNIA,
November 26, 1904.

DEAR FIRST APOSTLE:—I wish to give my testimony to the Lord's healing.

On Sunday, November 6th, while my mother was on Restoration Work, I was preparing my dinner as usual, and smelling gas I opened the oven which was filled with it.

Of course this ignited, and the explosion that followed could be heard in the neighboring houses.

My face, neck, and arms were severely burned. My front hair, eyebrows, and lashes were singed off.

Just then my mother came in, and prayed at once. Afterward, at my request, she went to the meeting and asked the members of the Branch to pray also.

Deaconess Wilkinson called in the evening. The pain all left after prayer, and in three days I was well enough to go to work.

I thank God for His goodness to me, especially that my sight was preserved. I know my Heavenly Father is always watching over me.

LILLIE VONDER SMITH.

Delivered in Childbirth.

But she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety.—*1 Timothy 2:15.*

NEW YORK CITY, December 2, 1904.

DEAR FIRST APOSTLE:—Peace to thee!

It is with a grateful heart that I write these lines to relate the blessings myself and family have received since coming into Zion.

I have but one regret, and that is that I did not come into fellowship with the Christian Catholic Apostolic Church in Zion sooner.

In August, 1898, I attended my first Zion meeting in Philadelphia. At that time I was an officer in the Salvation Army.

From the very first I liked Zion, for the reason that the teaching appealed to me as being more in accordance with God's Word than any I had ever heard.

During the three years I have been in Zion I have been greatly blessed, but I had to make some wrongs right which, had I stayed in the Army, I feel never would have been done.

Since coming into Zion, I have not used medicine or man's methods in any form, for God has been my Healer and Keeper, and always has heard and answered prayer for me.

We thank you and Zion very much for prayers, especially at the time of the birth of our little boy whom God gave us in October, 1903.

Several years previously, Dr. Dingelsteadt, of Hoboken, New Jersey, told us it was quite probable I would never be able to bear children without first submitting to an operation, because of conditions at a previous confinement when the child died, although I was attended by two doctors.

Thank God, I did not act on the advice of the doctor, but put my trust in God.

Our litttle boy is a little Restorationist, as he came into our home a few days before you and the Host came to New York, and God has kept and blessed him so that he is a strong and hearty little fellow.

He has had but few ailments, and God has delivered him from them all soon after prayer.

In regard to LEAVES OF HEALING, I cannot express in words the blessing that it has brought into my life.

Again thanking you and Zion for the wonderful truths I have learned, I remain,

Yours faithfully for the Master's use,

(MRS.) PAUL YESSER,

Deaconess in the Christian Catholic Apostolic Church in Zion.

Blessing in Financial Matters.

But seek ye first His Kingdom and His righteousness; and all these things shall be added unto you.—*Matthew 6:33.*

LOS ANGELES, CALIFORNIA.

MY DEAR DEACONESS:—I thank my Heavenly Father for many blessings during the past year.

I especially thank Him for causing one who owed me to pay the debt.

I had not paid tithes for a year, and wanted money very badly to pay them.

I have written to Deacon Judd about it, and one day you said we would pray that this debt might be paid.

It was not many days afterward that the money came by telegraph.

It was a great pleasure, as well as a great relief to me, to be able to pay my Lord's tithes into His Storehouse.

This was a sum of money I had been trying to collect for five or six years, and had scarcely expected to ever get it. All things are possible with God.

May the Lord increase our faith, so that we may boldly claim the fulfilment of His every promise.

Your Sister in the Christ,

MARY E. GRISWOLD.

Saved through Reading Leaves of Healing.

We will triumph in Thy Salvation.—*Psalm 20:5.*

CUSTER PARK, ILLINOIS,
September 21, 1904.

DEAR FIRST APOSTLE:—I read in LEAVES OF HEALING where you ask the readers to pause and try to count the blessings brought to them directly or indirectly by LEAVES OF HEALING.

As I am a reader of it I must tell you the one great blessing beside many others, was that my husband was converted to God directly by my reading LEAVES OF HEALING to him.

We have both been made to understand God as the Savior, Healer, and Keeper.

Through reading LEAVES OF HEALING I have learned to look at the power of God instead of the condition of our little ones when they are sick, and there is not a time I read the LEAVES without getting a spiritual blessing.

May God bless you.

Your Sister, (MRS.) BELLE RANTZ.

Healed of Rheumatism.

Jesus Christ healeth thee. *Acts 9:34.*

LOS ANGELES, CALIFORNIA,
November 24, 1904.

DEAR SISTER IN THE CHRIST:—As I have never given my testimony, I feel it my duty to do so now.

I have been healed a number of times. Last spring I was wonderfully healed, as you know, of rheumatism, for which I give God all the glory.

At times I could not see, but after writing to the First Apostle for prayer, I was healed, praise God.

Your sister in the Christ,

(MRS.) M. FISCHER.

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By Evangelist **Sarah E. Hill.**

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.—*Malachi 4:2.*

THIS prophecy was fulfilled when our Lord came in the flesh to live His life upon the earth as man.

It was then that the Sun of Righteousness arose with healing in His wings.

He spent His time during His ministry in teaching, preaching, and healing all manner of disease and all manner of sickness among the people. (Matthew 4:23.)

The teaching was the principal thing.

Preaching was the proclamation of a truth, as when He sent His disciples forth He said, "And as ye go, preach, saying, The Kingdom of Heaven is at hand." (Matthew 10:7.)

The teaching and the preaching led up to the healing.

The work of Divine Healing begins in man's spirit, and extends through his soul and body; therefore, the first thing is to repent of sin and get right with God.

Every one who seeks the Christ for forgiveness of sins should expect to have salvation carried through his soul and body also, making a finished work. Anything short of this is a partial salvation.

We hear those who say that they are saved, when their bodies are full of disease, whereas our bodies are a very important part of us.

Man is a wonderful combination of the spiritual and animal; and God desires that man's animal being shall be as full of life and health as are the lower animals.

We are here told that a time will come when men shall go forth so full of animal life and strength that they shall gambol as calves of the stall. Then they will tread down the wicked. The wicked shall not be able to stand before them; they are to be reduced to ashes under their feet.

Physical strength is necessary in this war against the hosts of darkness.

The conditions of the body affect man's entire being, because the three parts act as one.

Disease weakens and tears down the tissues of the body, and it is never God's will that any one should be sick.

Sickness begins in sin, the violation of some law relating to some part of our being.

God tells us that the way to keep well is to listen to His Voice and do what is right in His eyes, and give ear to His Commandments, and keep all His Statutes. Then no disease can be put upon us. This is the Covenant which Elijah, the Messenger of the Covenant, brings. (Exodus 16:26.)

We are also told that he that dwelleth in the secret place of the Most High (the Christ) shall abide under the shadow of the Almighty, and that then neither accident nor disease can touch him; but he shall live until he is satisfied with life. (Psalm 91.)

When our Lord commissioned the disciples to carry the Gospel to the world He told them to teach the people to observe all things whatsoever He had commanded them. (Matthew 28:20.)

Divine Healing was one of these. They were to lay hands on the sick and they were to recover. (Mark 16:18.)

The early Church for many years followed the teachings of the Apostles, and took the Lord as their Healer. When the spiritual life of the Church declined they resorted to physicians.

The directions of the Apostle James concerning the steps to be taken in sickness are very plain. He says, "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." (James 5:14-16.)

We see here how sin and sickness are associated together, and we are told to confess our sins that we may be healed.

Tertullian, one of the early Christian Fathers, says, Demons cause accidents and sickness. Demons invented medicine, and in order to give reputation to medicine they sometimes get out of the way and let nature heal.

The history of medicine can be traced back to the worship of demons. In the natural world we say, the sun sets and the sun rises, and yet it is only the portion of the earth on which we stand that turns away from the sun when we say it sets. The sun never really sets.

The Sun of Righteousness has never set since He rose with healing in His wings, but the world has turned from Him and sought man as healer.

The world will again turn to Jehovah Rophi, the Lord their Healer, as a result of the teaching of Elijah the Messenger of the Covenant.

The Covenant shows the world how to be saved and healed, and how to live holy lives. All of the teaching of Zion Literature relates to the keeping of the Covenant. It establishes the Kingdom of God in man, and, when His Kingdom is established there, there can be no sickness in man, but only health and the abundant life which the Prophet Malachi foretells.

The teaching of Zion denounces all foods which God forbids because they produce disease.

Prominent among these is swine's flesh, which produces cancer and other diseases. The hog is permeated with cancer and tuberculosis. (Deuteronomy 14:8.)

Disease in the Scripture is called uncleanness.

Zion teaching denounces alcohol, tobacco, narcotics, and all habits that defile the flesh. It teaches the people that the body is the Temple of God, and that it must be kept pure and clean for Him. (2 Corinthians 6:16.)

The soul must be kept pure by having pure thoughts and feelings.

It is here that the sin usually begins. The thought or feeling is not checked in the beginning.

The Apostle Paul tells us what things to think on, for as a man thinketh so is he. He says, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8.)

While Zion believes in observing all the laws of health of the body and in taking the best of care of it in every way, Zion believes that the Atonement of the Lord Jesus covers the body, and that the people must look to God alone for healing.

Thousands in Zion have been healed by God of various diseases after having been pronounced incurable by physicians, and they are now strong and well.

Zion desires that all the world shall know that God is still the Healer of His people, and the message of Zion is going forth over all the world on the printed page.

Will you not help us circulate the Literature of Zion?

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 31, 1904:

15,000 Rolls to..Business Men in the United States
910 Rolls to.....France
55 Rolls to.....Miscellaneous
Number of Rolls for the week..... 15,965
Number of Rolls reported to December 31, 1904.....3,604,069

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Zion's Bible Class

Conducted by Teacher 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, JANUARY 25th or 26th.

Dirty Dogs and Evil Natures.

1. *Dogs are not intended for holy people or holy places.*—Matthew 7:6.
   God's temple is not to be licked by dogs.
   Food that God's poor would eat is not their portion.
   You should not make a doggery out of your abode.
2. *Dogs live on castaway stuff and discarded refuse.*—Exodus 22:31.
   They live on decaying carcasses.
   They eat a body that a hog might eat.
   They have by instinct tastes for the unclean.
3. *By nature they are like a whore—ready for exposure at any time.*—Deuteronomy 23:17-18.
   The price of a dog brings no blessing from God.
   Dogs make spectacles of themselves in mating.
   God designates them as having whorish natures.
4. *After feeding on the unclean they vomit and re-eat it.*—Proverbs 26:10-12
   The breath of a dog can never be wholesome.
   There is poison and contagion in their unclean saliva.
   No wonder poor Lazarus, who was licked by them, died!
5. *They are among the unclean animals which are to be abominated and not petted.*—Leviticus 11:42-47.
   A sanctified people think of higher things than dogs.
   People must choose those things that God says are clean.
   Customs and tastes that are allowable may be debased.
6. *They can never be well-pleasing to a holy people, whose conscience is unperverted*—Isaiah 66:1-4.
   Those who fool with dogs have no heart for God.
   One's condition of heart enters into his worship of God.
   A person is wilful who chooses what God abominates.
7. *Their nature is ravenous, cruel, and destructive.*—Proverbs 26:17-25.
   Dogs do bite and devour.
   They thieve and run mad.
   In greed they snap at anything that encroaches upon them.
8. *They are never to be chosen as associates or companions.*—Philippians 3:1-3.
   "Beware of the dogs!" is the Apostolic warning.
   Dogs and evil-workers are allied.
   It is a sensual instinct that causes one to dote on dogs.
9. *They can never remain within God's Holy Habitation—why keep them in your house?*—Revelation 22:14-15.
   Keep dogs out of your house.
   After being made clean outside they are yet dirty within.
   They will be banished from God's City.

The Lord Our God is a Holiness-Demanding God.

SUNDAY BIBLE CLASS LESSON, JANUARY 29th.

Wicked Works God Abominates.

1. *Proud hearts.*—Job 40:6-14.
   A heart too proud to confess a wrong.
   A heart given to dress and feathers.
   Lucifer lost his place through pride.
2. *Lying tongues.*—Revelation 21:7-8.
   Those who lie by insinuation.
   Those who lie by direct charge.
   Those who lie under strife or anger.
3. *Murderous natures.*—1 John 3:14-20.
   Those filled with hatred of a person.
   Those who hate the truth would murder God if they could.
   To hate a person is to have a heart to kill him.
4. *Wicked imaginings.*—Genesis 6:5-8.
   Imaginations are the Devil's created fancies.
   Evil imaginations create jealousy.
   They lead one to think they will get comfort from this or that.
5. *Proneness to mischief.*—Ephesians 5:1-7.
   Mischief comes from foolish talk.
   Mischief comes from jesting.
   Mischief leads to deeper sins.
6. *Conjuring falsehoods.*—Psalm 15:1-3.
   Conclusions drawn are often the beginning of falsehood.
   Reproach a person's character and you utter a falsehood.
   Biting back like a dog shows a lying heart and a mean nature.
7. *Sowers of discord.*—Titus 3:1-9.
   God abominates the one who sows discord in the home.
   God abominates the one who sows discord in the business.
   God abominates the one who sows discord in society.

God's Holy People are an Iniquity-Shunning People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 St. Nicholas Terrace, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. B. Taylor, 1623 Fruitvale Avenue, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 26:1 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 30 Rue Arnengaud, St. Cloud, Seine-et-Oise, France.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, West 50, Pauenziensta 8, Berlin, Germany.

Switzerland

Zürich—Overseer for Europe, Rev. Carl Hodler, Zion City, Illinois, U. S. A.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King William Road, Adelaide, Hyde Park, Victoria, S. Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

ZION CITY REAL ESTATE

Prospective Purchasers of Homes or Home Sites in.... Zion City

Can always obtain reliable information by addressing the Department which controls all of the Real Estate Business of the City.

CORRESPONDENCE SOLICITED

Address Zion Land and Investment Association
H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Six Hundred Forty-one Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Six Hundred Forty-one Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle	37		
Baptized at Zion City by the First Apostle	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	5812		
Total Baptized at Headquarters			11,250
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		8,607	
Total Baptized outside of Headquarters			9,372
Total Baptized in seven years and nine months			20,622
Baptized since December 14, 1904:			
Baptized in Zion City by Elder Royall	6	6	
Baptized in California by Elder Taylor		4	
Baptized in New York by Overseer Mason		7	
Baptized in Texas by Elder Hall		2 13	19
Total baptized since March 14, 1897			20,641

The following-named one hundred ten believers were baptized at Zandspruit Station, Transvaal, South Africa, Lord's Day, November 20, 1904, by Elder P. L. leRoux:

Dhlamini, Anna....Zandspruit St'n, Transvaal, S. Africa
Dhlamini, Bellina....Paardekop St'n, Transvaal, S. Africa
Dubazane, Enoch....Dasklip, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Bella....Zandspruit St'n, Transvaal, S. Africa
Hadebe, Bettie....Oppermanskraal, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Elija....Zandspruit St'n, Transvaal, S. Africa
Hadebe, Elizabeth....Paardekop St'n, Transvaal, S. Africa
Hadebe, Ellie....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Esther....Zandspruit St'n, Transvaal, S. Africa
Hadebe, Henrietta....Zandspruit St'n, Transvaal, S. Africa
Hadebe, Hezekia...Oppermanskraal, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Judida....Zandspruit St'n, Transvaal, S. Africa
Hadebe, Julia....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Kitty....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Lina....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Maria....Zandspruit St'n, Transvaal, S. Africa
Hadebe, Sanna....Zandspruit St'n, Transvaal, S. Africa
Hadebe, Sarah....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Saul....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Hadebe, Wilhelmina....Zandspruit St'n, Transvaal, S. Africa
Hlapo, Abel....Rustfontein, Zandspruit St'n, Transvaal, S. Africa
Hlapo, Carolina....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Hlapo, Christina....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Hlapo, Roselina....Rustfontein, Zandspruit St'n, Transvaal, S. Africa
Hlatshwayo, Emma....Graskop, Zandspruit St'n, Transvaal, S. Africa
Hlatshwayo, Lettie....Graskop, Zandspruit St'n, Transvaal, S. Africa
Kotsholo, Elija....Almansnek, Volksrust, Transvaal, S. Africa
Kotsholo, Elizabeth....Almansnek, Volksrust, Transvaal, S. Africa
Kotsholo, Lina....Welverdiend, Zandspruit St'n, Transvaal, S. Africa
Kotsholo, Merika....Welverdiend, Zandspruit St'n, Transvaal, S. Africa
Kotsholo, Samuel....Almansnek, Volksrust, Transvaal, S. Africa
Kotsholo, Selina....Almansnek, Volksrust, Transvaal, S. Africa
Kumalo, Hessie....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Kumalo, Nephthali....Witkop, Zandspruit St'n, Transvaal, S. Africa
Kunene, Jona....Utrecht, Natal, S. Africa
Lukele, Andreas....Standerton, Transvaal, S. Africa
Lukele, Ellise....Standerton, Transvaal, S. Africa
Lukele, Martha....Standerton, Transvaal, S. Africa
Lukele, Simon....Roodewal, Ermelo, Transvaal, S. Africa
Lutuli, Merika....Volksrust, Transvaal, S. Africa
Manana, Moses....Almansnek, Volksrust, Transvaal, S. Africa
Mashinini, Johannes....Almansnek, Volksrust, Transvaal, S. Africa
Mabuza, Titus....Wakkerstroom, Transvaal, S. Africa
Maseko, Joseph....Dasklip, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Bellina....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Bettie....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Eliza....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Ella....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Elizabeth....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Josefina....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Lettie....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Lina....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Maria....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Samson....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mazibuku, Sarah....Graskop, Zandspruit St'n, Transvaal, S. Africa
Mbuli, Johannes....Swaziland, Transvaal, S. Africa
Mdakane, Amos....Groenvlei, Zandspruit St'n, Transvaal, S. Africa
Mdakane, Andreas....Welverdiend, Zandspruit St'n, Transvaal, S. Africa
Mdakane, Elizabeth....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Mdakane, Christina....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Mdakane, Maria....Welverdiend, Zandspruit St'n, Transvaal, S. Africa
Mdebele, Christina....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mkwanazi, Meek....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mnisi, Johannes....Oppermanskraal, Zandspruit St'n, Transvaal, S. Africa
Myeni, Roselina....Graskop, Zandspruit St'n, Transvaal, S. Africa
Mzimela, Johanna....Graskop, Zandspruit St'n, Transvaal, S. Africa
Mota, Lizzie....Elandsport, Zandspruit St'n, Transvaal, S. Africa
Mota, Selfina....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Mota, Sofia....Elandspoort, Zandspruit St'n, Transvaal, S. Africa
Ndhlovu, Christina....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Ndhlovu, Isaya....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Ngomezulu, Martha....Standerton, Transvaal, S. Africa
Ngwenya, Bellina....Rustfontein, Zandspruit St'n, Transvaal, S. Africa
Ngwenya, Elizabeth....Zandspruit St'n, Transvaal, S. Africa
Ngwenya, Lettie....Zandspruit St'n, Transvaal, S. Africa
Ngwenya, Lina....Rustfontein, Zandspruit St'n, Transvaal, S. Africa
Ngwenya, Lizzie....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Ngwenya, Maria....Zandspruit St'n, Transvaal, S. Africa
Nkosi, Elizabeth....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Nkosi, Esther....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Nkosi, Kitty....Paardekop St'n, Transvaal, S. Africa
Nkosi, Lina....Botterfontein Zandspruit St'n, Transvaal, S. Africa
Nkosi, Maria....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Nkosi, Moses....Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Nkosi, Sofie....Zandspruit St'n, Transvaal, S. Africa
Nxumalo, Bellina....Almansnek, Volksrust, Transvaal, S. Africa
Shabalala, Christina....Groenvlei, Zandspruit St'n, Transvaal, S. Africa
Shabalala, Jessie....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Shabalala, Joseph....Witkop, Zandspruit St'n, Transvaal, S. Africa
Shabalala, Letta....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Shabalala, Stefanis....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Shabalala, Thomas....Almansnek, Volkrsust, Transvaal, S. Africa
Shongwe, Samson....Streepfontein, Zandspruit St'n, Transvaal, S. Africa
Sibeko, Johannes....Paardekop St'n, Transvaal, S. Africa
Siloko, Isac....Paarkekop St'n, Transvaal, S. Africa
Shabalala, Dorie....Grashop, Zandspruit St'n, Transvaal, S. Africa
Tambekwako, Amos...Botterfontein, Zandspruit St'n, Transvaal, S. Africa
Tambekwako, Evelina....Driepoort, Zandspruit St'n, Transvaal, S. Africa
Tambekwako, Paulina....Driepoort, Zandspruit St'n, Transvaal, S. Africa
Twala, Frans....Smalkloof, Volksrust, Transvaal, S. Africa
Zwane, Elizabeth....Rolfontein, Zanespruit St'n, Transvaal, S. Africa
Zwane, Ellie....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Zwane, Emma....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Zwane, Hili....Zandspruit St'n, Transvaal, S. Africa
Zwane, Luke....Zandspruit St'n, Transvaal, S. Africa
Zwane, Mateu....Oudhoutnek, Volksrust, Transvaal, S. Africa
Zwane, Philemon....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Zwane, Priscilla....Rolfontein, Zandspruit St'n, Transvaal, S. Africa
Tambekwako, Liza....Driepoort, Zandspruit St'n, Transvaal, S. Africa

The following-named two believers were baptized in San Antonio, Texas, Lord's Day, December 18, 1904, by Elder L. C. Hall:

Alder, Mrs. Lucy Luccina....221 Willow street, San Antonio, Texas
Franklin, George Austin....111 Lawrence street, San Antonio, Texas

The following-named six believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, January 4, 1905, by Elder F. M. Royall:

Bryant, Cassius W....2116 Enoch avenue, Zion City, Illinois
Bryant, Mrs. Nellie M....2116 Enoch avenue, Zion City, Illinois
Davis, Mrs. F. C....Greenfield, Iowa
Millard, Mrs. S. N....134 Eighth street, Milwaukee, Wisconsin
Robinson, Mary Elmira....34 Eighth street, Milwaukee, Wisconsin
Wescott, Mrs. Gertrude....Canada Corners, Michigan

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, December 18, 1904, by Deacon B. W. Brannen:

Johnson, Clarence Alexander. 698 North Springfield avenue, Chicago, Illinois

The following-named fifteen children were consecrated to God in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, December 18, 1904, by Overseer J. G. Speicher:

Coulthard, Catherine Sarah....2317 Gideon avenue, Zion City, Illinois
Coulthard, Mary Florence....2317 Gideon avenue, Zion City, Illinois
LeRoi, John Wilhelm Paul....2606 Elisha avenue, Zion City, Illinois
LeRoi, Earl Joseph Matthew....2606 Elisha avenue, Zion City, Illinois
McDowell, George Oscar....1707 Horeb avenue, Zion City, Illinois
McDowell, Vergie Bell....1707 Horeb avenue, Zion City, Illinois
McDowell, Charles Jacob....1707 Horeb avenue, Zion City, Illinois
McDowell, Exie Alice....1707 Horeb avenue, Zion City, Illinois
McDowell, Cloyd Samuel....1707 Horeb avenue, Zion City, Illinois
McDowell, Lloyd James....1707 Horeb avenue, Zion City, Illinois
Nuttall, William Harold....2604 Elisha avenue, Zion City, Illinois
Page, Zeno Dowie....2911 Gilboa avenue, Zion City, Illinois
Page, Rollin William....2911 Gilboa avenue, Zion City, Illinois
Siemon, Alexander John....3214 Enoch avenue, Zion City, Illinois
Walker, Earl James....1809 Horeb avenue, Zion City, Illinois

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JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

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DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

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DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City.

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ZION CITY

IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

THIS is a group of a few of our new

Post-Cards

We are having a great demand for these, and are prepared to send them, postpaid, to any address (except foreign) at the following prices:

200	for	$3.25
100	"	1.75
50	"	.90
25	"	.50
12	"	.25
2	"	.05

A special post-card, containing

A Beautiful Three-Color Picture

of the First Apostle, also a message of greeting, reproduced in facsimile just as written and signed by the First Apostle, is in course of preparation, and will soon be ready.

Every officer and member of Zion should get at least one of this kind as a keepsake.

Prices at the above Rates.

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Zion Printing and Publishing House

ZION CITY, ILLINOIS



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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 13. *ZION CITY, SATURDAY, JANUARY 14, 1905.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HEALED OF A DEADLY FIBROID TUMOR IN ANSWER TO THE PRAYER OF FAITH—LITTLE CHILD HEALED.

THOU WILT SHOW ME THE PATH OF LIFE.

This Witness is alive, well, and happy today.

God showed her the Path of Life.

She was far down on the way of Death.

Physician after physician had examined her and told her that there was no earthly help for her.

It was true.

She was suffering from a fibroid tumor in the region of the heart.

Pain, weakness, and weariness had increased with the passing days.

The Evil One had robbed her of even the desire to live.

Her eyes turned with longing to the grim, forbidding Gates of Death, hoping to find beyond them rest from her afflictions and trials.

To her tired, despairing spirit there seemed to be no deliverance but Death.

But God's Way is a Path of Life.

And He loves to show His children that beautiful Path.

Jesus said, "I am the Way, and the Truth, and the Life."

He also said, "I came that they may have Life, and may have it abundantly."

That was an actual, practical fact.

Wherever He went, the Word of His mouth, the Touch of His fingers, yea, the very border of His garment, brought Life and Health to diseased bodies, and a new, rich, full, abundant welling-up of spiritual and psychical Life within. He is still the Way, the Truth, and the Life.



MRS. SUSAN VERRAN.

That "Strong Son of God" is "Immortal Love!"

The Love "so amazing, so Divine," that brought Him from the Highest Throne in Glory, to walk, footsore and weary, along dusty ways, throbbing with heat, under a sub-tropical sun, giving Life "abundantly," never dies, never grows old, never ceases to seek the lost, the sinful, and the sick.

Why should He change?

Sin is still damning.

Disease is still killing.

Is the only way of Life closed against dying humanity?

Praise God, He "is the same yesterday and today, yea and forever!"

Oh, glorious reality! He is with us "All the Days, even unto the Consummation of the Age!"

His Word is still the Word of Omnipotent Power.

From His pierced Hands the Healing Virtue flows.

"The Healing of His seamless

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dress is by all beds of pain." And so God showed this Witness the Path of Life.

Into her dark, hopeless life, which had grown so wearisome to her, came the wondrous Light.

She began to hope.

She began to trust.

"In the Name of the Lord Jesus, the Christ, in the Power of the Holy Spirit, and in accordance with the Will of God, her Heavenly Father," the Prayer of Faith was offered for her, with the laying-on of hands, according to the Divine command.

She began to have Life.

More and more abundantly it came.

God had fulfilled His Precious Promises.

The terrible tumor that was crushing out her life was killed.

Soon it had entirely disappeared.

Still, God led her along the marvelous Path of Life until she was well, strong, and happy, as she appears in the portrait on the first page of this paper.

The beautiful babe whose bright little face shines out from this page, was also given an abundance of Life from the same Overflowing Source.

God is showing the Path of Life to hundreds of thousands in these days through the Messages of His Apostle and Prophet of the Restoration.

Today, the invitation rings out through all the earth:

"Turn ye, turn ye, . . . for why will ye die?"

"This is the Way, walk ye in it."

Those who hear the call, heed the invitation, and turn to the Path of Life, sing the same glad Song of Praise and Thanksgiving that pours from the heart of this Witness as she tells her Wonderful Story.

A. W. N.

WRITTEN TESTIMONY OF MRS. SUSAN VERRAN.

6845 THROOP STREET, CHICAGO, ILLINOIS, November 25, 1904.

DEAR FIRST APOSTLE:—It is with a thankful heart that I write, telling of the healing which God wrought in my body five years ago.

In the year 1896, I had a growth that seemed to be near my heart.

My body was very much swollen.

In November of that year I went with my sister to see Dr. Arnold about my case.

He lived at the corner of Sixty-seventh and Honora streets, Chicago.

After an examination, he told me that I had a fibroid tumor, and that I must have an operation performed or I could not live.

I said that I believed in Divine Healing, and would not undergo an operation.

Previously to this I had often gone to Zion Tabernacle Number 2.

I thought it was the best place on earth.

I received much spiritual blessing there.

I was a member of the Baptist church.

When I knew that I must get healing or die, I am sorry to say that I remained in the Baptist church and kept away from Zion, because there came into my heart a desire to die.

I knew that my spirit was saved and would go to heaven, and I longed to get away from my many trials.

The tumor remained in about the same condition for about a year.

Then I began to suffer more pain around my heart, and the swelling increased.

On account of the pain, I could not sweep a room.



RUTH VERRAN.

Soon I gave up doing my housework altogether.

There was always discomfort.

In March, 1899, I became a member of the Christian Catholic Church in Zion and was baptized by Triune Immersion.

In August of that year I thought it would be well to have another doctor examine me and tell me what the trouble was.

I sent for Dr. Simpson, of Sixty-ninth and Loomis streets, Chicago.

After the examination he said that I had a fibroid tumor, and that there was no earthly help for me.

I understood him to mean that the tumor was too near my heart for an operation.

I was seeking healing from God.

In November, the same year, I arranged to spend two weeks in Zion Home, on Michigan avenue.

On my way there I went into Central Zion Tabernacle to attend a Divine Healing meeting.

Overseer Piper prayed for the sick that afternoon.

When he prayed for me, the power of God killed that tumor.

It passed away gradually.

I spent a very profitable time in Zion Home, and I did not suffer any more pain from the tumor.

I am fifty-seven years old.

My Heavenly Father gives me the strength to do my housework and take care of a baby that I adopted when she was seven months old.

She is now one year and eleven months old.

On the day that I adopted her, when I took off her clothing, I was not prepared for the sight of that little body.

The Devil tried hard to make me believe that she was deformed, but I would not let fear come in.

Her abdomen was, I think, about twice as large as it is now, while the other parts of her body were exceedingly puny.

I took her to the South Side Zion Tabernacle for consecration.

Elder Farr prayed for her healing.

God answered.

She is well now and has a beautiful little body.

I thank the Overseer and the Elder who prayed the Prayer of Faith for us.

I thank you, dear First Apostle, for the light and blessings that have come into my life through your ministry.

I thank God, and give Him all the glory.

Yours in sincerity,

(MRS.) SUSAN VERRAN.

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 loving-kindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.
Jehovah executeth righteous acts,
And judgments for all that are oppressed.
He made known His ways unto Moses, His doings unto the children of Israel.

Blatter der Heilung

is a monthly German publication which contains the sermons and addresses of the First Apostle of the Christian Catholic Apostolic Church in Zion, and wonderful testimonies of Salvation and Healing of those who have been blessed through his teaching and prayers; also descriptions of the progress of Zion City and the Institutions and Industries which have been successfully established here.

It is translated from the English by skilled and intelligent translators. Its aim is to extend a knowledge of the will of God for His people concerning Salvation, Healing, and Holy Living to all who speak or read the German language.

It is our sincere desire that this paper shall be successful in reaching every one who is in need of help and assistance along these lines, and sample copies will be sent to all who may request them.

The subscription price is 50 cents per year, 30 cents for six months, or 5 cents a copy. Special trial subscriptions will be sent to new addresses for 25 cents for ten months. Foreign, 75 cents a year.

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By Evangelist **Sarah E. Hill.**

BUT Martha was cumbered about much serving: and she came up to Him, and said, Lord, dost Thou not care that my sister did leave me to serve alone? Bid her therefore that she help me.—*Luke 10:40.*

THIS incident occurred in the little home in Bethany, where our Lord loved to visit.

Martha, the busy housewife, had received the Lord into her home, but she had not received Him fully into her heart, as her sister Mary had done.

Martha was cumbered, distracted, drawn away, about much serving.

When one is distracted, he or she is drawn away from his or her center. When we are centered in the Christ, we can never be distracted by material things, though they toss like billows around us. And the Devil will make them pretty rough at times.

The Master was giving out the Bread of Life, speaking words such as man never spake before. He was spreading a feast for the spirits and souls of the guests in the little home in Bethany, but Martha was thinking about the meat that was roasting, and whether the pies and the pudding were being properly baked.

Doubtless she, too, was hungry for the Words of Life which Mary drank in so eagerly as she sat at the Master's feet, but there was the dinner that could not be served as she had planned, unless her sister came to help her.

The Lord commended Mary for taking her spiritual meal first, and reproved Martha for her anxiety.

After having had a good spiritual feast, the body would have been satisfied without the much serving.

The Lord, in reply to Martha's request, said, "But one thing is needful."

This may have referred to one article of food as sufficient to supply the needs of the body. Students of hygiene tell us that people generally are weakened and injured by too great variety of food at meals. Some have testified to having done their best mental work on one article of diet.

That is a subject for individuals to decide for themselves. But we know that if there had been anything lacking for dinner that day the Lord could have supplied it, as He supplied wine at the marriage of Cana and bread for the people in the wilderness.

Martha had turned from the Christ and the message He was giving her for material things. This is a common temptation in a busy life—no time to stop to get a Message from the Master.

We know that Christians should attend to the spiritual first, and afterwards do the best they can to bring material things into line.

Many a busy housekeeper does not take time to begin the day by meeting the Christ first and listening to His Message to her. She feels there is no time, for the duties of the day stand like a crowd of beggars with outstretched hands at her bedside, when she opens her eyes in the morning.

If she will sweep them all away while she has the time of heart communion with her Heavenly Father, and get a bit from His Word to feed on through the day, she will find that everything will move more smoothly, and instead of losing she has gained time.

Every home should be a home where the Master loves to come.

We believe that He not only gave blessing to the home in Bethany, but that He also received enjoyment and refreshment Himself. He should be the honored Guest, whose Presence is always recognized in the home. How real His Presence can become to the little ones!

Their simple faith shows them that He is really there where hearts love Him; that He is ready to pardon their sins and heal their sicknesses.

How He helps in governing the household, giving guidance and counsel, and feeling an interest in the smallest details of daily life! No household is so free, and happy, and restful as the one where the Master loves to abide.

The storms of life may come and toss the inmates roughly at times, but they can weather any storm and come out all the stronger for the experience, when the Master is with them.

They will have many a conflict with the World, the Flesh, and the Devil, but how the influence of a good, pure home helps and sustains one for these battles which have to come!

The things which constitute a happy home money cannot buy, for they are beyond price.

Some of the most costly homes have the least of the true home life in them. Home is made up of a thousand things which we scarcely take notice of—the love and forbearance of each for the other; the love that forgives and forgets the things that vex and try one another, and an unselfishness that leads to consideration of one another's tastes and feelings.

It is made up of the real lives of the inmates.

The father and mother, especially the latter, have much to do in determining the character of the home.

The two devils that will spoil any home are grumbling and scolding. Slam the door in their faces whenever they show themselves! These are two of the most senseless habits.

Grumbling makes every one unhappy and rights nothing. It makes things wrong that were right before. No true Christian can grumble.

It is the rule of the flesh which is never satisfied with anything.

Scolding cuts into the very heart-core of those we love, and discourages and depresses, and makes it harder for them to do right.

If something needs to be remedied, a quiet talk with the offender, encouraging him to overcome and change the habit that makes trouble in the household, will accomplish far more than the burning words which either cut and wound or harden his sensibilities, making him indifferent.

Children can be made to obey by a little firmness and gentleness, which will help them more than any amount of scolding.

Those who have learned to govern themselves find it much easier to control others.

A pure, good home is the nearest to heaven of any place on earth. It is worth working for, and is peculiarly needful in these Latter Days, when the influences in the world outside are so weakening.

What a strength it is to take refuge in a good home, where the influences strengthen one to go out fresh for the battle!

No influence will do more to purify, and regulate, and build up a good home than LEAVES OF HEALING. There is so much help in it for daily living!

So many of the problems of daily life are solved, and the principles of right living for spirit, soul, and body are inculcated. It shows how to bring God into everything in daily life, and how to make Him first, and yet be diligent in business.

It should be read aloud in the family circle. The little ones will understand and apply the right principles of daily living, and be greatly helped and strengthened.

Will you not help us circulate LEAVES OF HEALING?

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 7, 1905:

11,500 Rolls to	Business Men in the United States
7,045 Rolls to	Austria
4,500 Rolls to	France
3,620 Rolls to	Germany
1,900 Rolls to	Holland
1,796 Rolls to	the Hotels of Europe, Asia, Africa, and the Islands of the Sea
268 Rolls to	Miscellaneous
Number of Rolls for the week	30,629
Number of Rolls reported to January 7, 1905	3,634,698

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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One Year	$2.00	100 Copies of One Issue	$3.00
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Zion City, Illinois, U. S. A.

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ZION CITY, ILLINOIS, SATURDAY, JANUARY 14, 1905.

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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.

APOSTOLIC TELEGRAM FROM ZION'S LEADER.

The First Apostle has sent the following telegram to Zion at headquarters, from the Southland, and the appended message was sent in reply:

MIAMI, FLORIDA, January 7, 1905.

REV. JOHN G. SPEICHER, Overseer-in-charge, Zion City, Illinois.

Read Psalm 50:1-6.

My dear wife and son, who arrived from Havana this afternoon, join me in sending love, and we unitedly pray that my beloved people in Zion City, will have a day of much blessing tomorrow, in the Great Assembly, in Central Zion Tabernacle, Chicago, and in all the gatherings of the children and young men and women.

We long to be with you, for there is no place like home, and there are no homes like those in Zion.

My beloved wife and son are in good health, and are growing stronger.

I am also beginning to feel the good effects of the Southern climate, and hope to be able to rest.

Pray for me, and for us all.

God has blessed me in connection with Zion's affairs since I left you.

It is wonderful how He opens the way in every new enterprise and a great Zion Paradise Plantation, and a Zion City, will, I believe, rise on the shores of the Gulf of Mexico before the end of the wonderful New Year which has now opened.

I am giving much attention to this project.

Purity and Unity are essential to progress, and I have left explicit Apostolic directions that no person shall be permitted to remain in fellowship with Zion whose conduct proves him to be disobedient or a hinderer.

I desire you to read the Apostolic directions contained in Romans, 16:17-20.

Let this direction be considered as mine also, and be strictly obeyed.

Love alone can rule, but Love demands Peace within all our borders.

Address me at Miami until Monday night, when I will give you further directions.

Mizpah. FIRST APOSTLE.

REPLY.

ZION CITY, January 8, 1905.

JOHN ALEXANDER, First Apostle, Miami, Florida:

Greeting to you and Overseer Jane Dowie and Dr. A. J. Gladstone Dowie.

Your good, long Apostolic telegram just read to four thousand people in Zion Tabernacle.

Upon a unanimous expression, on the part of the people, we hereby send you our hearty approval of all your Message.

We will unitedly do what we can to bring about perfect Purity and Unity, that Progress may not be impeded.

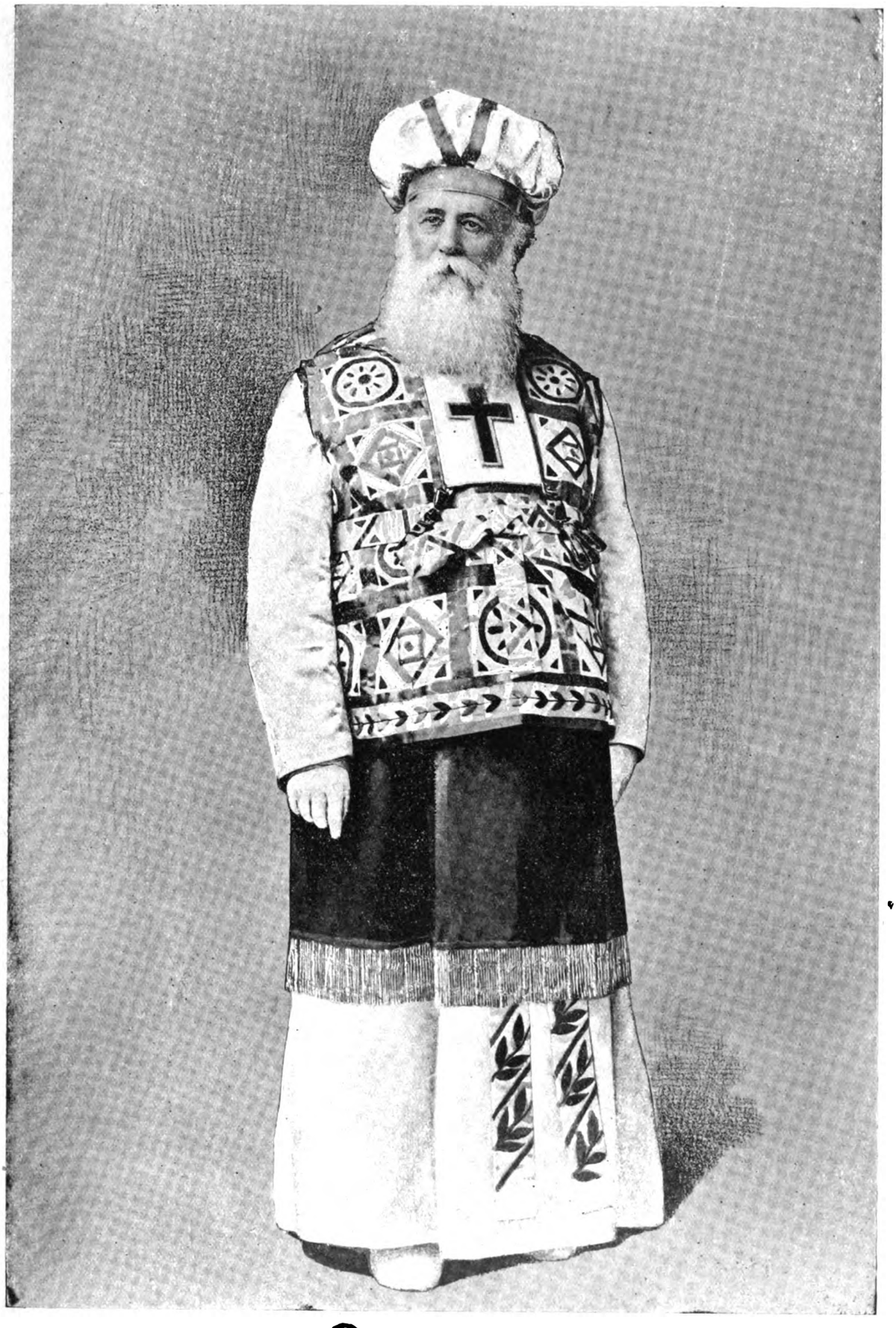
God bless you in your great, new enterprise, and in all things.

Mizpah. JOHN G. SPEICHER.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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THE FIRST APOSTLE AT WAR WITH ATHEISTIC AND PAGAN MASONRY.

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.—John 1: 1-5.

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Apostolic and Prophetic Messages



By.....

John Alexander

First Apostle

of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

MESSAGE NO. 13

Shiloh Tabernacle

Lord's Day Afternoon
January 1, 1905

SUBJECT

A Living Christ in a Living Church, the Solution of the World's Problems.

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

THE year 1905 finds men, institutions, and nations facing graver problems than ever before.

The progress of science and invention, with the intricate complexity that has followed the vastly increased power, wealth, and activity of the race, has brought with it new and tremendously far-reaching questions of personal, domestic, commercial, political, industrial, social, economic, national, international, and moral, intellectual, and spiritual import.

All these problems press for solution.

The skeins of modern life are terribly tangled.

Most of them demand unraveling at once.

The times are strenuous.

Events follow causes and crises rush upon crises with bewildering swiftness.

Men's faces blanch.

They look into one another's eyes terrified, aghast.

Already there is a blood-red, angry glare along the horizon; already there is in the air that subdued roar which tells of the coming of the storm.

It will quickly burst with unprecedented fury upon an unprepared and unprotected society.

Where is the solution?

Whither shall men flee?

Hark!

Can you not hear them singing?

It is the "multitude of the Heavenly Host," praising God and saying:

"Glory be to God in the highest,

"And on earth Peace among men in whom He is well pleased!"

"On earth Peace!"

These words contain the solution.

And they rest for their Power and Authority upon the Great Truth that made the angels sing —The Incarnation.

Zion not only proclaims that truth.

It is the practical, effective force in all her activity.

And her activity reaches down, and out, and up, until it includes every interest of human life and society.

Glorious truth!

The answer to the question of humanity is plain:

"Jehovah hath founded Zion,

"And in her shall the afflicted of His people take refuge."

This was the Message of the Apostle and Prophet of God at the First Great General Assembly of the New Year, in Shiloh Tabernacle, held on the afternoon of Lord's Day, January 1, 1905.

Notwithstanding the fact that between five and six thousand people had been in almost continuous session from half past eight o'clock Saturday evening until after seven o'clock Lord's Day morning, there were fully three thousand happy worshipers at this afternoon service.

The First Apostle, although beginning the very heavy labors of the All-Night Meeting with great weariness, had been given wonderful strength and vigor by his God, and it was with wonderful brightness and power that he delivered the Message of the afternoon.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, January 1, 1905.

The worship of Jehovah began with the entrance into the Tabernacle of Zion Junior Choir, the Senior Choir, and the Officers of the Church, singing, as they came, the words of the

PROCESSIONAL.

Rise, crown'd with light, imperial Zion, 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 First Apostle came upon the platform, the people rising and standing, with bowed heads and hearts, while he pronounced the

INVOCATION.

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

The Choir and Congregation then sang Hymn No. 128, from Gospel Hymns:

*The following report has not been revised by the First Apostle.

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Hark, hark, my soul! Angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore·
How sweet the truth those blessed strains are telling,
Of that new life when sin shall be no more!

CHORUS—Angels, sing on! Your faithful watches keeping!
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

RECITATION OF CREED.

Overseer H. D. Brasefield led the Congregation in the recitation of the Apostles' Creed.

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

READING OF GOD'S COMMANDMENTS.

Elder W. H. Cossum led the Congregation in repeating the Eleven Commandments, the Choir and Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

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

The First Apostle then read the 40th chapter of the Book of the Prophet Isaiah, ending with the prayer, May God bless His Word.

Prayer was then offered by the First Apostle, closing with the chanting of the Disciples' Prayer by the Choir and people.

After the announcements had been made by Overseer Speicher the Choir sang the beautiful Anthem "The Spacious Firmament on High," from Haydn's "Creation."

A LIVING CHRIST IN A LIVING CHURCH, THE SOLUTION OF THE WORLD'S PROBLEMS.

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.

I shall speak a few words this afternoon upon Zion's position in the solution of the world's problems of this year 1905.

I take for my text the words of the 9th, 10th, and 11th verses of the 40th chapter of the Book of the Prophet Isaiah:

TEXT.

O thou that tellest Good Tidings to Zion, get thee up into the High Mountain; O thou that tellest Good Tidings to Jerusalem, lift up thy Voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!

Behold Jehovah God will come as a Mighty One, and His arm shall rule for Him: behold, His reward is with Him, and His recompense before Him.

He shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead those that give suck.

The Good Tidings to be Carried to the Cities of Judah.

May God bless that Word.

It would be injudicious to use up all my strength, and it would be unwise to tax yours by a very long discourse.

I have a few words, however, which I desire to put on record in connection with this subject.

As one "that tellest Good Tidings to Zion," I desire to get "up into the High Mountain."

Telling "Good Tidings to Jerusalem," I want to "lift up" my "Voice with strength."

I desire to carry these tidings with fearless courage to "the cities of Judah" this year.

I wish to lift up my voice without fear and say, "Behold, your God! Behold, Jehovah God will come as a Mighty One, and His arm shall rule for Him."

His reward comes with Him, and His recompense goes,

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indeed, before Him. In His infinite tenderness to Zion, He feeds His own, like a Shepherd, cares for young and old, and tenderly ministers to those that are with young, and to those that give suck.

What a very practical and blessedly beautiful religion we have! It goes far back.

The Freemasons, with sardonic grin, will tell you that their religion is older than Christianity.

Christianity is as Old as the Eternal Word.

That is true, in a sense. It is as old as the Devil!

But the religion of the Christ is older even than that.

Before the Devil had any existence, as an unfallen angel, Jesus, the Christ, the Son of God, whom they shamefully will not allow to be mentioned in their dark, sinful lodges, was "in the bosom of the Father."

I tell them that the Christianity which they say is younger than Masonry is not Christianity at all.

The Christianity that Zion preaches is the Christianity of the Christ, who is the Eternal Word, who became flesh, and who spoke and it was done.

I tell them that in our Savior we have not only a Redeemer but a King and a Creator; and that all things came into being by means of Him; and that without the Eternal Word, who became flesh, nothing of that which has come into being has come into being.

We give them back their impudent boast, and tell them that the religion of the Lord Jesus, the Christ, antedates their mythical and accursed sham of the resurrection of the mythical Hiram Abiff.

Zion at Issue with Atheistic and Ungodly Masonry.

The great place that Zion will take this year will be that he who speaks from the highest mount of life and thought that he can reach, will send, as he stands on Zion's Mount, a Message, first of all, to the cities of Judah, "Behold your God!"

We declare that Jesus, the Christ, is God, and we are at issue with an atheistic and ungodly Masonry that will not allow His Name to be mentioned in their lodges, and that denies His Divinity; for this year the watchword of Zion is, "The Incarnation."

I, John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, say with John, the beloved, in his 1st Epistle, in the 4th chapter:

> Every spirit which confesseth that Jesus, the Christ, is come in the flesh, is of God:
> And every spirit which confesseth not Jesus is not of God.

I declare that the man who will sneak into a dark lodge, calling himself a Bishop, a Defender of the Faith, or anything else, and will not there acknowledge the Christ as having come in the flesh, has within him a spirit that is not of God.

"The Incarnation" Zion's Solution for the World's Problems.

He is a child of the Devil, no matter what his rank, whether it be King of England, or Archbishop of Canterbury.

The man who will not acknowledge Jesus, the Christ, in the lodge of the Masonic Order, has denied Him, has denied His coming in the flesh, and therefore is not of God.

I care not how great his learning nor how thrilling his oratory may be, the man who leaves the Divinity of our Lord Jesus, the Christ, out, has left out the Mightiest Power in the solution of the problems of this, or any other year, or of all the years.

> Our sword is the Word of God on high,
> Our watchword, the Incarnation.

That is my solution.

Thanks be to God, Zion goes forward!

Let us realize not only that the Christ came in the flesh, but that the Christ comes in the flesh now.

May He enter into these fleshly Temples of ours this year as never before, and flow through them, by His Spirit, to the world's redemption! [Amen.]

The solution of the problems that Zion confronts is a Living Christ in a Living Church—in every member of it.

This is the substance of all that I have to say.

Zion Has a Living Message from a Living God.

We carry with us a Living Message from a Living God, who not only dwells in the Highest Heavens, but who dwells in these Temples that are not made with hands—in these Bodily Temples; for He has said:

> He . . . . shall be in you.
> 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.

This is the Truth that we in Zion present to the world, without any fear or faltering.

No matter who takes the negative, we take the affirmative—that the Lord Jesus, the Christ, came in the flesh; that He was born of the Virgin Mary; and that He was the Son of God.

We declare His Divinity, and we shall, all the year through, stand on Zion's Mount, and say to the cities of Judah, "Behold your God!"

I trust that before this year is over, the second great Zion City will have been founded on the shores of the Gulf of Mexico. May God grant it! [Amen. Applause.]

I trust, indeed, that the plans for other Cities which are in contemplation, will be in such shape that when I stand here a year from this date, I shall really be speaking not only to one Zion City, but to several.

There is No Discharge in Zion's War.

God grant that my life, poor and feeble though it is, shall be preserved by God until this work of establishing these Cities is done [amen]; until Zion Cities shall be established over all the earth. [Amen.]

I am so glad that He is more than the God of the Nations!

I am so glad that He not only sits in the heavens, but that He feeds "His flock like a Shepherd"—that the Infinite Tenderness of God stoops to our infinite littleness and weakness; and that, when the time comes to rest, He will take His weary ones, and give us a new strength.

I am glad that the day is coming when we shall mount up as on wings of eagles, and enter into a Life where we shall run and not be weary; where we shall walk and not faint; when we shall never know pain, weakness, sorrow, or disappointment, and then come back with our Lord, to carry on His work throughout the Glories of the Millennium.

But now, beloved, we are here to fight, and there is no discharge in this war.

Whoever resigns, I cannot; and if you are truly in Zion, you cannot; because Zion is of God.

If Zion is of God, no one can go back from Zion unless he goes back from God.

Zion's Work is in Every Department of Life.

Oh, beloved, is it worth while for any one to go back from God?

> If any man draw back, My soul shall have no pleasure in him.
> But we are not of them who draw back unto perdition.

We will go forward!

We will go forward with the Banner that God has given us; and we shall carry it to victory over all the earth. [Amen.]

The solution that Zion brings to the world's problems is an Ecclesiastical solution.

There is no other solution for the miseries of the Church than the Unity of Zion.

The solution that Zion brings to the problem of Education is Christian education.

The remedy that Zion offers for the difficulties of the Commercial and Industrial world, is Coöperation of the whole people and a Fair Distribution of the Rewards of Labor among those who create Capital by toil, as well as among

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those who contribute their wealth for the capital that first gives work to the toiler.

We shall not hesitate to say that both have a right to fair representation; and may God help us carry forward that beautiful solution which is now in progress.

Zion Holds Up to the World a Working Model of Problems Solved.

May we continue to be united; for Zion, after all, has but one storehouse.

That which is mine is thine, if it is needed; and that which is thine is mine, if it is needed.

We stand together, with every power of spirit, soul, and body; with every dollar and with every power and capacity to make a dollar.

We stand together to cultivate the soil of barren, waste places; to build up Cities; to do business on fair and right principles; and to create wealth, not by the accident, so-called, of circumstances, but by good, sound, substantial methods.

Zion has use for the sound mind, the clever hand, the clear eye, and the steady purpose, in continuous coöperation.

Zion, this year, will continue to offer to the world a solution of the infernal Liquor problem, for we have none; a solution of the infernal Tobacco problem, for we have none; a solution of the Gambling problem, for we have none; a solution of the Social Evil, for we will not permit the harlot or the whoremonger to live in our City; a solution for Crime, for we have none, except as it is imposed upon us by some cheats that have got in from the outside; a solution of all problems which today has made some statesmen say, "Oh, if all America, and all the world were a Zion City, this world would be a little heaven below."

May God help us to present that solution to the world!

Let us, then, with a deeper Humility, with a purer Faith, with a larger Hope, with a stronger Love, with more Knowledge, with more continuous Industry, and with more Earnestness, keep together, and walk step by step as one; and when the end of nineteen hundred five shall have come, methinks I shall see that Zion has more than doubled herself in Zion City, and in all the earth!

May God grant it! [Amen.]

The First Apostle Needs and will Take Necessary Rest.

Now, beloved, I may as well say at this point the few personal words that are in my heart to speak before I go away for a very brief time.

The necessity for rest has come to me.

I dare say that those of you who hear and see me now do not think I am in very much need of rest, because I seem to you so strong; and I am.

My brain was never clearer, my heart was never calmer, my spirit was never more determined; but the flesh is weak; and I need the rest which I shall take, if God permits. It is not necessary, and it would not be wise for me to endeavor to estimate the value of any work that I have done for God, for you, for Zion, or for the world.

The First Apostle's Name is His by Right.

But it has been honestly done, from the very first moment when, as a little child, I crept into a dark corner, and knelt, and wept, and prayed, and told God how good it was of Him to have given me the Christian name that I bore.

I promised Him that I would, by His grace, live up to it; that "John," which means, "by the grace of God," and "Alexander," which means "a helper of men," should be a name that represented a fact in my life.

I little knew, at that moment, that I had no right to any other; that is why I have dropped, in my Apostolic Title, all other names.

When I prayed as a child of seven, and vowed that by the grace of God, I would help a poor, stricken humanity, of which I was a part, I realized then as clearly as I do now, that He had sent a boy whose name was John Alexander, who would be, by the grace of God, a helper of men.

Whatever value there ever can be in a life of consecration is mine.

Whatever value there ever can be in a life of prayer is mine, for I have prayed to God every conscious day of my existence.

The First Apostle Has Carried Zion's Standard Around the World.

Whatever value there ever can be in a life that gives up the world and all it can offer is mine; for voluntarily I took upon myself poverty when I assumed this ministry.

I consecrated my life, wherever it was needed, to the healing of the sores of a sin-stricken and disease-smitten world; and toiled, with my beloved wife, along life's broad pathway, for many years.

When I came to Chicago, it was ruled by the World, the Flesh, and the Devil; and I was told that Chicago would be my grave, unless I got out.

I stood up and said, "No, I will not go out; but I will whip the Devil throughout the world from this point!"

I organized the Christian Catholic Apostolic Church in Zion upon Primitive Foundations, braving ridicule, contempt, scorn, the assassin's dagger, and laws that were made for my destruction.

I have carried the Standard of this Church around the world, and I have a right to thank God that I have that joy tonight. [Amen.]

My heart is very tender as I turn away for a little while to rest; for rest is hard for me.

It is easier for me to work.

It Is Easier for Me to Toil While Others Sleep.

It is easier for me to weep while others are rejoicing.

It is easier to bend my whole being to a sacrifice for humanity, and to work in the long, dark night where no eye but that of God sees me.

It is comparatively easy for me to work, and suffer, and, if need be, to die; but it is very hard to rest.

It is hard to rest while the sick are everywhere, and dying.

It is hard to rest when the people need me.

But, beloved, if I am to live, I know that I must rest.

I want to live until all that I can do is done.

You will pray for me, therefore, that I may be able to rest.

And I trust, beloved, that from the youngest child in the Choir to the oldest person in the Church, no one will grieve my heart by wilful sinning while I am away.

May God keep you true to Him, to Zion, and to me. [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; and grant to me, that whether living or dying I may be Thine. Should this be the last year of my life, let it be the best; and let me enter into heaven full of Love, and Faith, and Hope, in the Eternal Wisdom of God; that I may get ready there to return here. Father, give me grace to follow where my leader leads. Help me to be true to Thee, to Zion, and to Him, and help me to do all I can to win this world from sin, from sickness, from the powers of death; that Zion's flag may wave over all the Nations, and over many Zion Cities and plantations throughout the world. For Jesus' sake. Amen.

FIRST APOSTLE—Did you mean that?

PEOPLE—"Yes."

FIRST APOSTLE—I wish you to be seated while we have our Recessional, which has our Motto for this year, "The Incarnation."

It is hard to part from you.

I would like to carry my children with me, my Choir, all; but I cannot do it now.

I believe, however, that the day is coming, in the Restoration, after the Rapture, when the Christ comes back, that we shall be able to move large bodies of our people from point to point, over all the earth, to do the will of God.

I think that this Restoration Host is just a beginning for the Millennial Army that God will send out to subdue the world to the Christ.

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Let us get ready and learn how to march to victory, and let us get our Marching Songs in our hearts.

"We come in the might of the Lord of Light."

Did you notice that last Monday one of the newspapers had the heading, "Dowie Here in Might."

They Felt that Some "Might" Had Come Back to Their City.

They may be naughty, but I tell you these newspaper fellows are not utter fools.

They recognize reality when they see it.

That is one thing that they do know.

They live among shams all the time, and they rarely ee reality.

Thank God that they have the power to recognize reality.

Zion is here in might—"We come in the Might of the Lord of Light."

That is the Might.

May God bless you in the singing of this beautiful Recessional.

The Recessional No. 266, from "In Excelsis," was then sung, after which the First Apostle pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.
Jehovah make His face to shine upon thee, and be gracious unto thee.
Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Notice to Officers and Members.

Send all newspaper clippings concerning the First Apostle, the Elders, or any department of the work in connection with the Christian Catholic Apostolic 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.

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age;" and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

B. Yes, I can, and the passages are very numerous. I need quote only two. In Isaiah 53:4, 5, it is written of Him: "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then, in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in 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."

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DECORATION OF THE PLATFORM OF SHILOH TABERNACLE FOR CHRISTMAS EVE EXERCISES, SATURDAY, DECEMBER 24, 1904

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Lord's Day, June 14, 1903.

*REPORTED BY I. M. S.

PREPARATIONS had been made for a series of three Talks beside White Lake, the General Overseer's resting place.

A large tent had been erected on the east end of the Ben MacDhui grounds, facing White Lake, and the place transformed into a place for worshiping God.

Although the talks had not been widely announced, yet at two o'clock people from the neighboring towns and summer resorts began to gather, finding seats under the tent.

When the General Overseer, Overseer Jane Dowie, and Deacon A. J. Gladstone Dowie came upon the platform, at three o'clock in the afternoon, a company of about three hundred persons were gathered together to meet them and listen to the Message of the Prophet of God.

The day was bright, beautiful, calm, and peaceful; the sunshine shed its warmth upon vegetation and creature alike, significant of the warmth, and love, and blessing of God.

Straight, sharp, and powerful were the words of the Prophet in his Message to the community, telling them of the full Gospel of Salvation, Healing and Holy Living; at the same time laying bare their sins and urging them to do right and erect in their hearts and in their community a Temple of God where the Holy Spirit could dwell.

When the Call came at the end, though some went away, apparently still unwilling to surrender, yet the larger proportion of the company remained and willingly consecrated themselves to God.

Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, June 14, 1903.

At three o'clock, the General Overseer, Overseer Jane Dowie, and Deacon A. J. Gladstone Dowie came upon the platform that had been erected in the tent.

The General Overseer announced Hymn No. 151, in Gospel Hymns 5 and 6, and all joined heartily in the singing.

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.

Deacon A. J. Gladstone Dowie read the Scripture lesson, first from the 67th Psalm, and then from the 35th chapter of Isaiah.

Overseer Jane Dowie led in the common supplication; praying also for the sick and sorrowing, and closing with the Disciples' Prayer.

Hymn No. 63, from Gospel Hymns 5 and 6, was then sung.

"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 First Apostle has not revised the following report.

The General Overseer Loves the Recreation of Preaching.

The General Overseer then said:

Before delivering my little talk this afternoon I want to say how very glad Mrs. Dowie and I are to welcome a hundred or two hundred of our friends and neighbors.

I am supposed to be resting for a little while, but I cannot find any rest in idleness.

I always have a few hours' work every day when I come to Ben MacDhui, with my heavy mails, and I love the recreation of Preaching.

I have been preaching altogether for something like thirty-six or thirty-seven years.

It is now thirty-two years since my ordination to the ministry.

It has been my privilege to speak to vast numbers of people in many lands and on three Continents, but there is no place where I now love to spend a little time more than on Mrs. Dowie's little estate here at Ben MacDhui.

It has been a great pleasure to me to aid her in redeeming the wilderness, at it were.

The barren, desert sands have become a fruitful land, and I am glad to be with the little community that live around here.

Overseer Jane Dowie Foremost Minister in Christian Catholic Church.

If this tent, which has been considerably patched, as you see, will only hold out, it will stay here all this summer.

I hope to stay here until the end of the month, and Mrs. Dowie or myself will continue the meetings every Lord's Day afternoon.

Mrs. Dowie is the foremost minister in the Christian Catholic Church in Zion.

When she announces a talk in Zion City I think she can draw as large an audience as myself, and the people are glad to listen to her.

I hope you will realize the privilege you enjoy in her ministry.

When I am not here, she will speak; or, if neither of us is here, we have a number of godly young men here working at Ben MacDhui, some of whom have been students in Zion College, and they are well able to speak and help you to understand still better God's Most Holy Word.

We have no new Gospel to preach.

The Wednesday night meetings will continue to be held in the Maple Grove schoolhouse, every Wednesday evening, at eight o'clock.

OBEDIENCE TO GOD AND FAITHFUL ENDEAVOR LEAD TO MATERIAL AS WELL AS SPIRITUAL PROSPERITY AND BLESSING.

The General Overseer then pronounced 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, and unto all to whom these words shall come, in this and every land, in this and all the coming time. Till Jesus come. For His sake. Amen.

Zion's Wonderful Song of Redemption.

My son read to you my text; the whole of the 35th chapter of Isaiah.

Wonderful is that sweet Redemption Song; the song of Salvation, Healing, Holiness, and Triumphant Entry into the Zion Above.

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It is one of the most beautiful in all the Sacred Volumes of the Old Testament.

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.

That is the beautiful prelude.

Then it begins on such a lofty and yet simple plane where the words ring out:

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, with the recompense of God; He will come and save you.

That is the first part of the song—Salvation!

"Strengthen ye the weak hands."

God never meant that any man's hands should be weak.

"Confirm the feeble knees"—the knees that are palsied.

God never meant that man's knees should be palsied.

Confirm them—make them strong; make them firm again.

Fear Indicates that either God or the One who Fears is Bad.

"Say to them that are of a fearful heart, Be strong, fear not."

It is only Satan and the powers of Sin, Disease, Death, and Hell, that want to make us weak.

"Be strong!" God wants us to be strong.

If we are to be strong, we must not fear. Fear is the foe of Love and Strength.

You cannot love God and be afraid of Him; for "perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."

To have a God of whom you are afraid to think, and whom you are afraid to meet indicates, either that He is a very bad God, or that you are a very bad man or woman.

Something is wrong if you are afraid.

Our God is a good God, a God of Infinite Compassion and Love.

God is "Our Father;" the God and Father of our Lord Jesus, the Christ.

He is also the Only Wise God and King, above all gods; "the King Eternal, Incorruptible, Invisible."

Our Father, our Maker, our Friend, our Helper, our Benefactor; these should be our thoughts about our God.

There is No Fear where Love Reigns.

God wants us to love Him; He wants us to be strong, and not fear.

He wants us to look forward to meeting Him face to face in the Judgment with Joy, and not with Sorrow.

He desires us so to live in this life that we shall long to see His face when it is over; long to see the face of the Christ who was crucified for us; and long to see the glorified saints of all the ages.

Fear not! No place for fear is in the heart where Love reigns.

Why, you know that is true among yourselves!

If your child is afraid when you come home it is for one of two reasons—either that child has a bad, harsh, cruel father or mother; or else the child has been doing something wrong and is afraid to face father or mother.

Put away the sin and wrong; and ask God to give you the confidence that makes you strong in spirit, strong in soul, and strong in body.

That can come only when the Love of God casts out fear; when the Hope of God crushes despair; when the Faith of God casts out every particle of doubt.

"He will come and save you."

God Can Never Save a Man Against His Will.

Salvation is possible only to those who are willing to be saved. You must be willing.

God says He is willing; but unless you are, you cannot be saved.

If you are willing you will be obedient and do the Will of God.

The first thing, then, in this beautiful song is Salvation.

But it is not enough for a man to be barely saved from burning or from drowning.

The person who is saved, exhausted and injured, needs something more.

It is well to have your sins forgiven.

It is well to have a clear Hope of Heaven.

It is well for you, through faith in the Lord Jesus, the Christ, to know Him as your Savior, but that is not enough.

After we are saved we have to live on, and therefore, as we have to live in a body, we must have that body well.

We must be Healed.

This body is either a help or a hindrance to us and to others.

If you have been living for the World, if you have been sowing to the Flesh and the Devil, you will "reap corruption."

Each One Reaps that which He or She Sows.

If you sow oats you will reap oats; and if you sow wild oats you will reap wild oats.

If you sow thorns you will reap thorns; and if you sow wheat you will reap wheat.

As a man soweth so he reapeth.

Oftentimes a saved man or woman will have disease which is the inheritance of his or her father's or mother's transgressions.

Life is a burden by reason of shattered nerves, by reason of polluted blood, or by reason of dwarfed and injured bodies.

So, after you are saved, you must be healed if you are to live a life of usefulness.

If you are to think cleanly your blood must be cleansed.

A man or a woman with dirty blood does not think cleanly. The condition of the body affects the mind, and heart, and life at every turn.

If you are to be really and fully saved, do not rest with Spiritual Salvation. You must get more.

The spirit is the greatest thing, but there is more than the spirit.

We have a Spirit, a Soul, and a Body.

That spirit is dwelling now within an animal soul and an animal body, and that body and soul must be clean if we are to live the best kind of lives.

So this song tells us:

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.

Then appears the King's Highway of Holiness.

Healing is the second thing.

That is the great, neglected Truth, in the teaching of the apostate churches today. The Gospel, as our Lord Jesus, the Christ, brought it to this world, was a Gospel of Salvation Healing, and Holiness.

To tell you that you can be "saved whole," and still remain unclean, and sick, and unholy is sinful and wicked.

The Gospel of our Lord Jesus, the Christ, was a Gospel of Healing as well as a Gospel of Salvation.

Peter said in the house of Cornelius, the Centurion, regarding the Christ:

Even Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

The Same Oppression of the Devil Is With Humanity Still.

Men cannot drink liquid fire and distilled damnation, they cannot drink whisky, and rum, and beer, and brandy, without suffering the consequences—shattered brains, unclean blood, and unclean lives.

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They cannot take tobacco, which contains the deadly poison, nicotine, without bringing shattered nerves to themselves and their posterity.

They cannot take filthy food and be clean.

You cannot eat swine's flesh and be clean; it is impossible.

The swine is essentially unclean. God said, "Their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you."

The Lord Jesus, the Christ, could find no better place for Devils than in the herd of swine; and no better place for the swine than to drown them in the sea.

You who hold on to that filthy food, are eating scrofula, cancer, trichinosis, and paralysis.

You are eating deadly diseases, for the swine is at all times an unclean and a diseased animal.

You cannot chew and churn the filthy tobacco without deadly consequences.

You are eating and smoking cancer, amaurosis, paralysis, and other deadly diseases, even though you may live in spite of it.

Cleanliness in Spirit, Soul, and Body Essential to Highest Usefulness.

Some men vegetate through life, and boast that they have been able to drink and smoke for eighty years.

If you examine their records, you will find that they have done nothing else but eat, and smoke, and be dirty dogs.

A man does more for humanity when he keeps himself clean; and he will send down to posterity clean blood, clean thinking, clean living.

He will be a blessing and a help while he lives, and leave a healthy family.

Our little town here is cursed, and you know it, by the saloons.

May God take them out of Montague. [Amen.]

I want that Amen very hearty from all of you.

May God take the saloons out of Montague, and do it quickly. [Amen.]

May God help you to do your duty. If you did your duty they would not be there a week.

I will tell you how. If none of you ever entered them, they would close in a week.

They are not there for public benefit.

Do not drink, and you will close the saloon very quickly.

The Great Mass of Humanity in Need of Physical Cleansing.

No town can afford to have its young men and its fathers, yes, and sometimes its mothers, under the influence of filthy alcohol.

It will drag you down to hell.

You cannot take it into your bodies without destroying your brain, your liver, and your stomach.

The great mass of humanity has to be healed because the great mass of humanity have been drinking, smoking, eating pig, and going to all kinds of filthy excesses.

Humanity has a dirty, muddy stream of blood in it; yet God has said, "I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion."

May God help you to seek a Full Salvation, and a Full Healing, and Clean Blood, Clean Minds, Clean Thoughts, Clean, Active Living, and a Clean City.

There is something better than Salvation; there is something better than Healing.

And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein.

I thank God that that song is a song not for the future life, but for the present time.

Christianity Has Been a Very Impractical Thing.

For the most part, it has consisted in putting on Sunday clothes and going to church on the Lord's Day, and perhaps now and then during the week.

That is about all that organized Christianity asks of you, except that you pay as much as you can to the parson.

That is all very well, as far as it goes.

You do not pay much, and no town of the size of Montague, that supports three saloons, can ever do very much for Christianity.

I know what I am talking about.

I have said for many years that the time would come when I would endeavor to put into practice the things that I have taught in connection with the life of the Church.

The day came when I saw that God wanted me to stand still for a while and fight it out with the Devil, and get a footing for a City of God.

Of all the unpropitious places for such a fight I chose Chicago.

I chose it because it was the dirtiest, meanest, and most disgusting place; and one that was nearest hell of any place in the world. [Laughter.]

I felt that if a man could win a fight there he could win it anywhere; and when the Devil got after me, and, through the editors of the papers, told me to move on, I said "I won't."

The Work of Zion in Chicago Still Goes On.

They answered, "We will make you go!"

I replied, "You can't," and they said, "You won't preach here!"

I answered again, "I will preach here until I have preached you into your graves, and then I will preach on, and when I go out of Chicago it will be when I am ready!"

The whole world knows the result.

It was a good fight, and I enjoyed it.

It was a fight against tobacco, against pig, against infidelity, and against the apostate churches that had no real courage to face the Devil and fight anything out with him.

I closed my personal ministry in Chicago on the 31st day of May, 1903, but do not think that Zion has retired from Chicago.

I have thousands of friends and members of the Christian Catholic Church in Zion in the City of Chicago.

I have fourteen Tabernacles, and four hundred private meetings, and when I preach in Chicago I can gather a large audience.

When I came back from Europe, in the beginning of 1901, the papers said, "Dowie has lost his hold on Chicago; nobody will come and hear him now."

The First Apostle Won His Fight in Chicago.

But during the second week in January I spoke to twelve thousand five hundred persons, who had gathered in the great Coliseum, and the chief of the Chicago police told me that there were from twenty-five thousand to thirty thousand people outside who could not get in!

The Wabash avenue cars were stopped for twenty minutes by the crowd that filled the street waiting to get in.

There were seven hundred of my Choir upon the platform, two or three hundred Robed Officers, eight thousand three hundred in the seats, and people were standing in every available place, many where they could not see me, although they could hear my voice.

I won in Chicago.

I won because I was right, and because God was with me; because I was preaching the Everlasting Gospel.

I won because the people were blessed under my ministry, and thousands and tens of thousands now can tell the story of Salvation, Healing, and Holy Living.

Now we have won a City, in less than two years.

In one year and eleven months I have a City with an estimated population of nearly ten thousand persons.

Zion City Has Splendid Educational and Commercial Institutions.

I have four large school buildings, which contain accommodations for thousands of pupils, and I have a college building, one section of which is built, costing one hundred

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fifty thousand dollars, and capable of accommodating one thousand two hundred pupils.

We have fourteen or fifteen hundred children, youths, and maidens in the schools and college in Zion City.

We have great factories, a Bank, a Land and Investment Association, and Industries employing many hundreds of hands.

We have an industrious people, but we have no harlot, and we have no adulterer, so far as is known.

If one ever should be found they will get their walking papers quickly.

They will be told to choose between Babel and Beer, for Zion City is half way between Chicago—that is Babel—and Milwaukee—that is Beer. [Laughter.]

If a man should try to break the law, "Thou shalt not commit adultery," he would find himself in the middle of the road, that he might move out in either direction; and it would not matter how much property he might have, either.

Zion has Accomplished That Which the World Declared Impossible.

He would have to go, because, under the covenant lease of eleven hundred years, one cannot break the Ten Commandments and live in Zion City.

The people said such conditions could not be created, but the work has been done.

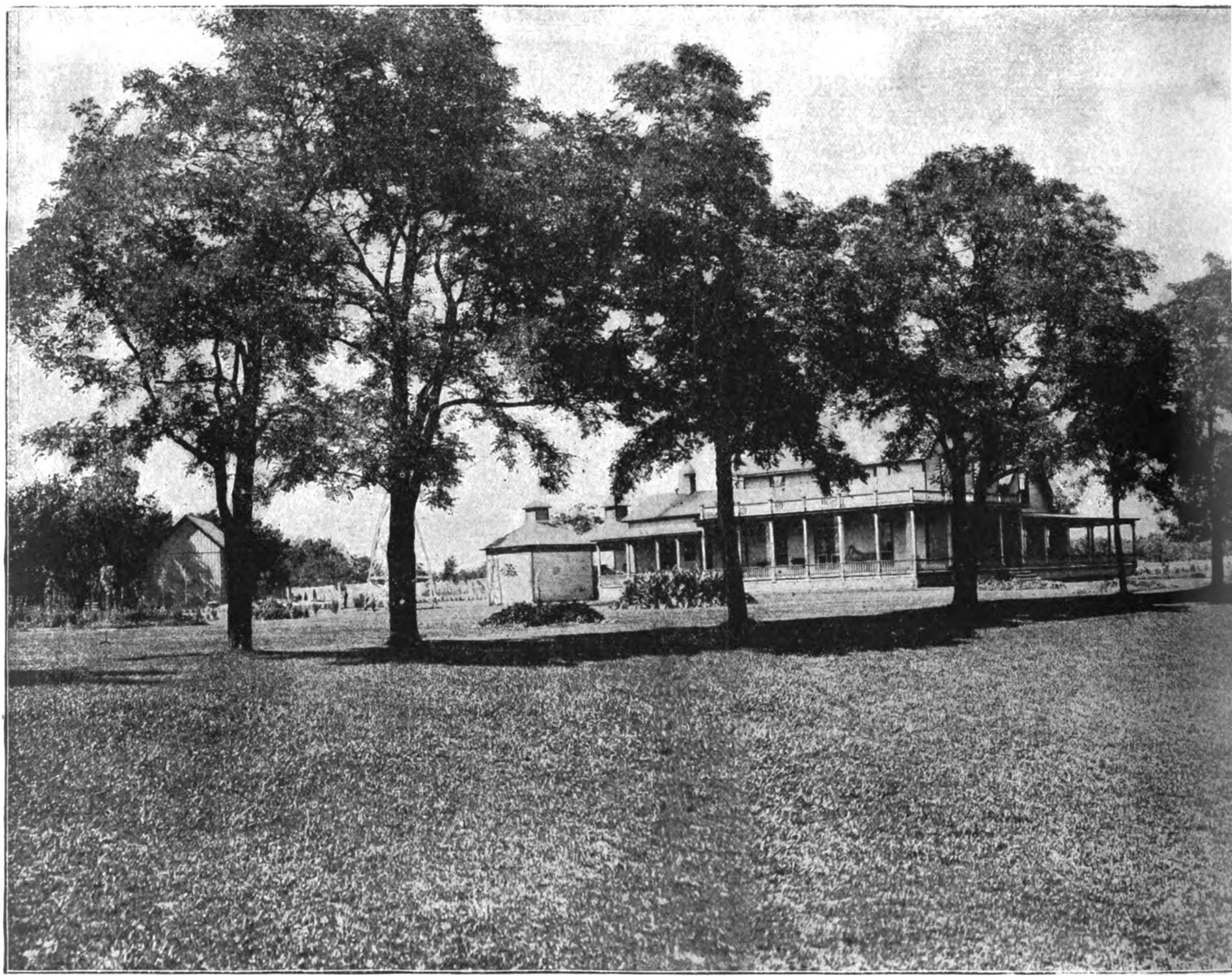
There is no use in saying it cannot be done.

We have been told, "You cannot carry out or enforce such provisions."

We can and we do, and every man in Montague that smokes, if he comes to Zion City, will have to keep his cigar out of sight; because, if he smokes there, that luxury will cost him twenty-five dollars and costs. [Laughter.]

You can stink your wives as much as you like in Montague; you can stink yourselves until you go about redolent with every kind of stink, but you cannot stink in Zion City. [Laughter.]

You cannot drink in Zion City.



BEN MACDHUI, OVERSEER JANE DOWIE'S COUNTRY HOME.

A man who wants to drink there quickly finds himself on the road out.

A man who wants to indulge in the luxury of beating his wife in Zion City is soon on his way to some place where such things may be tolerated.

The Inhabitants of Zion City Love Righteousness and Hate Iniquity.

The man who wants to do the Devil's work cannot live there.

Perhaps you further say, "You cannot continue to carry out that policy."

But we have carried it out; we do carry it out; and we will continue to carry it out.

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"The people will not stand it!" you continue to object

They love it, I answer; the people that want to drink do not live there.

The people that want to smoke and chew tobacco do not come there.

The people that want to commit adultery do not come there; and we do not want them, either.

We want people to come to Zion City who are determined to live clean lives.

Is not that right?

VOICES—"Yes, sir."

GENERAL OVERSEER—Yes, of course it is right

There are houses in Zion City that have cost from thirty-five thousand dollars to forty thousand dollars.

Many homes have cost ten thousand dollars.

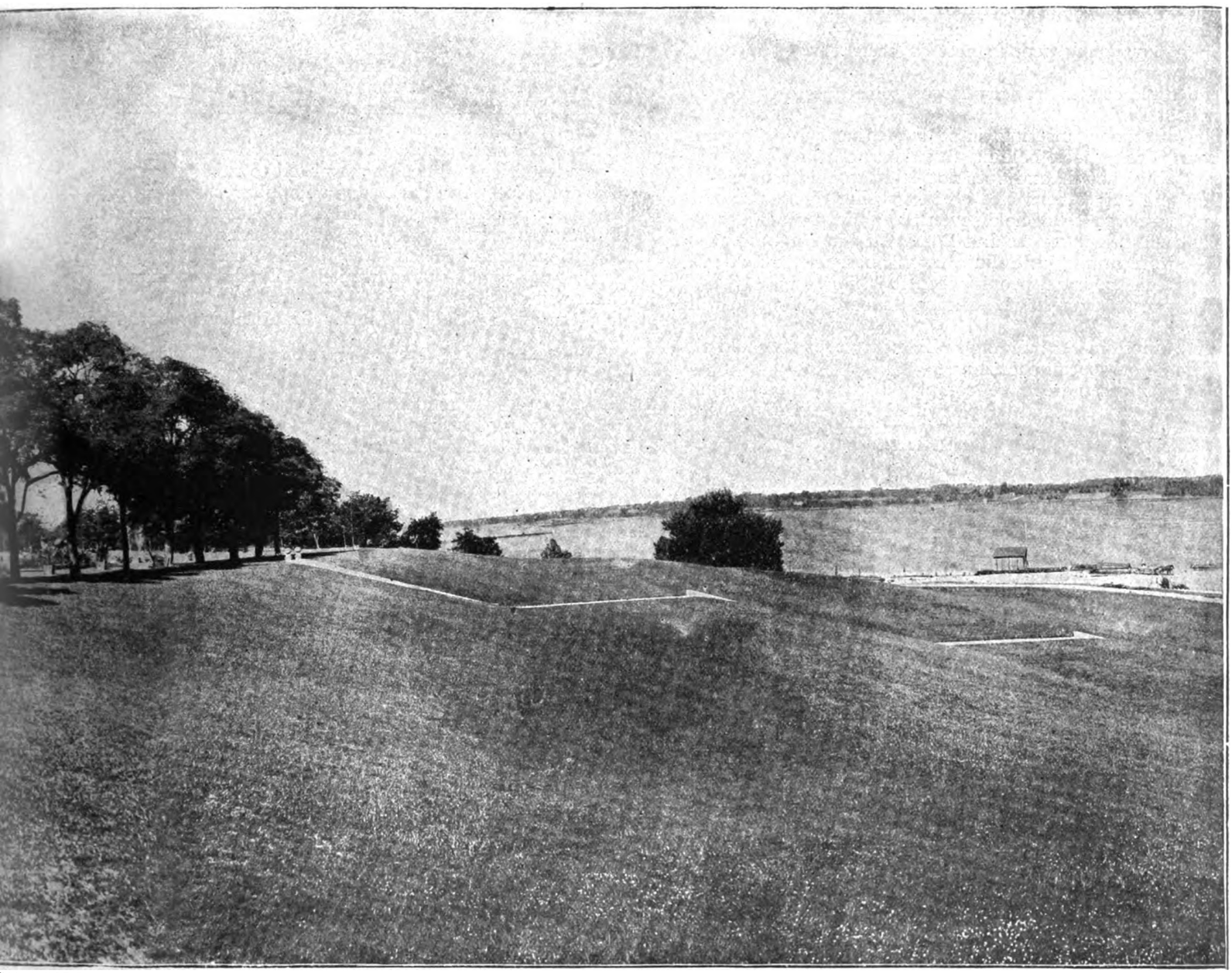
One building cost one hundred fifty thousand dollars, another one hundred thousand dollars, and another forty-five thousand dollars.

All has been built by Zion hands.

The Only Thing that Can be Burdensome is Wrong-Doing.

The people of Zion have minds of their own; good minds; clean minds; and they seek to do right.

They do not find doing right burdensome.



THE SHORES OF WHITE LAKE, NEAR MONTAGUE, MICHIGAN.

"Well, but do you not interfere with people's liberties?"

No; they are at perfect liberty to stay away. [Laughter.]

Those who Accomplish Great Things Cannot Properly be Called Weak.

We do not compel you to come to Zion City, but if you do come, you will be in a place where you will have to obey God

"Oh, but they are a weak people."

Are they weak? It was not a weak people who built that City of Zion.

Weak people cannot do what we have done in so short a time.

Our houses have been built from our own architects' plans, and by our own builders.

Hence, Holy Living is greater than Salvation, greater than Healing.

In Zion City we are determined to keep on the King's Highway of Holiness.

There is no "lion" there. We have no "ravenous beast" there. We have no strikes in Zion City, because the man that strikes there will be striking his own face, and because every man gets what he is worth.

If he is worth a dollar, he gets a dollar; if he is worth ten dollars he gets ten dollars; if he is worth twenty dollars, he gets twenty dollars, and if he is worth nothing—he gets out. [Laughter.]

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We have no room for people that are worth nothing.

We have no room for a lazy man; no room for a thief; no room for an adulterer; no room for a drunkard.

But we have room for people who have a definite purpose to do right and to live right.

We help them educate their children, and have clean, happy homes.

The Lord's Day Universally Observed in Zion City.

"How does it hold out?" Splendidly.

In Zion City early each Lord's Day morning, even in the coldest, darkest time of the year, the people flock to the Tabernacle.

It is a common sight to see nearly three thousand persons in Shiloh Tabernacle at the early morning meeting.

Then our young people meet in their various meeting places at nine o'clock.

The Bible classes are very large—sometimes as many as a thousand in one.

The afternoon meeting is so large that when I speak there in a Tabernacle holding five thousand three hundred, it is not big enough, and does not begin to hold the people.

Our present Tabernacle is just being enlarged, and when completed it will hold seven thousand three hundred.

That will be full on the first Lord's Day in July.

We are beginning to build a new Tabernacle, which will seat sixteen thousand people when it is finished.

I prophesy now that the coming Shiloah Tabernacle will soon be too small.

We cannot erect a building in Zion City that will hold all the people on special occasions.

Not even when we have completed the Temple, which will seat forty thousand people, will there be room enough.

Holy Living Practicable in Zion City.

Why? Because God is sending the people from all the lands, as well as from every part of this land.

The people are hearing the glad sound; they are willing to obey God and the Voice of His servant, and do right.

They are flocking to Zion City.

Forty persons have arrived today from Australia, making about one hundred fifty received in one year from that distant land.

We have about seventy Nationalities in Zion City; yet they live together in perfect Peace and Coöperation.

We have never yet sent one single man to the penitentiary.

God has been very good to us, and I desire to say that Holy Living is practicable.

But it is very hard to live Holy Lives in a little town where there are three saloons selling liquid fire and distilled damnation, and where harlots and whoremongers frequent these saloons.

You never had a saloon yet without having a harlot, an adulterer, a thief, a murderer, a brawler, or a striker.

Oh, may God help you to cleanse your little town. [Amen.]

We have Kept our Little City Clean, and we Intend to Keep it Clean.

May God help you to see that it is impossible to sell that damning liquor and be clean.

God cannot bless it.

You cannot kneel down and say, "O God, bless my work this day. I sold liquor to a young man, and he has gone home drunk to his parents!"

Can you pray over the work of sending a man home drunk to his family?

No! May God help you to clean the thing out. [Amen.]

I love this little town, and I would like to see it clean; and it can be made clean.

You cannot live Holy Lives in an unclean community.

To live a Holy Life you must have Holy surroundings; you must have people who live Holy Lives.

Lot tried it in Sodom. Did he succeed?

No!

He succeeded in losing his wife, and he nearly succeeded in losing his own life.

He succeeded in bringing eternal shame upon his own daughters and upon himself.

The Story of Lot is the Most Shameful Story in the Whole Bible.

It is the story of a man who tried to dwell with Devils and live a good life.

You cannot do it.

May God help you to see that this world can be made clean.

It can be. I have ten square miles of it that is clean.

May God grant that Zion shall show the world the best way to live.

Then hundreds, and thousands, and millions of square miles will be clean, where men can live clean lives.

Then children can be brought up without the sound of swearing, cursing, and blasphemy.

There the infidel cannot have a footing.

There impurity will not be permitted to exist.

The only place for a harlot and an adulterer is a prison.

The only place for a thief and a blasphemer is a prison.

Put chains on his legs, give him a hammer and some stones to break, and let him stay where he belongs.

Is that not right? Of course it is. Every good man and woman will say it is right.

Oh, that God would bless this beautiful neighborhood!

Disobedience to God's Laws Causes Property Depreciation.

I do not see why it should not be prosperous.

It ought to be, but instead of that what is it?

One working man sitting in front of me told me the other day that over thirty years ago he bought a little property that cost him seventy-five dollars, and that today he would be glad to sell it for twenty-five dollars.

He had put about six hundred dollars' worth of improvements upon it, which he said he would gladly sell today for three hundred dollars.

Shame, that it should be so!

Shame that your community should not have grown as it ought to grow!

In Zion City I bought land for two hundred dollars an acre, and we sold some of it dirt cheap for nine thousand dollars an acre.

I can give back to the man who bought it from me the same amount of money, and make a profit of fifty per cent.

One man bought a lot only eighteen months ago, for four hundred fifty dollars, which he could easily sell today for two thousand dollars.

Others have bought land for five hundred dollars a lot and sold it for fifteen hundred dollars.

"Where God Rules Man Prospers."

Why can you not do these things?

Because you have liquor; because you have blasphemers; because you allow sin to walk your streets with impunity, and do not put it down with a firm hand.

May God give you the men to rule this little town who will rule the evil out.

That is what makes valuable property.

Where people are industrious, and skilful, and live clean lives, there they make money.

I have no difficulty in raising money for Zion.

Last year, when they were fighting me, I laughed at them.

They offered me a million dollars from the East at four and one half per cent.

I said I would not take it, and I told them that I would not borrow anything.

I did not borrow anything, and I paid all my debts.

I fought and won my fight during one of the worst commercial crisis that the business world has ever known.

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Do right and God will bless you and your little town.
Instead of going downward, you will rise upward.
You have a good place, a wonderful place.

Even the World is Beginning to See that Right Living and True Prosperity Go Together.

I believe you could redeem Montague and Whitehall—what's the use of having two towns here, anyhow?

It is perfectly ridiculous to have two towns and two municipal governments at the head of this little bay.

Make the two towns one, get some good, sound, business sense, and God will prosper you. He will cause you to succeed if you do right; of course He will.

I desire to see you blessed and saved, healed and cleansed.

Get right with God and then you will get blessing.

The world is beginning to see that there are no people that get blessing like those who obey God.

Those whose hearts are right with their fellow men are not afraid to face the Devil and whip him.

The Devil is not so terrible after all.

He is not so powerful as God.

If God is on our side, can we not lick the Devil?

VOICES—"Yes."

GENERAL OVERSEER—I firmly believe that we can, and we have done it a good many times, too.

If you agree with the Devil will you ever get any whipping from him?

Not a bit of it. He will just lure you to destruction.

Only God and Good Men Have a Right to Live in the World.

The world is God's. The Devil did not make it.

Evil men did not make it; and they have no right to live in it.

God has the right to live in it, and good men have the right to live in it.

May God grant that good men shall live in it; that men shall be made good. [Amen.]

"Oh, your people are all good," some one says.

They were not always good. I had to make them good.

When I came to Chicago I had a lot of people who had more Devil in them to the square inch than I could find anywhere else.

I stayed with them and knocked it out.

When I began to preach to them I found more Devil in them, and I had to knock that out.

I never saw an audience that I did not have to whip before I could give them anything good.

I have had to whip this audience, and some very naughty women have gone out whipped. [Laughter.]

They will say bad things about me, but that will not hurt.

I love them, and I shall say no bad things about them.

The Sin, and Not the Sinner, the Real Object of Attack.

I am not fighting the saloon-keeper, I am fighting the saloon.

I am not fighting the store-keeper who sells tobacco, I am fighting the tobacco.

I am not fighting the man who keeps pigs, I am fighting the pig. [Laughter.]

I fight every evil thing, and I will continue to fight.

God will win. The good things will stay, but evil must go.

The Christ is coming, and he will reign.

You had better get right, for if you do not obey the Christ, you will have to get off the earth.

There will be no place for you on the sea either.

The man or woman who will not obey God must get off the earth one day.

This is God's earth. It is not yours nor mine.

God made it and it is His. He owns every bit of it, and you, and me, and all men.

God has a right to live in it, has He not?

VOICES—"Yes."

GENERAL OVERSEER—Very well, then, let him live in your homes, my neighbors and friends.

One Cannot Fear an Object of True Love.

"Be strong, fear not."

When people tell me that they are afraid I say to them, "How does it feel to be afraid? I do not understand it."

I have never yet seen the face of man that I have ever feared.

I have no fear of Devil, demons, nor men.

I am not afraid of God, because I love Him; and I am not afraid of those whom I love.

I have a boy here [referring to Deacon Gladstone Dowie] and I love him, but I am not afraid of him; although he could almost whip his father now as far as physical power is concerned. [Laughter.]

I have a wife and I am not afraid of her, because I love her.

I have a people and I am not afraid of them, because I love them; and they are not afraid of me.

If there is any sinner in Zion, then he is afraid that he will be found out and dumped into the middle of the road, and sent either to Beer or Babel. [Laughter.]

That is the only time that persons in Zion are afraid—when they have done wrong, or are hypocrites.

Zion City can be Duplicated Where Same Conditions Exist.

We find them out in short order, and they cannot stay there.

We always find out the sinner and the hypocrite.

It is good to know that there is a place on God's earth where we can live this kind of life.

Why can you not do the same here?

You have nothing like the number of people that are in Zion City now.

I have more people than are in the towns and townships of Montague and Whitehall, and in all the land between here and Muskegon.

All these people have come together in less than two years.

There is no Liquor, no Tobacco, and no Devilry there.

Why can it not be the same here?

It can be, if you good, firm men; if you good tradesmen, you honest citizens, you young men will rise up and say, "It can and shall be done!"

Of course it can, and then, oh, what a lovely Lake this would be.

I love White Lake; it is my Galilee, and it can be yours if you like to make it a Galilee.

History Repeats Itself in the General Overseer.

Some people on Lake Galilee—Old Galilee—kept pigs, as you know, and when the Lord Jesus, the Christ, cast out the devils, He cast them out of the man and sent them into the pigs. He thus destroyed the pigs, and the inhabitants besought Him to depart from their coasts.

Ah, beloved friends, some of you wanted me to depart from your coasts three years ago, but I would not go. [Laughter.]

I am still on the coasts, as you see, and I think no one now wants me to go, unless it may be the saloon-keeper, or the tobacco-seller, or the pig-grower; but may the good Lord bless them!

I think that even they would say that we have done some good on this little lake; that we have been some help to the people in our little neighborhood.

Sometimes I am asked, "Do you want everybody to come to Zion City?"

I answer, "No!"

The Best Side of an Evil Thing is the Outside.

In the first place, I have not room enough for everybody.

I have only a little piece of land of ten square miles; and it is rapidly filling up.

I would like to see a dozen Zion Cities, and if you all will sell me your land at its lowest valuation I will buy you out.

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I do not believe you will sell, however, because you will begin to say, "Why can't we improve it ourselves?"

That is right; go on and improve it.

Young men and old men, see that no liquor goes into your mouths, and then you will be rid of the saloons.

The best side of the whisky-shop is the outside. [Laughter.]

The best side of a whisky-bottle is the outside; the best side of a harlot's house is the outside; and the best side of the house of a man who is a blasphemer is the outside.

Keep outside of these things and do right, and then God can bless this people and make this place a wonderful blessing.

You have a beautiful harbor here.

Chicago has nothing like it.

Oh, why don't you make it worth something; but you will never make it worth anything until you knock the devils out of it. You can make it worth a great deal.

God Wants the Wilderness to be Made to Blossom as the Rose.

You can make it a beautiful home for your children. Somebody said to me when I took this place here, and gave it to my good wife, "You have given her a lot of barren sand."

I answered, "No, I shall construct extensive lawns and make this the loveliest place around Lake Michigan."

All the people smiled when I said that.

They declared that never could be done.

I said, "Haven't we water, and back in the country is there not soil and sod?"

"Oh, yes," they replied.

"Very well, then," I said, "if I bring up the water, and the soil, and the sod, cannot I fulfil my promise?"

I did it.

You can do anything that is in the power of man to do if you only set your heart to do it, and ask God to bless your work and give you the means with which to do it.

God wants this wilderness to blossom like the rose. He does not want the sand-hills to be barren.

God did not make these sand-hills.

Storms, and tempests, and neglect have made them.

Good Never Comes from Sabbath Desecration.

With care, they would all be blossoming and beautiful gardens and lovely slopes.

May God bless this little Galilee!

May He make it a place where the people keep His Commandments, and love to do right!

One of the saddest sights here is to see young men drifting down the lake in little boats, on the Lord's Days, instead of seeking the house of God.

Nothing good ever comes of it, young men.

If you are seeking good, or going out in the boat to do good, it is all right.

If you go to carry the Message of God, it is all right.

If you go out that you may enter the House of God, it is all right; but if you go out merely for pleasure, perhaps in company with some naughty companions, then, beloved, that is all wrong, and nothing will come of it but shame.

This day is God's Day. It does not belong to you.

The Word says, "It is My Sabbath," and He gives it to us as a gift, which we are to use for Him.

But come into Zion!

I do not mean merely, come to Zion City, although there is still room there for a few thousands.

Zion City Welcomes All Who Desire to Live Holy Lives.

We are always glad to see good people coming; people that have not a dollar, but have good, hard, honest hands and clear heads, and a desire to do right.

We also like to have people that have money come; but the great mass of my people did not have money.

Many of them had not a dollar several years ago; but they have been industrious, and now they have homes, and money in the bank, and they are investors in various Zion stocks; God has been blessing them.

One of the most remarkable things about the work of last year, especially, has been the wonderful work of Zion Restoration Host.

Last Sunday week, when I went to Chicago for my last Sabbath in that city, three thousand of my people accompanied me.

One entire train of ten coaches carried our Choir, and two thousand members of the Restoration Host went in and did their work in the streets and lanes of Chicago, reaching over one hundred fifty thousand people before I began to preach in the afternoon.

They were all singing quiet songs as they went in—a quiet, loving, orderly people.

Zion Already a Power in the Financial World.

For years we have had these great excursions on Lord's Days, and there has not been one life lost, nor one single person injured.

I am talking upon Mrs. Dowie's little estate.

It has been a joy to give it to her, and I have gladly helped her get it into its present goodly form; I pray God that she may be greatly blessed here.

I shall preach here next Lord's Day and the Lord's Day following, and then I shall go back to Zion City before the Great Feast of Tabernacles, and then prepare for the New York Visitation that is to be held in October, when I shall talk in Madison Square Garden, and take with me large numbers of the Restoration Host.

The railroad companies have favored us, so that we will have a fare to New York and return of fifteen dollars —the cheapest rate that has ever been given.

It will thus be seen that Zion has become a power in the financial world.

When God blesses a people, and makes them a blessing, He also makes them a power for Himself.

I desire to say, in closing, that, as I look at some of you, I see that you are old, and have probably lived many years in this place.

Unity and Co-operation in Right Living Essential to Highest Success.

I feel sorry to think that, with all these vast natural advantages —and they are great still—you have not made this place more than it is.

I can only add that it is within your power still, and in the power of your sons and daughters, if a wise policy is adopted, to surround this little Galilee by a splendid people, and have a great city at the head of this Lake.

But to do this you will have to get united, and give up your petty, little policies.

You will have to consolidate your two villages into one.

You will have to pray pretty hard, that if there are any wicked people that prevent your unity that they may get out of the way quickly. [Laughter.]

When the obstructionists are all nicely disposed of, then the people can go ahead and make something out of this place.

Some of you old men ought not to be obstructionists.

I do not believe you intend to be such, only you have got into little fights—why don't you get together?

And as for the Churches, my good Lord! that is one of the saddest sights of all—to see how many churches without ministers there are here.

A Strong and Fearless, Not a Subservient, Ministry Needed.

Why, you have only enough people here for one congregation in the two places, and you could easily get together and have a good, godly man that could shake you all up and teach you something.

That is the kind of minister that you need; not a minister

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whom you can twist around your finger; but a minister who is strong and not afraid of you.

May God bless you!

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.

Is not that a good thing?

"Sorrow and sighing shall flee away!"

I know it is a good thing.

We have had much sorrow, and we have had sighing, and as some of you know, the greatest sorrow that can come to a little family has befallen us; but our sorrow and our sighing have fled away, because we know that our darling lives in the Zion above, and that we shall see her again.

Oh, why are you not glad while you live; make a Zion here, and make this a clean place.

You can do it!

Old men and young men, you can do it!

It is Never Disadvantageous to Do Right.

Old men, you are not too old to get in a lick.

I feel like knocking your heads together, to get something into them, if that is the only way to get it done. [Laughter.]

Some strong man needs to come here and make you do things.

But you put up your backs and say, "I won't do it!"

You are like a cat, you put up your backs and scratch. [Laughter.]

Why will you do it?

Is it not better for you to be good, and do right?

Is there any disadvantage in doing right?

VOICES—"No!"

GENERAL OVERSEER—Of course there is not.

So many people are very careful not to give up any of their liberties, as they call them.

They want to have liberty to smoke and to chew tobacco, and they want to have liberty to get drunk, and sin, and curse, and swear.

Is that a good kind of liberty?

VOICES—"No!"

The Way to Stop Wrong-Doing is to Stop at Once.

GENERAL OVERSEER—Would it not be a good thing to stop it?

VOICES—"Yes, sir."

GENERAL OVERSEER—You can't stop it?

You can stop doing wrong, and do right; and the way to do it is to cease at once to do wrong, and immediately begin to do right.

I love you.

I do not know you very well individually, but I know that a great many of you are very hard workers.

I have got splendid workers out of this town, and they can do anything when they are properly directed. May God make you sound, healthy, and clean, and take you to the Zion above, and make this place a Zion while you are here—a place where God dwells.

What does Zion mean?

It means the Kingdom of God.

Zion is the Scriptural word for the Kingdom of God, and may God plant His Everlasting Kingdom here! [Amen.]

All who want that now, stand and tell Him so.

Come along now, make your stiff knees bend. Now, then, young men let us ask God to bless this town. [*The larger portion of the audience stood and repeated the Prayer, clause by clause, after the General Overseer.*]

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, and give me Thy Holy Spirit that I may trust Thee, love Thee, and serve Thee, and do right in Thy sight. For Jesus' sake. Amen.

Some folks have left. They did not want to do right, or at least they did not want to appear to be doing so, but I am glad to see so many of you on your feet. May God bless those who have gone away, and make them do right.

The Doxology was then sung, after which the General Overseer dismissed the meeting with the usual

BENEDICTION.

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

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHAS. HOY, Elder-in-charge.

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

REV. WM. HAMNER PIPER, Overseer,
17 Capen street, New Dorchester, Boston, Massachusetts.
Phone Dorchester, 277-1.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p. m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilson avenue, then west one block to Pembroke.

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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New York Visitation

Of Elijah the Restorer and Zion Restoration Host

*REPORTED BY O. L. S., L. L. H., AND A. W. N.

IT was the last time!

The final meeting of the Madison Square Garden series had come!

From ten to twelve thousand were present.

The people were mostly friends who had been won during the Visitation.

The General Overseer spoke on the subject, "The Coming of the King: Zion's Hope and Expectation," with greatly inspired utterance.

Several times during the service he was interrupted by outbursts of applause.

After the Prayer of Consecration the Choir sang the "Hallelujah Chorus," the vast audience standing with deep and reverent silence as the prophetic words rang out, "The Kingdom of this World has become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever."

The final act was made most effective with the singing of the Recessional by the Choir and Officers, after which the General Overseer pronounced the Benediction.

The preparations for the departure of the Host for home were practically complete.

The Garden was given up at midnight, and the Host left for Zion City on the various railways between seven and eight o'clock on Monday morning.

Six hundred thousand homes had been visited, and the Host had met with an exceedingly kind reception, almost without exception.

Not one accident had occurred, not one person had been injured, and not one lost during the Visitation.

The Host were on the eve of returning to Zion City, full of joy and thanksgiving to God.

Madison Square Garden, New York City, Lord's Day Evening, November 1, 1903.

The worship of Jehovah was begun by Zion's White-robed Choir, led by the Banner of Zion, entering Madison Square Garden singing, as they came, the words of the

PROCESSIONAL.

The Church's one Foundation
Is Jesus Christ, our Lord;
She is His new creation
By water and the Word;
From heav'n He came and sought her
To be His holy Bride
With His own blood He bought her
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one Faith, one Birth;
One Holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
Lord, give us grace, that we
Like them, the meek and lowly,
On high may dwell with Thee.

The General Overseer offered the following

INVOCATION.

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

The Choir and Congregation then sang Hymn No. 28, from the New York Visitation Program.

Blow ye the trumpet, blow!
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come,
The year of jubilee is come,
Return, ye ransomed sinners, home.

The General Overseer then said:

Let us read in the Inspired Word of God, a portion of the 14th chapter of the Gospel according to Saint John.

The first six verses of this chapter were read.

The General Overseer read also the first eleven verses of the 1st chapter of the Acts of the Apostles.

After the Choir had sung the "Gloria Patri," prayer was offered by the General Overseer, at the close of which he led the vast assembly in chanting the Disciples' Prayer.

After the tithes and offerings had been received, Deacon H. Worthington Judd sang "Behold and See," from Handel's "Messiah."

THE COMING OF THE KING: ZION'S HOPE AND EXPECTATION.

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.

He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

The Promise, "I Will Come Again," Is True.

I speak to you tonight from the last verse but one of the whole Bible.

I speak concerning "The Coming of the King: Zion's Hope and Expectation."

I believe that every Word of God is pure; that every Word of God is true; that every Promise which God made He will perform or has performed.

I therefore believe that the promise of the Master, "I will come again," is true.

I believe that the Apostle knew what he said, and meant every word of it, when he uttered the words, "Till He Come."

I believe what the angels said when at the Mount of Olives they comforted the amazed Apostles.

They said, "Ye men of Galilee, why stand ye looking into

*The First Apostle has not revised the following report.

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Heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

Oh, there were many who mocked when they were told that the Messiah had come!

They smiled at the tales of the Shepherds!

They smiled at the fanaticism of the Magi who had come from far,

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.

The Wise Men Found the Christ and Worshiped at His Feet.

Then the Child disappeared, and Egypt claimed Him, until He returned when Herod was dead.

That monster had murdered his own mother and son, and did not shrink from imbruing his hands in the blood of the innocent babes at Bethlehem that he might murder the Christ.

The Christ came, and lived, and loved, and went about doing good.

They hated Him, because He had no flattery on His lips or in His heart.

The proud Pharisee, with his broad phylactery and hypocritical prayers, could find no words too severe for a Christ who loved sinners, who received sinners, and who ate with them.

Jesus, the Christ, sought sinners; He healed their broken, sin-sick hearts; He talked with the sinful woman that had had five husbands, and was living in sin in a little village.

That desolate woman's heart became a garden for God, and she brought out all the city.

Oh, He loved sinners, and He loves sinners still.

He healed their sicknesses; He suffered with them; and He lived, and loved, and died for them.

The Crime of the Christ was that He Smote Iniquity.

But He smote iniquity. Ah, that was the trouble!

The hard words for the hypocrite!

I have used no words in New York half so stern as He used in Jerusalem.

The Scribes of His day He lashed with a tongue that was like a sharp sword. Listen to His words:

Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

How He lashed them when He said:

Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness!

He told them plainly their origin:

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.

As great rocks, the truths fell upon and crushed them.

He stripped them bare, and showed them their hypocritical hearts.

When they brought the woman taken in adultery, He said, "He that is without sin among you, let him first cast a stone at her."

The General Overseer follows the Christ's Example.

Afraid, lest He should name the woman, and the place, and the time, they slunk out—Priests, Pharisees, and Leaders of the Nation.

They hated Him, for He had nothing but scorn and contempt and a whip "of small cords" for those who had turned the Temple of God into "a den of thieves."

New York has been amazed that I have said but a few words concerning some of your vilest sinners.

If it were written on William McKinley's tomb, "Murdered by William R. Hearst, of the *Journal* and the *American*," it would be a proper inscription.

Murderers, liars, thieves, the lash has fallen!

It is true, and it will live when these vile creatures are dead, buried, and forgotten. [Applause.]

The Christ lives!

They killed Him, and they thought that by killing they had destroyed Him!

Oh, what a folly to kill Him! For His Spirit descended into hell!

The Christ thundered at the gates of hell, preached to the spirits that had been in prison for thousands of years, and brought hope to the hopeless, who had made their bed in hell.

The Christ Went to Hell to Save.

His hand found them, and He led them out of the depths of hell.

I am so glad that He went to hell!

After I have gone to heaven, I would like to say to my Father and my Savior, "When You think I am ready, send me to hell! Send me with the Restoration Host to hell, and help me to clean it out for Thee."

Some people wanted to make me afraid of coming to New York!

Beloved, the Christ is coming again!

Hell and death could not keep their prey! Hallelujah!

He burst the bands of death! He rolled the stone away!

By the Eternal Spirit reanimating His bloodless Body, He ascended from the grave, and after another forty days, He reascended to heaven.

The angels who had been at His birth, the angels who had been with Him in the desert after the temptation, the angels who had ministered to Him so often, were there to minister to the sorrowing Apostles, and to say, "Jesus . . . shall so come in like manner as ye beheld Him going into heaven"

Lord Jesus, Come!
Again this earth by sin oppressed.
By demons from beneath possessed,
Some dark and foul as hell and night,
And some transformed like sons of light,
Usurp Thy throne within the heart;
And bid men choose the evil part;
Lord Jesus, Come!

Lord Jesus, Come!
Thy Bride, the Church, with longing eyes
Looks through the gloom, to yon bright skies,
Where radiant shines her home above,
And thus she chants her prayer of love:
Sweet Bridegroom, come! 'Tis midnight's hour.
And virgin souls await Thy power.
Lord Jesus, Come! (Matthew 25:5.)

Lord Jesus, Come!
Thine answer sweet our spirits hear,
It soothes our grief, we cannot fear,
It came to him on Patmos' Isle
Who loved and lived on earth awhile,
It comes to us—"I QUICKLY COME!"
YEA, "EVEN SO, LORD JESUS, COME!"
Lord Jesus, Come! (Revelation 22:20.)

Kingdoms and Republics Will Pass Away When the Christ Comes.

He is coming! And when He comes, He will reign.

Every Kingdom and every Republic shall pass away, and He alone will reign.

You will not be asked to vote for mayors.

You will not be asked to vote for senators and legislators.

The Christ will be Ruler and what He says will be done.

I am so glad that He is coming.

I am so glad that I have some part in telling the world to get ready for Him.

With joy we tell this scoffing age,
Christ that was dead has left the tomb.
He lives above men's utmost rage;
And we are waiting Till He Come!

. . . . . .

"Till He Come!" Oh, let the words
Linger on the trembling chords;
Let the "little while" between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "TILL HE COME!"

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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!"

He Will Bring All His Saints With Him!

We shall see them more radiant than ever they were in life.

We shall go to meet them, and, after the preparation, He will bring us all back to earth.

He will come, and He will save, and He will reign over this world.

All who want Him to reign over them, stand and tell Him so. [*Thousands rose in all parts of the vast Auditorium.*]

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. Cleanse my spirit, my soul, my body. Make me ready to go to Thee, or to be ready when Thou dost come. For Jesus' sake, Amen. [*This Prayer was repeated, clause by clause, after the General Overseer.*]

GENERAL OVERSEER—Now I want you to stand quite still while we sing the "Hallelujah Chorus."

The Choir then, very beautifully and impressively, sang the wonderful words of the Chorus.

The General Overseer then said:

Beloved, we bid you good-by, so far as the meetings here and the work of the Host are concerned.

The Host goes back tomorrow.

I stay and speak in the Carnegie Hall on Wednesday night, and on Friday afternoon and Friday night.

I shall deliver my last discourse next Lord's Day.

God willing, we will come again. [Applause.]

The Choir and Officers in Recessional then very beautifully sang:

Rejoice, all ye believers,
And let your lights appear;
The evening is advancing,
And darker night is near.
The Bridegroom is arising,
And soon He draweth nigh,
Up, pray, and watch, and wrestle,
At midnight comes the cry.

See that your lamps are burning,
Replenish them with oil;
Look now for your salvation,
The end of earthly toil.
The watchers on the mountain
Proclaim the Bridegroom near;
Go meet Him as He cometh,
With alleluias clear.

Our hope and expectation,
O Jesus, now appear;
Arise, Thou Sun so longed for
O'er this benighted sphere.
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption,
That brings us unto Thee.

The General Overseer then pronounced the

BENEDICTION.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

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.

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Zion Restoration Host

Elder A. F. LEE, Recorder

WE introduce to the readers of LEAVES OF HEALING, and especially to members of Zion Restoration Host scattered throughout the world, a Company of faithful Restorationists who have been doing some excellent work in the city of Buffalo, New York, U. S. A., during the last few months.

This faithful band, whose photograph appears herewith, sold two thousand nine hundred eleven copies of LEAVES OF HEALING during the months of September, October, and November, 1904, besides distributing fourteen thousand thirty-seven Messages and free copies of LEAVES OF HEALING to the number of three hundred forty-one, thus putting into circulation seventeen thousand two hundred eighty-nine pieces of good Zion Literature.

Deaconess Anna Oestreich, of Zion City, who spent a few weeks in Buffalo organizing and directing these workers, appears in the center of the first row in the picture.

She also gives a very interesting account of some of their experiences in the work during her stay there, which we print below.



DEACONESS ANNA OESTREICH, AND BAND OF ZION RESTORATION HOST WORKERS
Buffalo, New York.

ZION CITY, ILLINOIS, December 2, 1904.

REV. A. F. LEE, Recorder Zion Restoration Host,
Zion City, Illinois.

Dear Elder:—This verse has been true each time I have returned from a little trip when away from our beautiful City, "And the Seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name."

But each time the joy has been greater and the blessings much more. I thank the Lord that in Zion we all find our place, and that there is plenty for all to do.

Three years ago, when our beloved First Apostle sent the first Restorationists from Chicago to outlying towns, it was my privilege to be sent to Buffalo and other points in New York.

I am very fond of selling LEAVES OF HEALING, and in the few days that I spent at that work in Buffalo, I learned that they would sell well, and ever since have wished to return and sell papers.

We met there many who seemed to be much interested, and we made quite a number of friends. We found one dear sister, Mrs. F. C. Bull, who at that time came into the fellowship of the Christian Catholic Apostolic Church in Zion.

She and her husband visited Zion a year later, when the latter came into Zion. They returned to establish Zion meetings in their own home, consisting only of their own little family. This they have faithfully kept up for two years, during which time the Lord raised up others and brought them into fellowship with Zion.

We left our lovely little City on September 2d, arrived at Buffalo on Saturday morning, and began our saloon work that same night, when two of us sold seventy-six LEAVES OF HEALING in about three hours.

Many of these were sold in the barber shops, in the large hotels, and to business men on the street. Men would ask us for more than one copy. "Did we have back numbers?" "A man who could build a city in three years was worth looking up."

Many gave us twenty-five cents, and asked for the papers and different tracts. A number of business men became our regular customers.

We were asked many questions concerning Zion and its leader. Many said they believed he was doing a noble work. Some mocked, but these were very few in number.

We were received most courteously in the business part of the city. One man said, "Dowie! I know him. His religion is all right, too."

We asked what he knew about him? Had he read our paper, LEAVES OF HEALING?

"No," he answered "I never saw that before; but I read the newspapers; and don't you think I can pick out the truth? What he says about the newspaper men and reporters is about right."

He bought a paper, remarking that he would "find time to read it."

Some would look at the paper and remark, "Dowie? Yes, I want that."

One evening, on the street, my partner gave the salutation, "Peace to thee!" to a man. He replied, "Peace to thee be multiplied."

She was very much surprised, and when I stepped up, I asked if he lived near Zion City. He answered, "Yes, I run an engine through there every day. The City is all right, too," and turning to a man with him, he said, "If you go there, you will have to give up those cigars; they don't allow smoking."

We were proud to hear such a good testimony from one not in Zion.

We had a most delightful time at Niagara Falls, where we were invited into the home of a member of the Methodist Church and were so kindly entertained! I do not recall one unkind remark, and we called on nearly all the business houses, visiting stores and offices.

They looked at us so kindly! Many smiled when we greeted them with our salutation. "Dowie! Yes, I want that paper. He was here last year. I am acquainted with him; heard him speak—a very nice man. When is he coming here again?"

One lady, about to pay for a paper, was told by another lady in a restaurant that this was a Dowie paper. Her face lit up, and she said, "Oh, I would get it just the same. His people ate with me in hundreds last year, and a nicer people I have never met."

One business man said, "Yes, that is a noble cause. I'll take the paper."

We found quite a number who had become subscribers since we were there last year. We sold one hundred three LEAVES in the little time we worked—scarcely more than half a day.

Our trip to and from Niagara Falls on the trolley-car was very interesting. Going, we had a long talk with a German Methodist minister, who was very much opposed to Zion. He had lost some of his sheep, and he was lamenting over them, because they were in Zion and had taken all their families with them, and would not even come to meeting. After our talk, messages, tracts, and papers were eagerly taken, where before they had been refused.

Our work was very delightful on the street-cars. Many men, when we would present our message to them, would rise, bow, raise their hats, and thank us for them. We sold many LEAVES on the street-cars.

Sometimes people would drop five cents in our laps and take a paper as they went out. Others came from the opposite end of the car to get the paper.

We sold many to street-car conductors. We remember only one street-car conductor who was unkind. He told us he would put us off if we kept on giving tracts on the car, but he soon disappeared and we saw him no more.

At one large hotel we were told we could go anywhere else, but that we must not come into

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the bar-room. The man who forbade us was very angry, and the only night that he kept us out he stood in the doorway.

Four or five times we slipped by him, and each time he scolded us as we went out. He, too, disappeared, and we were hindered no more. We always sold many papers in this place.

One time as I went in he kept calling, "Oh, Lady!" in a low and angry tone. I paid no attention, did not look at him, but walked to the further part of the room and worked toward him, just attending to the papers. That time I sold to every man in the bar-room except him—fifteen LEAVES in all.

The above is hardly a tithe of the many interesting incidents.

We found a noble little band of seven members in Buffalo when we came, which increased to thirteen. We started regular Restoration work the first Lord's Day in September. Seven joyfully went out to carry the Message, "Peace be to this house."

They returned so happy, and with such good reports! People were so kind, and bought the papers so readily! Three couples sold between forty and fifty papers the first day. This increased each Lord's Day, so that the last Lord's Day, between them they sold ninety-three LEAVES.

Our Restorationists are now going in the regular and business-like way in which Zion does all her work. The city is districted, and our people are covering it as fast as they can, going from house to house.

We organized a Gathering, with Mr. William Rebman, a very earnest and consecrated young man, for Conductor. We also organized a Junior Restoration Host.

The Senior Host members had done a little work in giving out tracts and papers, but had sold a paper only now and then; in fact, they thought it would be quite impossible to sell any. All soon learned, however, and in a few days, every one of them could sell papers and take delight in so doing.

Our Restorationists on Lord's Day mornings, in the two months made calls to the number of two thousand three hundred. LEAVES sold in all, two thousand three hundred sixty nine. Old LEAVES given away, five hundred. Messages given away, fifteen thousand five hundred. This does not include my calls, which must have been nearly one thousand each week.

We also sold a large quantity of Zion pure soaps, and many will use Zion shortening hereafter.

Our meeting places are at No. 23 Cherry street and No. 18 Gary street.

The best of all is, the work has been strongly organized, and our faithful workers there report a steady increase in sales of LEAVES, and many people are turning to Zion and sending requests for prayer.

Mrs. Bull, in a letter written twelve days after I left, writes, "We are all working. We have sold two hundred eighty-one LEAVES since you left."

Then she states the number sold on four floors in a large office building, which is nearly double the number sold there before.

She writes that the meetings are crowded, and people are repenting of sin and turning to God.

Another lady, not a member, writes us, thanking us for our kindness to her, and for sending the LEAVES OF HEALING. She says, "LEAVES OF HEALING is the very best paper I have."

She tells how interested her little children are, and how very much they are impressed with the description of our lovely, clean City. Her little daughter came to her and said, "Mamma, we will never eat pork again, will we?"

She lends LEAVES OF HEALING to a lady neighbor, who calls them her spiritual food.

Our trip home on the train was just as interesting. We met people all along the line who seemed eager to learn of Zion and of our City and our leader.

Praising God for continual blessing and perfect health and strength in our work for the Master, and praying God to give courage to our Restorationists, we go forward, for the people want our message and will accept it when we go in Jesus' Name.

Yours in the Master's service,

ANNA OESTREICH

Statistical Report of Restoration Work.

Following is a report giving the number of workers and the work done by them at the various points named throughout the United States and Canada, during the month of November, 1904:

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Alabama—					
Birmingham	1	....	60	4	1
California—					
Fresno	2	216	216	35	59
Fowler	2	121	121	28	22
Haywards	1	12	241	....	8
Los Angeles	8	725	1050	318	50
Parlier	1	85	156	1	29
San Francisco	20	1610	5520	1442	420
San Jose	3	234	679	48	82
Santa Rosa	1	66	60	11	25
Saint John	2	22	....	....	25
Colorado—					
Pueblo	2	490	486	67	9
Trinidad	2	210	313	56	42
Connecticut—					
Bethel	2	17	20	....	20
Danbury	1	11	4	....	15
Meriden	1	250	....	....	....
Florida—					
Melrose	1	25	96	....	....
Illinois—					
Aurora	5	210	210	25	13
Cambridge	2	129	130	35	11
Chenoa	1	1	....	....	13
Chicago—Central Parish	28	1229	1348	24	231
" " Ger. Parish	....	1150	1218	25	130
" Jefferson Park	6	61	63	....	14
" North Parish	18	1623	1663	21	183
" " Ger. Parish	7	435	518	167	98
" Northwest Parish	23	1812	2428	96	294
" Southeast Parish	22	2606	3402	260	161
" West Parish	53	4521	6153	358	387
Elgin	2	300	315	....	57
Highland Park	1	98	472	....	23
Highwood	1	168	980	62	10
Joliet	1	124	257	....	22
Lacon	1	10	18	....	12
Lyndon	1	5	45	....	3
Odell	1	2	9	4	7
Quincy	2	360	160	114	10
Waukegan	8	225	625	31	193
Indiana—					
Albion	2	39	2	....	80
Indianapolis	12	555	1757	277	83
Lafayette	5	459	1109	79	54
Linn Grove	1	6	....	....	23
Monon	1	11	146	....	10
South Bend	4	501	414	....	151
Valparaiso	2	337	387	....	5
Walton	4	159	163	70	6
Iowa—					
Cedar Falls	2	54	93	12	31
Council Bluffs	2	50	104	31	9
Dedham	1	3	32	....	4
Des Moines	3	1222	3303	82	114
Dunkerton	1	33	40	3	6
Elberon	2	59	16	13	28
Forest City	2	18	245	55	21
Hubbard	1	19	109	....	12
Laporte City	1	15	30	4	7
Ledyard	1	43	21	54	....
Leeds	2	98	146	12	20
Manson	1	37	38	....	6
Newton	3	154	....	82	201
Ottumwa	1	150	155	....	....
Perry	1	80	200	....	12
Rock Valley	1	104	....	49	67
Tipton	2	20	22	....	....
Washington	3	40	305	....	27
Webster City	5	56	50	20	25
Kansas—					
Eskridge	1	76	38	53	13
Hoisington	1	9	18	....	6
Kansas City	11	1248	2277	322	105
Manhattan	1	6	2	....	14
Marytown	1	160	250	....	100
Nortonville	1	....	129	....	13
Wichita	9	456	630	220	86
Kentucky—					
Danville	4	72	240	13	26
London	1	12	24	....	2
Louisville	5	....	800	30	35
Massachusetts—					
Boston	24	3570	2634	1900	646
Lawrence	12	1278	1275	300	1275
Michigan—					
Alanson	1	2	....	....	10
Conklin	2	7	90	....	20
Detroit	10	700	2828	160	70
Gladstone	2	27	30	....	6
Ingalls	2	17	9	18	2
Port Huron	2	22	232	50	4
Minnesota—					
Delavan	1	33	....	....	37
Minneapolis and St. Paul	8	910	1933	301	8
Moorhead	1	28	60	4	3
Rushford	2	....	19	....	20
Missouri—					
Higginsville	1	222	222	33	15
Neosho	2	122	285	....	....
Plattsburg	2	....	2	5	51
Saint Louis	15	1925	2468	471	523
Montana—					
Havre	1	23	39	....	52
Nebraska—					
Falls City	1	.. .	5	72	9
Republican	1	7	50	.. .	35
New Hampshire—					
Nashua	1	43	63	9	39
New Jersey—					
Montclair	1	175	215	16	8
New York—					
Buffalo	6	1180	2384	557	67
New York City	37	2814	4887	436	249
Rochester	1	....	7	....	14
Syracuse	2	83	192	1	30
North Dakota—					
Moorhead	1	87	210	15	3
Ohio—					
Akron	2	148	149	....	2
Bluffton	2	....	....	55	3
Cincinnati	41	2676	4909	440	677
Cleveland	29	4025	4934	142	556
Dayton	3	158	393	61	8
Eaton	1	....	304	30	....
Fremont	1	126	4	....	173
Germantown	1	340	280	47	2
Greenfield	1	84	84	....	8
Lancaster	1	6	293	6	1
Mansfield	1	....	48	....	5
Nevada	1	4	10	....	4
Oceola	3	59	95	....	27
Toledo	3	294	6	94	11
Urbana	1	....	. .	....	11
West Unity	5	458	386	1	471
Pennsylvania—					
New Brighton	1	15	15	....	15
Philadelphia	27	2330	10055	493	333
Pittsburg	5	100	204	....	....
Souderton	1	12	26	4	6
Titusville	1	10	84	3	7
West Chester	2	411	572	20	3
South Dakota—					
Belle	1	....	.. .	....	77
Brookings	1	213	84	42	16
Sisseton	1	1	122	98	2
Summit	2	12	29	6	7
Tennessee—					
Chattanooga	6	313	1027	59	59
Memphis	2	66	435	13	16
Texas—					
Batson	1	26	13	....	70
Clarendon	1	37	27	15	22
Dallas	6	340	1283	88	188
Houston	1	....	421	....	45
Lulling	2	48	43	1	24
Paris	1	....	3	....	7
Vermont—					
Brattleboro	1	3	75	1	3
Randolph	1	....	....	....	181
Washington—					
Easton	2	90	92	4	16
Garfield	1	....	285	1	230
Lyndon	3	9	....	2	52
Seattle	16	274	280	344	41
Spokane	6	1720	1084	200	64
Tacoma	8	391	430	41	34
Wisconsin—					
Alma	1	9	3	....	18
Kenosha	12	294	448	121	57
Maiden Rock	2	41	124	13	61
Maple Valley	1	4	11	....	10
Milwaukee	5	481	1254	152	108
Minong	1	....	34	....	6
Omro	4	122	330	50	23

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UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Wisconsin (Continued)—					
Racine	10	336	409	32	144
Viroqua	2	24	295	18	14
Dominion of Canada—					
Brandon	1	85	58	24	11
Ladysmith	1	2	25	....	10
Simcoe	2	113	59	94	3
Sucker Creek	1	8	....	14	1
Toronto	16	2730	6468	620	1357
Vancouver	22	1122	1033	140	658
Victoria	2	229	190	57	46
Woodstock	1	27	12	31	22
Winnipeg	1	79	332	57	34
Total	754	58245	102314	12875	13327

Following is a report of the number of workers and the work done by them at the points named throughout Australasia during the month of October, 1904:

AUSTRALASIA.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Australia—					
Adelaide	16	784	91	253	145
Melbourne	50	7082	8587	1006	228
Molong	2	30	....	30	42
Sydney	32	2785	106	683	82
New Zealand—					
Auckland	9	784	73	548	55
Wellington	8	9300	11000	200	10
Total	117	20765	19857	2720	562

The Zion Banner

is the weekly newspaper printed and published by the Rev. John Alexander Dowie of Zion City, Illinois, and contains all the news of the day to the exclusion of the falsehoods and vile advertisements of the works of the Devil.

It has eight pages of four columns each, and is published on Tuesday of each week; and also contains the local news of Zion City, and editorials on the problems and topics of the day, written from a deeply spiritual standpoint.

Advertisements which are approved, and in accordance with the principles and policies of Zion, are published in this paper. Rates will be mailed upon application. Price 50 cents for 6 months, 30 cents for three months, and 3 cents per copy.

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.

Notes of Thanksgiving From the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Wonderful Deliverance in Answer to Prayer.

And He came forth, and saw a great multitude, and He had compassion on them, and healed their sick.—*Matthew 14:14.*

THREE OAKS, MICHIGAN, November 28, 1904.

DEAR FIRST APOSTLE:—It is with a grateful heart that I write these lines to tell of the blessing received in answer to your prayers.

On the 26th of October, our little Kenneth five years of age, attempted to climb in a buggy. My mother, who was driving, did not see him, and started the horse.

In some way he fell, catching the heel of his shoe in the wheel, which turned once and a half around before mother saw him and could stop the horse.

She was badly frightened and thought his leg was broken, as it was twisted around the axle, and she could hardly get him out. It was not broken but was badly sprained.

Mother wanted to take him immediately to the doctor, but I told her it would be better not to do so.

His leg swelled from the hip to the foot, as full and hard as possible, and he suffered much.

I wrote to you asking you to pray for him. The pain ceased, but his leg was drawn up and stiff.

After the swelling went down, we could feel a big bunch under his knee.

It seemed to be the cords and muscles torn loose and gathered there in a bunch.

All who saw him said they feared he would never walk again.

On the 3d of November, I wrote you again telling you of his condition.

You prayed for his deliverance again, and in a short time we could see the bunch was getting smaller, and we could feel little ridges along the back of his leg, which we think were the muscles going back to place.

He improved rapidly, and was soon creeping, and in a few days more was walking, and is now able to run and play the same as usual. His leg is perfectly straight.

I thank you for your prayers, and praise God for the great blessing He has bestowed upon us.

May God bless you and all Zion.

Faithfully yours,

(MRS.) FRANK NORRIS.

Praises God for Healing.

These things I command you, that ye may love one another.—*John 15:17.*

3105 GILEAD AVENUE,
ZION CITY, ILLINOIS, December 9, 1904.

BELOVED FIRST APOSTLE:—Peace to thee and thine!

It is with the greatest pleasure that I write my testimony.

I have been greatly blessed in reading others' testimony, and I pray that mine will be a blessing to others.

I was thrown out of a buggy about twelve years ago.

My back was so injured that I had not strength to lift a plate from the table.

About a year afterwards a good woman, who believed in Divine Healing, talked and prayed with me.

That same week a Voice came to me saying, "Why do you not do your own work?"

I found that my back was as strong as ever.

Shortly after that LEAVES OF HEALING was sent to me by a friend.

I was hungering and thirsting for something I could not get in the Methodist church.

Oh, what a feast I had when the first three copies came to me!

I had no more use for other reading.

The LEAVES and the Bible are good enough for me.

I was in Zion but a short time when, reading the last chapter of Malachi, I came to the fifth verse.

These words came to me: "Dr. Dowie is Elijah."

From that day to this I have never ceased to thank God for our beloved First Apostle.

May God ever bless him and his, and make us all obedient.

I give God all the praise and glory, and thank every one who has prayed for me and mine.

Yours Till He Come,

(MRS.) MARY A. ROBINSON.

Zion's Conflict

with

Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"
Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heathen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secrecy and the Open Speech of Christianity."

NINTH DISCOURSE.
"The Christian's Duty in Breaking a Bad Oath."

Freemasonry is fully exposed with all its secrets and workings, which reveal the iniquity of this anti-christian organization.

Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

ADDRESS

Zion Printing and Pub. House
Zion City, Illinois.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed Through the Prayer of Faith.

For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah: because they have called thee an outcast, saying, It is Zion, whom no man seeketh after.—*Jeremiah 30:17.*

2702 Elim Avenue, Zion City, Illinois.

Beloved First Apostle:—I praise God for our First Apostle in the Christian Catholic Apostolic Church in Zion and also for Overseer Jane Dowie.

I praise God for the healing and blessing I received when I was young.

I had four carbuncles on the side of my neck.

My chin rested on my chest for two years, and I could put only a very small piece of food in my mouth at once without choking and strangling. It took me one hour and a half to eat a meal.

Then my head got so that it lay on my shoulder for six months, and I can hardly remember all that I did to straighten it up.

I wore a collar, and that helped a little.

My neck was stiff for thirteen years.

I could not look over either shoulder.

When the First Apostle was in Chicago, at Stony Island, I went to hear him.

After he prayed I was healed in the course of a few days, and I am well and strong today.

I had one limb one and one half inches shorter than the other, and it came down in one evening, December 12, 1895.

The two weeks I was in the Home in Chicago I could move my head, and I had not moved it for thirteen years before the healing.

I had read in Leaves of Healing about a woman being healed of a corn on her foot, and I knew that if God could heal that woman He could heal my foot.

It used to swell all the time.

I wrote a letter to the First Apostle, requesting prayer.

One Saturday morning, about four o'clock, I woke up, and all the swelling had left my limbs.

I still had some corns on my feet, but they were healed, and never hurt me at all.

I praise God, from whom all blessings flow, and also for His saving and keeping power.

May God bless the First Apostle, and his family, and the work of Zion throughout the world, and all those whom Leaves of Healing shall reach, is my prayer.

Faithfully yours in the Master's service, I am your sister in the Christ,

(Miss) Florence Bolton.

Husband Delivered from Drink Habit.

Saint Mary's, West Virginia,
December 20, 1904.

General Manager Zion Printing and Publishing House:

Dear Sir:—Please send me Leaves of Healing for another year, for which I inclose price of subscription.

The paper has been a great blessing to me ever since I began to read it two years ago.

I asked the prayers of Zion for a drinking husband, and I thank God that ever since he has been leading a sober and moral life.

Pray that all my family may have a Full Salvation and a willingness to give up all kinds of sins.

Praying God to bless you and your work, I am,

Yours in His Name, Paulina Gilbert.

Improvement began at Time of Prayer.

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.*

Manila, Philippine Islands,
November 1, 1904.

Dear First Apostle:—Your letter of September 21st, saying you had prayed for me, is at hand.

I do thank you so much, and I feel so thankful to God for my healing!

I am a new man. I was very sick as I wrote you, and became better as soon as I wrote, requesting prayer.

Thanking you once more, I am your brother in the Christ, Frank Stevens.

Healed of Chronic Throat Trouble.

That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.—*Matthew 8:17.*

Nollendorfplatz 6, Berlin, Germany,
October 3, 1904.

Dear First Apostle:—Peace to thee.

With gratitude to my Heavenly Father I desire to testify to what He, through your instrumentality, has done for me.

From my birth I suffered with throat trouble, which kept getting worse from year to year.

At last I was so hoarse that I feared I would lose my voice altogether.

I was never taught in the Lutheran church, or in the Salvation Army, where I often went, that the wonderful promises of God are the same today.

Therefore I knew no better than to go to the physicians for help.

The physicians would give me no further satisfaction than to say that I had inward trouble, but the last doctor, a homeopath, told me that I had a cancerous growth.

I received no benefit from his treatment.

At this time, God, through a Salvation Army officer, sent me the little white dove, Blätter der Heilung, which we have since learned to love so much!

I read it very eagerly, and I could not resist the truths which you, dear First Apostle, brought to me through Blätter der Heilung.

My dear husband, who had always been afraid to accept Divine truths, found refuge and peace in God through Zion teaching.

One day he prayed for me, and I prayed too.

God heard and answered, and within a very short time I received perfect healing of my throat trouble.

Today I am so thankful and happy that I can sing His praises with a clear voice in Zion Choir in Berlin, and that I can work for our Heavenly Father.

It is my sincere desire to help every one who is willing to accept and receive Divine truth as taught in Zion.

May God bless you, dear First Apostle.

May He bless Zion everywhere!

May He especially grant His blessing in the distribution of Blätter der Heilung, that it may bring healing to many who are yet afflicted and sad.

I pray that He may bless this testimony.

Thankful to God, and to you, dear First Apostle, I am yours in the Christ,

(Mrs.) Elizabeth Sauer,
Deaconess in the Christian Catholic Apostolic Church in Zion.

Confirmation of Testimony by Deacon Gustav Sauer.

I desire to say that I affirm the above testimony of my wife to be true.

I thank my Heavenly Father for His wonderful truths, which He, through you, is taking out from under the bushel, and placing before the world that all may receive joy and peace in the Holy Spirit.

May God abundantly bless His Messenger, and may He give him the strength he needs for his office.

God bless Zion everywhere!

Faithfully yours in the Christ,

Gustav Sauer,
Deacon in the Christian Catholic Apostolic Church in Zion.

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.
Intermediate Bible Class	9:45 a. m.
Bible class, conducted by Teacher Daniel Sloan	11:00 a. m.
Afternoon service	2:30 p. m.
Evening service	7:30 p. m.
First Lord's Day of Every Month—Communion service, after 2.30 p. m. service.	
Second Lord's Day of Every Month—Zion Junior Restoration Host rally.	
Third Lord's Day of Every Month—Consecration of children	10:00 a. m.
Monday—Zion Restoration Host rally (Second Monday of every month)	7:45 p. m
Tuesday—Divine Healing meeting	2:30 p. m
Tuesday—Adult Choir Practice	7:45 p. m.
Wednesday—Baptismal service	7:00 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—Junior Choir Practice	3:45 p. m.
Friday—Adult Choir Practice	7:45 p. m.
Friday—Officers of the Christian Catholic Apostolic Church in Zion. Meeting in officers' room.	7:30 p. m

College Chapel.

Lord's Day—German service	10:30 a. m.
Tuesday—German Choir Practice	7:00 p. m.
Tuesday—German Rally	8:00 p. m.

Thirty-first Street Tabernacle.

Lord's Day—German service	7:30 p. m.

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Zion's Bible Class

Conducted by Teacher 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, FEBRUARY 1st or 2d.

False Religious Systems Exposed.

1. *Such grow by proselyting campaigns, that seek members, not conversions.* —Matthew 23:13-15.
They are against every way except their own.
There may be zeal, but there is no true-heartedness in them.
They never help people get nearer God.
2. *They cannot bring forth good fruit, for they are not right at heart.*—Matthew 7:15-22.
Repentance is neither preached nor practiced.
They never condemn the sins that they practice.
They have not the fruit-giving Spirit of God.
3. *God's Word is secondary and has little effect, for they have other commands.*—Matthew 15:1-9.
They have their own book of doctrines.
They have their own book of revelations.
Both are shams, and are of the Devil.
4. *Even the part of the Bible that they claim to stand on they do not live and exemplify.*—Matthew 23:1-12.
They profess to hold to the Bible but add a "but."
Their works are of the World, the Flesh, and the Devil.
They may say a good deal—believe them not.
5. *They neither magnify God nor emphasize His Word, for they know neither.*—Isaiah 8:13-22.
They do not proclaim the greatness of God's Salvation.
They have what So-and-so says.
God's Word is adhered to only as suits their convenience.
6. *They want to talk it out and argue point by point, and raise a question, as the Devil always has done.*—Titus 1:10-16.
They talk to deceive; so beware!
They visit houses and teach what people are likely to receive.
They teach lies about God and His Truth.
7. *All who listen to, talk with, or entertain such advocates, are helping the Devil's work, and are not right at heart.*—2 John 1:8-12.
If you waver in faith, you are damned.
If the Christ hath wrought in you He will be your All in All.
Close the door of your house, mind, and heart against such.
8. *To be asleep and let such enemies sow the seed of the Devil in God's field will never bring praise from Him.*—Matthew 13:24-30.
Do you say, "I will listen and hear what they say?"
They have only tares to offer.
Resist them, or your reward will be hindered or lost.

The Lord Our God is a Sham-exposing God.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 5th.

Whisperings from the Devil.

1. *His message is not concerning the Christ, so let him be accursed.*—Galatians 1:3-9.
Do not bless him, for God does not.
The Devil and his agents are cursed, from first to last.
Does he tell you first of the blessings from the Father, Son, and Holy Spirit? No.
2. *He usually says he is a preacher, and pretends to have a message.*—2 Corinthians 11:12-20.
He may claim to be an Elder or even an Apostle.
He does not come with succor for the sinful.
He comes to lead into wicked works.
3. *He really has nothing to give, but expects to get from you to your loss.* —2 Peter 2:1-16.
He boasts of his converts.
He has little good to say even of the Lord and His Christ.
God will cast such down with all who follow them.
4. *He will arrest attention by some plausible statement or announcement.* —Mark 13:21-23.
God's Word is full of warnings against such.
The Devil always says, "I have it," only to get you.
You can never fool a Bible-taught Christian.
5. *The Devil substituted something for God's Life-giving Command for you to read and obey.*—Genesis 3:1-6.
One brings the Koran, another the Book of Mormon.
They say, "You can be by these what you cannot become by the Bible."
Eat this forbidden fruit and you are shut out from the Tree of Life.
6. *He dresses and acts and talks like the Lord's own only to get a surer mouthhold.*—Matthew 7:15-20.
He tells that he is So-and-so.
He charms you with some Bible statement.
Do you stop to consider the deviltry his teachings have done?
7. *Unless the Christ's Word dwells in you richly you surely will be deceived by such.*—1 John 2:24-29.
If you have found the Christ—the Pearl of Great Price—keep to Him.
The Devil will get you to seek this and that to rob you of Him.
Get the Holy Spirit and obey God's Truth.
8. *He has nothing satisfying to offer, whatever any one may say, for only the Christ can satisfy.*—Colossians 2:13-23.
The Christ must be real to you each day.
Men will whisper, "You are not satisfied."
Let the Christ be your All and in All.

God's Holy People are a Satisfied People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 220 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 St. Nicholas Terrace, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. B. Taylor, 1623 Fruitvale Avenue, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 30 Rue Arnengaud, St. Cloud, Seine-et-Oise, France.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, West 50, Pauenziensta 8, Berlin, Germany.

Switzerland

Zürich—Overseer for Europe, Rev. Carl Hodler, Zion City, Illinois, U. S. A.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King Wiliam Road, Adelaide, Hyde Park, Victoria, S. Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

ZION CITY REAL ESTATE

Prospective Purchasers of Homes or Home Sites in.... Zion City

Can always obtain reliable information by addressing the Department which controls all of the Real Estate Business of the City.

CORRESPONDENCE SOLICITED

Address Zion Land and Investment Association
H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Six Hundred Sixty-two Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Six Hundred Sixty-two Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle	37		
Baptized at Zion City by the First Apostle	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	5812		
Total Baptized at Headquarters			11,250
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		8,619	
Total Baptized outside of Headquarters			9,384
Total Baptized in seven years and nine months			20,634
Baptized since December 14, 1904:			
Baptized in Zion City by Elder Royall	6		
Baptized in Chicago by Evangelist Christie	2	8	
Baptized in California by Elder Taylor		9	
Baptized in New York by Overseer Mason		7	
Baptized in Texas by Elder Hall		2	
Baptized in Washington by Elder Ernst		2	20 28
Total baptized since March 14, 1897			20,662

The following-named twelve believers were baptized in Wellington, New Zealand, Wednesday, November 30, 1904, by Elder John S. McCullagh:

Jones, Miss Christina Grace, 1 Fergusson street, South Wellington, New Zealand
Jones, Miss Irene Dianna, 1 Fergusson street, South Wellington, New Zealand
Neilson, Albert Ernest ..... Kilburnie, Wellington, New Zealand
Neilson, Mrs. Alice Maud Mary ..... Kilburnie, Wellington, New Zealand
Neilson, Mrs. Annie .. 95 Riddiford street, South Wellington, New Zealand
Prior, Mrs. Annie Jane ... 3 Cambridge Terrace, Wellington, New Zealand
Simmons, Miss Margretta, 7 Victoria Terrace, Brougham Hill, Wellington, New Zealand
Thompson, Lancelot, 7 Victoria Terrace, Brougham Hill, Wellington, New Zealand
Wickens, Frederick Nimrod, Abel-Smith street, Wellington, New Zealand
Wickens, Stanley Huia ..... Abel-Smith street, Wellington, New Zealand
Wilkes, Miss Elizabeth ..... Mitchell Town, Wellington, New Zealand
Wilkes, Mrs. Emma ..... Mitchell Town, Wellington, New Zealand

The following-named five believers were baptized in San Francisco, California, Lord's Day, January 1, 1905, by Elder W. D. Taylor:

Barron, Mr. Israel Carlton, 1690 Mission street, San Francisco, California
Barron, Miss Mary Catherine, 1690 Mission street, San Francisco, California
Louthan, Mrs. Mary ..... 1923 Filmore street, San Francisco, California
Seeger, Mrs. Margaret ..... 1422 Haight street, San Francisco, California
Shepard, Miss Laura Lavinia ..... Fairfield, California

The following-named two believers were baptized in Seattle, Washington, Lord's Day, January 1, 1905, by Elder August Ernst:

Crites, Mrs. Mary D ..... Granite Falls, Washington
Pfennig, Adam ..... 1524 South O street, Tacoma, Washington

The following-named two believers were baptized in the Central Zion Tabernacle, Chicago, Illinois, Thursday, January 5, 1905, by Evangelist W. C. Christie:

Cumming, Miss Mary Ellen .. 315 East Sixty-third street, Chicago, Illinois
Lockard, Alonzo Lee ..... 6028 Washington avenue, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named three children were consecrated to God in Sydney, New South Wales, Australia, Lord's Day, October 30, 1904, by Elder J. T. Wilhide:

Hodges, Alma Irene, 9 Orwell street, Darlinghurst, Sydney, New South Wales, Australia
Hodges, Dorothy Clara, 37 New South Head road, Paddington, Sydney, New South Wales, Australia
Munro, Gladys Easter, 14 Fleet street, Summer Hill, New South Wales, Australia

The following-named two children were consecrated to God in Marshfield, Wisconsin, Friday, December 9, 1904, by Elder A. W. McClurkin:

Drescher, Albert Harold ..... Marshfield, Wisconsin
Drescher, Lizzie Mabel ..... Marshfield, Wisconsin

The following-named child was consecrated to God in Marinette, Wisconsin, Lord's Day, January 1, 1905, by Elder A. W. McClurkin:

Jacques, Johanna Elizabeth ..... Marinette, Wisconsin

The following-named seven children were consecrated to God in Sault Ste. Marie, Michigan, Lord's Day, January 1, 1905, by Evangelist Clara J. Lake:

Beattie, Amy Elizabeth ..... Sault Ste. Marie, Michigan
Beattie, Dorcas ..... Sault Ste. Marie, Michigan
Beattie, George ..... Sault Ste. Marie, Michigan
Beattie, Harry ..... Sault Ste. Marie, Michigan
Beattie, Isabella ..... Sault Ste. Marie, Michigan
Beattie, Lydia ..... Sault Ste. Marie, Michigan
Beattie, Wilhelmina ..... Sault Ste. Marie, Michigan

The following-named child was consecrated to God at Elijah Hospice, Zion City, Illinois, Thursday, January 5, 1905, by Elder C. F. Viking:

Davis, Frank Leroy ..... Greenfield, Iowa

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

Zion in Washington.

A series of joint meetings will be conducted in Zion Tabernacle, 2513-2515 First avenue, Seattle, Washington, (Rev. August Ernst, Elder-in-charge) beginning February 1, 1905, over Lord's Days February 5 and 12, 1905. Elders R. M. Simmons, of Vancouver, British Columbia, and Charles A. Hoy, of Portland, Oregon, will be present and will give illustrated lectures on Zion's onward movements. All the neighboring friends of Zion are invited to attend these meetings.

J. G. EXCELL, General Ecclesiastical Secretary.

Zion in Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No. 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

Rev. Thomas Kosch, Barossplatz 20, is the Elder-in-charge of the work in Budapest.

Literature is on sale, and application forms for Baptism and for Fellowship can be obtained at the above mentioned places.

Rev. Carl Hodler is the Overseer-in-charge of the Christian Catholic Apostolic Church in Zion on the Continent of Europe. His address is Zion City, Illinois, U. S. A.

Rev. Arnold Muggli, 76 Bahnhofstrasse, Zürich, Switzerland, is the Recorder and Financial Secretary.

Where there is no organized Gathering, all tithes and offerings and applications for fellowship from all parts of Austria-Hungary should be sent to the Recorder at the above address.

JOHN G. EXCELL,
General Ecclesiastical Secretary.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
DEACON CHARLES J. BARNARD, General Financial Manager. Zion City, Ill., U. S. A., or
DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City.

Honesty and Quality with Promptness bring Progress

We are especially prepared to make
Fine Catalogs,
Brochures,
Periodicals and do
Bookbinding,
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THIS is the motto which we follow when doing Printing, Designing, Electrotyping, Bookbinding or Blankbook work of any kind for our customers. We notice that many readers of **Leaves of Healing** and **The Zion Banner** are willing that we should do their Printing when they learn that we are doing work for firms at a distance from Zion City. We therefore invite all who have clean and acceptable printing to send copy and get our estimates, as we believe we can make it profitable to you in price, material, and workmanship. We have one of the best Electrotyping plants in the country, and can furnish the best work at prices as low as can be obtained anywhere, and make Electros for every line of clean business.

Zion Printing & Pub. House
Zion City, Illinois.

Our Art Department

is prepared to meet the demands for any kind of designing or drafting that may be required.

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Come Let Us Reason Together

Saith Jehovah

Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land:

But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of Jehovah hath spoken it.

And I will turn My Hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin:



And I will restore thy judges as at the first, and thy councellors as at the beginning: afterward thou shalt be called The City of righteousness, the Faithful City.

Zion shall be redeemed with judgment, and her converts with righteousness.

And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them.—*Isaiah* 1:18, 19, 20, 25, 26, 27, 31.

¶ Zion is composed of those who have harkened to the voice of the Prophet of the Restoration, who is proclaiming all that is written according to the words,

Thus Saith Jehovah

¶ This Teacher, and Prophet, and Apostle of the Latter-day Church has the advantage over all who held similar positions in the Primitive Church in that his words are printed and sent to the uttermost parts of the earth in : :

Leaves *of* Healing

¶ Thousands of people, and among them some of the ablest in Zion, read LEAVES OF HEALING, and were convinced that Zion was established by God. They listened to the reasoning of Jehovah, as proclaimed by His Messenger, and turned, some from their Sins, and others from their narrow and imperfect beliefs and methods of working for God, and some from false teachings, and came to be used of God in this work of the Restoration of All Things. Every day and hour this Dynamic Force, LEAVES OF HEALING, is doing its work in every part of the world. : : : : : : :

¶ Do these Declarations by Jehovah appeal to you? : : : : :

¶ Does your obligation to your fellow men for Salvation, Healing, and Holy Living appeal to your conscience? : : : : : : : :

¶ LEAVES OF HEALING is the best literature you can get or give to your friends and those in need of blessing of any kind. : : : :

Zion Printing and Publishing House

ZION CITY, ILLINOIS

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THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 14. *ZION CITY, SATURDAY, JANUARY 21, 1905.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HUSBAND AND FATHER DELIVERED FROM THE LIQUOR HABIT—WIFE AND MOTHER HEALED OF CONSUMPTION—BABE HEALED WHEN DYING—OTHER BLESSINGS.

JEHOVAH HATH FOUNDED ZION, AND IN HER SHALL THE AFFLICTED OF HIS PEOPLE TAKE REFUGE.

Husband and father not entirely sober for seven months together!

Wife and mother dying of consumption!

This was the black shadow of wo that hung over their home.

The hideous specter of Drink cast its blight and curse over every happy household scene.

The gaunt, ugly monster, Death, crept nearer, ever nearer!

Already his clammy, slimy coils were beginning to reach out for their prey.

And the children, what of them?

Father drunken, mother dying, home dark with misery—where was the brightness, joy, and hope of childhood, theirs by right?

Shame, sorrow, and suffering seemed their only portion; pain, wretchedness, and despair their only expectation.

Then there came a wondrous change!

The fetters of the drink demon were struck off the limbs of husband and father. The wife and mother felt a Healing Power lift the crushing weight of her disease from her body. There was the reading of the life-giving Word of God, the voice of song in praise and thanksgiving, and the sweet incense of prayer in the home that had been so dark with sin, sickness, sorrow, and the shadow of death.



MR. AND MRS. W. B. BARROWCLIFF, AND FAMILY.

Blessing followed blessing.

Salvation from sin, Healing of disease, and Cleansing from Satan's defilement, were followed by happiness and material prosperity!

They found a new home in a clean, Godly City, with precious opportunities for work for God.

And it all came about through a silent, white-winged little Messenger that flew into their sad home one day.

It was LEAVES OF HEALING.

The Message that it brought was the answer to the Messengers of the Nations, that "Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge."

In Zion was proclaimed the simple, old-time Gospel—no new teaching.

It is the Gospel that says that Jesus, the Christ, the Son of God, was manifest in the flesh.

It declares that He came to save the people from their sins.

To those struggling against the horrid power of inherited vice and temptations strong as hell, it offers deliverance

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through His blood. That the deliverance is real, immediate, permanent, is shown by the wonderful story of this happy husband and father, and of thousands of others who have found the refuge offered in Zion.

With those who are weak, weary, heavy-laden, there pleads the tender Voice of that Incarnate Son of God, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

And the weary find that He has not gone away; that He is not afar off.

Down through the centuries come the blessed words of His promise, "Lo, I am with you all the Days, even unto the Consummation of the Age."

To those that moan and cry with pain, for those whose frames are wasted by sickness, for those that feel the icy fingers of Death feeling for their heart-strings, comes that loving, sympathetic Voice, "Wouldest thou be made whole?"

Nor is it an idle question.

For, as in Galilee and Judea in days of old, those who repent, believe and obey are healed.

He has not changed.

The love that fills His heart is as warm, the sympathy that thrills in His Voice is as tender, the Power that flows through His hands is as mighty as when He "went about doing good and healing all that were oppressed of the Devil."

Again and again, His Healing Touch was felt by these Witnesses.

Their testimony is true.

They have found the refuge which their Father founded for them in Zion.

The Little White Dove still goes forth, from week to week, carrying that same simple, old-time Gospel.

Wherever men are sinful, sick, sorrowing, or afflicted, it carries the Message that tells them that Jesus Saves, Heals, Cleanses, and Blesses those who come to Him fulfilling His conditions.

That is its Message to you. A. W. N.

WRITTEN TESTIMONY OF MRS. W. B. BARROWCLIFF.

3005 Elizabeth Avenue,
Zion City, Illinois, December 15, 1904.

Beloved First Apostle:—It is with praise and love to God, for all His goodness to us and the mercies He has shown, that I write my testimony.

I thank Him for all He has done for us in our family.

I cannot put it into words.

I ask God's forgiveness for waiting so long before writing this testimony for His glory.

I thank God that nine years ago last summer I was healed of that dread disease, consumption, through reading Leaves of Healing, and through faith in our Lord Jesus, the Christ.

The precious paper was sent to me by Miss Fannie E. Law.

I accepted the teaching at once, and reread the Leaves, comparing it with the Bible.

I saw that it was true, and the Bible became a New Book to me.

My aunt wanted to go to Chicago with me, but I felt we could not afford it, as we had spent all we had for doctors.

I said, "God is here as well as there.

"He will heal me when I get right and trust Him fully."

I told my husband that I would not touch another drop of medicine.

I threw away all the bottles, and by the grace of God, I put my trust in Him for healing.

We prayed the best we knew how.

God heard our family prayer.

One Sunday I was reading the Leaves when a feeling came over me, as though a heavy weight were lifted from me.

From that time I grew strong, and soon was able to do all my work.

That healing has stood, for which I thank God.

I was so poorly and discouraged, that I wished I was dead.

I felt that I was a burden to every one around me.

I thank God that He took that out of me, and, gave me a desire to live and work for Him.

I was given up by Dr. Amick, and his brother, a consumption specialist, of Cincinnati, and Dr. Bramble of the same place.

Two years ago last August we came to Zion City.

We thank God for the privilege of living in a beautiful, clean place where the children are kept from so many temptations.

We praise the Lord "for His goodness, and for His wonderful works to the children of men."

I praise God for the healing of a sore breast.

I took cold when my little girl was but seven months old.

Elder McClurkin prayed, and in three weeks' time it was all well.

The milk disappeared, but when our little boy was born, in answer to our prayer, it came back.

My neighbors told me that I would never have the use of it again.

I said, "Nothing is impossible with God."

I thank God for healing our daughter of scarlet fever, in answer to Overseer Piper's prayer.

The rash all left her face when he prayed.

She was very sick that night, vomiting nearly a basinful of green phlegm.

We believed that was God's way of getting the poison out of her system.

God also healed me of a large abscess on my face, which came from a bad tooth.

My jaw had been set so that I could get only the tip of a teaspoon between my teeth.

A lady in Cincinnati had a similar trouble.

The doctors pronounced it lockjaw and she died.

Deacon Smith, our dentist in Cincinnati, said that my case was the only one in his twenty years' experience in which the jaw healed before the tooth was pulled; that it was a most wonderful manifestation of the power of God.

My head was twice its natural size, and so heavy that I had to use my hand to help lift it off the pillow.

On Thursday evening, before it burst, I almost choked.

I had to gasp for breath.

The next day I took a sympathetic chill.

Deaconess Rodda came in to see me.

She prayed for me, and I soon got over that.

She said, "I came to pray, we must get the victory."

She told Deacon Shafer to pray at four o'clock.

That night it burst, and all the matter passed away.

God kept our baby through all this.

We asked God to keep his nourishment pure, and He did.

Our neighbors looked for crape on the door each day.

I praise God for healing this boy when he was teething.

Just after the Feast of Tabernacles he was very sick.

He was cutting his stomach teeth.

Nothing could stay on his stomach.

He got so thin and weak that we could hardly carry him.

The next Sunday he had three spasms.

He seemed to be passing away.

My husband went to get you to pray.

He met Colonel Stern and told him.

The Colonel said, "I will take your message. You go home. Your baby will not die."

God gave my husband the assurance, and he did not hurry back.

He had not been gone long when the baby fell asleep.

He slept an hour, and when he woke he asked for something to eat.

At the same time he was healed of a rupture from which he had suffered since his birth.

He has been well and strong ever since.

Oh, how much more we ought to praise God!

God has also healed me of erysipelas.

A year ago last winter you prayed at the officers' meeting and God blessed.

I did not know that the request for prayer had been handed in till next day.

Elder Clibborn prayed and I got a wonderful blessing.

God has in many ways answered our prayers, healing us of such afflictions as colds, coughs, croup, and other little ailments, for which blessings we praise Him.

It has been my desire all my life to serve God, but I did not know the way.

I came out of that miserable Lutheran church, where one learns nothing.

I thank God for the privilege of being a member of Zion Choir.

I remember when I could not sing. Now I can use my voice for God. I thank God for the health we all enjoy in the Christ Jesus.

We thank you for your daily prayers.

May God richly bless you and your family, and keep you many years.

May God especially bless Overseer Jane Dowie and keep her for His service.

May God bless these words.

Yours humbly in the Master's service,

(Mrs.) W. B. Barrowcliff.

WRITTEN TESTIMONY OF WILLIAM B. BARROWCLIFF.

3005 Elizabeth Avenue,
Zion City, Illinois.

Beloved First Apostle:—I wish to confirm my wife's testimony.

The half has never been told.

I thank God for Salvation, Healing, and Holy Living, which is taught us in Zion, and for the way He has opened the Scripture to us.

I also thank God that our beloved First Apostle sent Elder (now Overseer) Piper to Cincinnati to hammer this truth into us.

I am grateful to him for the patience and love he had in explaining so many things to me, and for the help he was to me.

God, through Overseer Piper, showed me the way out of secret societies.

God has wonderfully delivered me from the liquor habit.

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While I was working on a canal-boat I averaged about a quart of whisky a day with from forty-five to sixty-five cents' worth of beer.

After that, I worked on an ice-wagon, going from one saloon to another.

I do not think that I was thoroughly sober in the seven months that I was on the wagon.

God has greatly blessed me in paying tithes.

I also thank God for Deacon and Deaconess Rodda, who were the means of starting that Branch in Cincinnati.

They have been a blessing to our whole family.

I praise God for the privilege of living in this City and working in an institution that is opened in the morning with prayer.

Oh, we have such a privilege here that words cannot express!

I do thank God that we have a Leader whom we can fully trust and follow.

I thank God for the honor of being a member of Zion Guard.

I thank God for the beautiful home He has given us in this City.

I thank God for the blessings that I have received through reading LEAVES OF HEALING.

May God bless LEAVES OF HEALING!

May God richly bless our First Apostle, and keep him many years for us.

May He also bless Overseer Jane Dowie and Dr. Gladstone Dowie.

Yours faithfully in the Master's service,

WILLIAM B. BARROWCLIFF.

CONFIRMATION OF TESTIMONY BY DEACONESS L. M. RODDA.

ZION CITY, December 16, 1904.

BELOVED FIRST APOSTLE:—It is with joy and thanksgiving that I confirm the testimony by Mrs. Barrowcliff, for I can well recall what a remarkable deliverance was granted at the time she has mentioned.

Faithfully yours, (MRS.) L. M. RODDA,
Deaconess in Christian Catholic Apostolic Church in Zion.

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 Teacher Daniel Sloan.. 11:00 a. m.
Afternoon service..... 2:30 p. m.
Evening service..... 7:30 p. m.
First Lord's Day of Every Month—Communion service, after 2.30 p. m. service.
Second Lord's Day of Every Month—Zion Junior Restoration Host rally.
Third Lord's Day of Every Month—Consecration of children..... 10:00 a. m.
Monday—Zion Restoration Host rally (Second Monday of every month).... 7:45 p. m
Tuesday—Divine Healing meeting..... 2:30 p. m
Tuesday—Adult Choir Practice..... 7:45 p. m.
Wednesday—Baptismal service..... 7:00 p. m.
Wednesday—Citizens' rally..... 8:00 p. m.
Friday—Junior Choir Practice ..... 3:45 p. m.
Friday—Adult Choir Practice ..... 7:45 p. m.
Friday—Officers of the Christian Catholic Apostolic Church in Zion..... 7:30 p. m.
Meeting in officers' room.

COLLEGE CHAPEL.

Lord's Day—German service..... 10:30 a. m.
Tuesday—German Choir Practice..... 7:00 p. m.
Tuesday—German Rally..... 8:00 p. m.

THIRTY-FIRST STREET TABERNACLE.

Lord's Day—German service..... 7:30 p. m.

Blatter der Heilung

is a monthly German publication which contains the sermons and addresses of the First Apostle of the Christian Catholic Apostolic Church in Zion, and wonderful testimonies of Salvation and Healing of those who have been blessed through his teaching and prayers; also descriptions of the progress of Zion City and the Institutions and Industries which have been successfully established here.

It is translated from the English by skilled and intelligent translators. Its aim is to extend a knowledge of the will of God for His people concerning Salvation, Healing, and Holy Living to all who speak or read the German language.

It is our sincere desire that this paper shall be successful in reaching every one who is in need of help and assistance along these lines, and sample copies will be sent to all who may request them.

The subscription price is 50 cents per year, 30 cents for six months, or 5 cents a copy. Special trial subscriptions will be sent to new addresses for 25 cents for ten months. Foreign, 75 cents a year.

Address all orders to Zion Printing and Publishing House, Zion City, Illinois.

The Zion Banner

is the weekly newspaper printed and published by the Rev. John Alexander Dowie of Zion City, Illinois, and contains all the news of the day to the exclusion of the falsehoods and vile advertisements of the works of the Devil.

It has eight pages of four columns each, and is published on Tuesday of each week; and also contains the local news of Zion City, and editorials on the problems and topics of the day, written from a deeply spiritual standpoint.

Advertisements which are approved, and in accordance with the principles and policies of Zion, are published in this paper. Rates will be mailed upon application. Price 50 cents for 6 months, 30 cents for three months, and 3 cents per copy.

Feuilles de Guerison

contains the messages of the First Apostle of the Christian Catholic Apostolic Church in Zion to the French-speaking people, and is published monthly.

It contains twenty-four pages the size of LEAVES OF HEALING. It is freely illustrated and is printed on white enamel paper. It also contains testimonies of those who have heen healed of all kinds of diseases and saved and kept by the power of God.

The story of Zion and its onward movement and successful establishment of Institutions and Industries is written up from time to time in a glowing and most interesting style, and is translated by accomplished and skilled translators.

In order that every one who speaks or reads the French language may know of this work, we offer to send sample copies free. The regular prices for subscription are as follows: 50 cents a year, 30 cents for six months, and 5 cents a copy.

The hearty coöperation of every friend and member of Zion is solicited in order that this publication, which was begun in October, 1904, may be very successful in its circulation.

Address Zion Printing and Publishing House, Zion City, Illinois.

Zion's Conflict

with

Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"
Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heathen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secrecy and the Open Speech of Christianity."

NINTH DISCOURSE.
"The Christian's Duty in Breaking a Bad Oath."

Freemasonry is fully exposed with all its secrets and workings, which reveal the iniquity of this anti-christian organization.

Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

ADDRESS

Zion Printing and Pub. House
Zion City, Illinois.

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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.
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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, JANUARY 21, 1905.

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Notice to Correspondents.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

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.

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General Apostolic Letter



Colonial Cottage, Hotel Colonial,
Nassau, New Providence,
Bahama Islands,

January 14, 1905.

To the Ordained Officers and Members of the Christian Catholic Apostolic Church in Zion Throughout the World.

Beloved Brethren and Sisters in the Christ:

"Grace to You and Peace, from Him which is, and which was, and which is to come; and from the Seven Spirits which are before His Throne; and from Jesus, the Christ, who is the Faithful Witness, the First Born of the dead, and the Ruler of the Kings of the Earth."

Eleven days ago, I left our beloved City of Zion for a much-needed rest, and also that I might attend to matters of great importance to Zion throughout the world.

The most important events of history have been the work of minutes and even moments, although the causes leading thereto, and the possibilities of success, have been the slow growth of many years of patient toil in many fields.

On our journey to the Southland and these beautiful Islands of the Caribbean Sea, we had the joy of making very important history for Zion within a few minutes, which was only possible by our work in many previous years.

So far as we can judge at present, the effect of what we have been enabled to do will be felt for good throughout Zion in all the world, through all the days, till Jesus comes.

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But concerning this, we must, as we have in times past when undertaking new enterprises for Zion, ask our people to bear with us in not writing details which would only imperil Zion's interests at this time.

Suffice it to say, that what has been accomplished has well repaid Zion and us for exertions made at a time when absolute rest seemed to be needed.

But God gives more grace; and it is at all times sufficient for every emergency.

Our task accomplished, we have now reached the destination for which we set out.

We have found on this Island the location, we hope, where we can renew our strength, and prepare for active work in Mexico within the next two months, in connection with the foundation of a Zion Plantation on a very large scale, a Zion City, and a Zion Port.

The tract of land, of which we are now considering the purchase, contains about a million acres, or over fifteen hundred square miles, with a sea frontage of more than fifty miles, an elevation from the sea which ascends gradually to a height of nearly three thousand feet, and is watered by eight rivers.

This may be one of the spots of earth where God will establish many of His people, who have been mourning in Zion, because of the oppression of the enemy.

It may be that God will here fulfil Isaiah 61:3, in a manner not contemplated by His children generally.

"Trees of righteousness" can alone establish "the Planting (or Plantation) of Jehovah, that He might be glorified."

But we must not pursue this subject at present any further, since it is not ripe for discussion; and, besides, this is our time for rest.

We have found in this little Island of the Bahamas, New Providence, a quiet retreat in the little City of Nassau, the capital of the group. It is situated less than two hundred miles from the extreme end of the Coast of Florida.

We journeyed from Tuesday, January 3d, until Saturday, January 7th, when we reached Miami.

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After a few hours, we welcomed our dear wife, Overseer Jane Dowie, and our son, Dr. A. J. Gladstone Dowie, who arrived at Miami in the Steamship *Martinique*, from Havana, Cuba.

They remained with us in Miami until we all went, attended by Deacons F. W. Cotton and Oran Reece, by the Steamship *Miami* to Nassau, which we reached on the afternoon of Tuesday, January 10th.

After various experiences, we have at last found a suitable cottage connected with the Hotel Colonial, from which we now write, and where we hope to be able to rest for at least a month, until we enter upon our work in Mexico.

That work, it is supposed, will take us until the end of March; and, God willing, we hope to return to our Headquarters in Zion City early in April.

The need for a Zion Plantation, City, and Port in the Southland, on the Continent of America, has become every year more and more imperative. We shall hope to write concerning this matter more fully later, but the time is not yet. We can only ask our beloved friends in all the world to pray that God will open up the way for us to accomplish His purposes on the American Continent, and on all the Continents of the world

We greatly miss the delightful spiritual atmosphere of Zion City, and our very close association with our dear people there; but it is needful that we should draw together as a little family of three, and that we should also rest, and pray, and prepare for all the work of this wondrous year, 1905, whose watchword in Zion is "The Incarnation."

We trust that our friends everywhere will pray for the important Institutions we have founded in our dear City. Every department of the work is healthy and strong. We only need more capital in our Zion Lace Industries, and in the other important and successful enterprises, to be able to create very large resources for Zion

In this success it is the duty and privilege of Zion everywhere to share.

We venture to say, that there is no city on God's earth where a purer

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atmosphere, morally and spiritually, as well as physically, is enjoyed, and where the blessings of God are to be found, than in Zion City.

We trust, upon our return, to meet many of the new citizens who are coming from all parts of the world, and to have the joy of meeting vast multitudes during the Feast of Tabernacles, the Program for which we hope to prepare ere we leave Nassau.

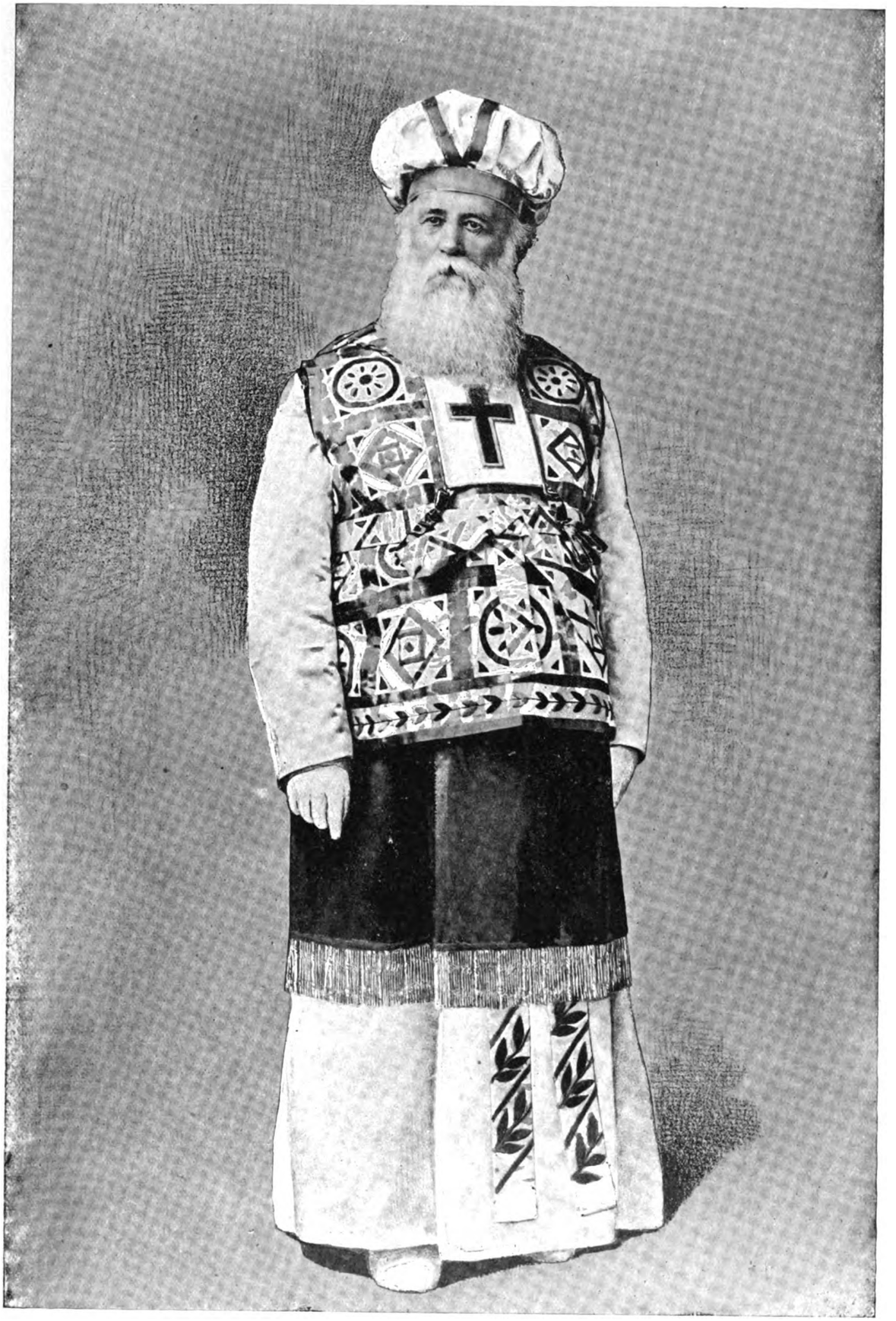
Earnestly desiring our beloved people, and all who love the Lord Jesus in sincerity, to pray for us, I am,

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



First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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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.

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New York Visitation

Of Elijah the Restorer and Zion Restoration Host

*REPORTED BY O. R., S. E. C., AND J. L. C.

THE wonderful two weeks in Madison Square Garden had ended.

Thousands upon thousands had listened to the Voice of Elijah the Restorer and had been blessed.

Oftentimes thousands had been unable to obtain a seat.

The interest in the coming Carnegie Hall Meetings had been intense.

On the day previous to the opening meeting, however, New York had elected a Tammany mayor.

That City, therefore, had indulged in an all-night carnival of debauchery.

There was little sleep or rest for the inhabitants of the great city.

The newspapers moreover had diligently spread the lie that the General Overseer had gone home to Zion City.

The First of the Series of Meetings in Carnegie Hall, though not large owing to these facts, was enthusiastic, and many received great blessing.

Those present were heartily with the General Overseer in his instructive address, which was full of practical teaching on Restoration.

The applause was frequent throughout, and other expressions of approbation were many.

After the Service many people asked for further Zion teaching, and purchased a great deal of Zion Literature.

Carnegie Hall, New York City, Wednesday Evening, November 4, 1903.

After the worship of God had been begun with a song of Praise, the General Overseer said:

Let us read in the Inspired Word of God, first in the Book of the Prophet Isaiah, the 35th chapter.

The entire chapter was read, and the reading was closed with the prayer, "May God bless His Word."

Overseer George L. Mason then led in prayer, followed by the General Overseer, who prayed for the sick.

The General Overseer then said:

I suppose there were very few people in New York who got any sleep last night until two or three o'clock in the morning.

Madison Square last night was a pandemonium.

It seemed to me as if Hell were let loose.

I saw nothing but folly, and I heard nothing but idiotic noises.

There was not even an attempt at harmony, but the singing and shouting were of such a nature that I dare say many persons are exceedingly sleepy today.

I find that some police officers have been on duty as many as eighteen or twenty hours.

One officer told me that he had been on duty twenty-six and one-half hours; so I should think New York must be very sleepy tonight.

I am greatly pleased to have had so successful a Visitation in Madison Square Garden.

We closed with immense audiences crowding the building, and thousands were unable to get in.

I am very glad to meet the few hundred persons who are here tonight.

Perhaps I would do well to make a very short address, and let all get some sleep.

*The First Apostle has not revised the following report.

After the announcements had been made the tithes and offerings were received.

A STORY ILLUSTRATIVE OF THE SONG OF HUMAN REDEMPTION.

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.

Cause of John the Baptist's Imprisonment.

I read to you tonight a great and wonderful Song, the 35th chapter of Isaiah.

I call it the sweet Redemption Song; the Song of Salvation, Healing, Holiness, and Triumphant Entry into the Zion above.

That wondrous Song has been the Inspiration of men of God in all the ages.

A martyr lay in the dungeon.

A cruel king, a voluptuous queen, and a horribly depraved court were dancing in the palace above his head.

That king was afraid to kill his prisoner.

Yes, I think it might truly be said that he loved him.

Possibly he had been brought up with him, for his prisoner was a priest of the Order of Abijah, and a son of Zacharias and Elizabeth—John the Baptist, Elijah the Preparer.

A vile queen, Herodias, had got a divorce that John the Baptist would not recognize.

She had been the wife of Philip, Herod's brother.

She sat by the king's side, and John the Baptist thundered at him, saying, "It is not lawful for thee to have thy brother's wife."

She never forgot it, and she was determined to have his heart's blood.

How John the Baptist Was Led to Doubt.

John the Baptist had proclaimed the Messiah at the fords of the Jordan.

He had said, as Jesus approached, "Behold, the Lamb of God, which taketh away the sin of the world."

Multitudes, at his bidding, had followed the Christ, and John the Baptist had retired.

That was the opportunity of this wicked and voluptuous queen.

He was seized by the troops of Herod, or those of the governor, and hurried away, probably to the Castle Machærus.

There he lay in a dungeon by the shore of the Dead Sea.

John was a man accustomed to the free mountain air; he was full of vitality, and loved nature.

It was a horrible thing to be in that dungeon!

It was still more horrible to have the tempter there saying, "John the Baptist, you are a fool; you proclaimed Jesus of Nazareth, to be the Christ. He is not! He does mighty works up in Galilee, they say; He stills the storm and walks the sea; He feeds the multitudes miraculously; He heals the sick and raises the dead; but He doesn't care a pin about you! He leaves you here to die in this loathsome dungeon. John the Baptist, if He were the Christ, He would take you out; He wouldn't let you die here!"

The Awful Experience of a Doubting Heart.

The hardest time of all is when doubt enters into a man's heart; when he wonders whether he has done the right thing; whether he has trod the path of duty, or has made a terrific blunder.

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Oh, I could not stand that torment!

I believe I could stand every torment except the torture of the thought that I was not in the right path.

I never had it.

I have never gone, at any time, until I knew the Lord had gone before me.

I have had to learn many lessons, but I learned this one very early—that the Christ is the Shepherd who goes before His Sheep and calls them.

There is no doubt about that fact, and when you know His Voice, and follow it, you will make no mistake.

But John the Baptist was tormented with doubt.

Having come in the Spirit and Power of Elijah he was now suffering a terrible reaction.

His life had been so free, grand, and noble!

Multitudes had been blessed, and he had been so glad to say that this was the Christ!

Divine Love Stronger than Prison Bars.

With joy he had told the whole world of the sign which the Eternal God had given him, and his eyes had seen the Holy Spirit descend upon the Messiah in a dove-like form.

His ears had heard a Voice saying, "This is my beloved Son."

Firm as a rock was his conviction when he said:

And I have seen, and have borne witness that this is the Son of God.

But doubt had entered his heart.

Two of his disciples somehow had obtained access to him.

Love laughs at prison bars; love manages to get inside them.

These disciples loved him—the great, strong man!

"Can we do anything for you, John? Can we carry a message?" they inquired.

"Yes," he replied, "go away up to the Christ, in Galilee, and say to Him, 'John the Baptist hath sent us unto Thee, saying, Art Thou He that cometh, or look we for another?'"

Ah, John was troubled with doubt—with awful doubt!

Still, the right thing to do, if you have a doubt, is to take it to Jesus, the Christ.

Take your doubts to God.

Doubt is a bad thing.

Alfred Tennyson sang, in "In Memoriam:"

> There lives more faith in honest doubt,
> Believe me, than in half the creeds.

Doubt, in the Absence of Real Foundation, Always Dishonest.

Was there ever any honest doubt in God the Almighty, your Father in Heaven?

My General Ecclesiastical Secretary sits here.

I have never known him to tell me a lie. I have never known him to deceive me.

Supposing Overseer Excell were to say to me, "General Overseer, I love you very much but I doubt you; it is 'honest doubt.'"

Ought I for a moment to sympathize with him?

Or, if I said to him, "I love you, Excell, very much; but, excuse me, I doubt your honesty, and I hope you sympathize with me." Would he?

Suppose you go to your wife, who never did you anything but good, and say, "Mary, I love you; you have been such a good wife, only I doubt you? Please sympathize with me."

Would she sympathize with you? I do not think she would.

She would tell you, "I do not believe in 'honest doubt.' Unless there is some foundation for doubt, there is no honesty in doubt."

There Never Was Any Honesty in Doubting the Christ.

There never was any honesty in doubting God the Almighty.

The Devil is the author of doubt in man's heart.

If you tell anybody about it, tell God.

Some people air all their doubts. They have nothing but doubts; they doubt everything.

The world is tired of doubts; the world wants Facts and Faith.

The world wants the Faith that does something; the Faith that gets to God.

A life of doubt never yet helped anybody, but a Life of Faith has.

However, John did the right thing. He sent to the Christ to find out; and, if you look at the 11th chapter of Matthew, you will see what happened.

John had no rolls of the Bible down there in the dungeon.

The Manuscripts of the Holy Writings were scarce and dear in those days.

I do not believe that Herodias kept him supplied with a Bible.

John had to trust to his memory for the Word. John did what I do; I carry most of the Bible in my mind.

I very seldom look on when I am reading.

I could practically repeat the four Gospels when I was ten years of age.

I Loved the Bible Better than Anything Else in the World.

I love it now better than any other book.

The other day a Bibliophile Society sent me an Honorary Membership.

I suppose I am a bibliophile, in some ways.

I have many thousands of books, but the one Book that I care most for is the Bible.

That is worth more than the whole of my library.

If I had to decide between losing this Book or all my library I would say, "Let the library go."

I could do without the books of the world; I could not do without my Bible.

John had the Word in his heart, so he sent the Message, "Art Thou the Coming One?"

When the messengers came to Jesus, He was Teaching, Preaching, and Healing.

The travel-stained disciples of John went up through the crowd to the Christ and said, "O Christ, O Messiah, John the Baptist sent us to say to Thee, 'Art Thou He that cometh, or look we for another?"

In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight.

And He answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are raised, and the deaf hear, the dead are raised up, the poor have Good Tidings preached unto them.

And blessed is he, whosoever shall find none occasion of stumbling in Me.

The Christ's Testimony Concerning John the Baptist.

When they had gone, He spoke in great and loving words of John the Baptist.

"Among them that are born of women there is none greater than John," He said.

He was no reed shaken with the wind; he was no weakling, dancing attendance upon Herod's court!

He was the greatest of all the prophets.

These men went back to John the Baptist and said, "Jesus, the Christ, told us to tell thee what we saw and heard."

"What did you hear?"

"We heard Jesus talk, and He said so and so."

"What else did you hear?"

"The people surrounded us like bees, and told us what the Christ had done for them.

"A little girl came up and said, 'Tell John you saw me.'"

"Little one, who are you?"

"I am the daughter of Jairus, the Rabbi of Capernaum."

"Well, what shall we tell about you, dear?"

"I was dead. Oh, I love Jesus so! I used to hear Him preach; and then He went away across the sea to Gadara."

The Pig the Victim of the Only Answered Prayer of the Devil.

"What did He do at Gadara, dear?"

"Oh, He cast out demons and killed about two thousand pigs."

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That is what the little girl would say, because that is a fact.

The only prayer of the Devil that was ever answered by Jesus was made at Gadara.

The demons said, "Send us away into the herd of swine."

The Christ said, "Go!" and they went.

The two thousand pigs went, too; and they were drowned.

Do you think pig is a good thing for your stomach?

Jesus, the Christ, thought that one of the best places for a demon was in a pig. That is clear.

Now, if you believe that the best place for pig is in your stomach, then you must also believe that your stomach is the best place for the Devil. [Laughter.]

I would just as soon preach to a goat as to a man or a woman full of pork.

Is there any dirty thing that the swine do not eat?

And you eat them, do you?

What diseases do you get as a result?

You get trichinosis, tuberculosis, cancer, scrofula, and other kinds of foul diseases.

Cancer Connected with the Eating of Swine's Flesh.

The Word of God says, concerning the swine, "Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you."

I never yet knew an orthodox Jew that had cancer.

I never yet knew a case of cancer that was not connected with the eating of swine's flesh.

I have seen thousands upon thousands of cases of cancer.

Inside the Bible the word "cancer" does not occur; neither in the Greek nor in the Hebrew.

There is no Hebrew word for cancer in the Old Testament.

The Greek word for cancer καρκίνος (*karkinos*) is not found in the New Testament.

Why? Because the Christ never healed a case of cancer.

Wherever pig is eaten you have cancer.

This land is as full of cancer as it is of tuberculosis.

These words about the pig are "by the way."

The little daughter of Jairus was talking to the disciples of John.

She went on, "He cast out demons and sent them into the pigs. Then my father was hunting for Him because I was sick. The doctors had come and they had given me up."

Acknowledgment of the Christ Brings Blessing and Persecution.

"When they gave me up, I said, 'O father, if you do not acknowledge Jesus as the Christ I shall die. You must go to Him and ask Him to come to me.'

"My father said, 'My daughter, do you not know that if I acknowledge Jesus as the Christ I shall be cast out of the synagogue. My name will be taken from the rolls of the rabbies, and I shall be cursed in the Synagogue and in the Temple of my God?'

"'Yes, I know that,' I answered, 'but you will be blessed by Jesus.'

"'I cannot do it,' my father said.

"'Then I shall die,' I replied."

If you had a little daughter whom you loved, would you not die for her? Would you not give your life that she might live?

I have reason to feel sure that I would.

That rabbi said, "No, my daughter, you shall not die. I will find Jesus."

The Christ had gone off across the lake, as the little girl said, to cast out the demons and to kill the pigs.

But it was rumored that He was coming back, and boats began to arrive.

The Pork-packers of Chicago Threaten the General Overseer.

The Gadarenes had "besought Him that he would depart from their borders."

They were not going to have their pigs killed in that way! Not they!

When my ministry had gone on for a while in Chicago, the pork-packers became angry and said, "We will have you out."

I said, "I will not go."

However, the Christ thought it best to leave at that time, and He went northwest across the lake.

I believe they would have killed Him if He had not left.

Two people had been waiting for Him, the rabbi and a poor woman.

While the little girl was telling the story to these disciples of John, up came a woman and said, "I am in that story."

"Oh, but your turn does not come just yet," exclaimed the little girl.

"Well," said the woman, "you stop when you get to the place where I ought to talk."

The little girl went on, "My father went down to the place where the boats touched, and when Jesus came, he spoke.

"Oh, it was hard, you know! He was wearing his broad phylacteries and rabbinical attire—a majestic-looking man.

A Divine "Shall" Essential to Victorious Faith.

"But at the feet of Jesus he bowed, and said, 'My daughter is even now dead: but come and lay Thy hands upon her, and she shall live."

That was a recognition of Jesus, the Christ.

I have not the slightest doubt that this recognition cost that man his position as a rabbi.

They had passed a law that if any man recognized Jesus as the Christ, he should be cast out.

They cast out a man that was born blind, but who had received his sight, because he would not curse the Christ.

This little girl told the story of how her father had publicly acknowledged the Christ.

Her father had a Divine "shall" in his spirit.

There is a great deal in the way you say "shall."

Some people say s-h-a-l-l so languidly! [The General Overseer pronounced "shall" a number of times with an indifferent voice, having little energy or ring of decision.]

That is not the way to say it.

"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."

Naturalness in the Ministry More Important than Oratory.

"Ask and it *shall* be given you; seek, and ye *shall* find; knock, and it *shall* be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it *shall* be opened."

Get hold of your "shalls;" be quite sure of them, and say "shall" as if you meant it.

Some of you parsons say "shall" in such a way that no one believes you mean it.

Be natural about it, too.

Never mind if they do not think you are an orator. They do not think I am one.

It does not bother me a particle, although I speak on an average to ten thousand people a week.

The people who criticize me speak in denominational graveyards. [Laughter.]

That "shall" of the rabbi went into a poor woman's heart.

"Now it is my turn," said this woman.

"Tell John when you go down to the Castle Machærus that you saw me.

A Woman who was Nothing Bettered, but rather Made Worse, by Physicians.

"When I heard that rabbi say 'shall,' and saw Jesus and the rabbi go away together, their garments flowing out, I said, If it is 'shall' for the little girl and the rabbi it is 'shall' for me.

"If I do but touch His garment, I shall be made whole; I shall! I shall!! I shall!!!"

"What was the matter with you?" inquired the messengers.

"I was sick twelve years; I had a terrible issue of blood," the woman answered.

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"What did you do?" again inquired the messengers.

"I went into the crowd after Him," answered the woman, "and I was very sick. I was ceremonially unclean too; but I gathered my garments about me.

"At first I could not get near Him, because so many were there. But at last I got near, and lifted the beautiful blue of His garment, and I touched it with my lips; and I was healed.

"I felt in myself that I was whole of that plague."

"How do we know you were healed?" asked the messengers.

The poor woman answered, "I suffered for twelve years 'many things of many physicians,' and spent all that I had. I 'was nothing bettered, but rather grew worse.'

"Hundreds of people can testify to that.

A Divine, Dynamic Force that is Stronger than Evil.

"When I was healed, Jesus turned and said, 'Who is it that touched Me?' I did not like to speak about it."

The Christ said, "Some one did touch Me: for I perceived that Power had gone forth from Me."

The word "power," in the Greek, is δύναμιν (*dunamin*), which means a force that goes out from one man to knock something else out of another man.

Oh, that this mighty Force might go from me to you tonight, that you might never be able to eat pig any more! [Applause.]

Oh, that the Power of God might knock all the wrong and foolish ideas out of you.

"Are you well, are you quite well? What did the Master say?" the messengers asked.

"He kept on saying," she answered, "'Where is she?'

"It was not very nice to do, but I had to stand out in the street and tell all the people that I, who had been suffering from hemorrhage for twelve years, was healed."

"Now it is my turn," exclaimed the little girl; "that is all about you!

"While this woman was being healed, I died.

The Foolish Howling of the Professional Rabble.

"The doctors were so eager to get the credit of my healing, that they gave me an extra dose of medicine, and it killed me.

"There was weeping and wailing by professional mourners."

They howled just like the fools in the streets of New York, on Tuesday; only the latter were not paid for their folly.

I do not know whether they were looking out for some office or not.

I wonder whether any New York men get offices by howling.

Last night the most idiotic noises were made. It was a disgrace to any intelligent community. They howled all night.

"Meanwhile," the girl said, "a messenger came to my father, saying, 'Thy daughter is dead, trouble not the Master.'"

"Well, did the Master turn back?" inquired the messengers.

"No," answered the girl, "He said, 'Fear not: only believe, and she shall be made whole.'

"My father believed, and he went on with Jesus.

"I was dead, and the mourners were crying; but they laughed at Jesus. But He put them all out of my room."

Howling Brings Blessing to No One.

The Greek word is ἐκβαλὼν (*ekbalon*), which means "having thrown" them out with a very strong hand.

That is the best thing to do with these howlers—throw them out.

What good does it do to howl?

If your daughter or some one else has gone to Heaven, rejoice in the presence of others, and keep your tears for a private place.

I once met a very sick woman, who asked me to pray for her eyes.

I said, "I will do no such thing until you stop howling."

"Oh," she exclaimed, "I lost the dearest of all my daughters!"

I said to her, "Is this the rubbish that is left—this girl here? Have you any more rubbish of that kind?"

"Oh, she is not rubbish; but my dead child was the dearest of them all!"

I continued, "Is that the way you have entertained your husband and your daughters for the last four years?"

"Yes," she answered, "I have been weeping night and day!"

The Voice of the Christ Wakens Even the Dead.

"Well," I said, "I should want you to go and weep somewhere else than where I was. You are a wicked sinner, making every one miserable!

"You say your daughter has gone to heaven?

"Why do you not rejoice? I will not pray for you unless you promise me to be good."

She said she would stop howling, and I made her laugh at herself, and she got the blessing she desired.

The Christ turned out these howlers; and then He stood there and looked at the beautiful daughter, and at the same time touched her, saying ταλιθά κοῦμι (*talitha komi*), and finally took the dead hand in His own.

To continue the girl's narrative, she said to those whom the Baptist had sent, "I heard His Voice far away, and my spirit came back; and I sat up, and there was Jesus. I was quite well.

"When you go back to John the Baptist, tell him that you saw little Rebecca."

"Tell him, also, that you saw big Rebecca," said the other whom Jesus had healed.

"Tell him that you saw little Rebecca and big Rebecca; that she was sick and that I died; but that we are now quite well."

Testimony of a Leper Who Was Healed.

"Ah," said a bystander, "Do you see that hand and that arm? Isn't that good, wholesome flesh?"

"Yes," answered the messengers.

"Well," he continued, "I was a leper, as white as snow. I crouched behind a bush in the mountain; and when I heard that Jesus was going away, I went down the mountainside and fell at His feet, crying, 'Lord, if Thou wilt, Thou canst make me clean!'

"He answered, 'I will; be thou made clean,' and at once I was healed. When you see John again, tell him that you saw me—one who had been leprous and who is now healed."

"Oh," exclaimed still another man, "Tell John you saw me."

"What was the matter with you?" inquired the messengers.

"Listen!" demanded the speaker; "I never was able to hear. The birds sang in vain, and the rivers flowed in vain, so far as their music's helping me was concerned.

"No sound of Nature; no voice of mother, friend, brother, or lover, was ever heard by me; for I was deaf.

"Jesus came up one day," he continued, "and put a finger in each ear, and said ἐφφαθά (*ephphatha*), 'Be opened,' and in a moment I heard every sound.

"Go back and tell John that you saw a man who never heard until Jesus healed him."

The Widow of Nain Addresses the Messengers of John.

"Go back, and tell John that you saw me," cried a third man, addressing the messengers.

"First see how young and strong I am; and, now, Mother, come and tell them all about me."

"Who are you?" again inquired the messengers, this time addressing the Mother.

"I am a Widow of Nain," she answered; "this is my son and he was dead. The Master heard my cry, when far away, and He came and touched the bier and said, 'Young man, I say unto thee, Arise,' and my son arose."

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The messengers heard story upon story, and when they went back to John, they told him all that they had heard and seen.

Then John exclaimed, "It is enough! The Master said that you were to tell me that 'the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up.'"

In all probability, he quoted the Messianic prophecy in the 35th chapter of Isaiah.

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.

Though the Body May Die, Yet the Spirit Will Live Forever.

"He said also," John soliloquized, "'Blessed is he, whosoever shall find none occasion of stumbling in Me.'

"I shall stumble in Him no more. I do not know why He leaves me here to die. I do not know why I should die; but, if I am to seal my testimony with my blood, let me die!"

That night, as he lay in the dungeon, Herod, who had been drinking and looking upon the voluptuous dance of the daughter of Herodius, called the girl.

And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

After consultation with her mother she said, "Give me in a charger the head of John the Baptist."

Nothing but blood could satisfy them; and so, down went the soldiers into that prison, and said, "John the Baptist, you must die! We have come to cut off your head!"

"Well, that will not matter," he calmly answered, "cutting off my head will not kill me. I shall live forever!"

The angels of God and the chariots sweep low when the head is severed from the body; and when the blood flows, the spirit ascends to God. It never dies!

Elijah Never Dies! He Is the Prophet of All the Ages.

That is the story which illustrates the Song of Redemption.

The Christ came to save, to heal, and to lead His people into the Highway of Holiness; to open the Way by which they might triumphantly ascend to the Zion of God.

"What does it matter about me?" you may inquire.

It matters everything about you. You must hear the Song.

The wilderness and the solitary places must hear the Song. The desert must hear the Song, and rejoice.

What is the Song?

It is the Song of Salvation, "He will come and save you!"

It is the Song of Healing:

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.

The Song takes you from the low paths of life up to the King's Highway, above the mud.

Only God in the Christ Can Help a Sinful World.

"An Highway shall be there, and a Way, and it shall be called The Way of Holiness."

Do you know anything about it? Have you ever been Saved? Are you Saved? Have you ever been Healed? Are you Healed?

Have you ever been Cleansed? Are you Kept?

Are you afraid of lions? There are no lions in that Way!

Are you afraid of ravenous beasts? There are no ravenous beasts there!

Oh, that you might reach that place—Saved, Healed, and Cleansed! May you join the ranks of the Ransomed, who return to Zion with Songs and Everlasting Joy "upon their heads."

Oh, this Sorrow-stricken World; this Sin-stricken World; this Disease-smitten World! Who can Help it?

Only God! Only the Christ who died for it!

Who can Comfort? Only the Comforter. He can and He will!

This is the Song of all the Ages.

It will be sung until the last sinner has returned to God; until this Divine Song has rung throughout the earth.

When Men Go to Hell, this Song Will Follow Them There.

It went after them when the Christ descended into Hell; when He preached to "the spirits in prison."

He sang the Song at the dark portals of Hell.

This Song will be sung until Death and Hell are cast into "the Lake of Fire"—the Fire of the All-consuming Love of God.

Then there shall be no more Death; no more Sin; no more Hell!

Meanwhile, Sin, Disease, Death, and Hell are here; and we must fight them.

We must bring the Sinner to the Savior; the Sick to the Healer; the Unclean to the Cleanser.

We must take men up out of the muddy ways, and say, "Here is a Path in which you may walk to Heaven."

All who want to walk in the Path of God to Heaven, stand and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. I want to walk the Path of God that leads to Heaven—the Path of Salvation, the Path of Healing, and the Path of Holiness; the Path of Holy Living, that takes me to Thee. Give me Power to Repent and to Believe, and to Obey, that I may reach Thee. For Jesus' sake. Amen. [*All repeat the Prayer of Consecration clause by clause after the General Overseer.*]

GENERAL OVERSEER—Did you mean that?

AUDIENCE—"Yes."

GENERAL OVERSEER—Well, if you mean it, live it. I do not care what position in society you occupy, live it. If you are ashamed of Jesus, He will be ashamed of you.

I am ashamed of the people that would not stand. I do not care who they are.

Why did you not stand up and say, "I want to walk the Path of God to Heaven?"

Do you want to walk the path of the Devil to Hell?

I would not be where you are for all the Gold of Ophir.

Get right with God. We are here to help you.

The General Overseer then pronounced the

BENEDICTION.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Lord's Day Forenoon, June 7, 1903.

*REPORTED BY I. M. S.

ON Lord's Day morning, at half past ten o'clock, a little company, composed of the household at Ben MacDhui, and some of the workmen, numbering about forty, gathered on the northeast veranda of the house at Ben MacDhui.

They had come to worship God, and to listen to the Message of their General Overseer, the Prophet of the Latter Times, Elijah the Restorer, who was, with his wife, Overseer Jane Dowie, taking a few weeks' rest and quiet.

The summer day was most delightful, and the happy birds were singing their morning praises to God, from trees and nooks, making them almost aviaries, in many parts of the beautiful grounds.

The hearts of the little company were raised in praise and thanksgiving to God, who had so bountifully surrounded them with many of the luxuriant blessings of nature, the green, velvety lawns, the shrubs, sweet-scented flowers, and the fresh, invigorating air, and, best of all, a happy Zion environment.

Appropriate were the words of Isaiah, the Prophet, in the 35th chapter, which were repeated by the little company.

"The wilderness and the solitary place" had indeed become glad; for the place which, only a few years ago, was the ugliest sand-hill along beautiful little White Lake, is now transformed, and the "desert" is rejoicing and blossoming as the rose.

The General Overseer and Overseer Jane Dowie's one thought and object in life is to glorify and serve God, and to enjoy Him forever, and to teach the people so.

Whether speaking to small companies or to audiences of thousands, their zeal is never diminished.

No one knows this better than their own personal household and staff.

It is always with joy that they attend any of these little household services, knowing that the lessons are always helpful and beneficial to their spiritual, physical, and moral lives.

The Lessons on this delightful Summer morning were taken from the 14th chapter of Luke.

The General Overseer carefully expounded each point with simplicity; yet the exposition was full of Divine light and spiritual, life-giving power.

He inspired all present with more zeal, and to a deeper consecration of themselves to God's service.

There were passages teaching humility and unselfish service, untrammeled by any associations with temporal matters, or family relations.

May God grant, as these lessons go out to the ends of the earth, that they may lead those that read them to a more complete consecration, resulting in a thorough penetration of spirit, soul, and body, by the Salt of the Grace of God.

*The First Apostle has not revised the following report.

Then there will be no room for unrighteousness or selfishness.

Then the uppermost thought of each will be to follow the Christ, irrespective of any earthly ties.

Ben MacDhui, Montague, Michigan, Lord's Day Forenoon, June 7, 1903.

At ten o'clock a company of workmen, and the General Overseer's household, gathered on the veranda, where seats had been placed, to attend the morning service.

The General Overseer said:

I greet you in the Name of the Lord, and am very pleased to see you all at this meeting.

I can best greet you with the Zion salutation, "Peace to Thee!"

The response came heartily from the assembled company, "Peace to thee be multiplied!"

Hymn No. 44, from Gospel Hymns, was then sung:

O, 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!

All repeated together the 35th chapter of Isaiah.

Overseer Jane Dowie then read from the Gospel according to Saint Luke, the 14th chapter.

The General Overseer offered the general supplication, also the petitions for the sick and sorrowing, and for all Zion everywhere, closing with the chanting of the Disciples' Prayer by the entire company.

Hymn No. 20 was then heartily sung.

O list to the voice of the Prophet of old,
Proclaiming in language Divine,
The wonderful, wonderful Message of Truth,
That "they that be wise shall shine."

CHORUS—They shall shine as bright as the stars,
In the firmament jeweled with light;
And they that turn many to righteousness,
As the stars forever bright.

THE GRACE OF UNSELFISH, JOYFUL SERVICE BETTER THAN CEREMONIAL OBEDIENCE.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and profitable to this little company, 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 Shameful Treatment Accorded the Christ by His Own People.

The General Overseer, addressing the company, said:

I thought, as Mrs. Dowie read to you that 14th chapter of the Gospel according to Saint Luke, that I could not do better than ask you to keep your books open while I expound to you some of the more important points of that very striking and beautiful chapter.

In the first part of the chapter you have the story of the Lord Jesus, the Christ, in "the house of one of the rulers of

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the Pharisees on a Sabbath," eating bread, and "they were watching Him."

It is very sad to think that instead of trusting, believing, loving, and serving Him, they were simply watching Him—distrustfully watching Him.

It is one of the saddest of all thoughts, I think, that our Lord Jesus, the Christ, was so shamefully treated by God's own people.

"He came unto His own, and they that were His own received Him not."

He came to that Nation which had been blessed by long centuries of special, Divine favor, and "they were watching Him."

What Need Was There for Watching Him?

If they had been wise, they would have been trustful, and not suspicious.

If they had been wise, they would have received the blessing that came from obeying His teaching.

Instead of seeking to understand His Message, however, they came to watch Him.

A great many persons have lost much blessing from my teaching, because they came to watch me, to see whether they could not find something to quote against me.

The apostate churches came to my ministry, and they never listened with a desire to get good.

For the most part, ministers came simply to see if they could not discover some fault.

They wished to be able to say something, or write something, that would injure me.

Failing to discover just ground for complaint, they did precisely what was done in the case of Jesus—they resorted to lying.

We have been thinking this morning very much regarding the present time of year.

It reminds me of the month and the year in which we came to this country.

In two days it will be fifteen years since I landed in San Francisco, with my wife, and son, and little daughter.

People Who Did Not Want Thorough Work.

Very quickly after I landed, the people in the denominations were excited.

At first they were very glad to hear me, and crowded the Young Men's Christian Association Hall in San Francisco, and very large churches.

The ministers gathered around me, and seemed to be exceedingly grateful for my Ministry; and the people came and were blessed in very great numbers.

Some of the largest churches on the Pacific Coast were opened to us.

In San José, not far from San Francisco, we spoke in the First Methodist Episcopal Church to crowded audiences, and there were hundreds, and sometimes thousands, of people who could not get in.

They began to find that this teaching was going very much deeper than they had at first thought.

They found that if I was right the apostasies were wrong—the Congregationalists were wrong, the Methodists were wrong, the Baptists were wrong, and the others were wrong.

They began to watch me, to see if they could find any occasion to criticize the teaching.

They saw that if I was right they would have to alter their way of doing, altogether.

Those Who Listen with Humble Hearts Get Blessing.

They began to realize that they would have to teach people differently; that they would have to live differently; and that they would have to work differently.

The consequence was that they did just what the Scribes and Pharisees did with Jesus.

I have been noticing the people who did not come to watch, but to listen with very humble hearts. The latter get blessing.

From the Pacific Slope to the Atlantic Coast, and from Mexico to Canada, you can always tell those who have been listening eagerly, hungrily eating the Bread of Life, and desiring to do God's Will.

They are always blessed.

Those who come simply to watch—well, they are just where the Pharisees were when the Christ was here on earth.

They are outside the gates, "weeping, and gnashing" their teeth at the success of the work that they cannot stop.

Our Lord Jesus, the Christ, healed that day.

There was a man in that Pharisee's house who had the dropsy.

It was the Sabbath Day, but the Lord healed him.

A Nation that Cared More for a Ceremonial, than for the Moral, Law.

One of the criticisms which they urged against the Christ was, that He did not keep the Sabbath after their fashion.

The Son of God, the Lord of the Sabbath, had an idea of the day different from theirs.

They made the Seventh Day a day for afflicting their own souls; and they also afflicted the souls of the people.

It was the dullest and most miserable day of the whole week.

There was no joy or gladness; nothing for the people to do but listen to the droning out of the everlasting grind of the Mosaic Law.

They were always seeking to find some command in their law which Jesus had broken.

It was the Law! *The Law!* THE LAW!

Not the Moral Law.

They could find no fault in His life, judged by that.

They knew that He had lived among them; that He had loved and worshiped God; that He had had nothing to do with idols.

They knew well that He broke none of the Ten Commandments.

They knew how He had lived during the thirty years before He entered upon His ministry; that His life was a blameless one.

A Watchfulness of the Christ's Acts that was Sinful.

What they were after was to find something in the Ceremonial Law that He had broken.

They "watched" for some little omission of the law regarding the washing of hands; or for some little act, the performance of which on the Sabbath was considered sin.

It was considered a crime for any one to rub out an ear of corn on the Sabbath and eat it in the fields.

To do any work on the Sabbath was all wrong, according to their traditions.

For instance, it was wrong to heal on the Sabbath.

To take up one's bed and walk after being healed, was considered as breaking the Sabbath.

They were always watching for an opportunity to prove Him guilty of breaking the Sabbath.

He said to them, when He saw this man sitting there with the dropsy:

Is it lawful to heal on the Sabbath Day, or not?
But they held their peace. And He took him, and healed him, and let him go.
And He said unto them, Which of ye shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath Day?
And they could not answer again unto these things.

It is Always Right to Do Good on the Sabbath.

On another occasion "He was teaching in one of the synagogues, on the Sabbath Day."

And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.
And when Jesus saw her, He called her, and said to her, Woman, thou art loosed from thine infirmity.

Instantly she was loosed; she rejoiced, and the people glorified God.

But the man who was at the head of things, "the ruler of the synagogue," was angry, and said, "There are six days

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in which men ought to work; in them, therefore, come and be healed, and not on the day of the Sabbath."

But the Lord answered him, and said, ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?

It seems strange to us now that there ever should have been a contest as to whether it was right to heal people and do Works of Mercy on the Sabbath Day, and not be accursed by God.

They had made the Sabbath a burden, a day in which to afflict men's souls, and the consequence was that it was wearisome to all.

The Folly of Legal Bondage to Sabbath Observance.

I remember that in the land where I was born, the Sabbath was made a day of misery and one to be abominated.

The boys were always glad when it was over.

All the girls were glad when it was over. [Laughter.]

There was no spirit of Love in the observance of the Lord's Day.

You could do only certain things, and read only certain books, such as Baxter's "Saints' Everlasting Rest."

Only David's "Psalms," so called, could be sung.

Some of David's Psalms are very good, but the boys want an occasional change.

They could have no change, and to whistle on the Sabbath was a very great crime.

To play upon a musical instrument was a shame, and a sin unpardonable.

Men that would go to church where they had an organ, or a "kist o' whistles," as we call them in Scotland, were looked upon as having gone far on the downward road. [Laughter.]

At the same time there was nothing wrong whatever if these fellows drank whisky and gin on the Sabbath. They did it, and after they had drunk all day, they had their toddy at night, and felt very happy by that time. [Laughter.]

Gross Inconsistencies of Scotch Elders.

I have actually seen these men arguing upon points of doctrine when they were drunk.

I remember one Sabbath when I was horrified.

Passing near the back door of a saloon, I managed to look in, and there were three elders in white neckties, and one layman.

They were discussing points of doctrine, and drinking, and eating salt fish that they might drink more.

The one who was not an elder was laying down the points on Calvinism very emphatically and eloquently.

Suddenly one of the Elders who was drunk, passed him a glass of whisky, saying, "Drink, Tom, drink, and by —— we will make you an Elder!"

They were all drunk on the Sabbath.

I saw that and heard these words with my own eyes and ears.

I used to think what an abominable kind of day the Sabbath was.

I remember one dear old minister with great delight.

I used to love to go and hear him whenever he preached.

He always said something in the meetings that made the people smile, and it used to be looked upon as a very wrong thing.

When it was a Sin to Laugh in Church.

It was all right to sleep and snore in church, but a great sin to laugh. [Laughter.]

When in the Highlands of Scotland two years ago, or a little more, I heard a story which shows that they have not changed much.

I said to my coachman, "How do they get on here at the Parish Kirk?"

That was in Aberdeenshire, in the Valley of the Dee, near Balmoral, where the Queen used to live.

This man was telling us a little about the different Kirks.

"Weel," he answered, "they are awfy dry."

"Well," I inquired, "isn't your minister a good minister?"

"Oh, I guess he is, he is very learned."

"Do the people listen?" I inquired further.

"No," he said, "they maistly sleep!

"If ye dinna mine," he went on, "I'll tell ye a story; it is a fact that happen'd not long ago at Balmoral."

He told me that as they were going home from Kirk, one of two Elders was overheard saying, "Wasn't it a shocking shame, wasn't it awfy, that Donald MacDonald was sleepin' in Kirk?"

An Amusing Incident of a Prosy Sermon.

"Yes," said the other, "and he sonnored so lood, he waukened oos awl oop."

He snored so loudly that he awaked the people; they all were sleeping.

MRS. DOWIE—"That was a great crime!"

GENERAL OVERSEER—I remember reading an incident in the life of another Scotch minister.

There was a daft man who attended his kirk, named Willie.

He was sitting up in the gallery on a very warm morning. The farmers had all taken out their handkerchiefs to cover their faces, and settled down to sleep.

The minister looked at them very seldom, because he had to pay close attention to his sermon.

He was reading a manuscript, and if he looked up he would lose his place.

The farmers knew that he never looked up after he had begun to read his sermon, so they all took their sleep.

He had been told that his congregation was mostly asleep, and that if he would look around he would find it out.

On this Warm Morning Their Snoring was Quite Loud.

Before the Doctor stopped he took a look at "Daft Willie" in the front of the gallery. He was motioning for the minister to look at the squire, the farmers, and all the rest who were asleep, with their handkerchiefs over their faces.

When the preacher stopped they thought that he was through, and awaked.

His voice droned so that it kept them asleep, and usually when it stopped he was through, and they woke up.

"You are awake noo, are you?" he cried. "You were all asleep exceptin' 'Daft Willie' there in the gallery."

Willie did not like to be called "Daft Willie," and he said, "Doctor MacDunold, if I had na been daft I would ha' been asleep too."

That is, he also would have been asleep if he had not been "daft," or weak-minded.

That may seem exaggerated, yet it is the kind of thing that goes on today in Scotland, and all over Europe, and in America.

The only way that the people can keep awake is by making the minister preach for only about twenty or thirty minutes.

They have that understanding with him before he takes a pastorate.

Forty minutes is the maximum time that he is given.

The Best Day of the Week in Zion the Lord's Day.

I have only just begun to get into my sermon by that time.

Our Lord Jesus, the Christ, kept the people interested.

The Sabbath was a happy day for Him.

He talked with His disciples, praised God with them, and walked about, plucking and eating the ears of corn.

He healed the people, and preached the Gospel, and made them happy and bright wherever He went.

That is the kind of Gospel that Zion must have always, the Gospel that makes the Sabbath a Day of Rest and Gladness, and a Day of Joy and Light, a Balm for care and sadness, most beautiful, most bright.

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I said the other day to my Juniors, when I was closing the session in the College, "Children, tell me, what is the best day of all the week?"

The answer came in a chorus, "The Lord's Day."

This is the experience among us, always; that we like not only the rest, but the service that we can render to God upon the Lord's Day, the Sabbath.

The Old Jewish Sabbath was a day of affliction to men's souls. There was no real communion with God.

The Pharisees were largely hypocrites, and the services were formal, although the Temple service was very beautiful.

Shepherds Whose Only Concern Was to Shear the Sheep.

In many of the synagogues throughout the land the priests were dull, prosy old fellows, who continued to stay there in order to get their portion of the Tithes and Offerings.

Their only concern for the sheep was to shear them closely at shearing time, and they did that very effectually.

I am glad that in Zion God is blessing my people, and that I have had the joy of ministering in this land for fifteen years.

Multitudes, East and West, North and South, have received this Gospel; over all the land it is being planted, and the people are beginning to understand.

Our Lord Jesus, the Christ, was very happy in the way He talked to the people.

He improved every occasion.

At that very Feast where He had healed that dropsied man, "when He marked how they chose out the chief seats," and wanted the best places, He taught them a lesson of Humility.

He said to them, "When thou art bidden of any man to a marriage feast, sit not down in the chief seat."

The words "sit down" are not quite correct there.

They did not have such seats as we have nowadays.

They had couches.

The General Overseer's First Experience in America.

In the marginal reading we have the correct translation, "recline not."

When they had a feast anywhere, the servants waited in a hollow square, in the midst of the guests, who reclined on couches on the outside of the tables.

The reading is then:

When thou art bidden of any man to a marriage feast, sit not down in the chief seat, lest haply a more honorable man than thou be bidden of him.

And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

I do not speak of myself any more than I can help in connection with this ministry.

I will never forget, when I came to this land, how disgusted I was with the people that came to see me in the Palace Hotel, in San Francisco.

They had heard of my fame as they called it.

Christian Scientists were there who knew nothing about God or the Lord Jesus, the Christ, as a Savior.

Members of Churches Who Had Never Been Converted Came to See Me.

People who had philosophical ideas about metaphysical healing, people of all ranks in society, rich, and powerful, and well-bred, so far as outward appearances were concerned, were seeking personal interviews with me.

Day after day they crowded my rooms.

Some were sick and wanted me to pray with them.

I said to them, "It is no use praying for you, you must be converted first before I can pray in faith for you.

"Come to the Mission, and hear the Teaching and the Word; then, after you have fulfilled God's conditions, you will be in a condition to get healing from Him."

Mrs. Dowie and I, and my two children, were going out to luncheon quite late one day.

It must have been about three o'clock in the afternoon.

I had sent out my secretary to tell the people to go away, that Mrs. Dowie and I must have some luncheon.

I had sent word to a few that they could come back again later in the afternoon, when I would see them.

As we were passing along the open corridor I saw an old woman.

I Shall Never Forget Her Face.

It was that which struck me first.

It was like an Indian Chief's face, tattooed; only she had just the lines naturally caused by care.

Her face was lined and seamed every way.

There were crows' feet innumerable under her eyes, and such a look in her face as we were passing by!

She had a plain, white crutch by her side, and a daughter, who had evidently been weeping, was with her. They were sitting there together.

But the old woman was not weeping.

She looked at me with intense interest.

She was very poor, I could see that from her dress and by the plain crutch.

It was merely cut out of the rough wood, without any padding about it.

I saw that she was in pain, and looked in her face, and said, "Well, Mother!"

She answered, "Be thee Dr. Dowie?"

I said, "I am; that is what they call me."

"Thank thee for speaking to me," she said, "but thee really must have something to eat. I will wait here until thee comes back."

A Real Religion the Sufferer's Need.

"No," I said, "Mother, you are suffering, come back with me into the room," and I took her back into the room.

Her foot was diseased. One did not need to be told that, for it stank; it was simply rotting off her leg.

They had told her that she must have her foot cut off, or she would die very soon.

But she would not let them cut it off.

She said that she had come into this world with two legs and that she would go out of it with two.

She had come down from Sacramento.

Her husband had read to her about me, for she could not read.

She was very poor and kept a little lodging-house.

She had never been taught to read or write, so she afterwards told us.

When her husband had finished reading the story of our meetings to her, she said, "That is Christianity. That is Real Religion. I have not seen any of it in my life. Take me there."

"I have no money," he said.

A Wonderful Miracle of Healing.

"Go and borrow some," she answered, "get me a crutch, get me out of bed, and take me to Dr. Dowie."

So she had been sent down, and there she was sitting.

I had a little talk with her, and she opened her heart to me.

I put my hand upon her horribly-diseased foot, and knelt down and prayed for her in the beautiful room of the Palace Hotel.

While I was praying, I remember something wet falling upon my head.

I did not stop praying, because I guessed rightly; it was the tears that the poor woman was weeping.

She was crying to think that anybody should care so much for her as to kneel down there and pray; that the man who sent away hundreds should take in the poor woman.

When I had finished praying, I said, "Now, Mother, stand up," and she stood up.

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I said, "Now, walk away without the crutch," and she walked away without it.

She was then an old woman, and she lived for thirteen years after that.

It Is Better to Take the Lowest Place.

I was so glad that I had taken the lowest place; that in my work in America I had begun with the lowest, with this poor, old woman.

She had not a dollar, and had to be helped back to Sacramento after she was healed.

She had just enough money to pay the one fare to Sacramento, and we had to help her back.

It does not pay to take the high places.

I did not care a snap about high places.

I had preached to multitudes of people, but I had come to America to help the poor.

I am glad that I have been enabled to help them. [Amen.]

And He said to him also that had bidden Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

And thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

I have had no money to spend upon foolish people in society. I have spent a very great deal of money among the poor, caring for them in various ways; and I have always looked forward to the recompense of the just.

I Would Rather be of Use to the Very Poorest than Any One Else.

I want to be of use to all, but especially to those that are very poor.

Then comes in this chapter the story of the Marriage Feast.

And he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused.

How foolish were the excuses of the people that did not want to come!

They were all lies, just as excuses always are.

One man said that he had bought a field and that he "must needs go out and see it."

Now, that was a lie upon the face of it.

No Jew ever bought a piece of ground without seeing it. If he did, he was a great fool.

No Jew ever bought five yoke of oxen without seeing them.

If he did he was a bigger fool than Jews usually are.

To say that he could not come because he had married a wife was foolish, for he could have brought his wife with him.

Then comes the beautiful story of the Lord carrying the Gospel into the highways and hedges.

Persuasion and Patient Teaching Needed in Ministry to the People.

And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

And the servant said, Lord, what thou didst command is done, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled.

For I say unto you, that none of those men which were bidden shall taste of my supper.

You must constrain the people to come in; you must plead with them.

Most of the people do not understand at first, and you have to give "precept upon precept, precept upon precept, line upon line, line upon line; here a little, there a little."

You did not all understand at first, did you?

Some of you, when you first heard, rejected; but when it came "line upon line," and "precept upon precept," then it began to tell.

We must be patient in giving this invitation, and by Love constrain them to come in.

I am so glad that the Restoration Host has been so useful in Chicago.

The Christ Must Come First in the Lives of His Disciples.

Since September 21st we have distributed in Chicago alone between two and three million Messages, equivalent to sixteen and one-half tons of paper.

I am thankful that my dear wife and I have gone out into the highways and hedges of the world, and constrained "the poor, and maimed, and blind, and lame," to come in.

I am grateful that the Everlasting Gospel is being proclaimed today by Zion Literature to so many hundreds of thousands, and in so many, many lands.

We have something like seventy Nationalities represented in Zion City.

When the Christ had great multitudes with Him, it was necessary to warn them.

I warn this little company today, as I warn great multitudes who are beginning to follow us, that the Christ must be first.

Father, mother, wife, and child come second.

That is the meaning of Jesus' words.

If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

The Christ wants us to love wife, husband, friends, and children but He is to be loved and served supremely.

A Woman Who Was "A Sunday Slave."

When it is a question between the Savior and our wife, or our husband, or our children, the Christ must come first.

That is how I feel about Zion Restoration Host and its work.

If you put your wife and children first, there will never be any real Restoration Host work done.

If you put your friends first they will keep you busy attending to them on the Sabbath Day.

One day a woman thanked me in these words, "Doctor, I do not know how to thank you for the many blessings that have come to my home. I used to be a Sunday slave."

I exclaimed, "A Sunday slave! Tell me what you mean!"

"Well," she answered, "In the first place my husband demanded that I should cook not only for him but for any he chose to invite on Sundays."

"He used to choose to invite a good many, and sucking-pig was his favorite dish.

"I had to cook and bake all day Sunday, for everything must be hot.

"I had to get up early on Lord's Day mornings and prepare food, and the only time I had for myself would be far on in the afternoon.

"I did not want to go to Church at night, because I was too tired, and I would still have the pots and pans to clean up, and then go to bed very tired.

The Inconsiderate Selfishness of Some Toward Their Servants.

"While I had to do all this, my husband used to invite his friends to eat and drink and have a happy time, and I was just about half dead."

"Well," I inquired, "how is it now?"

"Oh, now," she answered, "I can go to every service in the Tabernacle, and we have a cold dinner every Lord's Day.

"My husband is well satisfied with cold dinners, and wants me to go to services as often as I can, and I do."

"How about the company?" I asked.

"Oh, they come, but we say to them, 'Well, it is time for Church; come, get ready, and go along.'

"'Oh, we do not want to go,' they often reply.

"'Well then, please excuse us,' we say, 'we will have to shut up the house, and go to Church ourselves, because we never miss a meeting.'"

She concluded, "We have lost lots of friends, but after all they did not amount to much."

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Many people, who call themselves Christians and lovers of God, let their servants toil all day on the Lord's Day, and never think of them at all.

They say, "Oh, we have cold luncheon all the week, and we want something hot on Sundays."

The Man who Talks Like that Is a Bad Man.

He is no good as a Christian—not worth a snap.

He does not consider his wife, nor his servant, nor the claims of the Christ.

The wife and servants have a right to their Sabbaths.

Zion has set at liberty a great many thousands of "Sunday slaves."

In rich homes they usually have a feast on the Sabbath.

They invite the people whom they have met during the week to come and eat with them.

They think of no one but themselves.

The consequence is that the Sabbath is denied to tens of thousands, yea, hundreds of thousands of servants, oftentimes in so-called Christian homes.

We must recognize that the claims of the Christ are first.

The claims of our wives and families will be properly attended to when we attend to our duty to God.

We will never be of any use to our husbands, our wives, our friends, or our children, unless we have first followed the Christ.

We must deny ourselves. If there is no self-denial, there will be no reward.

The Reward of Faithfulness Both Now and Hereafter.

God has given me my reward, a part of which is found in this beautiful place, where I can come and rest.

I need the rest, for I never spare myself, but work day and night, for God and His people.

He gives me a reward even now, and He will give me a Resting-place and Reward by and by.

Those who have been selfish have never won in the Christian fight.

There is no possibility of God's blessing them.

They can win only as unselfishness becomes a habit in the Christian life.

It is the very essential of a true Christian life.

Each one must bear his or her own cross.

Whosoever doth not bear his own cross, and come after Me, cannot be My disciple.

You must count the cost of Discipleship, for it may cost you your Life.

The Men in the Rear, who Think They Are Quite Safe, Get Hit.

I notice that the men who come out of battle safely are the men who fight in the front ranks.

The men who are wounded are the men who fight in the rear. Often, such men are killed.

Do you not know how that is?

It is partly because men get excited when they fire, and shoot over the front ranks.

In the Christian fight it is safest and best to fight in the front.

Go right into the fight, after counting the cost, and do your work.

Never mind the consequences; leave them to God, and you will find that He will see you through.

Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned?

It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

Listen! Jesus said, "Ye are the Salt of the earth."

You know very well what salt is and what it is for.

It is principally used to preserve meats, and if you wish to preserve a piece of meat you must see that the salt gets to the very center.

We ought to be very thoroughly saturated with the Grace of God.

No part of us should be unpreserved by that Grace.

It should pervade all our being.

Salt was very largely used in the Ancient Dispensation in connection with Sacrifices.

The Sacrifice was placed upon the Altar of Consecration and left there for seven days.

Thorough Salting with God's Grace Essential to Christian Service.

One can readily understand what the consequences would be if the whole was not thoroughly salted.

It would be putrid, and nobody would be able to approach the altar.

Therefore, the sacrifice was thoroughly impregnated with Salt, and then laid upon the Altar of Consecration.

God will not accept your consecration, unless you are thoroughly Salted, as it were.

One reason why so many fail, is because they are not Salted through and through.

They are Salted only on the outside, while the inside is putrid.

Therefore, in time the whole piece becomes uneatable.

Let the Salt get through every part of your being.

Get clean and fresh, and keep clean.

Let the Salt be the Cleansing, Penetrating, Healing, and Preserving Power. It is the Grace of God.

Let the Power of God, the Spirit of God, the Truth of God, the Life of God, and the Love of God—God Himself—penetrate every part of your being.

Then you will be strong; then you will be seasoned; and then you will be fit for the Master's use.

Zion Must be a Fully-Seasoned People.

When I hear of a breakdown, I always find that the person had not been Salted through and through.

He was half-baked, half-salted, and that is soon found out in Zion.

We in Zion must be a fully-seasoned people.

The people may not all be equal in Education, or Knowledge, or Capacity, or Eloquence, but they all can be equal in this, that they are Fully Consecrated to God.

That is the Salting that is necessary.

If you are not fully Consecrated to God, the inside, the Unsalted part, will rot.

Although you may seem to be salted, presently you will be found to be full of rottenness, because the Salt has not gone to the center.

Let God in His Infinite Mercy Salt, Season, and Penetrate your every part, and make your Consecration entire.

The only way to salt thoroughly, as housekeepers will tell you, is to put the piece of meat in salt or brine, and let the salt and the water penetrate the meat.

Whatever process is used, it must be such that the salt shall penetrate every part.

Some of You Have Not Been in Pickle Long Enough.

God knows such; I do not.

I told them in Zion City, the other day, that I should have the Restoration Host at home for a while, and put them in pickle, preparatory to the New York Mission.

I want them to get thoroughly seasoned, and thoroughly trained to go forward, so that there shall not be even one breakdown among all whom we shall take to New York.

The only way to do that is to thoroughly test all before they go, and get them into good order.

We shall have a very important Feast of Tabernacles next month; but all eyes are turned, over all the world, to that great New York Mission.

Pray for that Mission.

I have no doubt that God will bless that Mission in Madison Square Garden.

I feel sure that we shall not have enough room to hold all the people.

I do not think that anybody expects it to be big enough.

So the work in the streets and lanes of the City must be a very thorough one.

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The work to reach the people must be done by Zion Restoration Host.

Zion Literature the Voice that Must Reach the People.

My voice can reach only a few; it is the printed Message that must do the work.

The public press will not tell the truth, but we have our own press that will.

We can reach the people; we have already reached large numbers over all the world.

I believe the Chicago Press would be very glad to back out of its lies now, if it could.

But it is like Esau, who "found no place of repentance, though he sought it diligently with tears."

They howl, and they are very wicked still.

Notwithstanding the magnificent array of people that crowded that vast Auditorium last Lord's Day, the Chicago papers had not one line indicating that we had such a glorious meeting.

But the work goes on.

We have never been dependent upon the papers for spreading information.

We have around us great numbers, and God is blessing us.

Men, I am grateful to God for your faithfulness here.

I thank God for this beautiful place, which has afforded us so much rest and pleasure.

Mrs. Dowie and myself desire to use it for God.

May God bless His Word. Stand and Pray.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are and make us what we ought to be, in spirit, in soul, and in body. Give us power to do right. Give us Thy Holy Spirit that we may be thoroughly salted and consecrated. Let us not be like Salt that has lost its savor, but let us have Savor for Righteousness wherever we go, whatever we do. For Jesus' sake. Amen.

[*This Prayer of Consecration was repeated clause by clause after the General Overseer by the entire little company.*]

The General Overseer then pronounced the

BENEDICTION.

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

Zion in Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No. 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

Rev. Thomas Kosch, Barossplatz 20, is the Elder-in-charge of the work in Budapest.

Literature is on sale, and application forms for Baptism and for Fellowship can be obtained at the above mentioned places.

Rev. Carl Hodler is the Overseer-in-charge of the Christian Catholic Apostolic Church in Zion on the Continent of Europe. His address is Zion City, Illinois, U. S. A.

Rev. Arnold Muggli, 76 Bahnhofstrasse, Zürich, Switzerland, is the Recorder and Financial Secretary.

Where there is no organized Gathering, all tithes and offerings and applications for fellowship from all parts of Austria-Hungary should be sent to the Recorder at the above address.

JOHN 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."

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By Evangelist **Sarah E. Hill.**

AND Jehovah spake unto Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass.—*Exodus 31:1-4.*

WHEN God brought the Israelites out from under the bondage of the flesh in Egypt, to make them a Holy Nation, for Himself, He commanded Moses to make a Tabernacle, in which the people should worship Him.

While Israel was encamped around Mount Sinai, God came down in a cloud upon the mount, and there He talked with Moses, and showed him the plans for the Tabernacle and its furnishings, and also the manner in which He wanted the service conducted.

When Moses was on the mount forty days and forty nights, God entered into minute details of the work, and described the way in which everything was to be made.

He showed Moses how the curtains, the screen for the door, and even the snuff-dish and the tongs were to be made.

The smallest detail was not beneath God's notice.

It was a great work, and skilled workmen were needed to do it.

Yet these Israelites, so far as history informs us, had been taught only brick-making in Egypt.

Moses had seen the pattern for this wonderful work, but he had been a shepherd in the wilderness for forty years, and he, therefore, knew nothing about executing it.

He knew, however, that God never calls a man to a work without helping him perform it.

God called by name Bezalel and others who were wise-hearted to help Moses do this great work of making the Tabernacle.

God said that He filled them with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

He gave them knowledge to invent and execute curious work, and to work in gold, in silver, and in brass.

He gave them skill in cutting stones for settings, that their beautiful colors might flash forth in splendor—those beautiful chips from the walls of the New Jerusalem; yet some think it wrong to wear these beautiful reminders of the City of God.

But they were set by His orders in the robes of the High Priest. Our God is a God of beauty; and we believe that everything in the world came forth in the beginning from His hand, beautiful as well as good.

In the Restoration of All Things, they will be restored to their original beauty.

We are told that the righteous shall shine forth as the sun in the Kingdom of their Father.

Then, surely, they will be beautiful.

The Psalmist says, "Out of Zion, the perfection of beauty, God hath shined forth." (Matthew 13:43; Psalm 50:2.)

The directions for the making of the Priests' garments are of much interest.

God put His Spirit even upon those who were wise-hearted to make the garments for Aaron, the High Priest, and for his sons.

In speaking of the making of these garments, God said that they were for glory and for beauty.

We believe these to be general rules which should govern all dress.

Surely all dress should be for the glory of God, and for beauty.

The Apostle Paul says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31.)

The people of the world usually dress for the glory of the flesh.

They are bound in the chains of fashion, which decree that certain styles shall be worn by all, and these styles are often sensual and devilish—intended to appeal to the flesh.

Dress has been made a mighty power for evil, and it can be made a great power for good.

The Devil has tried to push Christians, especially woman, to one of two extremes in regard to dress—either to excessive display, or to extreme plainness and absence of beauty.

Beauty in dress does not necessarily mean expensiveness or elaborate design.

Often the simplest apparel has the most beauty.

What would be beauty in dress for one person would not be for another.

The individuality of the wearer should manifest itself in her dress, and when in good taste it will not especially attract the attention of others.

Different duties and positions in life will have much to do in determining the dress of a person.

Emulation in dress should be beneath every Christian woman, but she should never overlook the two essentials of cleanliness and neatness.

Moderation in all things is a good rule to apply to dress.

The Lord Jesus warns us against anxious thought in regard to dress, and His reference to the beautiful lilies, so becomingly arrayed, surely teaches us a lesson of trust and of looking to our Heavenly Father for help and guidance, even in matters of dress.

What a wonderful Worker is God!

What a wonderful Workman He is!

Never the smallest detail overlooked or slighted!

The home of a tiny denizen of the sea, no larger than a grain of sand, the magnifying glass shows to be built like the palace of a king and iridescent in color.

Shall we not say, as said our Lord, "My Father worketh even until now, and I work?" (John 5:17.)

It should be the most earnest desire of a Christian to work while the daylight lasts. Life means activity, and in these times in which we are living, activity means self-preservation.

Powers which are not used will be taken from us.

Rest means stagnation and decay, if prolonged.

Never was there a people who had such a work given them as we in Zion have in these Latter Days.

Let us know that just as truly as God put His Spirit upon those that were wise-hearted, and enabled them to do the work in the Tabernacle of old, just so surely will He put His Spirit upon His people today.

No matter what work they are assigned to, they can get the knowledge and wisdom to do it, for God has not changed, and He is no respecter of persons.

The work of Zion is to prepare the world for the coming of the King and to go through the Times of the Great Tribulation.

Many are called to work that they have never done before, and as new and strange to them as the carving and beautiful weaving was to these brickmakers of old.

But we have the same God, and a work of far greater importance than the work of the Tabernacle which passed away.

Much of our work is upon Human Tabernacles.

The Apostle Paul spoke of the earthly house of our Tabernacle, meaning the house of clay in which we dwell.

Zion's Message goes forth to call the people to cleanse and purify these Tabernacles, that they may be fit Temples for God to dwell in, as God has said, "Know ye not that ye are a Temple of God?" (1 Corinthians 3:16.)

Will you not help us circulate Zion Literature?

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 14, 1905:

12,300 Rolls to	Business Men in the United States
7,200 Rolls to	Denmark
4,825 Rolls to	Austria
1,600 Rolls to	Germany
1,200 Rolls to	Miscellaneous
Number of Rolls for the week	27,125
Number of Rolls reported to January 14, 1905	3,661,823

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IF IT BE THY WILL.

BY REV. JOHN ALEXANDER DOWIE.

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

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

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.

2. It may be for God's glory that we shall not be healed.

3. This form of prayer is justified by the prayer of the leper, "Lord, if Thou wilt, Thou canst make me clean."

4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

5. It is justified by the Lord's Prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

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

1. It can never be presumptuous to pray with Divine assurance for healing if all the conditions are fully complied with by the supplicant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith, pleading His Covenant Name and Promises.

It is presumptuous to doubt what God has said, or to ask in any other spirit than than of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee" (Exodus 15:26), and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all mine iniquities, who healeth all my diseases." Unchangeable as God Himself, that Name reveals His nature as the Healer of His people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fulness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah thirty-fifth embodies this glorious three-fold blessing of Salvation, Healing and Holiness. Salvation first: "He will come and save you." (Verse 4.) Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (Verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (Verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual Gospel of Salvation and Healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He went about teaching, preaching, and "healing all manner of disease and all manner of sickness among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs (Hebrew, 'sicknesses') and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum (Matthew 8:16, 17), "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will" rings out in every page of the Gospel.

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

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom Thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was *glorified*, as the Son of God, *in the delivering His loved one from the power of the Devil*, who is the author of disease and death. Jesus did not say, "God *made him sick* that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed; that is, from the Devil.

Christ did not go about healing those that were oppressed of God, for it is written (Acts 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the Devil;* for God was with Him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He *might destroy the works of the Devil*" (1 John 4:8), then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned.

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What a glorious power will be given to the Church of God when those who are now useless in the battlefield will rise up at His command, filled with Divine Life and glad with the indwelling consciousness of His Healing power in every part of their spirit, soul and body.

What mighty blows will then be dealt in Jesus' Name, and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts who will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and soul, but for the body also.

This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "He shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sickbeds, groaning with cancers and rheumatism and fevers, that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger.

On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' Name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

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

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

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His Word in John 12:27, where he says, "Now is my soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour"; and then it was that He, withdrawing that prayer, said, "Father, glorify Thy Name," and to that there came a Voice from heaven, saying, "I have both glorified it and will glorify it again."

It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn; and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say is, "Not as I will, but as Thou wilt"; only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

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

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

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

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

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

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

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

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

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

But let us reascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie'?" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth today, as that will is now done in heaven; and as disease and corruption now defile my body, which is Thy Temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done."

Will that prayer be answered?

If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK," and heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie." He promised, and He must perform.

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

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which keeps thee from the touch of Christ's healing hand waiting to heal thee now? We can only add our fervent exhortation and our earnest prayer for you in the words of the holy Apostle Paul, "Abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT."

Let him do it; and songs of rejoicing will ring through earth and heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

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

WHO IS THE AUTHOR OF DISEASE?

Extract from Sermon, "Satan the Defiler," by the Rev. John Alex. Dowie.

NINETEEN centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all whom He healed were oppressed of the Devil; if that is true, then nineteen centuries ago every kind of disease was the work of the Devil. Can it be God's work today? "No." Whose? "The Devil's." It must be so unless you are going to prove that God is doing the work today which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases has crept into the churches, is embalmed in their songs, and taught from their pulpits, that God blesses humanity by laying His hand, full of corruption, upon it and making the people sick. I tell you this, as God's minister today, there are things that God cannot do.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Entire Family Blessed in Zion.

Jehovah hath done great things for us; whereof we are glad.—*Psalm 126:3.*

RUSSELL STREET,
ARCHHILL, AUCKLAND, NEW ZEALAND,
September 22, 1904.

DEAR FIRST APOSTLE:—For a very long time I have been prompted to write my testimony.

I do so now in the hope that it may help and encourage those who have been tried as I have been.

It is about seventeen years since I heard that there was a Divine Healing meeting to be held in the Young Men's Christian Association Hall.

When my husband came home I told him. He said, "Mother, if you go, I believe the Lord will heal you."

I was suffering so much from internal troubles! My heart and nerves were affected, and I had blinding headaches.

So I went to the meeting, and at the close of it I was so much in earnest that I rose and asked for the prayers of the people for my healing, and the Lord healed me.

Mr. and Mrs. Johnson (now Deacon and Deaconess in the Christian Catholic Apostolic Church in Zion), invited me to their house, with my little boy, then four years of age, who was suffering with ulcerated bowels.

The doctors said they would rot out.

Accordingly, I went; and Deacon Johnson laid hands on him and prayed in Jesus' Name, and God healed him.

He is now a fine young man, aged twenty-one.

My daughter, also, was healed of consumption.

While at Deacon Johnson's house, I told him that my husband was night watchman at a brick kiln, and had epileptic fits.

Mr. Johnson asked me if he was a Christian and if he smoked tobacco, to which I replied, "Yes."

Mr. Johnson then said, "Tell him to give up smoking, and if he does, we will pray for him." My husband gave up smoking, and they prayed for him, and God graciously healed him.

I am too full of gratitude for words, for I am lost in wonder at His great condescension to me.

I can only say, "Praise His holy Name." I give Him all the glory.

Your sister in the Christ,

SUSANNAH STACEY.

Prayer Brings Relief.

And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.—*John 14:13.*

REDLANDS, CALIFORNIA, December 19, 1904.

DEAR FIRST APOSTLE:—We desire to return thanks to God for His answers to prayer, and to you for your kindness.

When I sent the telegram asking prayer for mother, her throat and neck were swollen, so that she could hardly swallow a drop of water. She thought she would choke.

The next morning after you prayed for her, she slept several hours, and at noon was able to eat what she wished.

All the swelling went down except a lump the size of an egg on the left side of her neck, and we thought an abscess was forming.

In two days the pain was so severe that I sent a second telegram to you.

The next night the abscess began to discharge, and the pain left her, so that she could rest at night.

She is getting stronger every day. We are very grateful to our God, who forgives our iniquities, and heals all our diseases.

Yours in the Master's service,

ELLA M. PARKER

Healed of Deafness, and Blood Cleansed.

And I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion.—*Joel 3:21.*

3138 COTTAGE GROVE AVENUE,
CHICAGO, ILLINOIS, November 4, 1904.

DEAR FIRST APOSTLE:—Once more the Lord has proved to us that He is the same Healer as when on earth.

On the 28th of last September my boy, Julius, thirteen years of age, was suddenly covered all over with red spots of different sizes. His face was swollen, and burned like fire.

My wife, daughter, Julius, and I trusted the Lord and prayed the Prayer of Faith.

The Lord heard our prayer instantly, and when we arose we noticed that the swelling in his face had almost entirely disappeared, and in about fifteen minutes no trace of it could be seen.

I do not know what could have been the cause of this sudden eruption.

In June, 1894, the same boy was healed of deafness that was caused by measles. The First Apostle prayed for him twice, and since then he hears perfectly.

We give all the glory to the Lord, and heartily thank the First Apostle for his teaching.

Your brother in the Christ,

L. P. FEDERMEYER.

Healed of Internal Tumor.

And He touched her hand, and the fever left her; and she arose and ministered unto Him.—*Matthew 8:15.*

3009 ELIZABETH AVENUE,
ZION CITY, ILLINOIS, December 2, 1904.

DEAR FIRST APOSTLE:—I feel that it is my duty to write my testimony for the glory of God.

In May I cleaned house.

After I got through I had pain in my stomach and eruptions appeared on my face.

My blood had been poisoned by varnish. I became very thin and weak.

My feet and limbs were cold, and I had hemorrhages of the womb.

I was so weak that I could only lie or sit.

The Devil would have killed me, only I trusted God. He is near us in trouble, if we trust Him.

I sent for Elder Adams. He came and brought Evangelist Adams.

After they prayed for me I received a great blessing.

My feet and limbs were warm and kept warm, but I did not get a perfect healing.

I had to stay in bed, and I had sweats night and day.

I asked God to show me how to get the healing.

The thought came to me, have the First Apostle pray at a certain hour, and have our family pray at the same hour, and expect healing.

I did so, but the healing did not come.

I sent again, and the Apostle prayed at nine o'clock on the 18th of September, 1904, and, praise God, I was delivered of a tumor on the 19th.

I praise God for giving me grace and healing me, and I hope and trust that this testimony will bring many to trust God for spirit, soul, and body.

God has bestowed many things on me which I do not speak of, and those blessings are for all.

I thank you for your prayers, for they avail much. I also thank the Elders for praying for me.

My constant prayer is that God may bless you, First Apostle, and your dear ones, and spare your lives until your work is done.

Yours in the Master's service,

(MRS.) GEORGE MCELROY.

Complete Healing.

And straightway the man was made whole.—*John 5:9.*

DELPHI, INDIANA, December 29, 1904.

DEAR BROTHER IN THE CHRIST:—I wish to inform you that I am completely healed of the affliction of which I wrote you on the 10th instant, and feel stronger spiritually.

Will you pray with me for more faith and confidence in God, and that I may be blessed spiritually?

Yours in the love of Jesus,

MANSON SIBERT.

Child Healed of Diphtheria.

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

CHICAGO, ILLINOIS, December 19, 1904.

DEAR FIRST APOSTLE:—Peace to thee.

I wish to thank God for the many blessings He has given me.

My little boy, four years old, was taken with diphtheria on the 5th of December, and through faith in Jesus he was healed when prayed for.

May God bless you and your family, and keep you.

Your sister in the Christ,

(MRS.) CARRIE BUTLER.

Healed of Rheumatism.

And them that had need of healing He healed.—*Luke 9:11.*

WING, ILLINOIS, December 29, 1904.

DEAR FIRST APOSTLE:—I wired you Monday night to pray for me, and I cannot thank God enough for what He did for me in answer to your prayers.

I was wild with pain from rheumatism, and in two hours from the time my brother sent the message I was sleeping quietly.

But still the people doubt God's Word.

I am very grateful to you as a teacher, and I know what Zion has done for me in the last year. Pray that I may be perfectly healed, spiritually and physically. I am,

Yours in the Christ, RILEY FUNK.

IS ANY among you sick? let him call for the elders of the Church; and let them pray over him anointing him with oil in the Name of the Lord and the Prayer of Faith shall save him that is sick and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.—*James 5:14, 15.*

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Zion's Bible Class

Conducted by Teacher 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, FEBRUARY 8th or 9th.

Opposition to Zion.

1. *Her conflicts and glories are predicted.*—Psalm 87:1-7.
The glory is yet to come.
God will establish her.
Her gates will be praise.

2. *The powers of the Devil are in array against her.*—Isaiah 51:9-16.
He wants to destroy her people.
God lives to redeem them.
Her people will not sigh on account of fear.

3. *Though she be pressed sore in conflict, every enemy will be discomfitted.*—Isaiah 54:11-17.
No enemy can disarm her.
She has nothing to lose, everything to gain.
God is her defense.

4. *Enemies will even come pleading to her for help.*—Isaiah 45:9-15.
A City shall be built.
It will attract the oppressed.
God's presence is her resource.

5. *God has given to Zion the blessings of His House.*—Psalm 27:1-6.
She enjoys the worship of God,
She knows how to pray to God.
She expects to be delivered of God.

6. *The world loves darkness, and is alarmed by the light.*—Isaiah 60:1-7.
Sins are uncovered by her.
Dark deeds are exposed.
Her light must penetrate everywhere.

7. *God will bring to pass all He has spoken concerning Zion.*—Isaiah 46:8-13.
Salvation was never more needed than now.
The old skins did not hold the new wine.
Salvation is found in Zion.

8. *When Her work is ended she will enter with Her Lord, and all opposers will be shut out and enter the judgment.*—Revelation 3:7-13.
Men try to stop her from doing Her God-given Work.
Liars will not be able to stand before the Truth she uses.
She will overcome and inherit the Reward of Glory.

The Lord our God is a Righteousness-vindicating God

BIBLE CLASS LESSON FOR SUNDAY, FEBRUARY 12th.

Opposers of God's Work.

1. *Mercenary parasites oppose it.*—Nehemiah 13:4-9.
Some expect to live without work.
They seek to ally themselves with some institution.
They try to control the House of God and hinder the Work of God.

2. *Confederation devotees oppose it.*—Isaiah 28:18-22.
Men do not want to be encroached upon.
They covenant to control or defend.
They ridicule and mock when they cannot hinder.

3. *Idol worshipers oppose it.*—Isaiah 40:18-27.
The people of earth are prone to idolatry.
In their zeal they seek some object to venerate.
They rely on that which is like stubble.

4. *Religious hypocrites oppose it.*—Nehemiah 4:7-15.
Those in control of God's work, but with no heart in it, always hinder.
The enemies of God get into the House of God.
They will not work, but will hinder.

5. *The benighted heathen oppose it.*—Psalm 2:1-12.
They rage lest their superstitions be upset.
They are one class of several who defy the Church of God.
They must yield to Him.

6. *The deluded ignoramus opposes it.*—Acts 13:38-47.
Some do not want the Light.
They follow you up to resist it.
They deny everything, and believe nothing.

7. *The horde of sorcery oppose it.*—Revelation 13:11-17.
God's Word is against every substitute for God's Truth.
Those who pretend to do things fight God's Work.
Such try to compel people to bow to them but not to God.

8. *Vainglorious philosophy opposes it.*—Colossians 2:1-10.
Some will define theories of their own.
They try to make you think that they are wise and that you also can be.
They try to explain everything, yet know nothing.

God's Holy People are a Shunning People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 St. Nicholas Terrace, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. B. Taylor, 1623 Fruitvale Avenue, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 30 Rue Arnengaud, St. Cloud, Seine-et-Oise, France.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, West 50, Pauenziensta 8, Berlin, Germany.

Switzerland

Zürich—Overseer for Europe, Rev. Carl Hodler, Zion City, Illinois, U. S. A.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King William Road, Adelaide, Hyde Park, Victoria, S. Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

ZION CITY REAL ESTATE

Prospective Purchasers of Homes or Home Sites in.... Zion City

Can always obtain reliable information by addressing the Department which controls all of the Real Estate Business of the City.

CORRESPONDENCE SOLICITED

Address Zion Land and Investment Association
H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Six Hundred Ninety-one Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Six Hundred Ninety-one Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37		
Baptized at Zion City by the First Apostle.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812		
Total Baptized at Headquarters.....			11,250
Baptized in places outside of Headquarters by the First Apostle.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,619	
Total Baptized outside of Headquarters.....			9,384
Total Baptized in seven years and nine months....			20,634
Baptized since December 14, 1904:			
Baptized in Zion City by Elder Royall.....	6		
Baptized in Zion City by Elder Adams.....	12		
Baptized in Chicago by Evangelist Christie.....	2	20	
Baptized in California by Elder Taylor.....		9	
Baptized in England by Overseer Cantel.....		14	
Baptized in New York by Overseer Mason.....		7	
Baptized in Pennsylvania by Elder Bouck.....		3	
Baptized in Texas by Elder Hall.....		2	
Baptized in Washington by Elder Ernst.....		2	37 57
Total baptized since March 14, 1897.....			20,691

The following-named fourteen believers were baptized in the Caledonian road Baths, London, England, Monday, January 2, 1905, by Overseer H. E. Cantel:

Benson, Miss Edith Annie, 43 Ashburnham road, Southend-on-Sea, Essex, England
Benson, John.....43 Ashburnham road, Southend-on-Sea, Essex, England
Chaplin, Miss Alice, 39 Summerfield ave., Queen's Park, W., London, England
Chessum, Emily Jane, 22 Fairfield road, Upper Edmonton, Middlesex, England
Christopher, Mrs. Alice Bertha, 13 Lake road, Landport, Portsmouth, England
Christopher, Harold Alfred..13 Lake road, Landport, Portsmouth, England
Dawson, Joseph E...45 Gildersome St., Woolwich, S. E., London, England
Dowell, Miss Sarah Jane, 62 Sandy lane, Chorlton-cum-Hardy, Manchester, England
Humphrey, Howard M. F., Mount Villa, Cliff road, Leigh-on-Sea, Essex, England
Moody, Ernest Rowland, 38 North St., Caledonian road, N., London, England
Smallwood, Miss Frances Lilian, 14 Elgin terrace, Maida Vale, W., London, England
Stoyle, Mrs. Alice Sophia, Brembridge, East Village, Sandford, Crediton, Devonshire, England
Wilkin, Edward.....Church End, Horningsey, Cambridgeshire, England
Wilkinson, Bartholomew M., 1 Trinity lane, Louth, Lincolnshire, England

The following-named twelve believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, January 15, 1905, by Elder J. R. Adams:

Andreason, Miss Anna .....2406 Elisha avenue, Zion City, Illinois
Archibald, Samuel.....Edina Hospice, Zion City, Illinois
Bunnell, Albert C. .....3104 Edina boulevard, Zion City, Illinois
Burkhalter, Miss Elizabeth A.....2816 Elizabeth avenue, Zion City, Illinois
Cameron, Miss Edith Ella .....2204 Ezekiel avenue, Zion City, Illinois
Gressling, Mrs. Mabel, 21 Twenty-first street and Ezra ave., Zion City, Illinois
Harkness, George..... .....3119 Elim avenue, Zion City, Illinois
Mentzer, Miss Eva Crown .....2712 Emmaus avenue, Zion City, Illinois
Ripley, Albert.....3210 Gilead avenue, Zion City, Illinois
Ripley, Leslie.....3210 Gilead avenue, Zion City, Illinois
Shepherd, Miss Stella Mary.....Waukesha, Wisconsin
Tucker, Mrs. Elizabeth .....Napanee, Indiana

The following-named three believers were baptized in Philadelphia, Pennsylvania, Lord's Day, January 15, 1905, by Elder R. N. Bouck:

Deichert, Mrs. Wilhelmina..545 Venango street, Philadelphia, Pennsylvania
Safran, Solomon.....327 New Market street, Philadelphia, Pennsylvania
Thompson, Mrs. Laura N., 2030 West Ontario St., Philadelphia, Pennsylvania

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in Zion City, Illinois, Lord's Day, January 15, 1905, by Overseer H. D. Brasefield:

Hanon, Ruth Edna.....3006 Edina boulevard, Zion City, Illinois

Bound Volumes of Blatter der Heilung

WE are placing an order in our Bindery for Bound Volumes of Blätter der Heilung.

Volumes I and II will be bound together and III and IV together, making two beautiful and convenient books.

The price will be $2.00 each, or $3.75 for the two books.

Orders placed now will be filled out of the first edition. Those coming later will have to be held over for the second edition.

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ZION CITY, ILLINOIS

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Zion City, Illinois, U. S. A.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
DEACON CHARLES J. BARNARD, General Financial Manager, Zion City, Ill., U. S. A., or
DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City.

ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. ⁂ ⁂ ⁂ ⁂ ⁂ **H. Worthington Judd, Secy. and Mgr.**

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Zion Securities and Investments

ARE offered to investors for the purpose of obtaining additional capital with which to establish and extend the great industries and institutions of Zion. The phenomenal successes already attained, the soundness of the principles upon which the business is founded and conducted, and the honesty and strength of administration of affairs give assurance of great achievements in the future.

No Other Investments *in the* World

Are so good for those who love God and desire the promotion of righteousness and purity, and who at the same time seek large and safe returns upon their capital.

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9 per cent. to April 1, 1905.
10 per cent. from April 1, 1905, to April 1, 1923.

Guaranteed interest coupons call for payments of 6 per cent. per annum, semi-annually, April 1st and October 1st, of each year; and contingent dividend coupons call for additional payments annually on April 1st, sufficient to make the total rate as above stated.
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Zion Building and Manufacturing Association Shares. Par value of $20.00 each. Provide annual income, under the terms of the Articles of Agreement, as follows:

9 per cent. to March 1, 1905.
10 per cent. from March 1, 1905, to March 1, 1923.

Guaranteed interest coupons call for payments of 6 per cent. per annum semi-annally, March 1st and September 1st, of each year; and contingent dividend coupons call for additional payments annually on March 1st sufficient to make the total rate as above stated.
(Will soon be advanced to a premium of 10 per cent.)

Zion City Fresh Food Supply Shares. Par value of $100.00 each. Provide annual income, under terms of Articles of Agreement, as follows:

8 per cent. to April 1, 1905.
9 per cent. from April 1, 1905, to April 1, 1906.
10 per cent. from April 1, 1906, to April 1, 1921.

Guaranteed interest coupons call for the payment of 6 per cent. per annum, semi-annually, April 1st, and October 1st, of each year; and contingent dividend coupons call for additional payments annually on April 1st, sufficient to make total rate as above stated.

Zion Lace Industries Shares. Par value of $100.00 each. Provide annual income, under the terms Articles of Agreement, as follows:

10 Per Cent. to July 1905.
11 Per Cent. from July 1, 1905, to July 1, 1906.
12 Per Cent. from July 1, 1906, to July 1, 1919.

Guaranteed interest coupons call for payments of 6 per cent. per annum, semi-annually, January 1st, and July 1st, of each year; and contingent dividend coupons call for additional payments annually on July 1st, sufficent to make the total rate as above stated.
(These Shares now sell at a premium of 10 per cent.)

Zion City Bank Shares. Par value of $100.00 each. Provide annual income, under the terms of the Articles of Agreement, at the rate of 9 per cent., payable semi-annually by checks mailed to Shareholders on January 1st, and July 1st of each year. Certificates mature July, 1919.
(These Shares now sell at a premium of 10 per cent.

Zion Land and Investment Association Shares. Par value of $100.00 each. Provide annual income, under the terms of Articles of Agreement, at the rate of 8 per cent. per annum, payable semi-annually by checks of the Association mailed to Shareholders on January 1st, and July 1st, of each year.

These Certificates may be applied at any time in payment of leasehold of lots in Zion City offered by the Association. And when new land is subdivided, Shareholders are entitled to a special discount of 10 per cent. from regular rentals. Certificates mature July 1st, 1919.

Zion City General Stores Shares. Par value of $100.00 each. Provide annual income, under the terms of Articles of Agreement, at rate of 8 per cent

Guaranteed interest coupons call for the payment of 6 per cent. per annum, semi-annually, April 1st, and October 1st, of each year; and contingent dividend coupons call for 2 per cent. additional payments annually on October 1st.
Certificates mature April 1, 1921.

All Zion Investments Are Secured

By the entire estate of Zion, which has been publicly declared to be worth many millions of dollars above all liabilities, by a committee representing many of the leading business houses of the City of Chicago, after making investigation satisfactory to themselves. Moreover, the Zion estate is constantly increasing in extent and value, and in addition to its many other safeguards, has the peculiar advantage of a united support by the whole population of Zion, who are ever ready to protect it at whatever cost. This unique condition makes the Securities in Zion, in effect, the Securities of a Nation. Certificates are non-assessable, and transferable, the transfer from one person to another, in event of sale, being readily effected. Certificates also may be redeemed within eighteen months after decease of Certificate holder, when desired. Articles of Agreement with shareholders very clearly and simply set forth the liberal provisions made, and have won the favor of the closest critics. Copies of these, together with literature giving full explanation pertaining to Zion Investments, will be mailed to honest inquirers upon application. : : : :

address

FIELDING H. WILHITE, Manager, Zion Securities and Investments Zion City, Illinois

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Line Upon Line, Line Upon Line

These WORDS *of* WARNING *from* ISAIAH *are* PROPHETIC *of* ZION'S WORK *and* TEACHING *at the* PRESENT TIME

"by men of strange lips and with another tongue" than the Hebrew Language

WHOM will He teach knowledge? and whom will He make to understand the message? them that are weaned from the milk, and drawn from the breasts?

For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

Nay, but by men of strange lips and with another tongue will He speak to this people.—*Isaiah 28:9-11.*

TO whom He said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear.

Therefore shall the Word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken. —*Isaiah 28:12-13.*

LEAVES OF HEALING is going forth, revealing the Will of God and proclaiming the Full Gospel in the clearest and simplest language.

The testimonies, the teachings, and the truths set forth are "line upon line, line upon line; here a little, there a little."

If those who read do not make their lives conform to the Will of the Father they will have to "go, and fall backward, and be broken, and snared, and taken." Those who have said:

We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves;

let them take heed and beware, and obey. The teaching in

LEAVES OF HEALING

unfolds the words of Jehovah:

Therefore thus saith Jehovah God, Behold, *I lay in Zion* for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not make haste.

And I will make judgment the line, and righteousness the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—*Isaiah 28:16-18.*

Zion is of God, and those in search of God will find Him in Zion. The teaching of our First Apostle reveals Jehovah, and the Way to the Father, as well as the consequences of disobedience.

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FEB 6 05

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 JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 15. *ZION CITY, SATURDAY, JANUARY 28, 1905.* *Price Five Cents*

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In Memoriam

"And I heard a Voice from Heaven saying, Write, Blessed are they which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: for their works follow with them.

Carl Frederick Stern

AT midnight on Monday, January 23, 1905, Carl Frederick Stern peacefully and triumphantly departed this life and entered upon that life which is eternal. He was at Miami, Florida, on board the steamship *Miami*, on his way to join the First Apostle at Nassau, New Providence, Bahama Islands. He had been suffering since January 1, 1905, from a very severe attack of pleurisy.

On the day he was taken, he seemed to be very near the gates of death, but God gave him victory in answer to the prayer of the First Apostle. For some time he seemed to be recovering, but the strain upon the heart had been too great, and he grew weaker.

He had an intense longing to be with his beloved leader, the First Apostle, who had been more than father to him for nearly ten years, and plead to be taken to Nassau, where the man of God was resting.

On Friday afternoon, January 20, he left Zion City for the South, hundreds of his friends gathering at the railway station in Zion City to bid him God-speed.

He went in great weakness and suffering, but with good cheer and high courage and hope.

He was accompanied by his wife, Deaconess Ida M. Stern, and by Deacon Sylvester H. DePew.

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He arrived in Miami very weak, but went on board the steamship, hoping to arrive in safety at Nassau.

Before the vessel left the wharf, however, he had gone to dwell with God.

At the end he was very peaceful and happy, sending his love to all his brothers and sisters in the Christ, everywhere.

Carl Frederick Stern was a Deacon in the Christian Catholic Apostolic Church in Zion; Personal Attendant to John Alexander, First Apostle of the Lord Jesus, the Christ, in that Church; Marshal, Chief of Police, and Fire Marshal of the City of Zion; and Colonel of the First Regiment of Zion Guard. He was also a confidential messenger of the First Apostle and Zion upon many a difficult and most important mission.

He was born in Friedland, Germany, in the year 1859, and at the age of four and a half years came to America with his parents.

They settled in Chicago, and that city was his home until he removed to Zion City with the First Apostle in March, 1902.

He attended the German Lutheran church in that city until he was eighteen years of age, and then left church life altogether, disgusted with the hypocrisy and lack of power in that organization.

At the age of nineteen, he entered the wholesale dry-goods business in Chicago, a vocation which he followed for five years.

He was married at the age of twenty-eight, but after four years his wife died.

He was patrolman on the Chicago Police force for five years, after which he went into various business ventures until he was taken very ill, early in 1895, with rheumatic gout of the knee.

He grew worse until he seemed to be at the very door of death.

LEAVES OF HEALING was brought to him by his cousins, Mrs. Rosa Peetz and Mrs. Matilda Schweichler, now Deaconesses in the Christian Catholic Apostolic Church in Zion.

Through the reading of that paper, God, in the Name of Jesus, the Christ, and in the Power of His Holy Spirit, wonderfully saved him and led him to the man who afterward became his employer, friend, and the First Apostle.

In answer to the prayers of that man of God, he was instantly and perfectly healed.

His testimony appears in LEAVES OF HEALING, Volume III, Number 23, and Volume XIII, Number 11.

Very soon after his conversion and healing, he entered the employ of the First Apostle, as one of the first members of a little company of brave, self-sacrificing men, known as Zion's Watchmen, who guarded the person and property of their leader, night and day, unarmed, and with no thought of pay.

In a few weeks, this little band was organized as the first company of Zion Guard, and Carl Stern was appointed captain.

This was during the Year of Persecution by many bitter and desperate enemies of Zion, and there were dangers seen and unseen ever threatening the life of God's Messenger, and the property in which he was doing his work.

In the midst of them all, Carl Stern was absolutely fearless, perpetually vigilant, and never failed, as he watched, to pray.

Later in the year 1895, he was appointed Personal Attendant to the First Apostle, a position which he held to the time of his departure.

When the City of Zion was incorporated under the laws of the State of Illinois, in 1902, he was appointed Marshal of the City, Chief of Police, and Chief Fire Marshal.

On June 1, 1897, he was married to Miss Ida M. Benke, who has since become a Deaconess in the Christian Catholic Apostolic Church in Zion, and Private Secretary to Rev. Jane Dowie, Overseer-in-charge of Women's Work in the Christian Catholic Apostolic Church in Zion throughout the World.

She is left to mourn the loss of one who was ever a most loving, generous and considerate husband. To her is extended the deepest sympathy of thousands of hearts.

He also leaves an aged father and mother, in Chicago, to whom he has been a joy and sustaining comfort in the declining years of their lives, and one brother, Mr. Ernest Stern, of Chicago. To them, also, the most heartfelt sympathy is extended by many friends.

The great sweetness, purity, strength, consecration, devotion, courage, and absolute self-forgetfulness of the character of this truly remarkable man of God, his keen, catholic sympathies and never-failing good cheer, together with a rare executive ability, mastery of detail, retentive memory, sound judgment, quick perception, and capacity for work, made him not only a most valued and trusted servant of the servant of God, of the Christian Catholic Apostolic Church in Zion, of the City of Zion, and of Zion Institutions and Industries, but greatly respected and beloved by every man, woman, and child in Zion City, and by the many thousands, both in the Church and outside, with whom he came in contact in his travels in all parts of the world.

Next to the First Apostle, he was the most widely-known man in Zion, and those who knew him loved him.

Thousands confided in him with absolutely unwavering trust.

As Confidential Personal Attendant of the First Apostle, he came in contact with the great stream of the sinful, the sick, the sorrowing, the perplexed, the tempted and tried, and the sorely troubled that flowed day and night to the doors of God's Apostle and Prophet, and for each he had a word of Godly counsel, hearty good cheer, earnest warning, tender comfort, splendid encouragement, joyous hope, or loving rebuke, all given with rare tact and true humility.

His close walk with God, the Source of all True Wisdom, had given him a wonderful faculty for solving problems, perplexities, and difficulties, and with thousands of his friends, in Zion City, "See Stern," had come to be the

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habitual answer to vexed questions of ways and means, personal affairs, and the overcoming of difficulties.

Whenever he was there, his office was always crowded with those who wished to get his ear, and his telephone bell rang almost continually.

He was very closely associated with the First Apostle and his business cabinet in the work of securing the site, building the City of Zion, and establishing her varied institutions and industries.

He it was, under the direction of the First Apostle, who organized Zion Guard, being its captain from the beginning.

He was also the organizer, under his leader, of the efficient police and fire departments of the City of Zion, and of the splendid Zion City Band.

He performed his many duties, day and night, Sundays and weekdays, in season and out of season, in the midst of every kind of weather, and in the face of many difficulties, with a joyous good will, never complaining and never too tired to serve God, the First Apostle, and his fellow men.

In the many dangers to which the First Apostle has been exposed, in the midst of murderous persecution in all parts of the world, Colonel Stern has been ever by his side, ever ready and glad to sacrifice his own life, if need be, to save that of his beloved chief.

The following words of the First Apostle, written in LEAVES OF HEALING, Volume XIII, Number 11, in introduction to Colonel Stern's testimony, tell something of his regard for this self-sacrificing servant:

"Deacon Carl F. Stern has steadily advanced during his eight years in Zion.

"He is now Marshal and Chief of Police of the City of Zion, and Colonel of the First Regiment of Zion Guard, which it is expected will soon number one thousand men.

"But nothing can tempt him to be other than our Personal Attendant.

"We have more than once offered to release him from this duty to enable him to pay still more attention to the other duties of his offices, but he has always said:

"'General Overseer, I would rather resign these offices and remain your Personal Attendant, if I can only keep them by ceasing to be in your personal service.'

"He has therefore fulfilled by deputy most of his routine duties in connection with these two important offices.

"And yet not wholly so, because he has, with very marked intelligence, and with the confidence of all his men, fulfilled his principal duties as Chief of Police and Colonel of Zion Guard.

"It would be wrong for us to conceal the fact that more than once the preservation of our life has been, under God, due to his vigilance, both on this Continent, and in Europe."

Writing of Colonel Stern and his wife, in the same connection as the foregoing, the First Apostle said:

"These two excellent Officers, therefore, whom God has brought up out of the depths, have been and are a comfort and a blessing to us, and are very much respected by all to whom they are known in Zion.

"Their duties are of the most confidential, important, and private character, and they are oftentimes entrusted with matters of great consequence to Zion.

"Hitherto they have been found absolutely faithful to their trust.

"It is likely that they will accompany us in our travels during the next Winter and Early Spring in Australasia and Europe, and they will doubtless become known to many of the thousands in Zion in other lands.

"When we consider what God hath wrought for them, knowing the story of their lives so much more perfectly than they are able to record it in their testimonies, we can only say with gratitude to God that we rejoice that He has used us in their Salvation, in their Restoration, in their Training, and in their being brought to their present position as workers for God.

"We ask our readers to pray that they may be kept by the Power of God, and not only that they may never fall back, but that they may go Forward and be increasingly useful in the work which lies before us.

"Such Officers as these, whose testimonies now appear, can be trained only from among those who are Spiritually Born in Zion.

"God is training and preparing in all Departments of Zion, hundreds, and even thousands, of similarly faithful workers.

"May they be kept by the Power of God in humility of spirit and purity of life, until their service for God in Zion on earth passes into the service for God in the Zion above.

"EDITOR LEAVES OF HEALING.

"BEN MACDHUI, July 1, 1903."

The following cablegram, received by Overseer John G. Speicher, on Wednesday, January 25, 1905, and read at the rally in Shiloh Tabernacle that evening, expresses still further the First Apostle's loving appreciation of the loyal, unselfish service of this efficient helper:

NASSAU, January 24, 1905.

SPEICHER, Zion City, Illinois.

"Save Jehovah!

"Let the King hear us when we call."

People of Zion and brothers of Zion Guard, your City Marshal and Colonel dwells with God.

Last night, he quickly answered the roll-call of the King.

My heart is very sore, for he was a faithful servant of God and of Zion, and my confidential Personal Attendant for nearly ten years.

I shall miss him as long as I live, but I shall meet him in the Zion above.

Pray for the sorrowing widow, and pray for me.

I cross by steamer tomorrow morning, and will conduct funeral service in Miami, Thursday morning.

I will send instructions from Miami as to special service in Zion.

Doctor Gladstone Dowie will represent me, and with Deacon DePew will accompany the body to Zion City.

Love.

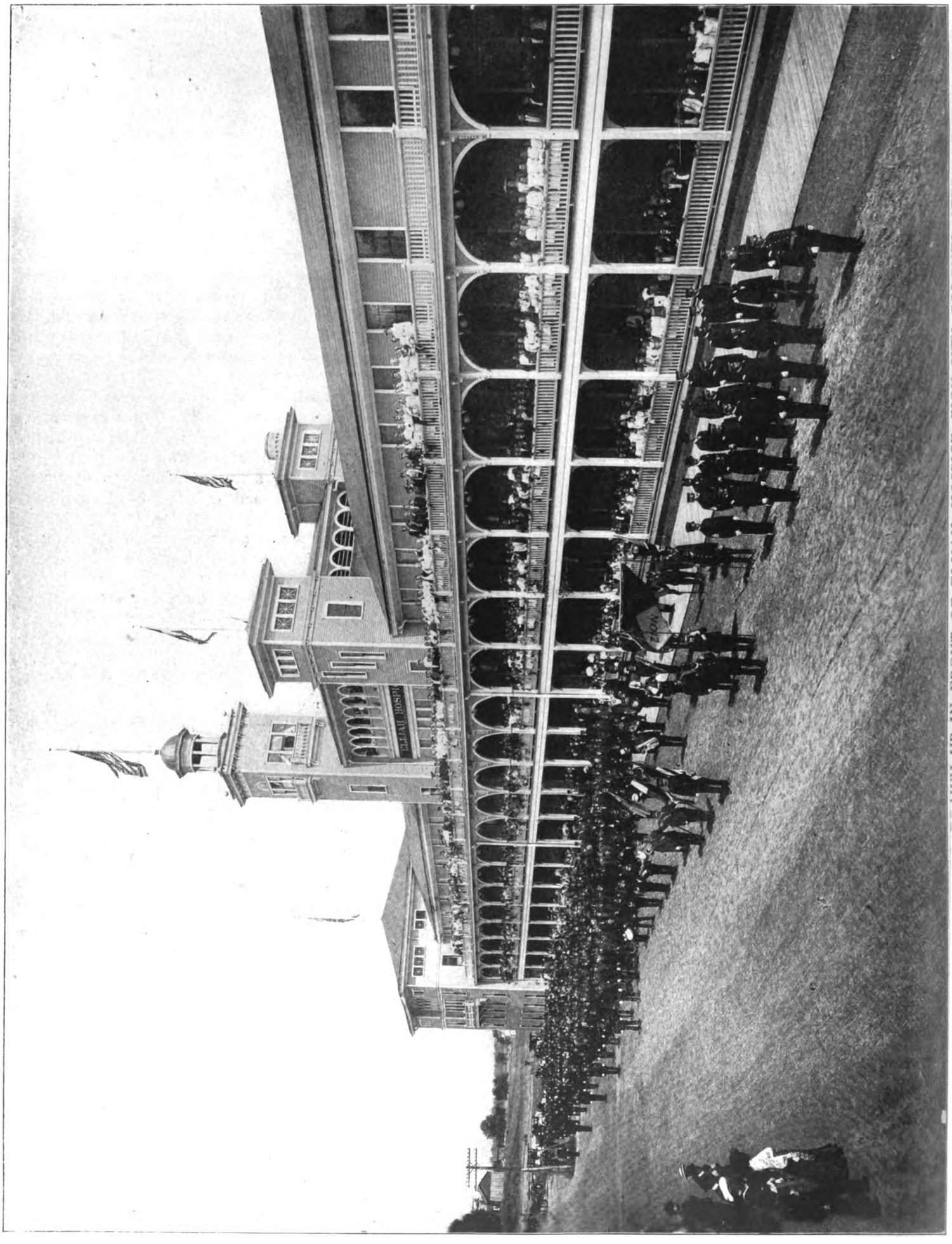
Pray.

Mizpah. FIRST APOSTLE.

Carl Frederick Stern rests from his labors.

He would take little rest while in the flesh, but was ever hastening on the King's business.

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The hearts of tens of thousands throughout the earth are very sore, and they ask, "what shall we do without him?" But they do not mourn as those that have no hope.

They know that their friend, whose thought was ever for the happiness of others, is happy with Him who saved him from his sins, washed him clean in His own blood, healed him of his sicknesses, and gave him ten years of beautiful, glad service.

They know that he is preparing to return, ere long, with the Lord, and ten thousand of His saints, in the Rapture of that beautiful, golden morning toward which the eyes of all true children are turned with joyous longing.

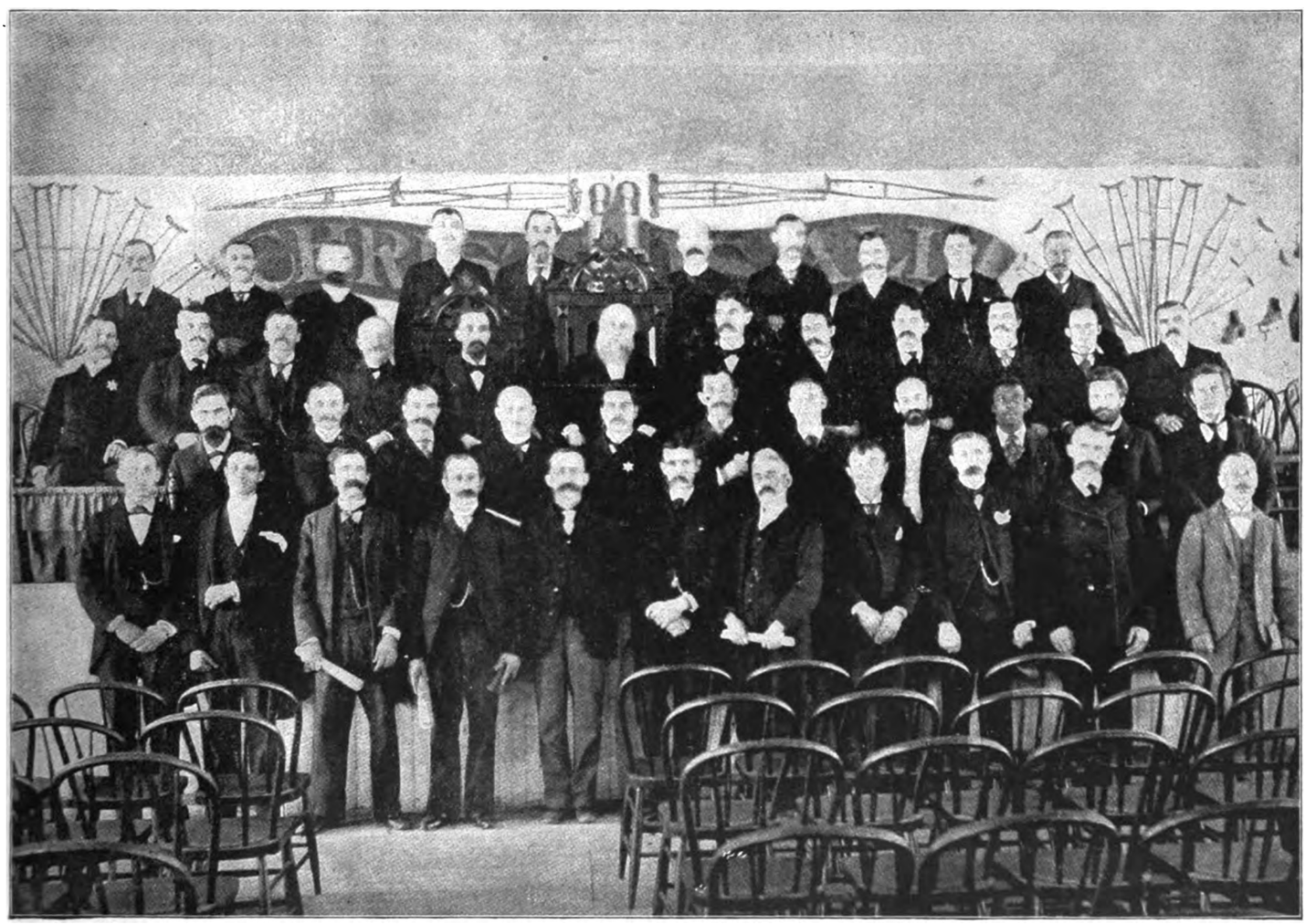
Meanwhile, they go forward, in the inspiration of the example of one who daily laid down his life for God and for his fellow men; one who was faithful in a few things, at first, in a very humble capacity, and whom God made ruler over many things.

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!"

A. W. N.

Jesus said:
I am the Resurrection and the Life:
He that Believeth on Me,
Though he die, yet shall he Live:
And whosoever liveth and Believeth on Me
Shall never die.

John 11:25, 26.



JOHN ALEXANDER DOWIE AND THE FIRST COMPANY OF ZION GUARD, CARL F. STERN, CAPTAIN, 1895.

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He sendeth His word — PATIENCE — and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. — And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, JANUARY 28, 1905.

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CHEERING TELEGRAM FROM THE FIRST APOSTLE.

The following telegram, read in Shiloh Tabernacle, on Lord's Day afternoon, tells its own interesting story:

NASSAU, January 21, 1905.

SPEICHER, Zion City, Illinois:

My hearty love to my beloved people in Zion City tomorrow, and in Zion everywhere.

Resting and improving.

Arranging matters, Mexico.

Pray.

Love.

Mizpah. FIRST APOSTLE.

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHAS. HOY, Elder-in-charge.

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

REV. WM. HAMNER PIPER, Overseer,
17 Capen street, New Dorchester, Boston, Massachusetts.
Phone Dorchester, 277-1.

Zion in California.

Rev. W. D. Taylor, Elder-in-charge of the Christian Catholic Apostolic Church in Zion, San Francisco, California, will conduct services as follows: In San Louis Obispo, California, Tuesday, February 21, 1905, at 2:30 and 7:30 p. m. In Arroyo Grande, California, Wednesday, February 22d, at 2:30 and 7:30 p. m. In Nipomo, California, Thursday, February 23d, at 2:30 p.m. In Berros, California, Thursday, February 23d, at 7:30 p. m. In Santa Maria, California, Friday, February 24th, at 2:30 and 7:30 p. m.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p, m.; and on Thursday at 8 p. m.

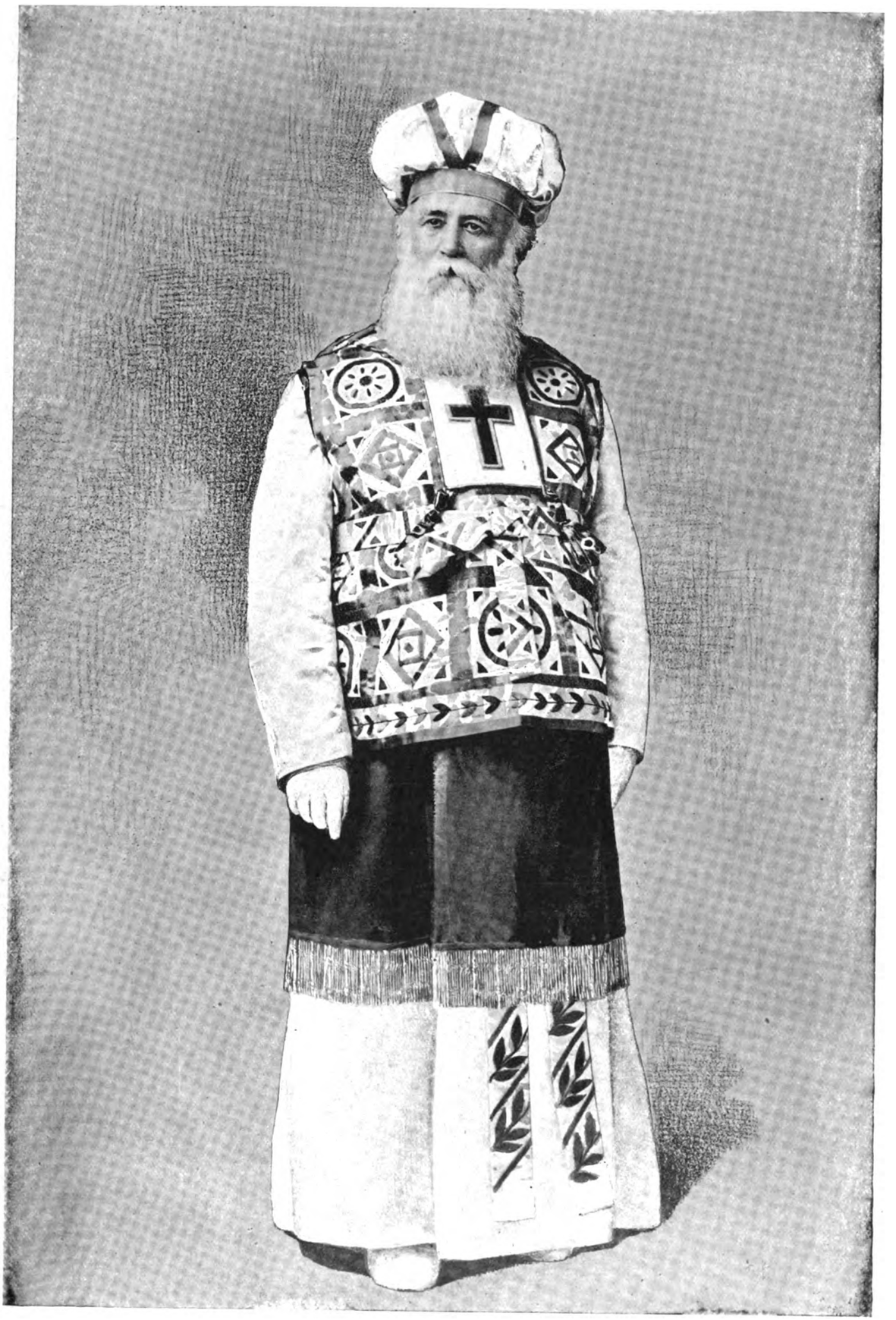
Take Belt Line car on Wilton avenue, then west one block to Pembroke.

Zion in Washington.

A series of joint meetings will be conducted in Zion Tabernacle, 2513-2515 First avenue, Seattle, Washington, (Rev. August Ernst, Elder-in-charge) beginning February 1, 1905, over Lord's Days February 5 and 12, 1905. Elders R. M. Simmons, of Vancouver, British Columbia, and Charles A. Hoy, of Portland, Oregon, will be present and will give illustrated lectures on Zion's onward movements. All the neighboring friends of Zion are invited to attend these meetings.

J. G. EXCELL, General Ecclesiastical Secretary.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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I say with Elijah, "If Jehovah be God, follow Him; but if Baal, then follow him." But do not pretend to be a Christian when you are a Masonic Baal-worshiper, for the Christ and Belial have nothing in common. . . I was a member of the University where he was educated, and we are all ashamed of Edward VII., King of England. . . . He disgraced the University of Edinburgh by his shameful life, a life of the vilest kind. Shame that he should be called, "Defender of the Faith," when he has not a particle of Faith in all his unclean composition!

—The Voice of the First Apostle at Ben MacDhui, Lord's Day Afternoon, June 21, 1903.



THE FIRST APOSTLE EXPOSES THE HYPOCRISY OF "THE DEFENDER OF THE FAITH."

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Lord's Day Afternoon, June 21, 1903.

*REPORTED BY I. M. S.

THE General Overseer is finding rest and recreation on Lord's Day Afternoons, during the time of his absence from Zion City, in preaching the Gospel to those who live around beautiful White Lake and in the neighborhood of Ben MacDhui.

He had announced a series of three meetings, entitled, "Talks Beside My Galilee."

On Lord's Day, June 21st, he delivered the second address, taking for the subject of his talk the beautiful story of the Woman of Samaria, whom Jesus met at the well of Sychar.

In simple, well-chosen words, the Messenger of God presented the story, showing God's Mercy and Love to the sinful, and urged the company of about two hundred persons to obey the words of the Christ.

The Living Waters of the Holy Spirit within their hearts, he said, would be a well of water springing up into everlasting Life, and they would then be used of God to bring others to Jesus.

It was a Message of power, for it came from the lips of one who had within him the spring of Living Water which had overflowed to the ends of the earth, and brought blessing to tens and hundreds of thousands in every part of the world.

At the close, all who remained rose and earnestly repeated the Prayer of Consecration, and there continued with them the sweet consciousness on that peaceful Sabbath afternoon of the blessing and approval of God.

May the streams of Living Water continue to flow to those who read these words, and cause them to seek the Gift of God, and to ask of Him the Water of Life, so that they shall not thirst again.

Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, June 21, 1903.

At half past two o'clock, the General Overseer announced Hymn No. 12, which was sung by the assembled company.

"God is love!" His Word proclaims it,
Day by day the truth we prove;
Heaven and earth with joy are telling,
Ever telling, "God is love!"

CHORUS—Hallelujah! Tell the story
Sung by angel choirs above;
Sounding forth the mighty chorus—
"God is Life, and Light, and Love!"

Overseer Jane Dowie read the Scripture lesson for the afternoon, from the 4th chapter of the Gospel according to Saint John, the first twenty-six verses.

Hymn No. 6, was then sung:

Behold a Fountain deep and wide,
Behold its onward flow;
'Twas opened in the Savior's side,
And cleanseth "white as snow."

CHORUS—Come to this Fountain,
'Tis flowing today;
And all who will may freely come,
And wash their sins away.

Introductory Remarks.

The General Overseer commented on the words of the fourth verse.

*The First Apostle has not revised the following report.

And when at last the Message comes,
And we are call'd to go—

What then?

Shall we say, "Lord, we cared nothing for You while we lived. We did not even stand up to sing.

"We sat and looked as if we did not know how to behave in a tent where God is worshiped."

I am ashamed for you.

Surely you can stand up with God's people to praise Him.

The Message may come very quickly, and you had better be prepared.

You cannot tell how quickly it may come to you.

You may be called to go without a moment's notice.

I find that people that neglect God are greatly agitated when they are called to go.

I have traveled much by land and by sea, and I have been in peril upon the deep.

Infidels, who said that there was no God, have come up then in consternation.

An Infidel Who Appealed Inconsistently to Deity.

One such person said to me during a storm, "Herr Pastor, do you tink ve go down? Mein Gott! Mein Gott!"

I remember saying to that man, "Yesterday you said that there was no Gott. Is there a Gott now?"

The great six-footer was afraid in time of peril.

He was a man who had done lots of killing in the French war, but when it came to the ship's going down he was frightened.

When you are "called to go," you will not be likely to say, "Well, I would not recognize You, Lord, all my life, and I do not care to call upon You now."

You will be the first to call, and perhaps God may say,

I have called, and ye refused;
I have stretched out My hand, and no man regarded.

"You would pay no attention to Me, or to My Name.

"I gave you everything and you would not even thank Me for it."

I hope that will not be the case with you. Get up on your legs now, and praise God.

I speak very plainly to my congregations.

I shall never have the charge made against me at the Judgment that I did not warn the people.

The General Overseer Administers a Deserved Rebuke.

I am accustomed to seeing people at least stand when others are praising God.

After the hymn had been concluded, the General Overseer said:

I desire to say a word as you sit down.

I did not invite scoffers to come here to this tent.

I am glad to talk to you; but I did not invite people to come and sit with their hats on and pay no attention.

I can dispense with such people.

You are invited here to listen to the Word of God.

I propose to see that those who come here shall be nicely entertained and given all the attention and convenience that I can give them.

In return I have a right to expect that you will behave as well as you would in any Chapel or Church in this neighborhood.

I will see that you do it, too.

I am quite equal to sending somebody to you to tell you that you had better go home, if you cannot behave.

I look upon your conduct as an insult to God.

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The General Overseer Will Do His Duty as God's Minister.

When called upon to praise God you sit and stick a straw into your mouth and suck it, or do something of that kind.

I do not propose to have any such nonsense.

I talk to very large audiences, but I am not accustomed to talking to an audience that will not respond and interest itself sufficiently to be respectful.

I am thinking of the reverence that is due to God.

This tent is open for God's worship, and I shall do my best to use it for that purpose.

If there are a few young men who do not understand that, I shall teach them.

I do not wish you to misunderstand me.

I love you all, but this place is, for the time being, a place for the worship of God—a Tabernacle of Jehovah.

Most of you are respectful and attentive.

A few, however, are showing a sullen unwillingness to pay even the slightest attention, outwardly, to Divine things.

Such must be rebuked.

I am God's minister, and I will never allow disrespect to God, if I can help it.

I stand here to demand respect to Him.

This place is for the worship of God just the same as Shiloh Tabernacle, in Zion City.

More than five thousand persons are worshiping God there at this time.

If you come here in a nice, well-disposed spirit, you are heartily and lovingly welcome, but I shall insist upon all who do come paying at least an outward deference to God; when we rise to worship, all must stand and praise God.

May God give you a great blessing, my dear friends, young and old.

The General Overseer then led in prayer, closing with the Disciples' Prayer in which the Congregation joined.

Overseer Jane Dowie gave out Hymn No. 350:

Christ has for sin atonement made,
What a wonderful Savior!
We are redeemed! the price is paid!
What a wonderful Savior!

CHORUS—What a wonderful Savior is
Jesus, my Jesus!
What a wonderful Savior is
Jesus, my Lord!

THE LIVING WATER THE GIFT OF THE CHRIST.

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.

The Beautiful Incident of the Samaritan Woman.

I shall read to you a few verses, and then talk a little about them.

First in the 4th chapter of the Gospel according to Saint John, the chapter that my dear wife read to you, commencing at the 10th verse:

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee Living Water.

Then the 7th chapter of the Gospel according to Saint John, beginning at the 37th verse, to the end of the 39th verse:

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink,

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of Living Water.

But this spake He of the Spirit, which they that believed on Him were yet to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

The story of the Samaritan woman is one of those beautiful incidents told of the Savior in the days of old when He was here among men in the flesh.

He was going from city to city and from village to village in the little country called Palestine.

The Christ Walked from City to City, in Palestine, Doing Good.

It is only a little country, smaller than the State of Illinois; smaller far than the State of Michigan.

The four divisions of it were comparatively easily traversed.

Yet, the roads were not good, and there was no means of getting about, except by camel, by horse, or in some such way.

It was a wearisome thing to walk; and yet the great majority of the people had to walk.

Our Lord Jesus, the Christ, walked from city to city, from village to village, and from street to street.

"He went round about the villages teaching"

He "went about doing good, and healing all that were oppressed of the Devil," throughout Judea, Samaria, Galilee, and Peraea.

In passing between Judea and Galilee "He must needs pass through Samaria."

Samaria was populated by people who were not in sympathy with the Jews.

They were only partially Israelitish, many of them belonging to the old, heathen stock.

They had come back from the Land of Captivity with very great tendencies to heathenism.

A Description of the Inhabitants of Samaria.

They had brought an emasculated Bible.

The five books of Moses, the Samaritan Pentateuch, were their Holy Writings.

They also had built a temple in Samaria, which was a sinful act.

They did not know what they worshiped.

They were worshipers, now of Jehovah, and now of Baal.

Any God that caught their fancy was worshiped at that temple on Mount Gerizim.

They were, however, looking for the Messiah.

That is the one thing that a well-taught people are always looking for.

Those who know the Word of God know that the Messiah must first come.

At that time they did not know that the Messiah had come.

In our time, alas, the great majority of the people do not know that the Messiah has come and that He is to come again.

But when Jesus, the Messiah, left us, He said, "I Will Come again."

The hope of the Church in all the Ages is the return of the Christ, the Messiah.

The Christ, at His Second Appearing, Will Come as King, to Rule.

When He comes the next time, He will not come a poor wayfaring man, weary with His journey; He will not sit down alone by the wayside.

The Christ will not come again in the same way that He first came.

He came in great Humility; He came as our Savior, and He died for Humanity. This time He comes to reign, and when He comes again He will come to command the whole earth to obey Him, and that man or that nation that will not obey Him must perish.

There will be no alternative.

If God is to rule, through His Son, Jesus, the Christ, the Son of God, there can be only one government.

There will be no government in the United States, of the people, by the people, and for the people.

No country will be governed by any such nonsensical idea.

If I were to stand here and say to you that I believe in the government of John Alexander Dowie, by John Alexander Dowie, and for John Alexander Dowie, I should be a very

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selfish man; and any man that believes in the government of himself, by himself, and for himself, is a very selfish man.

A People that Is Not Governed by and for God Must Perish.

And any community that believes in that kind of government is a very selfish community.

Zion is teaching in this land the truth of government of the people, by God and for God; and unless the people are governed by God and for God they must perish.

Every Nation that has tried to govern itself has gone to destruction.

Every man who says, "I will do as I please, and go as I like," goes straight to the Devil, every time.

The man who will go through this world and stand before the Judgment Seat of God when earth and seas are fled is the man who says, "I shall be governed by God, and I shall obey Him."

I shall live for God and I shall do my best to establish the Kingdom of God.

This is the point in controversy between Zion and the Churches; between Zion and the World, the Flesh, and the Devil.

The man who says that he will go as he likes and do as he pleases, has a fool for a master, and a fool for a guide.

The Word of God says, "He that trusteth in his own heart is a fool."

It Is Time that the World Turned to God.

It is about time that people commenced to trust in God Almighty; to trust in Jesus, the Christ; to trust in the guidance of the Holy Spirit.

It is time for us to get something better than the political mud that is offered us.

It is time that we got the Living Water.

Here was an exceedingly foolish woman.

She had had five husbands.

I do not know what had become of the five.

Perhaps some of them had died of dyspepsia, because she did not know how to bake bread. [Laughter.]

I knew a woman who had had three husbands, all of whom died of indigestion. That woman was a fool, because, instead of taking care of her husband, she gossiped.

When her husband came home at noon or night the potatoes had hard hearts, and the bread was not properly baked.

The poor fellow had to get up in the morning and cook his oatmeal in his own stomach.

A man that has to do that cannot live long.

Such a man must be very happy when he dies and leaves such a woman.

I Do Not Know How this Woman Got Rid of Five Husbands.

Perhaps some of them got rid of her.

It is quite possible that some of them were divorced from her, because of her evil life.

She was evidently a sinful woman, because, after having had five husbands, she was now living with a man who was not her husband.

It is evident, too, that the women of the place did not like her.

I do not wonder at that, because she was a menace to them, and to their homes.

Every good woman was afraid that she would corrupt her son or her husband.

She must have been a very beautiful woman, and probably very attractive, to have had five husbands.

She could not go and draw water at the proper time.

The proper time for drawing water was morning and evening.

Then women went to the well with their waterpots upon their heads.

Why Did She Go at the Hot Midday Hour?

Why did not this woman go morning or evening to draw water?

It was high noon when she went to that well and met Jesus.

I will tell you why.

She was afraid to meet women who knew her character, and who had suffered at her hands.

They would drive her from the well, saying, "Go away, you immoral woman; you are not fit to be seen among decent women at Jacob's well; why are you here?"

Ah, it does not pay to be wicked!

By and by, if you sow wild oats, you will have to reap as you sowed.

You have to reap what you sow, every time.

If you sow to the Flesh, you will reap Corruption.

If you are a drunkard and a tobacco user; if you are a blasphemer, and a godless, good-for-nothing man or woman, and do not repent, you will reap Suffering, Disease, and Death.

This woman was reaping what she had sown.

She was reaping Shame; she was reaping Disease; she was reaping Death!

She was reaping the hatred, and scorn, and contempt of everybody, because she had lived a shameful life.

Ah, friends, those who had flattered her on account of her beauty; those who had lived in sin and shame with her, had nothing for her now!

A Woman Who Became the Devil's Castaway.

But when she came to that well of Sychar, she was met by a Man in whose heart there was no thought of impurity; in whose beautiful Face there were no eyes shining with lust; whose only thought was one of Infinite Purity for a poor, wandering child of God, who had become the very offcast of the Devil.

A woman came one morning to Mr. Whitefield, the great preacher, and said, "O Mr. Whitefield, I heard you say last night that God was so good, and that Jesus, the Christ, was so willing to save sinners, that He would save even the Devil's castaway;" and then she told him that she was a woman who had stood high in the theatrical profession.

Thousands had heard and admired her voice, and tens of thousands had admired her beauty.

She had been fooled and flattered, until she had become the plaything of the Devil, and a poor, miserable harlot for princes; and now, old and worn out with sin, she was scrubbing the floor of the very theater where she had once been a prima donna.

Mr. Whitefield told her the story of the woman of shame whom Jesus met at Jacob's well, and told her how willing the Lord was to save even the Devil's castaway.

This woman seems to me to have been a kind of Devil's castaway.

The Vast Difference Between Love and Lust

She did not dare to face the good, decent women of the city, to draw water at the ordinary times; but this day, at the noon hour, she meets a Man who is sitting wearily by Jacob's well.

He looks up at her, for nothing is hidden from Him, and He can see all that she is.

He who is the Omniscient, and Omnipotent, and Omnipresent God knew it all.

He had seen all her weary life of sin and shame; and He looks at her still with a Pure Love, in which there is no lust.

Many people mistake lust for Love.

There is all the difference between these two that there is between heaven and hell.

Animal passion, or mere lust for flesh, is not Love.

The former is a sinful and devilish passion, dark as hell.

Love is unselfish.

Love seeks not her own.

Love is Gentle, and Kind, and Considerate, and willing to Sacrifice.

Lust seeks to possess, hunts for flesh, and is cruel.

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Jesus Looked at this Woman with Divine Love.

She had never seen that look before.

She had never heard such tones as those in which He said to her, "Give Me to drink."

She had come to that well, and had not spoken to the Stranger.

In the first place, it was improper for a woman to speak to a strange man.

In the second place, she saw the blue ribbon around the hem of His garment, which showed that He was a Jew.

All Israelites wore a blue ribbon around their garments; that was a distinguishing feature of their dress.

As there was much bad blood between the Samaritans and the Jews, she said nothing to Him for fear He might insult her, or be rude to her.

To her surprise, she heard Him say, "Give Me to drink!"

She could not understand why a Stranger of such manifest rank and dignity should ask her to give Him to drink of that water which she had drawn with her sinful hands; and so she answered, "How is it that Thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with the Samaritans.)"

A Simile Difficult for an Unconverted Woman to Understand.

Then Jesus answered, "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."

She did not understand that.

It was even more wonderful than His request.

Therefore, she asked, "Sir, Thou hast nothing to draw with, and the well is deep; from whence then hast Thou that Living Water?"

Then He told her that he that drank of that water which she had drawn out of Jacob's well would thirst again, but whosoever drank of the Water which He would give her should never thirst; and that the Water which He would give her would be within her a Well of Water, springing up into Everlasting Life.

That was a saying difficult for her to understand.

Then the Christ explained it to her, and showed that He was indeed a Prophet.

When she began to argue whether one ought to worship at Mount Gerizim or at the Temple in Jerusalem, He told her that the time would come when neither on that mountain nor yet at Jerusalem should men worship the Father.

Loyalty to the Christ Demands Love for the Jew Above All Men.

He also told her that she did not know what she was worshiping, and that Salvation was from the Jews.

Never forget, when you are talking to a Jew, that you are talking to one in whose veins flows the blood of the Christ; that Jesus, the Christ, the Son of God, was a Jew; and that He was of the tribe of Judah, a son of David.

Any one who speaks unkindly of the Jew is no Christian.

If you really want to be true to the Christ, our Lord, love the Jew above all men.

It was a Jewish woman, the Virgin Mary, whom God honored above all women by the Divine Conception.

There was an Immaculate Conception.

When the Christ was born, He was born of a Pure, Holy woman, and He was, therefore, a Holy Thing, having God for His Father, and a pure, Virgin Jewish woman for His mother.

It is a shame for any people to act unkindly toward the Jew!

Russia will have to pay a heavy price for all that she has done and is doing to the Jew.

A Wonderfully Significant Prophecy.

The hand that is to fall upon her will smash her to pieces.

When she comes in collision, with Great Britain, and America, and the Protestant Powers of Northern Europe, as she is sure to do if she keeps on the road she is now traveling, she will go to pieces, and be smashed into a thousand atoms, which hitherto have been united only by blood, by threat, and by force.

That Empire will yet be disgraced; that Empire will perish.

The cruelty, and wickedness, and hypocrisy, and malignity of the Greek Orthodox Church and of the Russian Empire will come to its reckoning not many years hence.

Russia is traveling a road in which, when the Jew gets her where he wants her, he will take every dollar of gold out of her Empire; and he can do it, too.

The financial power of the Jew, today, is stronger than that of any other people in the world.

When war comes to the millions of Russia, pestilence and famine will also come, and gold will flow from that land, and misery will come to the people.

Then they will ruthlessly break the bonds that bound them together.

Disastrous Effect of Christian Creed and Practice upon Jewish Faith in the Christ.

Salvation is from the Jews, said Jesus, and do not forget it.

Why do the Jews manifest such antipathy toward the Christ and toward His religion?

It is largely because Christians have showed them that they have nothing of the Living God in them.

Christians have so presented the Christ that no Jew, and no honest man, could accept Him.

If I had had the Christ presented to me as the Latin and the Greek church present Him, I should have rejected Him.

If you were to tell me that the Christ is made by mixing a little flour and water, then affixing a priest's stamp, and finally hocus-pocusing it with a few Latin words—if you were to tell me that that becomes the body, blood, and bones of Jesus, the Christ, I should say it is a shameful lie.

It is a lie!

No priest can convert a bit of flour and water into the Incarnate God.

Any one who bows down before such a mixture and calls it God is an idolator.

I do not wonder that the Jews reject the idolatry of the Greek and the Roman Churches.

I reject it myself, and despise it, as all honest men must.

America Never Can Be Benefitted by Co-operating with Russia.

The Jew is face to face with a Christianity which leads Emperors and Princes to bow down before sacred pictures.

Shame! Shame! that it should be so!

The priests impose upon their people all sorts of lies, even saying that they have a picture of the Virgin Mary that fell down from Heaven. [Laughter.]

No wonder that the Jew shuns such a Christianity.

If I were to speak like this in Russia, as a Russian citizen, I would be compelled to start for Siberia in a chain-gang before midnight, or perhaps would be killed before I left the platform.

That is the kind of liberty that exists in Russia.

Any of you who are foolish enough to imagine that coöperation with Russia can benefit America, are greatly mistaken.

I love the Jew, and do all I can for him.

I find large numbers of the Jews very faithful, and very able and good citizens.

I had much pleasure the other day in openly advising my people to vote for a Jewish Judge, and I am thankful to say that he has been elected.

There Are No Fairer Judges than Jewish Judges.

There are no fairer lawyers than Jewish lawyers; and, when they are treated properly, there are no fairer merchants than Jewish merchants; and no fairer bankers than Jewish bankers.

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They are held in the highest esteem in Europe, and in every part of the world.

There is no question whatever that a Jewish banker's word is equal to his bond.

That has been proved again and again.

On one occasion, in a great revolution, a monarch intrusted a Jew with a vast sum of money, and took no receipt.

When the revolution was over, the Jew went to the monarch and said, "Your Majesty, that money has doubled. Shall I pay it all to you now?"

The King answered, "No, keep it, and continue to invest it."

Today the descendants of that king are among the richest princes in Europe, and the money still remains with the Rothschild family.

Those of you who speak disrespectfully of the Jew do not know what you are saying.

Jewish Merchants Love To Do Business with Zion.

I have had large dealings with men of every kind, and I have not found one dishonest Jew; but I have found hundreds of dishonest Christians.

I never knew a Jew to play me a bad trick.

I never knew a Jew to tell me a lie.

I never knew a Jew to exact from me more than was just.

I am pleased to say that today the Jewish merchants of Chicago are delighted to do business with us in Zion City, and we are delighted to do business with them.

While we do the greater part of our business with Gentiles, we do a large part with the Jews.

When a Jew was asked the other day why he liked to come and do business with us in Zion City, he answered, "Because we love to have dealings with Doctor Dowie. I know that if ever he were to get into any financial trouble the Jews would stand by him."

I have never got into any trouble by which I needed to borrow a cent from any Jew, but I know that that gentleman told the truth when he said that the Jews would stand by me if I needed help.

I do not say that there are no bad Jews, because if you try to cheat a Jew, he is likely to get the best of you, for he has more brains than the average Christian.

You Do Not Find Many Drunkards Among the Jews.

You do not find the Jew in prison.

You do not find the Jew poor, unless it is the poor refugees from Russia, who have been kept from everything.

Give the Jew a chance!

During the Russian persecution of 1888, thousands of Jews went to London, most of them arriving there very poor.

One man gave them a sewing machine, and they learned to make garments.

They kept on learning, and today they practically command the best class of trade in ready-made clothing in London.

The poorest kind of clothes is made by the Gentiles.

In London, Jews will not make certain garments.

They will make coats, but they will not make trousers

Why?

Because a Jew will tell you that in London there is no money in making trousers, but there is money in making coats.

Within fifteen years, tens of thousands of Jews who went to London poor have become wealthy.

They are accumulating money in this country.

They do not spend their earnings in saloons.

As a Rule, They Do Not Go After Other Men's Wives.

They care for their own families, and they are sober and industrious.

I believe that the day is fast approaching when the Jew will recognize Jesus, the Christ, as the Messiah.

"Salvation is from the Jews."

That is something that you need to get deep down into your minds.

The Jew has the best brains in the world.

I am not talking as a Jew, for I am not a Jew; but I believe that I am an Israelite.

Only two tribes are known as Jews—Judah and Benjamin.

So far as I can know by tracing my genealogy I am an Israelite, belonging to one of the Ten Tribes of Israel.

I believe that many of you belong to the same tribes, and that the Anglo-Saxon people are, for the most part, descendants of the Ten Tribes that were scattered abroad.

Most manifestly, those in northern Europe belong to these Tribes.

Take, for instance, the Danes.

The Danes come from the tribe of Dan, and every place to which the wandering tribe of Dan went, the Scripture says, they called it by their name—the name of their father, Dan.

A Prominent Characteristic of Modern Israel.

They landed at a river, and called it the Danube, which means Dan's river.

They went through Europe and left names representing their tribe in many places.

Finally they got to the end of their journeying, and called it Danmark, or Denmark, Dan's field.

They were great thieves, too, and began to steal everything in sight.

Not that the English are any better, because the Israelitish people, both in England and in America, grab everything in sight.

They have a splendid capacity for grabbing.

America has been grabbing in the Philippines, in Hawaii, in Samoa, and in Mexico; and England has been doing very much the same, only on a larger scale.

But, after all, they do very much more good than any other nation.

When Jesus said to this woman, "Salvation is from the Jews," she answered Him, "I know that Messiah cometh (which is called the Christ); when He is come, He will declare unto us all things.

"Jesus saith unto her, I that speak unto Thee am He."

The Wise Conduct of a Converted Sinful Woman.

Although the woman was sinful, she at once yielded her heart to Him, her Savior.

Then she put down her waterpot and went into the city, and what did she do?

Did she ask the women to come?

She knew that would be useless.

The women would not have listened to her, but she did the very best thing possible.

As a sinful woman, she had seduced many men from the paths of virtue.

The moment she left the well she went to the shops of Sychar, for she was known in all the bazaars of that city.

She went to the men, and said, "Come, see a Man, which told me all things that ever I did!"

I think they at once gave heed, and replied, "I guess He told you a pretty bad story, if He told you all the things you have done."

"Yes," she answered, "He told me the names of my five husbands, the name of the man with whom I am now living, who is not my husband; and He told me what a bad woman I was, but He helped me. He gave me the Living Water, and showed me how God forgives sin; and I believe that He is the Christ. Come and see Him!"

True Christians Seek to Impart Blessing to Others.

The men were very much impressed, because she had done them nothing but evil hitherto, and now she was there to do them good.

So they followed her in troops out into the street, and through the village, to Jacob's well.

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Do you think that the women stayed at home? Not they! [Laughter.]

They said, "I wonder where that hussy is leading our husbands, our sons, and our brothers; let us go and see!"

And they followed her, too, because it says that the whole city came to Jesus.

That woman was in earnest, and joined Zion Restoration Host right away.

The moment she was converted she started out to help others.

That is the kind of Christian I like.

Ah, the person that gets blessing and is a true Christian will tell it to everybody, every time.

If you were out-and-out Christians you would evangelize all this part of the country.

You would not wait for a minister to lead you; you would go because you could not help going.

The Spirit of Service and Helpfulness that Exists in Zion.

Nevertheless, your minister ought to lead you; he ought to help you; he ought to be at the head of a movement like that; and he ought to keep you going all the time.

My people are always at work.

When we find any one in Zion who does not want to work for the Lord Jesus, the Christ, I get them out of Zion City quickly.

They have no place there.

All do something for God, because all can carry a message of Peace, and help.

Remember that this woman, who had the Living Water in her heart, brought out a whole city.

If you get the Living Water into you, you will bring out all Montague to this tent next Sunday afternoon.

This tent would not hold the people that would want to come if you were all out-and-out Christians, and did your duty.

Had you not better see what you can do?

Are there not people to be saved?

What are you doing to get them saved?

Is the bringing of your own carcasses to this tent the only thing that you have done to effect this?

The Christ Knows and Remembers Every Good Word and Deed.

Why cannot you bring some one else, and then, in that Great Day, the Lord will say, "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in."

Then you will answer, "Lord, when saw we Thee an hungered and fed Thee? or when athirst, and gave Thee drink?"

The Lord will answer, "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

I tell you that every good word, and every good deed, that you do to the humblest is done unto the Lord Jesus, the Christ.

He knows every good word that is spoken, and He remembers it.

The Words of God are the Living Water.

The Christ said, "The words that I have spoken unto you, are Spirit, and are Life."

That is what this Word is.

Jesus also said:

If any man thirst, let him come unto Me, and drink.
He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of Living Water.

The Humblest of Earth May Receive Blessing from God.

The Living Water is the Holy Spirit, which those who believe on Him receive.

When you have received the Holy Spirit of God, and speak the words of God, it does not matter how humble you are, God will bless you.

You do not need to be an archbishop to get blessing.

The present Archbishop of Canterbury is the Archbishop of Baal.

He is the High Priest of Masonry, and Masonry is Baal worship.

You may say what you like, but every Freemason knows what I say to be true—that in the first three degrees of Masonry the Name of Jesus, the Christ, is not once mentioned, and that Masonry is Antichristian.

But, you may say, "Knights Templars believe in the Lord Jesus, the Christ."

Knights Templarism is not Masonry; it is a side issue.

A Mason may be a Knight Templar, and a Knight Templar must be a Mason, but straight Masonry is not Knight Templarism.

Straight Scottish Rite Masonry has thirty-three degrees, and from the beginning to the end there is no Christ in it.

Heathen Baal Worship the Religion of Masonry.

The only religion in it is Baal worship, the worship of the Sun God.

The Mason goes around in his lodge, and bows the knee to Baal in the East; then in the South, and finally in the West, following the course of the sun.

Then there is a mock resurrection of Hiram Abiff, but no resurrection of Jesus in the whole thing.

You may say, "Dr. Dowie, you were not a Mason."

"No," I reply, "but we have people in our Church who have come out of all the different degrees of Masonry, and lodges of every kind; and we know about it."

The Archbishop of Canterbury can do nothing, and is not used of God.

He is the mere plaything of the court, and he is the Archbishop of Canterbury because he is a high Mason; because his master is the highest Mason in England, and the man whose life is one of the most degraded and shameful in all England.

I speak of what I know, feelingly.

I was a member of the University where he was educated, and we are all ashamed of Edward VII., King of England.

Folly of Calling King Edward VII. "Defender of the Faith."

He disgraced the University of Edinburgh by his shameful life, a life of the vilest kind.

Shame that he should be called, "Defender of the Faith," when he has not a particle of Faith in all his unclean composition!

You say, "It is all very well for you to say that here in America, but you would not say it in England."

I did say it in England, and in London.

I said it almost within hearing distance of Buckingham Palace.

I said it in the hall that he himself had opened only a short time before with Masonic ceremonies.

And didn't the Devil come round!

He came round thirty thousand strong, howling for my blood in Trafalgar Square; but he did not get it, and he will not get it until my work is done.

I will never cease telling the truth about Masonry, for there is no Christianity in it.

They have a bogus resurrection on the five points of Masonry, a bogus King Solomon, and a bogus Hiram Abiff, a bogus grand master; and the whole thing is a shameful travesty upon Christianity.

"If Jehovah be God, Follow Him."

I am not afraid to declare it; and I cannot be silenced!

I say with Elijah, "If Jehovah be God, follow Him; but if Baal, then follow him."

But do not pretend to be a Christian when you are a Masonic Baal-worshiper, for the Christ and Belial have nothing in common.

Baal is the Sun God, and the shameful emblem, the point within the circle, is the most disgraceful emblem; for it is the

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emblem of Phallic worship, the worship of the procreative powers of nature.

It belongs to ancient Phoenecia, and to the Baal worshipers of Tyre and Sidon; and it has nothing whatever in common with Christianity.

If any of you here today are Masons you have caught it; and you cannot put that in your pipes and smoke it, for it is exceedingly hard truth.

Your own rituals show that there is no Christ in Masonry.

How can there be a Christ in it when a Jew, who rejects the Christ, or a Chinaman who has only Confucius for his Master, can become a Mason?

Masonry is a shameful thing!

Christianity the Oldest of All Religions.

Do you not remember when you were initiated, that they told you to take off all your clothes and put on an old pair of underdrawers, and an old flannel shirt, and that, with a tow-rope around your neck, you were towed around to the Grand Worshipful Master?

Do you not remember that they told you to bow down, and that you got a knock on the head and were supposed to be dead, and that then you were resurrected, like Hiram Abiff?

How would you like to have your wife know about it? [Laughter.]

You had better quit such tomfoolery quickly, and give it up, for it does not belong to the Christ.

You tell me that this religion is older than Christianity.

Yes, it may be older than when the Christ came in the flesh; but if it is a good thing, why don't you tell it to the world, and quit going into dark, secret places with your ceremonies?

If it is a good thing as you claim, let the people have it!

The Christ was the Maker of this world, and of all that are in it, and there is no religion older than Christianity.

The Wonderful Satisfying Quality of the Water of Life.

He was God in the flesh, sent to do a work here on earth.

The Living Water is the Truth of God.

Water is a great purifier.

Water is a great fructifier.

Water is a great blessing.

But water in the wrong place and at the wrong time may be a great curse.

However, no one ever has been cursed by the Living Water, that flows down from the Throne of God, for the Living Water, as Jesus said, is Spirit—the Holy Spirit.

This Living Water, our Lord Jesus tells you today, as he told that woman at the well, He will give you, if you will ask for it, and then you will never thirst again.

Oh, how many times you have thirsted after pleasures that destroy; but when once you drink of this Living Water, you will never thirst again!

You will never want to drink the intoxicating cup any more; you will never want to smoke the Devil's pipe any more; you will never want to eat the Devil's flesh any more; and you will never want the companionship of the harlot, of the saloon, or of the gambling hell any more.

The River of God Full of Sweet, Pure Water.

You will no longer have a place for them; and then God will begin to make you wise, and help you to do good, and to be a blessing to your own wives, and mothers, and sisters, and brothers, and children, and be a blessing in the Church of God.

You get this Wellspring, the Life Eternal, from the Living River of God.

The River of God is full of Water; not the water of the salt sea, that makes one mad, but the Pure Sweet Water of the River of God, which flows from the Throne of God.

The Holy Spirit proceeds from the Father to the Son, and that Spirit is here today.

But you will never receive the Holy Spirit until you Repent of Sin; until you forsake all sinful associations; until you renounce all fellowship with the World, the Flesh, and the Devil; until you do what that woman did—leave your waterpot and go into the city and tell the people that Jesus, the Christ, the Savior of all men, is here.

Pray that God may make this little town a blessing, and that God may bless me while I am here for a little rest.

I could find no rest if I did not use at least a little of my time in preaching the Gospel.

The Wonderful Attractive Power of the Living Word of God.

I thank God that the best and sweetest of all my toils that I have to do is to preach the Word of Life, and God blesses the Water that is flowing—the Words of Life that are spoken.

If you will obey God, and do what I say this afternoon, quit sin and do right, then the Well will be within you a Spring of Water, springing up into Everlasting Life.

Fifteen years ago, on the 9th day of June, Mrs. Dowie, and myself, and our little daughter and son, landed in America.

I had been used of God in Europe, and I had been blessed to thousands of persons in Australia.

I never lacked for an audience.

I have gone out on Lord's Day afternoons in Sydney, and merely stood up in the park and opened my Bible and sang a verse, and in less than half an hour I have had tens of thousands of persons around me.

For seven consecutive Sabbaths I spoke to fifteen thousand people; and, on one occasion, to fifty thousand.

But when I landed in this country, with my dear wife and children, I knew no one.

But I had a Bible, and I had the Living Water in my heart, and in less than three months, thousands of people on the Pacific Coast were blessed.

Zion Literature Has Reached Millions in All the Lands.

In less than two years tens of thousands, probably fifty thousand people were blessed; and so the years have rolled on, until today hundreds of thousands in every land beneath the sun witness to having been blessed.

We have reached, by Zion Literature alone, many millions of people.

We have translated our literature into many tongues, and today the flag of Zion floats on many Continents and Islands of the Seas, and we have the First City of Zion.

In less than two years we have a population, I suppose, of about ten thousand people, and this afternoon more than five thousand people will be assembled at this time in the large Shiloh Tabernacle, which we are just enlarging to seat about seven thousand three hundred people.

I know what I am talking about when I tell you that that Wellspring of water in the hearts of myself, my dear wife, and my son and daughter, is reaching multitudes over all the world.

Make no mistake —the Word of God is not bound.

So it is with people when they are set free from their sins; when they obey the Voice of God's Servant who teaches God's Word.

Obedience Essential to Salvation and Blessing.

Some of you people do not like that word "obey."

You say, "I will not obey;" and some of you people do not like to think about having to obey.

That is why you get into so much trouble—you will not obey, and do right.

If you do not obey God you will go to the Devil.

If you do not obey the man who tells you the Way to God, you are disobeying God, and you will go to the Devil.

I am God's Messenger.

When I tell you that you must give up Sin, and that you must Repent, and that you must turn to God and believe in

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the Lord Jesus, the Christ, and that you must quit all evil associations, and do right, you must obey, and then God will bless you, in Time and in Eternity.

Nothing pays like doing right.

Nothing destroys like doing wrong.

What did wrong-doing bring to that woman of Sychar?

All her sinful companionship had brought her to shame.

Sin had brought her to degradation.

It had brought her to the place where she could not even meet a decent woman in the town without being scorned.

What did Trusting Jesus bring her? She could go back and bring the whole city to the feet of Jesus.

These Apostles went into the town to buy meat, but they brought no one to Jesus at the well.

Did they bring out the Samaritans?

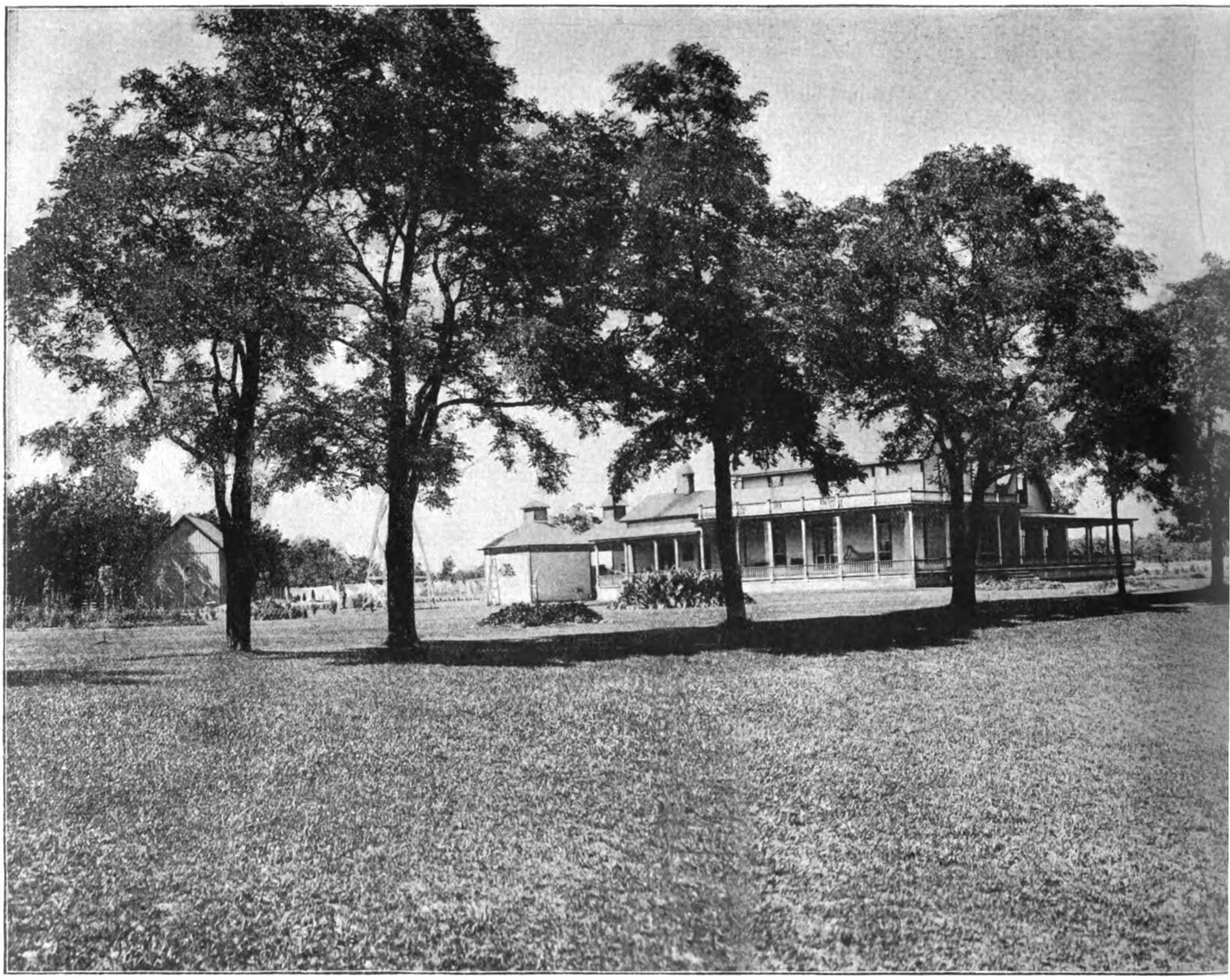
Not they!

They were a poor, weak set, until the Holy Spirit entered into them.

Even then some of them were not of much account.

One of them, Judas Iscariot, went to the Devil altogether; and Peter, in the time of His Master's trouble, cursed Him to his face, and said he did not know Him.

But this woman, that day, did more than the whole Apostolic College.



BEN MACDHUI, OVERSEER JANE DOWIE'S COUNTRY HOME, C

When I go to Heaven I want to see the woman of Samaria.

There are few women that I want to see more than that saved woman.

I thank God that she lived, and that she had the honesty to confess her sins, and become a worker for the Christ.

Weakness of the Apostolic College Until Possessed by the Holy Spirit.

Why! she did more then the parsons did!

What parson ever brought out a whole town?

Not many?

But this woman was equal to bringing out the whole town.

They brought nothing back from the city but some meat, and I expect Judas haggled over the price of it.

But that woman, after she got the Living Water into her heart, went into Samaria and persuaded the people to come to Jesus.

Then they received the Living Water, and they besought Jesus to enter into their City.

A Whole Town Saved by One Woman's Testimony.

"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."

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That whole town was saved because of one saved harlot's testimony.

Some of these harlots, when they get saved, are worth fifty of you decent women.

Some of you decent women never do anything more than take care of your own little families; you never think of any one outside of your own sphere.

You are like the man of whom it was said that he prayed, "O Lord, bless me and my wife, my son John and his wife, us four and no more! Amen." [Laughter.]

Is that the kind of prayer that you pray?

If it is, you are not much of a Christian.

Why do you not stop that?

Why don't you shut up these infernal dens?

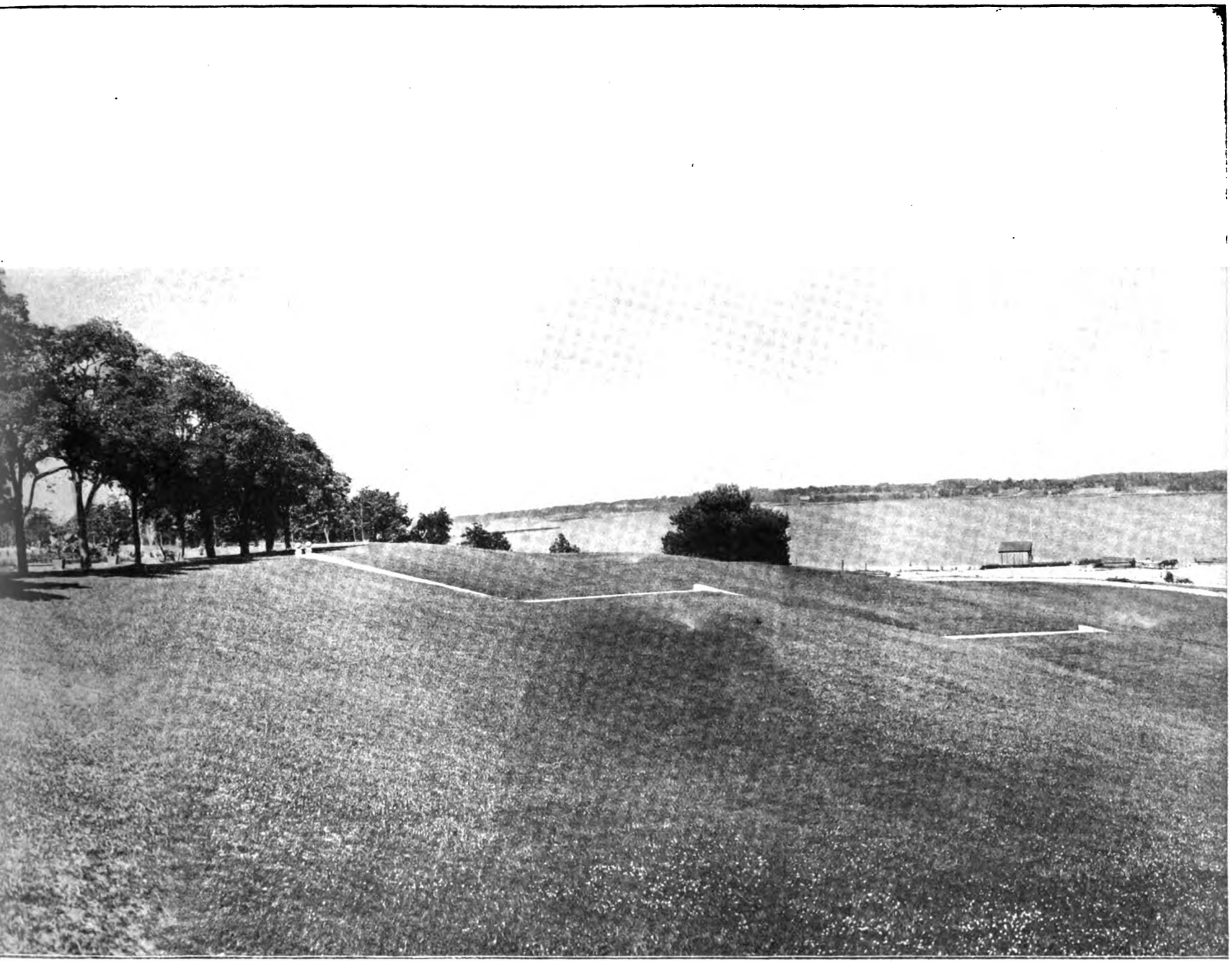
You can do so, if you will shut your own mouths against the beer and the whisky.

If everybody in Montague will stop drinking, there will be no trade for the saloon-keeper, and he will have to close up and find something else to do.

They are not open for the public welfare; they are open for your destruction and for your misery.

The more they thrive, the worse you are.

Zion City is not two years old, and in these two years we have received ten thousand people, and had no crime.



THE SHORES OF WHITE LAKE, NEAR MONTAGUE, MICHIGAN.

Perhaps you do not get even to the length of your wife and your son John.

Perhaps you pray only for your own miserable carcasses. [Laughter.]

The worst of all is, many of you do not pray at all!

Your omission to do so is shameful, and you ought to begin praying right away.

The Saloon Thrives on the Destruction and Misery that it Produces.

I was sorry to hear, the other night, that two young men were fighting in a street of Montague, just because they had the accursed liquor in them.

Waukegan, not far away, has to support thirty saloons, and their jails are full of their fruits.

It has taken them sixty years to get a population of ten thousand.

Zion City Composed of Honest and Godly People.

We have never had what is usual in new towns—all the offscourings of the country flocking together; but, on the contrary, Godly and honest people have come together from all parts of the earth, and they have worked together in harmony and peace for the upbuilding of the Kingdom of God.

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We are not ashamed of the Name of the Christ.

We glory in that Name, and the Living Waters flow.

Now, my brothers and sisters, I want you all to get this Living Water.

We brought it in our hearts from Australia, and millions have received it in their homes, in this country and throughout the world.

You will get this Living Water just in proportion as you are brave and bold, and trust God.

Then the water will flow through you to others.

But if you are afraid to tell the truth, and afraid to let the Holy Spirit use you, then you will surely go to the Devil.

You can keep your Christian life only by doing what that woman did—going and telling others, and bringing them to Jesus' feet.

May God, in His mercy, grant it!

Every one who wants to do right, and to trust God, and to get the Living Water, stand and tell God about it. [Apparently all rise.]

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. May my spirit thirst for the Living Water. Give me this water that I may not thirst again; that I may go to no earthly fountain to draw. Give me Thy Spirit, O God, that I may go and tell others, and be a blessing to those around me, and bring the people to hear the Gospel. For Jesus' sake. Amen.

[*This Prayer of Consecration was repeated, clause by clause, after the General Overseer.*]

Did you mean that? Yes or No?

VOICES—"Yes."

GENERAL OVERSEER—Then live it, and God will bless you.

I have the conviction in my Spirit this afternoon that there will be large numbers of persons blessed beside this little lake, and that many will give up Secret Societies, and liquor, and tobacco, and the Apostate Churches, which are no good.

I pray that those of you who have now decided for the Christ will seek for Baptism and for Fellowship in the Christian Catholic Church in Zion.

The Doxology was then sung, and the service closed with the usual

BENEDICTION.

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

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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.

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New York Visitation

Of Elijah the Restorer and Zion Restoration Host

*REPORTED BY O. R. AND F. A. F.

THE General Overseer's second meeting in. Carnegie Hall, New York City, after the close of the marvelously successful Mission in Madison Square Garden was marked by a somewhat larger attendance and a great increase in interest on the part of the intelligent audience that gathered to hear the inspired words of the Prophet of the Restoration.

God was present by His Spirit in great power, and it was not difficult to see in the faces of the attentive listeners that the Message of God's Servant was a word fitly spoken.

On this occasion, as always, the General Overseer, proved his Divinely-imparted capacity to feed the flock of God over which the Holy Spirit has made him Overseer.

The Word of God never dies.

The Word that was spoken on this occasion will never die.

It will live on in the lives of the people that heard it.

More than ever before, they will be Living Epistles seen and read of all men.

Others, through them, will hear the Word of Truth and catch the inspiration of that hour.

The Little White Dove will now take this Living Word of God and convey it to hungry men and women over all the world.

It will be repeated in their lives.

And so, with an ever-widening circle of blessing, the Truth that was here spoken, through the blessing of the God of Israel, who never slumbers nor sleeps, will go on down through the ages.

Some day, the last rebel will have surrendered to the King.

Some day, death and hades will be cast into the lake of fire.

Some day, the whole earth shall be filled with the knowledge and the glory of God.

Then, in the Infallible, Divine record of the triumphal progress of this wonderful Everlasting Gospel of the Christ, it will be found that the words spoken in Carnegie Hall, New York City, on Friday Afternoon, November 6, 1903, had an important and glorious part.

May God hasten the completion of that story!

Carnegie Hall, New York City, Friday Afternoon, November 6, 1903.

The worship of God was begun by singing Hymn No. 16 in the New York Visitation Program.

Ye servants of God, your Master proclaim,
And publish abroad His wonderful Name;
The Name all-victorious of Jesus extol;
His Kingdom is glorious, He reigns over all!

Scripture Reading.

The General Overseer then said:

Let us read the Inspired Word of God, in the Gospel according to Saint Matthew, a part of the 15th chapter, beginning at the 21st verse:

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil.

But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

But He answered and said, I was not sent but unto the lost sheep of the house of Israel.

But she came and worshiped Him, saying, Lord, help me.

And He answered and said, It is not meet to take the children's bread and cast it to the dogs.

But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

And Jesus departed thence, and came nigh unto the sea of Galilee; and He went up into the mountain, and sat there.

And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet; and He healed them:

Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

At the close of the Scripture reading, the General Overseer said:

In going to prayer let us really pray that the result of this little meeting may glorify the God of Israel.

Overseer Brasefield, who is Vice-president of Zion's Educational Institutions, will lead us in prayer, that God may thus be honored. Let us pray.

Prayer was then offered by Overseer Brasefield, after which the General Overseer led the Congregation in chanting the Disciples' Prayer.

A solo was then sung, after which the Choir and Congregation joined in singing Hymn No. 25.

Open now thy gates of beauty,
Zion, let me enter there;
Where my soul in joyful duty
Waits for Him who answers prayers;
CHORUS—Oh, how blessed is this place,
Filled with solace, light, and grace.

The Tithes and Offerings were then received.

THE STORY OF THE WOMAN OF CANAAN.

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 Jesus, sake. Amen.

The Wonderfully Condensed and Suggestive Stories of the Gospels.

I read to you this afternoon from the 15th chapter of the Gospel according to Saint Matthew.

The story of the Woman of Canaan is a wonderful story.

These stories in the Gospels have a wonderful fascination.

They are not only intensely interesting as studies of the human spirit, soul, and body, but they are masterpieces of word-painting.

In the very smallest compass, and in the simplest words, they present the pictures so clearly that a painter can find in such a story as this ample scope for a dozen striking and suggestive pictures.

Of course, this is not apparent to the reader who simply flits through the Scriptures, or one who does not think into it.

The Bible is not a well-known Book today.

The vast majority of the people are better acquainted with the latest novel, the most recent society gossip, or current politics.

All the passing things of the day, the ephemeral things,

*The First Apostle has not revised the following report.

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are known well, but Eternal things, and the lovely stories of the Life of the Son of God, the Messiah, are passed by or read carelessly.

An Effective Ministry a Result of Departure from Traditional Methods.

The majority of this Nation have never thought into this Book, and do not see the Christ, and do not understand the lessons to be derived from His life.

Follow me in the analysis of this story.

It will be given in my own way, not your way.

It will not be told in the way that you are accustomed to hear men talk, or in the ordinary way of the average minister.

When I entered the Ministry, I modeled my discourses after those of the Schools, and had a magnificent Exordium.

Then I piled, one upon another, the various steps of the ordinary oration.

Finally I made a wonderful Peroration.

But such sermons never did any execution.

They never hit anything.

At last I got very much disgusted with an ineffective ministry that everybody praised, but which did no one any good.

I determined one night that I would load up with buckshot and hit something, and I did.

I have been thankful ever since that I learned to fire low enough to hit.

I trust that this analysis will help you.

The Ministry of the Christ Geographically Circumscribed.

I have given the story a very great deal of study, and God has blessed the exposition to many.

Our Lord Jesus, the Christ, confined His ministry to a very small country—a country which at no time, perhaps, had a population of more than four or five million. It was largely mountainous, with much desert land.

While there are fertile and beautiful plains in Palestine, they are not very extensive.

Yet it was a wonderfully attractive country when our Lord lived there, and it is still attractive in its desolation.

You will remember that His Ministry never extended beyond Palestine.

But, coming to the borders of Tyre and Sidon, he found the people there deeply interested in His work.

They had heard strange and wonderful reports, and among those who came to hear Him, was "a Canaanitish woman."

She was doubtless a lady of distinction, and therefore clad in Tyrian purple.

The Canaanites were a very fine appearing race, a majestic people.

They were, however, voluptuous and sinful.

A Woman Actuated by Perceptive Faith.

But they had certain qualities which preserved them from decay for a time, and they were a very interesting people.

Away back in the mythology of the primal ages you can find traces of them.

It was in Phoenicia that characters representing the alphabet of written language were first invented.

Tyrian and Sidonian builders, and Tyrian and Sidonian navigators and merchants, were justly celebrated.

They were idolatrous.

They were thorns in the sides of the people of God, and were held by the latter in great contempt.

There was great bitterness between the Jews and the Sidonians and Tyrians.

This woman came to Jesus in the midst of His great Mission, and having heard Him, she believed that He was a Great Prophet and a Mighty Man of God; in fact, she believed that He was the Messiah.

Although she knew that He was reputedly the son of a village carpenter, she saw in Him the Son of David, the Heir to the Throne of Israel.

She Had Been Deeply Impressed with the Christ.

Being in dire need of help, she had heard with joy the statement that He had come not only to Save, but to Heal, to Cleanse, and to Restore humanity.

She has a daughter at home possessed with a demon.

Many American, as well as Canaanitish, women have daughters possessed with demons, and the mothers know just how it came about.

If they would tell the truth, they would say that it is not the daughters' fault.

But the truth is the last thing that they want to hear.

The reason they get out of my meetings is that they do not like to hear the truth.

This woman, with some Divinely-inspired thought in her heart, comes to Jesus' feet and cries:

O Lord, Thou Son of David; my daughter is grievously vexed with a demon.

"Oh," you say, "I do not take any stock in that; I do not believe in demoniacal possession."

I do not understand why you should not.

I heard ten thousand demons in Madison Square the other night.

They Did Not Act Like Human Beings.

I could not understand their language; it was a howl.

They evidently did not want to speak.

If it had been a campaign song, with a good chorus, and something human about it, there might have been some sense in their noise.

The only thing I heard was yells, screams, and hoarse cries.

I saw drunken women; or, at least, they were very much exhilarated.

Perhaps they had been exhilarated by the kind of politics you have down here.

We have a little of it in Chicago, too.

The women also were screaming.

That was not God's Will. God never sent people into the streets to howl.

It was not good, sound, common sense; and, in my humble judgment, it was inspired by the Devil.

Hell was let loose.

Demoniacal possession is a great reality.

A Tremendously Suggestive Story.

A sweet girl was at a telegraph instrument a number of years ago, in Australia, when I was a resident of Melbourne.

The fast train from Ballarat was thundering down to Melbourne, running at an average speed of fifty miles an hour.

She had been placed at the instrument by her father, to note the progress of the train, and to see that no other train got on the line.

It was a single track, and, therefore, the great freight-train that was approaching that station from another direction had to be shunted.

She had the record before her, and knew that within a quarter of an hour the Ballarat express would be in sight.

The conductor of the big freight-train came into the station and said, "I suppose I have to shunt."

In giving her evidence afterwards, she said, "I became possessed with a sudden desire to see a railway collision; and I thought to myself, I will let that train go on, and then I will see a collision."

A Consequence of Being Intoxicated with Erotic Passion.

I have said that she was a very sweet girl, never quarreling, but exceedingly kind.

Her father, who was also choir-master of the village, had gone to conduct the weekly practice of the choir.

She was a member of the little church, and was looked

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upon as an exemplary Christian; but she had been fooling a little that afternoon with some young men who had been paying her attention.

She had become exhilarated, and intoxicated with passion, erotic passion.

All at once the demon, who had thus entered, possessed her completely, and she gave the signal to the conductor to "Go on."

Not until that great freight-train was moving swiftly down the line, did she realize what she had done.

In the distance she saw the smoke of the engine of the express-train, which was rushing on to meet the freight-train, which was moving at about half the speed of the other.

Almost before she could fully realize the horrors of the situation one of the greatest castastrophies that had ever occurred in Australia had happened.

Dead and mangled bodies were taken out of the wreck in a horrible condition.

The engineer and fireman were killed; the conductor was killed; and nearly two-thirds of all on the train were killed.

The conductor, fireman, and engineer of the freight-train were, if I remember correctly, also killed.

Demoniacal Possession the Only Key to Solutions of Many Mysteries of Life.

When she saw the catastrophe, in which for a moment she had, in imagination, delighted, she realized fully that she had been doing the Devil's work.

When she was asked, "How did you do it?" she answered, "I was possessed! I was possessed!"

You may say what you like, but that girl was possessed.

She was so possesssed by her own folly.

Intoxicated that very evening in her talk with those young men, she forgot her God, and her duty to humanity, and desired to see the Devil's work done; and she saw it.

I think she is in prison still.

She wears the prisoner's garb for life.

She was sentenced to death, but the sentence was mercifully commuted to imprisonment for life

Now she is a faded and weary woman, with but one horrible remembrance, which still lives.

She will never forget it.

Demoniacal possession is possible in one of a great many ways.

It is the only key to an understanding of the condition of multitudes of people on earth today.

The Horrible Religious Practices of the Canaanites.

This woman of Canaan had a daughter grievously vexed with a demon.

I do not know in what way the demon had entered this girl.

I do know, however, by careful reading, something of what it meant to be a Canaanitish woman.

She indulged in all the evil practices of the worship of the female form of Baal, Aphrodite, or some other disgusting deity.

You well know that the worship of the procreative powers was the worst form of worship then in existence.

She may have been a member of the Eastern Star Lodge of that day.

The Masons of today follow exactly the same line as the worshipers of Baal in the olden times.

They have the very same symbol—the point within the circle.

They have the same nonsensical, Tyrian rubbish.

It is the worship not of God, their Father and of the Lord Jesus, the Christ, but of the Sun God.

The Christ is in none of it.

A Solemn Note of Warning to Mothers.

This woman, probably a heathen, had indulged in the heathen practices of that base religion.

If she did, I do not want to drag them out; but I will tell you that a part of these so-called religious ceremonies was the practice of the grossest and most shameful immoralities.

Like the worship of Aphrodite, among the Greeks, it was simply unspeakably abominable.

This woman had probably practiced the religion in which she had been born.

Should a woman be about to become a mother at such a time, what would be the effect of the Bacchanalian orgies of that horrible form of Canaanitish worship?

Why, the effect would be that the unborn babe would be moved upon by the most hellish lust and passion.

If the mother was intoxicated, and full of the Devil in every form, the Devil would enter into the unborn babe.

The Devil enters into tens and hundreds of thousands, and even millions of people before they are born, by the act of mothers; yes, and of so-called Christian mothers.

A woman cannot attend the opera and be clean.

If she goes and listens to the opera "Faust," I defy her to come out a clean woman.

The Poisonous Mental Suggestions of the Immoral Opera.

She is listening to the vilest and filthiest of stories about Faust, the Doctor; Marguerite, the harlot; and Mephistopheles, the Devil.

That is the whole thing in that play, and when she has got through, she has lots of Devil in her.

How beautiful the music! When she comes out, the choruses of the damned are ringing in her ears!

The accursed suggestions of vice are everywhere!

How can a pure woman listen to "Lucrezia Borgia," and the filthy, abominable plays that recite only horrible history, which is not fit to be put into words?

Do you think that people can attend these operas, and not get hellish thoughts into their hearts and minds?

I am talking that which is good, sound sense.

Listening to spectacular exhibitions in theaters and operas is a shame to any Christian woman.

Of course, if you class yourself among the ungodly, and have nothing to do with the Christ, or God, and want to be a modern Canaanite, all right!

Do not, however, pretend to be a Christian and be a theater-goer at the same time.

You Cannot Possibly Be Both.

The drama had its origin in the plays of Sophocles, Euripides, and Æschylus.

Those were simply a part of the worship of the Greek God, Dionysus or the Roman Bacchus.

All these early plays were simply orgies in the supposed presence of the gods.

This woman of Canaan was permeated with the ungodly, and irreligious, and brutal, and filthy life of the heathen country in which she lived.

I tell you plainly that conditions are not much better today.

The masses of the people are feeding upon mental and spiritual putridity, and the classes are not much better.

The only difference is that the one pays ten cents or twenty-five cents for blood, and murder, and horrible vice of the lower description, while the other pays ten dollars for a seat in some theater, to listen to something of the same kind.

That woman had heard the teaching of the Lord Jesus, the Christ, and understood that she was a sinner.

Recognition of the Divinity of the Christ Essential to Salvation.

At first she did not recognize the Christ as the Savior; she saw in Him only a good Man.

Some of you are patronizing enough to say, "Oh, I believe that Jesus, the Christ, was a good Man."

Perhaps you might say that I was.

You think that the mere recognition of that as a fact is enough.

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When you recognize Jesus, the Christ, as only a good Man, you are a vile sinner, because you are rejecting the Christ. You are most certainly insulting your Lord.

He will not be placed upon the level of humanity.

He says, "I and the Father are One."

The Christ is the Eternal Word, the Eternal *Logos*.

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.

This claim of Jesus, the Christ, you must either reject or accept.

He will not allow you to call yourself His follower, while denying His Divinity.

Prayers that Sound Well Are Not Necessarily of the Right Kind.

At the beginning, this woman made a wonderfully good prayer, as you might think.

She said, "O Lord, Thou Son of David; my daughter is grievously vexed with a demon."

What did the Christ do?

He walked right away, and "answered her not a word."

Was not that strange conduct?

Yet it is not contrary to your own experience.

Have you not offered tens of thousands of prayers that have not been answered?

God never answered a single word?

Have you been in trouble about it? No?

"Nobody expects an answer to prayer in our church," you say.

That is a fact!

A large number of ministers would be the most astonished people in the world if, at the end of a sermon, the people got up and said, "Oh, minister, your sermon has touched my heart; I want to be a Christian."

They would not know what on earth to do with them.

That is no railing accusation.

They never expect an answer to their prayers, and hence they are never disappointed by having their expectations realized.

They Expect Nothing, and They Get Nothing.

It is all right!

Their salary is paid, and they go on grinding the wheel.

Now, why was not this woman's prayer answered?

Her prayer looks all right, at first sight.

She comes very respectfully and says, "Lord!"

She acknowledges Him to be the "Son of David," and tells Him about her daughter.

But He walks away.

I will tell you what I believe was in her mind.

I have studied the story pretty closely, and I think I am justified in saying what I now say.

I think she had made up her mind that she was not a sufficiently important person to be considered by Jesus.

She therefore thought that her best course would be to go to the Apostles.

Many people have just that notion now.

They think there is no use in going directly to God, or to Jesus, the Christ; and so they say, "Let us go to the Saints and to the Angels, and let us cry, *Ora pro nobis!*

"O Holy Apostles; O Holy Virgin; O Holy This, and O Holy That, pray for us."

Such Conduct and Language is Not Sanctioned by the Bible.

You are not told anywhere in that Book to ask the Virgin Mary, or the Apostles, or the Saints to pray for you.

You may believe it; you may teach it; you may practice it, but it is not in the Bible.

All the teaching that I have, I get from the Bible.

I have no use for any one who wants to impose upon me practices that are not in accordance with the Bible; whether he is a Father in the Church, or a member of a Council.

This woman did what so many do.

She said, "I cannot get to God directly, so I will go to some important person."

She started off to look at the various Apostles.

She thought that John looked very nice; then she thought that James was very good; and then she thought that Peter was an excellent kind of man.

There was Nathaniel, "an Israelite indeed," in whom was "no guile."

Afterwards she saw Thomas, who was a very active fellow, but considerable of a doubter now and then.

An Importunate Woman's Pleading.

She approached and said, "John, will you go to the Master, and get Him to help me? He walks away.

"He does not notice my *Ora pro nobis*. O John, pray for me, and induce the Master to listen."

She prayed also to James and Peter, and so on.

But they said, "If the Master will not talk to you, we can do nothing.

"If you went to pray to Him, and the moment He heard you He walked away, we do not dare to go; we would get snubbed."

Oh, but she is very much in earnest; at which I do not wonder.

She has seen many daughters who had had a demon cast out of them by Jesus; she has heard of wonderful healings.

So she continues to listen to the Master, and continues to pester these Apostles.

The first thing they hear in the morning is, "*Ora pro nobis:* Apostles, pray for us."

When they sit down to breakfast, it is, "*Ora pro nobis.*"

When they get down to lunch, it is, "O Holy Apostles, will you not tell Jesus about me?"

She pesters and bothers them with her cries, until at last they come to Jesus and say, "Send her away; for she crieth after us."

Instruction Often Necessary to Acceptable and Believing Prayer.

That is just like those miserable Apostles. They were always blundering.

The fact that the Lord Jesus, the Christ, did not answer prayer at that moment was no indication that He did not intend to do so.

Instead of instructing this woman, and telling her the right way to pray, they got crabbed and cross, and said, "Send her away."

I have sometimes wondered whether I would ever get tired of praying for people.

Oftentimes I am asked in one week to pray for two or three thousand persons. Always we have hundreds every week.

I have not yet got tired. I trust I never shall be.

I never wished the people to be sent away.

I say to those around me, "Instruct her; do not send her away. Show her how she must repent of her sins; tell her that she must trust in Jesus, the Christ, not merely as a good Man, but as the Messiah, the Son of God. Show her that she must worship at His feet. She does not understand that He is God, and that He must be worshiped as such."

These Apostles were only learning at that time; it takes a long time to teach even Apostles.

Blunderers Who Should Learn by Studying the Lives of Others.

The Apostles blundered even twenty-five years after the Christ went to Heaven.

Peter blundered at Antioch, and had to be straightened out by Paul.

Paul himself blundered by going to the Temple and shaving his head, and all that kind of idiotic nonsense.

He was arrested, and never got out of prison.

We are all great blunderers, by nature; if we are not careful, we shall fall into all kinds of foolishness.

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We must learn by the mistakes of even the Apostles; by the mistakes of the Prophets; by the mistakes of all who have ever lived.

Above all, must we learn by the Perfect Life of the Son of God.

When the Christ heard the cries of the Apostles, "Send her away; for she crieth after us," what did He do? Did He send her away? No!

He turned to them and said, "I was not sent but unto the lost sheep of the house of Israel."

That was a very cutting reply, in the estimation of the woman, if she was there to hear it, as she probably was.

A Puzzling Question Which has Troubled Many.

She was not an Israelite; she was a Canaanite; and if He had been sent only to "the lost sheep of the house of Israel," He was not sent to her.

Where did she come in? Where could there be any help, since she was not an Israelite?

I dare say that question puzzles a great many of you here when it is put in a somewhat similar way.

That woman's heart sank; but she was determined to get blessing for her daughter, no matter how great her own wickedness or ignorance.

How she blundered in going to the Apostles! But she wanted her daughter blessed!

Oh, if you had only seen that daughter biting her tongue until the blood came, writhing in fits, grievously tormented, and vexed with a demon, sometimes to the verge of, or into, insanity!

She was near the Master, and she would hold on!

As you look at the scene, it does seem very puzzling, at first.

"What did the Master say?" she muses. "Is it really true that He was not sent but unto 'the lost sheep of the house of Israel?'

The Intuitive More Valuable than the Logical Faculty.

"Then there is no hope for me," she concluded; but she did not leave.

She began to see that "the lost sheep of the House of Israel" is a very wide term; that the "House of Israel" had been established by God for the Blessing of all the Nations.

Was it not written, "In thee, and in thy Seed shall all the families of the earth be blessed?"

God has made a Covenant with Abraham through His Son, that He would bless all the Nations in His Israel.

"The lost sheep of the house of Israel" really comprises the whole of the lost world.

There is much to be said about this, which I have not time to say.

She did not understand it at first. She had no theology; but I will tell you one thing, I am more impressed with intuition than with deductions.

Logical deductions may rest upon premises and the deductions be false, because the premises are false.

I am not half so impressed with deductive as with intuitive logic.

There is an intuition which is far more logical than even deductions that have been reasoned out.

This woman saw that man, Jesus, the Christ.

The Power of the Loving Personality of the Christ.

She heard Him say, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

She knew that He had blessed saint, and sinner, and people of all nationalities, although she did not understand His present conduct.

It was the Man with His Loving Heart that made her hold on.

He had a sharp word, but He also had a kind eye, and a great, Sympathetic Nature; and she saw that He was blessing everybody.

She could understand that.

Although He had said that no one had a right to blessing except "the lost sheep of the house of Israel," she held on.

I tell you, a Man is bigger than a Syllogism; a Man is bigger than any Metaphysics you ever learned.

Man, after all, is the most important thing.

Some men are only half men. They are spiritual hermaphrodites—neither men nor women.

They have the effeminacy of women, not the manliness that properly belongs to man.

They are forever trying to accommodate themselves to the people's notions.

What Do I Care About Your Notions?

I am not here to accommodate myself to your notions; I am here to make you do right.

I am here to tell you what the Law is; what the Will and the Way of God is; I came for nothing else.

I never yet preached to a congregation where I considered the question of pleasing the congregation.

The only thought that has been in my mind has been, "O God help me to please Thee and benefit the congregation."

I could not benefit the congregation by flattering them, nor by accommodating myself to their errors and wrong conceptions.

This woman was still gazing at the Man, Jesus, the Christ.

What was she to do?

She saw in a moment that, if ever she was to get the blessing, she must recognize Jesus as God Incarnate—that the Word of Prophecy was fulfilled in Him.

Behold, the virgin shall be with child, and shall bring forth a Son, and they shall call His Name Immanuel; which is, being interpreted, God with us.

His Name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

She saw it, and went after Him, and knelt at His feet, and worshiped Him.

Earnest People Seldom Make Long Prayers.

Now she is pretty close to Him, and worships Him. "O Jesus, Thou art the Incarnation of the Father; the Father is in Thee; the Spirit is in Thee. I worship at Thy feet."

Then she begins a new prayer; and I call your attention to one feature of that prayer—it is short.

When people are in earnest they do not often make long prayers.

They imitate this woman, who prayed "Have mercy on me, O Lord, Thou Son of David!"

She was concerned about her daughter before this.

Some of you want your daughters blessed; but you ought to first pray, "My God, help me!"

Your daughters will be quickly blessed if you get right, you old sinners.

The trouble is with you.

So long as you powder your face and pad yourself; so long as you buy your complexion at a paint shop, do you think your daughters will improve? [Laughter.]

They will get blessed when you get right with God

Do not start with your daughter.

A Logical Plea for a Cheerful Christianity.

A woman once said to me, "Oh, pray for my husband!"

"Pray for your husband!" I exclaimed, "you nearly vex the life out of him!"

Some Christians are an abomination; they are mournful Christians. They live in the Lamentations of Jeremiah. They are always bemoaning things.

A Christian ought to be happy.

A Christian mother ought to be the happiest and brightest of mothers.

What good is there in howling?

If your husband will go to the Devil, make it as comfort-

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able as possible for him on earth; he will be unhappy enough afterward.

Why should you not do so?

A mother in Australia used to moan over her boy Tom. Tom was not so very bad; but still he was a naughty boy.

"O Doctor," she would say, "if only I could get him saved, I would be willing to die."

Nobody wanted her to die, so I said, "Is that the way you talk to Tom?"

"Oh," she protested, "you know Tom is not a Christian; I plead and cry so!"

"Do you cry when Tom is there?" I inquired.

"Yes," she answered.

Thoughtful Consideration for Present Comfort of Lost Better than Despairing Grief.

I said, "There are only two in your family, and when you sit down and cry at Tom across the table he does not like it. I would not like it either. Why are you not cheerful?"

"O Doctor," she replied, "he is going out of life unsaved. He might be killed and then he would be lost!"

"That is no reason why you should make him miserable at breakfast," I said; "you ought to make Tom have a good time. Cease moaning, and tell God about it. Be kind to Tom, and say to yourself, Now, I have prayed to God, and I will be happy. If Tom will go to the Devil I won't moan. I will do the best I can. I will see that his linen is properly attended to and that all his clothing is kept in repair. I will make home as pleasant as possible for him. I will be cheerful, and say, 'O God, if Tom will go to the Devil, I won't let that make my life miserable. Help me to show Tom what a happy Christian I am.'"

She went off, did no more howling, and stopped importuning Tom to join the church.

As a matter of fact, Tom did come to the church, and surprised her one day by telling her about one of my sermons.

"Why," she said, "were you there?"

Curious Manner of a Sinner's Awakening.

"Yes," he answered, "I was outside; anybody can hear him outside."

As a matter of fact, Tom had been doing much thinking; and when his mother began to sing around the home and manifest interest in his present welfare and comfort, he inquired of her what it all meant.

"Tom," she replied, "I made up my mind that if you would go to the Devil, I would make you have just as good a time as possible while you were here, because you were going to a place where you would not have a good time."

"Well," he said, "that was pretty hard on me."

He began to think about the matter, and said to himself, "Well, now; mother is a real, happy Christian, and she is going to give me as good a time as she can, and make home happy, because I am going to hell, where I won't have a good time! That is true."

One day some one asked him, "Where are you going, Tom? Your mother thinks you are going to hell."

"Well," he answered (I don't know whether I ought to tell you what he said), "I will be damned if I do! I won't go to hell!"

Christians who Worry their Husbands into Infidelity.

He commenced to come to the meetings, and his mother, while rejoicing in the fact, neither referred to it to him nor gave any token of her recognition of his presence.

Finally he said to her, "Why don't you talk to me as formerly, mother? I did not worry so long as you talked to me. Now," he said, "I want you to talk."

Well, that night they had a nice talk, and Tom became a Christian.

Some Christian women just worry their husbands into infidelity by their conduct.

Their Christianity is of the most mournful description. I see none of that kind here.

Some time ago, when I was talking in Los Angeles, California, a holiness woman was present in the meeting, wearing a poke bonnet. Those people looked ugly enough without the poke bonnet, but with it they were simply dreadful.

I used to make fun of these poke bonnets, and some were very angry with me because I did.

This woman said that I made the people laugh!

"Well, is not that right?" I inquired.

"No," she answered "it is not right to make people laugh."

I said, "God laughs."

The Devil Ridiculously Idiotic and Nonsensical.

"I never heard of it," she said.

"That is because you do not read your Bible closely," I answered.

"It is written that 'He that sitteth in the Heavens shall laugh: Jehovah shall have them in derision.'"

I get more fun out of the Devil than out of anybody else.

The Devil is perfectly ridiculous, making one laugh at his idiotic nonsense.

I laughed when I came to this city, and was told, after the first Sunday, that I had better go; New York did not want to hear me.

I did not believe that, and I closed the Visitation in Madison Square Garden with one of the largest congregations that I had while there.

To return to the narrative—that woman could not understand, but she worshiped him and said, "Lord, help me!"

That was a pretty good prayer; surely He will help her now.

She worships Him, while He stands over her; and she is looking for the answer.

The answer that she gets is just as if He had struck her another blow.

The Way of Infinite Wisdom in Leading to True Humility.

He says, "It is not meet to take the children's bread and cast it to the dogs."

Then He walks away.

How would you like to get such an answer? What would you have said if, after having worshiped Him, and cried, "Lord, help me!" He had said these words to you?

You think she will give up praying, now that she has a truly broken heart?

You think, because she has been called a Canaanitish dog that she will pray no more.

"Dog!" you indignantly exclaim, "is that the way to treat a poor, broken-hearted mother who worships Him?"

Yes, it is the only way to treat her.

It was the only way to treat that vile press of this city—to call them unclean dogs.

Look! That woman stays and thinks.

"Shall I," she soliloquizes, "ever pray again? He called me a dog!"

Then she begins to think of the things that she has done; of the life that she has lived; and she bows her head in shame.

The Lofty Way of a Proud and Haughty Spirit.

She goes after the Master, kneels at His feet, and says, "'Yea, Lord: for even the *κυνάρια* (*kunaria*, the little dogs,) eat of the crumbs which fall from their master's table.' Help Your little dog. I have been the Devil's dog. I will be the Devil's dog no more. O Master, You cannot get rid of me; I will keep by You; I will be Your little dog."

Are you willing to take that place? Or would you say, "I am no dog; I am an American lady! I would have you know I am a lady with blue blood!"

Blue blood is pretty bad blood.

Would you retort, "I belong to a fine Southern family."

I thank God for fine Southern families and Northern

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families; but I tell you that the whole lot of you are dogs, and dirty dogs at that.

That is what we all are—a lot of unclean dogs. We have nothing to be proud of.

"Oh, but," you say, "let me go back to the family record."

Let God Almighty go back to the record of our race at the time when we were painted savages!

Knowledge that is Not Calculated to Make One Proud.

Our forefathers were painted savages and dirty heathen, among the Picts and Scots, when Christianity came to Great Britain.

What kind of people were our fathers? They were dirty, heathen dogs; some of them offering at Druidical sacrifices the fruit of their bodies for the sins of their souls, and murdering their own, innocent offspring upon the altars of the Druids.

What were we when God found us, anywhere?

Dogs!

It is an insult to the dog to say so, because a dog would not do many things that the people of New York do.

A dog would not get drunk.

You might get a dog drunk once, but if you tried to get him drunk again he would bite you and change masters.

"Throw physic to the dogs, I'll none of it!" cries Shakespeare.

You take physic that no dog would take.

If you tried to give your dog the stuff that you pour down your own throats, how much would your dog take?

You may just as well admit the impeachment that the dog is much more respectable, in some things, than men and women.

That woman got to the right place when she said, "True, Lord, I am a dog, a Canaanitish dog; but I am a little dog that is determined to stay at Your feet and get the blessing, I will not go away. I will take the place of the little dog."

What does the Master say? Does He drive her away now?

No! She has got to the place of blessing. She has got to the place where you and I can get blessing.

When we get humble enough to take the place of a little dog, we will get blessing.

Interesting Incident of Humbled Pride.

Once in Minneapolis a woman was listening to my words.

At the close of the service she came up and tore the jewels from her breast and wrists, and flung them down and cried, "Mein Gott!"

She was not very well educated; but she was very well dressed, or rather over-dressed, with many jewels.

She had been flaunting them in my face, and I looked at her and said, "You dirty dog, you will have to repent."

When she came up and laid her jewels down, she prayed, "Mein Gott! Mein Gott! I am a dirty dog; I am a dog, and a dirty little dog—no, a dirty, big dog."

She got Salvation; she got Healing; she got everything.

Three years afterwards I was baptizing people in a little lake near Minneapolis, Lake Calhoun.

A friend standing on the bank, which was a high one, was talking with a man who just then said, "What big fools they are, going in to be baptized just because Dowie says so. Look at that woman. Does she not look like a fool?"

An Impromptu Sermon with a Living Text.

The man to whom he spoke turned around, grasped his arm like a vice, and said. "That woman is my wife; and she is no fool. She was a fool when Dr. Dowie was here several years ago; and she used to break my heart with her fooling. She would drink, go to theaters, gamble, and disport her jewelry. Two or three years ago she gave her heart to God. She cried out at the meeting, 'I am a dog;' and she became "the humblest, sweetest wife in the world. Don't call her a fool. I have a good mind to go down there and join her in baptism. I am the fool, standing here on the bank. She is obeying God."

"Excuse me, sir," was the reply, "I never heard such a sermon as that."

O beloved, I may have been delivering all this discourse for only one woman.

Do not look around, it may be you.

If that one woman will accept her Lord and God tonight, and take the lowest place, I tell you what she will get—she will get all that the Christ gave this woman.

He turned to her and said, "O woman, great is thy faith: be it done unto thee even as thou wilt."

She Had Asked for the Crumbs, and She Got the Whole Loaf.

When she got home she found not only that her heart was cleansed and that she was happy in the Love of God, but that her daughter had been delivered from the Devil at the moment the Master spoke.

Beloved, you will get a blessing for your daughters, for your wayward sons, for your wayward brothers, for your wayward lovers, and it may be for your wayward wives or husbands, if you will do right.

The story of the Canaanitish woman, takes the beautiful, majestic woman, clad in the Tyrian purple, down to the Master's feet, and then glorifies her.

She is more beautiful than ever; she is more dignified than ever; and she now has on her face and in her eye the Light that never shone on sea or land—the Light of God!

Oh, she is beautiful; far more beautiful than ever!

She was once frivolous, and would sing snatches of Sophocles, Euripides, or some of the dramatists, but that is gone, and she is singing some old version of "Jesus, Lover of My Soul, let Me to Thy Bosom Fly."

She loved the Christ, and when He had gone she wanted to go with Him, and her daughter wanted to go with Him.

They loved Him and they served Him; and they have been with Him for nineteen centuries. Oh, how wonderful!

All that want to be with Him, and do His Will, 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, soul, and body. Give me Thy Holy Spirit. Give me power to do right. Give me power to take the lowest place, with a Deeper Humility, with a Purer Faith, with a Brighter Hope, and with more Wisdom and Love. O God, take away my pride. Take away the Canaanitish Pride that gets into all our hearts until Thou dost take it away. We cannot take it away. Give us Thy Spirit, and make us clean. Help us to trust Thee with our daughters, and our wives, our friends, and all others in any way related to us; and help us to trust ourselves with Thee. For Jesus' sake. Amen.

[*All repeat the Prayer of Consecration clause by clause after the General Overseer.*]

GENERAL OVERSEER—Did you mean it?

AUDIENCE—"Yes."

GENERAL OVERSEER—Live it. Do not be ashamed to live it. Live it openly and honestly.

The General Overseer then pronounced the

BENEDICTION.

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

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

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By Evangelist **Sarah E. Hill.**

AND the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and He sat thereon.—*Matthew 21:6, 7.*

THIS incident of our Lord's riding into Jerusalem, the City of Peace, as King, is one of great significance.

The prophet Zechariah was shown this event in prophetic vision centuries before it occurred. He saw it and cried, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation (victory); lowly, and riding upon an ass, even upon a colt the foal of an ass." (Zechariah 9:9.)

When the time had come to fulfil this prophecy, our Lord sent two of His disciples, saying, "Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto Me. And if any one say aught unto you, ye shall say, the Lord hath need of them; and straightway he will send them."

As He rode into Jerusalem, the multitudes spread their garments in the way; and others cut branches from the trees and spread them in the way. And the multitudes cried, Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord.

We have this scene described in detail, but without explanation.

It comes before us as an object lesson, and we have to look at the picture to see what truths applicable to daily life are illustrated.

We know that our Lord lived His life on the earth as a man among men.

We know that, as a representative man, He took the place of every human being, and overcame temptation, and sickness, and death for every man, defeating devils at every point where they are able to attack mankind.

For as in Adam all died, (because he broke God's laws) so also in the Christ shall all be made alive (because He kept God's laws.)

It is also written, the first man, Adam, became a living soul. The last Adam became a life-giving Spirit. (1 Corinthians 15:22, 45.)

We get the Spirit and the Life of the Christ as we feed on His Words, making them a part of our lives.

Again, we are told that God hath given unto us His precious and exceeding great promises that through these we may become partakers of the Divine nature, having escaped the corruption that is in the world by lust. (John 6:63; 2 Peter 1:4.)

When we go to the Christ, and repent of sins, and put them away, we enter into Him, and, as we obey Him, He enters into us and lives our lives for us. He says: "Ye in Me, and I in you." (John 14:20.)

Thus we learn the lesson that the Apostle Paul learned when he said, "When I am weak, then am I strong." (2 Corinthians 12:10.)

The Apostle even said that he took pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for the Christ's sake.

He gives us the key to this when he says, "Most gladly therefore will I rather glory in my weaknesses, that the strength of the Christ may rest upon me." (2 Corinthians 12:9.)

God does not desire His people to glory in the weaknesses which come from sickness any more than He desires them to glory in the weaknesses which come from sin, the origin of sickness.

We are commanded to repent of sin and forsake it, and to present our bodies holy (whole) to God. (Mark 6:12; Romans 12:1.)

It is the flesh that gives man his greatest trouble, because it is determined to rule him through its appetites, and passions, and desires.

Man's spirit never can control his animal being until he lets the Christ rule in him.

When our Lord rode into Jerusalem, the City of Peace, as King, He had obtained the rule over the flesh and brought it into subjection to His Spirit.

He intends that every one shall ride into the City of Peace as king; and He tells all how it can be done.

He says: "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." (Matthew 16:24.)

The flesh must be crossed in its determination to rule us through its appetites and passions.

The lower self must be denied its desire to rule, and be ruled by the Christ.

When the Lord Jesus came to redeem man, we are told that He "emptied Himself, taking the form of a bondservant, (margin) being made in the likeness of men." (Philippians 2:7.)

He was sold as a bondservant for death, but He broke the bars of the tomb and triumphed as King over every bond that would hold Him.

He purchased freedom for all who will believe on Him and abide in His word.

The truth shall make them free, and they shall bring forth the Fruit of the Spirit, which is "Love, Joy, Peace, Long-suffering, Kindness, Goodness, Faithfulness, Meekness, Temperance." (Galatians 5:22, 23.)

When the Christ rules in man the flesh will be able to put food, and clothing, and all material things beneath his feet.

Until man can do this he will be ruled by them, and he cannot be at peace with God.

The teaching of Zion helps people overcome the flesh, by showing the power of the Christ to deliver from the bondage of evil habits, from drugs and physicians, and all that injures the flesh. It tells of the willingness of the Christ to heal diseases.

The Covenant which Elijah, the Messenger of the Covenant, offers to the world sets up the rule of God in man's entire being, and shows him how to place material things where they belong.

The great need of the world today is to get the Full Gospel teaching of Zion.

Will you not help us circulate Zion Literature?

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 21, 1905:

12,500 Rolls to..Business Men in the United States
3,000 Rolls to.....the Business Men of Canada
1,475 Rolls to.....Various Countries
563 Rolls to.....Winter Resorts United States
Number of Rolls for the week 17,538
Number of Rolls reported to January 21, 1905.....3,670,361

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Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Apostolic 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 Alexander

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic 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 JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic 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?*_____ *Date and year of birth*_____

*Are you married, unmarried, widowed, or divorced?*_____ *How many children have you living?*_____

*What is your father's full Christian name?*_____

*What is your mother's full Christian name?*_____

*What is the full name of husband or wife?*_____

*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 baptized by TRIUNE Immersion?*_____

*By whom were you baptized?*_____

*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 Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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Zion's Bible Class

Conducted by Teacher 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, FEBRUARY 15th or 16th.

The Personality of the Holy Spirit.

1. *He is neither the Father nor the Son.*—Matthew 28:16-20.
   The Father loves the perishing.
   The Christ died for sinners.
   The Holy Spirit convicts of sin.
2. *How can one dare make Him the same as the Father or Son.*—2 Corinthians 13:11-14.
   Love comes from God.
   Grace comes from the Christ.
   Communion comes from the Holy Spirit.
3. *He took up the work here on earth where the Christ left off.*—Acts 1:1-3.
   God worked through the Son.
   The Christ works through the Holy Spirit.
   The Holy Spirit works through the believer.
4. *He is the believer's comfort—imparted to the child of faith.*—John 14:15-21.
   He is the Comforter.
   The world knows nothing of the comfort of the Holy Spirit.
   One is thus never alone, but always blessed.
5. *Not to be indwelt and used by Him is proof that one is not of the Christ.*—Galatians 5:16-26.
   One nature must rule.
   The works of the flesh may hold mastery.
   The fruit of the Spirit comes only from His indwelling.
6. *Holy men speak God's Truth concerning the Christ, being inspired by the Holy Spirit.*—2 Peter 1:16-21.
   Christ was the theme.
   God was the Author.
   The Holy Spirit inspired and men spake.
7. *He is the energizing power of the life of God within.*—1 Corinthians 12:1-11.
   The abundant life must be within.
   The gifts are never larger than the Christ.
   The gifts are to be used in His Name and for His sake.
8. *You might as well deny the existence of the Father and of the Son as that of the Holy Spirit.*—1 John 5:4-8.
   The Father is a real person.
   The Word is real, for He lived and died.
   The Holy Spirit is real to all that obey God.
   The Lord Our God is a Triune God.

SUNDAY BIBLE CLASS LESSON, FEBRUARY 19th.

The Faithlessness that Does Not Receive the Holy Spirit.

1. *The Holy Spirit is the promise of God to all truly repentant persons.*—Matthew 3:7-12.
   Self denial is obligatory.
   Corrupt deeds must cease.
   Chaff must be flailed out and destroyed.
2. *You must labor in the power of the Spirit of God to be blessed of God.*—Acts 1:5-9.
   The baptism of the Holy Spirit is necessary.
   It is the promise of God to all.
   You can have no power unless He works in and through you.
3. *A real baptism has much to do with receiving the Holy Spirit.*—Acts 2:37-40.
   The truth must lay hold of your heart.
   Your anxiety must be shown in your alarm.
   Every wrong must be made right.
4. *Those who receive the Holy Spirit, yield to God's truth and obey Him.*—Acts 10:44-48.
   God is no respecter of persons.
   The favored man is the one who obeys from the heart.
   What a man has or does is the evidence of what he is in his relation to God.
5. *Some are ignorant of the Holy Spirit's ministry.*—Acts 19:1-6.
   This is a question to which many cannot answer, "Yes."
   They have only a sect baptism.
   True baptism is for the imparting of the Holy Spirit.
6. *One can be religious and yet resist the Holy Spirit.*—Acts 7:51-60.
   Some will yield only to their own ways.
   Men do not like to be upbraided for unfaithfulness.
   They cannot reconcile God's way of doing.
7. *A man sins against the Holy Spirit by idle words spoken.*—Matthew 12:31-37.
   Often it is what men say, not what they do, that injures.
   They say, "Divine Healing is the work of the Devil."
   The day of judgment will deal with such.
8. *God never can bless any who vex the Holy Spirit by denying His office, work, and power.*—Isaiah 63:10-16.
   One can be an enemy of God's truth.
   One can vex Him by not obeying the truth.
   The Spirit comes to all that obey.
   God's Holy People are a Spirit-Endowed People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 220 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 St. Nicholas Terrace, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. B. Taylor, 1623 Fruitvale Avenue, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 30 Rue Arnengaud, St. Cloud, Seine-et-Oise, France.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, West 50, Pauenziensta 8, Berlin, Germany.

Switzerland

Zürich—Overseer for Europe, Rev. Carl Hodler, Zion City, Illinois, U. S. A.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King William Road, Adelaide, Hyde Park, Victoria, S. Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

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H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Seven Hundred Three Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Seven Hundred Three Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37		
Baptized at Zion City by the First Apostle.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812		
Total Baptized at Headquarters.....			11,250
Baptized in places outside of Headquarters by the First Apostle.....	765		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	8,630		
Total Baptized outside of Headquarters.....			9,395
Total Baptized in seven years and nine months			20,645
Baptized since December 14, 1904:			
Baptized in Zion City by Elder Royall.....	6		
Baptized in Zion City by Elder Adams	12		
Baptized in Chicago by Evangelist Christie.....	2	20	
Baptized in California by Elder Taylor.....	9		
Baptized in England by Overseer Cantel	14		
Baptized in New York by Overseer Mason.....	7		
Baptized in Ohio by Deacon Kelchner.....	1		
Baptized in Pennsylvania by Elder Bouck.....	3		
Baptized in Texas by Elder Hall.....	2		
Baptized in Washington by Elder Ernst.....	2	38	58
Total baptized since March 14, 1897.....			20,703

The following-named eleven believers were baptized in Pretoria, Transvaal, South Africa, Lord's Day, December 4, 1904, by Overseer Daniel Bryant:

Bold, Alfred Arthur, care of Mrs. Lamont, Bezuiderihout Valley, Johannesburg, Transvaal, South Africa
Cornell, Clyde William....P. O. Box 231, Pretoria, Transvaal, South Africa
Cowie, Alexander King, P. O. Box 6240, Johannesburg, Transvaal, South Africa
Davel, Izak Jacobus .....Langspruit, P. O. Reitz, O. R. C., South Africa
Gibson, Mrs. Agnes M...4 Du Toit street, Pretoria, Transvaal, South Africa
Griffin, William Everett, 17 Vermuelin street, Pretoria, Transvaal, South Africa
Lemke, August Heinrich...P. O. Box 707, Pretoria, Transvaal, South Africa
Schutte, Susannah Elizabeth, 145 Proes street, East Pretoria, Transvaal, South Africa
Sussens, Ivy Pearl Jane..140 Proes street, Pretoria, Transvaal, South Africa
Sussens, James Edmund Stuart, Hamilton street, Arcadia, Pretoria, Transvaal, South Africa
Sussens, Robert .....140 Proes street, Pretoria, South Africa

The following-named believer was baptized in Zion Tabernacle, Cleveland, Ohio, Lord's Day, January 22, 1905, by Deacon C. F. Kelchner:

McMichael, Miss Anna.....20 Fay street, Cleveland, Ohio

CONSECRATION OF CHILDREN.

The following-named children were consecrated to God at New Westminster, British Columbia, Canada, by Elder R. M. Simmons, Lord's Day, January 8, 1905:

Jeal, Agnes Beulah.....New Westminster, British Columbia, Canada
Jeal, Agnes Albert Edward ...New Westminster, British Columbia, Canada
Jeal, John Alexander.....New Westminster, British Columbia, Canada
Jeal, Victoria May.....New Westminster, British Columbia, Canada

The following-named child was consecrated to God at North Vancouver, British Columbia, Canada, Lord's Day, December 25, 1904, by Elder R. M. Simmons:

Atkinson, Francis Wilbur G...N. Vancouver P. O., British Columbia, Canada

The following-named child was consecrated to God at Edinburgh, Scotland, Lord's Day, September 4, 1904, by Evangelist Sophia Hertrich:

Hainstock, Margaret.....Redhall Lodge," Slateford, Scotland

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JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
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DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City.

ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

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Zion Securities and Investments

ARE offered to investors for the purpose of obtaining additional capital with which to establish and extend the great industries and institutions of Zion. The phenomenal successes already attained, the soundness of the principles upon which the business is founded and conducted, and the honesty and strength of administration of affairs give assurance of great achievements in the future.

No Other Investments *in the* World

Are so good for those who love God and desire the promotion of righteousness and purity, and who at the same time seek large and safe returns upon their capital.

CERTIFICATES ARE ISSUED AS FOLLOWS:

Zion Sugar and Confection Association Shares. Par value of $100.00 each. Provide income, under the terms of Articles of Agreement as follows:

9 per cent. to April 1, 1905.
10 per cent. from April 1, 1905, to April 1, 1923.

Guaranteed interest coupons call for payments of 6 per cent. per annum, semi-annually, April 1st and October 1st, of each year; and contingent dividend coupons call for additional payments annually on April 1st, sufficient to make the total rate as above stated.
(Will soon be advanced to a premium of 10 per cent.)

Zion Building and Manufacturing Association Shares. Par value of $20.00 each. Provide annual income, under the terms of the Articles of Agreement, as follows:

9 per cent. to March 1, 1905.
10 per cent. from March 1, 1905, to March 1, 1923.

Guaranteed interest coupons call for payments of 6 per cent. per annum semi-annually, March 1st and September 1st, of each year; and contingent dividend coupons call for additional payments annually on March 1st sufficient to make the total rate as above stated.
(Will soon be advanced to a premium of 10 per cent.)

Zion City Fresh Food Supply Shares. Par value of $100.00 each. Provide annual income, under terms of Articles of Agreement, as follows:

8 per cent. to April 1, 1905.
9 per cent. from April 1, 1905, to April 1, 1906.
10 per cent. from April 1, 1906, to April 1, 1921.

Guaranteed interest coupons call for the payment of 6 per cent. per annum, semi-annually, April 1st, and October 1st, of each year; and contingent dividend coupons call for additional payments annually on April 1st, sufficient to make total rate as above stated.

Zion Lace Industries Shares. Par value of $100.00 each. Provide annual income, under the terms Articles of Agreement, as follows:

10 Per Cent. to July 1, 1905.
11 Per Cent. from July 1, 1905, to July 1, 1906.
12 Per Cent. from July 1, 1906, to July 1, 1919.

Guaranteed interest coupons call for payments of 6 per cent. per annum, semi-annually, January 1st, and July 1st, of each year; and contingent dividend coupons call for additional payments annually on July 1st, sufficent to make the total rate as above stated.
(These Shares now sell at a premium of 10 per cent.)

Zion City Bank Shares. Par value of $100.00 each. Provide annual income, under the terms of the Articles of Agreement, at the rate of 9 per cent., payable semi-annually by checks mailed to Shareholders on January 1st, and July 1st of each year. Certificates mature July, 1919.
(These Shares now sell at a premium of 10 per cent.

Zion Land and Investment Association Shares. Par value of $100.00 each. Provide annual income, under the terms of Articles of Agreement, at the rate of 8 per cent. per annum, payable semi-annually by checks of the Association mailed to Shareholders on January 1st, and July 1st, of each year.
These Certificates may be applied at any time in payment of leasehold of lots in Zion City offered by the Association. And when new land is subdivided, Shareholders are entitled to a special discount of 10 per cent. from regular rentals. Certificates mature July 1st, 1919.

Zion City General Stores Shares. Par value of $100.00 each. Provide annual income, under the terms of Articles of Agreement, at rate of 8 per cent
Guaranteed interest coupons call for the payment of 6 per cent. per annum, semi-annually, April 1st, and October 1st, of each year; and contingent dividend coupons call for 2 per cent. additional payments annually on October 1st.
Certificates mature April 1, 1921.

All Zion Investments Are Secured

By the entire estate of Zion, which has been publicly declared to be worth many millions of dollars above all liabilities, by a committee representing many of the leading business houses of the City of Chicago, after making investigation satisfactory to themselves. Moreover, the Zion estate is constantly increasing in extent and value, and in addition to its many other safeguards, has the peculiar advantage of a united support by the whole population of Zion, who are ever ready to protect it at whatever cost. This unique condition makes the Securities in Zion, in effect, the Securities of a Nation. Certificates are non-assessable, and transferable, the transfer from one person to another, in event of sale, being readily effected. Certificates also may be redeemed within eighteen months after decease of Certificate holder, when desired. Articles of Agreement with shareholders very clearly and simply set forth the liberal provisions made, and have won the favor of the closest critics. Copies of these, together with literature giving full explanation pertaining to Zion Investments, will be mailed to honest inquirers upon application. : : : :

address

FIELDING H. WILHITE, Manager, Zion Securities and Investments Zion City, Illinois

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Line Upon Line, Line Upon Line

These WORDS *of* WARNING *from* ISAIAH *are* PROPHETIC *of* ZION'S WORK *and* TEACHING *at the* PRESENT TIME

"by men of strange lips and with another tongue" than the Hebrew Language

WHOM will He teach knowledge? and whom will He make to understand the message? them that are weaned from the milk, and drawn from the breasts?

For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

Nay, but by men of strange lips and with another tongue will He speak to this people.—*Isaiah 28:9-11.*

TO whom He said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear.

Therefore shall the Word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken —*Isaiah 28:12-13.*

LEAVES OF HEALING is going forth, revealing the Will of God and proclaiming the Full Gospel in the clearest and simplest language.

The testimonies, the teachings, and the truths set forth are "line upon line, line upon line; here a little, there a little."

If those who read do not make their lives conform to the Will of the Father they will have to "go, and fall backward, and be broken, and snared, and taken." Those who have said:

We have made a covenant with death, and with hel! are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves;

let them take heed and beware, and obey. The teaching in

LEAVES OF HEALING

unfolds the words of Jehovah:

Therefore thus saith Jehovah God, Behold, *I lay in Zion* for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not make haste.

And I will make judgment the line, and righteousness the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—*Isaiah 28:16-18.*

Zion is of God, and those in search of God will find Him in Zion. The teaching of our First Apostle reveals Jehovah, and the Way to the Father, as well as the consequences of disobedience.

Read Leaves of Healing

Bound Volumes in Every Home





These are neatly and safely packed, and shipped f. o. b. Zion City, by freight or express, according to the wishes of those buying them.

Single Volumes **$1.00**
Order for Three, each ..... **.90**
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Bound Volumes of **Leaves of Healing** as shown in this illustration are placed within reach of all. These are the prices:

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ZION CITY, ILLINOIS

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

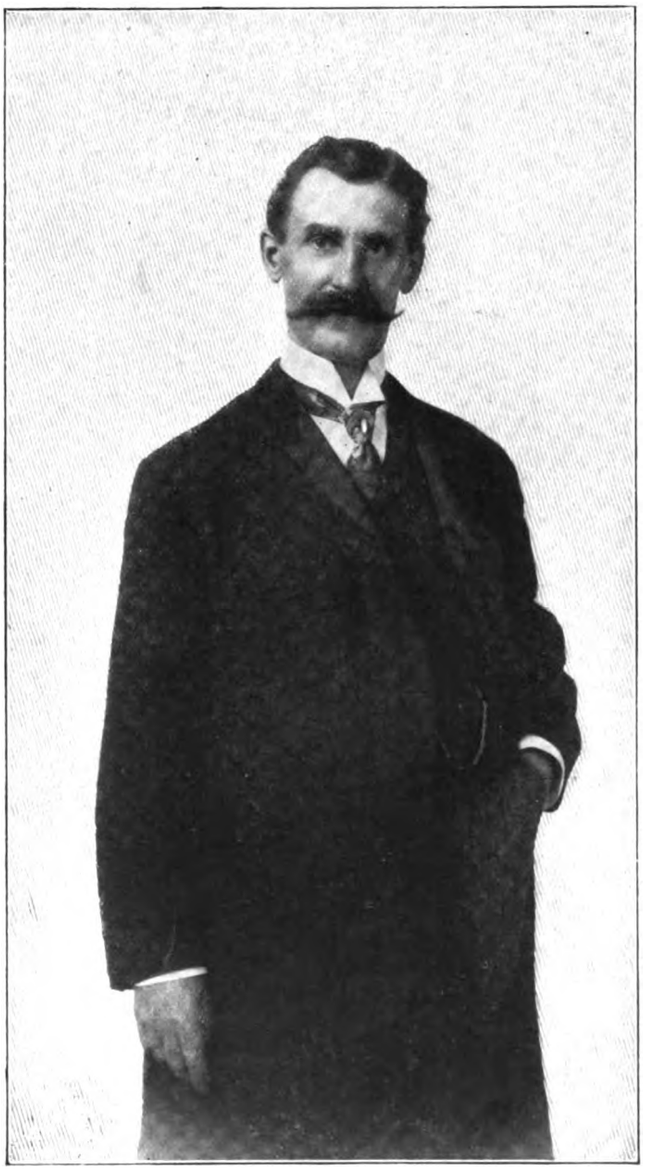
I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

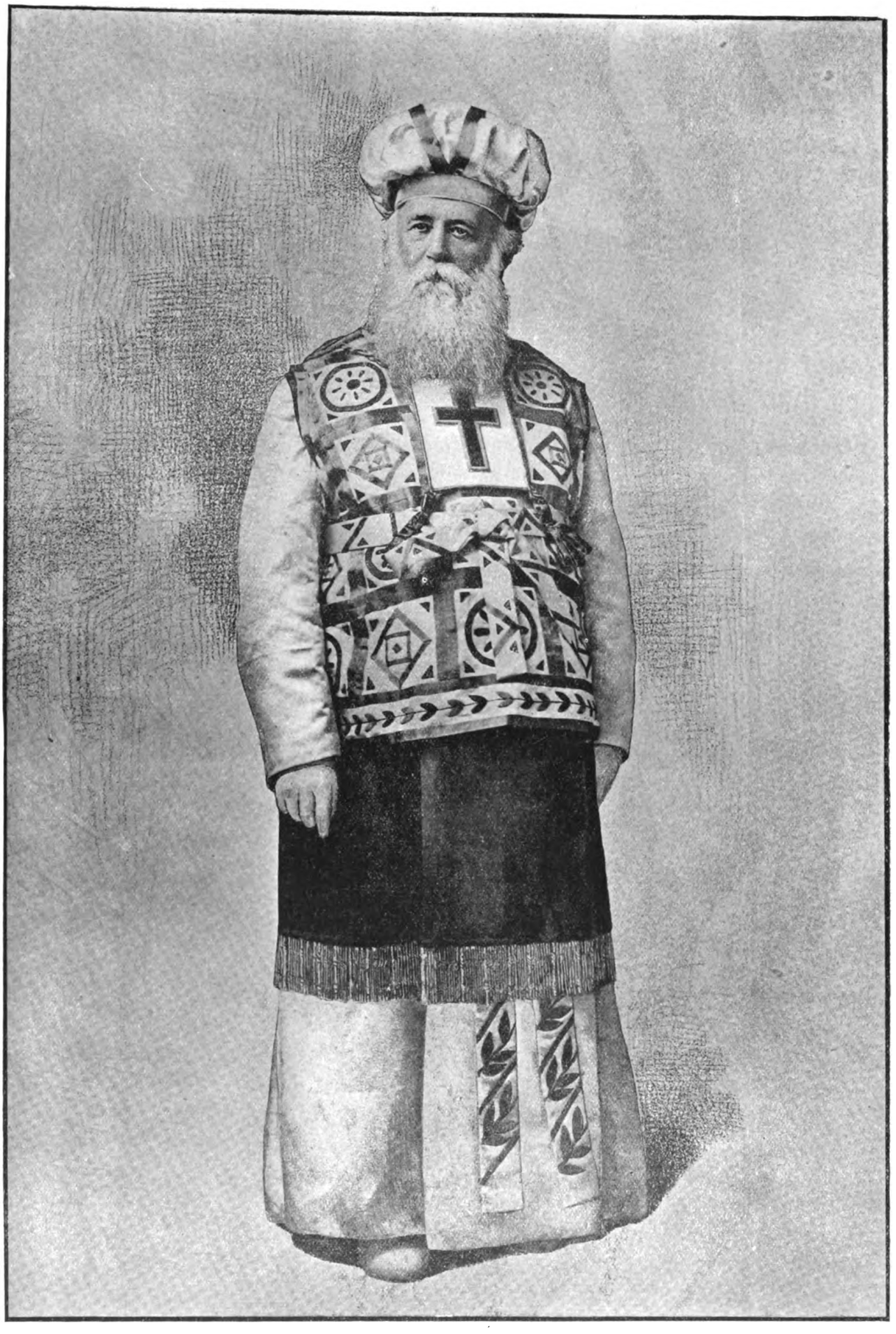
Volume XVI. No. 16. *ZION CITY, SATURDAY, FEBRUARY 4, 1905.* *Price Five Cents*



1859-1905

Carl Frederick Stern

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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General Apostolic Letter

From the First Apostle.



Colonial Cottage, Hotel Colonial
Nassau, New Providence
Bahama Islands,

January 31, 1905.

To the Ordained Officers and Members of the Christian Catholic Apostolic Church in Zion Throughout the World.

Beloved Brethren and Sisters in the Christ:

"Grace to You and Peace, from Him which is, and which was, and which is to come; and from the Seven Spirits which are before His Throne; and from Jesus, the Christ, who is the Faithful Witness, the First Born of the dead, and the Ruler of the Kings of the Earth."

Full of expectation that he would soon be with me, my beloved brother and confidential personal attendant for nearly ten years said over and over again on the last day of his life on earth, "I am the happiest man in the world; I shall soon see my First Apostle. I have been with him in many fights when he fought the good fight of faith; and he never lost a battle."

And with these thoughts in his heart, and with similar words on his lips, he was tenderly carried on board the Steamship *Miami* at the port of Miami near the most southerly point of Florida.

Full of expectation that I should see him, who had so lovingly ministered to me day and night, by land and by sea, ever near my side, quick to help, quick to anticipate my needs and to facilitate me in my ministry, I waited for him at Nassau, having followed with intense interest his convalescence and his journey for days from Zion City to the end of his long land journey.

Everything had been done to provide for his comfort.

His most devoted and beloved wife, and his friend, Deacon Sylvester H. DePew, had cared for him, and were looking across the narrow strip of sea—only sixteen hours' journey—until they should reach me at Nassau, in this beautiful island of New Providence, the capital of the Bahamas.

My heart rejoiced to get a final cablegram saying that he had borne the journey splendidly and that he was very much better, and would sail that night.

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Many prayers went up from our heart during the night; and we were delighted that the winds were so gentle and the sea so calm.

We expected that early in the afternoon we should greet him here and receive him into our temporary home in this beautiful island of the Summerland.

Terrible was the blow when it fell upon my dear wife, and my son, and myself as we sat at the breakfast table, when word came that he had passed away in his room while the ship still lay at the Miami wharf.

No one had warned us of any impending danger of death; and when the blow came it was wholly unexpected.

In our first telegram to Zion City after his departure, we said, "I shall miss him as long as I live."

Every hour convinces us that this is true, for none can ever take his place or do his work, or be what he has been to us. He was not merely a servant of God and of Zion and of ourself; but a brave, true, devoted and pure-hearted, noble Christian gentleman and friend.

No words we can utter at this time can adequately express our feelings.

We crossed the sea at the first possible moment to meet the widow and to look upon the face of the body of one of the truest and nearest of all our beloved friends in Zion.

It was our joy to comfort, so far as in us lay, the sorrowing widow, and to complete all arrangements for the proper care and removal of his body to our family lot in the little cemetery in Zion City. And then we held a brief Memorial Service, a report of which follows this letter.

Our dear son, Dr. A. J. Gladstone Dowie, had, when the death was announced by cable, instantly volunteered to accompany the body to our beloved Zion City, which he reached in due time.

As herein reported, and in accordance with the full direction which we gave by cable, the services were carried out, and the body placed not far from that of our beloved daughter, Esther, "who dwells with God," as does our beloved attendant.

Deeply as we mourned his departure, we could find no point at which there was any blame to be given to any, for he and those around him believed he had been healed of his disease, and simply needed the rest and warmth which he could find in Nassau, to restore him to vigor and to his work.

And so, while still mourning that Death had been permitted once more to invade our household, yet we rejoiced in the fulness and completeness of his life during the ten years which he had almost finished in our service and in God's.

And instantly there sprang to our lips the words of the Master in the Parable of the Eight Talents, "Well done, good and faithful servant. Thou hast been faithful over a few things; I will set thee over many things. Enter thou into the Joy of thy Lord."

So we directed that above the wreaths which should be laid upon his coffin in Shiloh

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Tabernacle by myself, my dear wife, and his widow, there should be written in flowers of gold, white, and blue (the colors of Zion), the beautiful words, "Well Done!"

And that is all we can say now, "Well Done!"

We published in these pages, first in the issue of April 3, 1897, and then on July 4, 1903, his very striking testimony.

In closing his letter of March 23, 1897, containing his first testimony, he said, "I have no words which can express my gratitude to God for His great compassion toward me, nor can I utter my thanks to you; but by His grace I hope to express my devotion by my whole life."

He did it.

And so in his last testimony in his letter of June 1, 1903, he wrote these words, "In closing I can only repeat the thought that was in my mind in the beginning: that words cannot express one tithe of the wonderful blessings which God has given me in Zion, or of my gratitude to God and to His servant. I can hope to express my devotion only by giving to God and to Zion my whole life."

He did it.

We witness before God and to all Zion that he never once failed.

How calm, and peaceful, and beautiful his departure was!

Zion teaches her children how to live and how to die.

Knowing only within twenty minutes that his time had come, he had no penitential cries to utter; no regrets to express; only words of gratitude and love to those around him, and only a message of love to myself; and then, "Peace to thee; Peace to thee be multiplied: into Thy hands, O God, I commit my spirit; and now let me depart in peace."

Then he turned away his eyes from earth, and looked upward smiling, and passed out in a sweet, calm sleep, to wake amidst the glories of that Zion above, toward which his face was ever set.

And now I pass onward; but life is a shadow darker.

The clear, bright light of one to whom I had been the hand which God had used to lead him into Pardon, Peace, and Purity of Life, has gone.

But Heaven is brighter, and my work on earth more solemnly important than ever.

And now while I have many excellent human guards, and, above all, the Guard that never fails, the "ministering spirits sent forth to minister for them who shall be heirs of salvation," the angels of God who watch over my life and attend me, yet I shall never fail to miss the man who often stood between me and death, and offered his life over and over again as a sacrifice to God and me.

And thus it was at the end, for it was his longing to come to me to serve me, to be with me, which made him restless to leave our good, warm home in Zion City and join me in this sunny isle, to rest awhile, and then go on with me to found, if God permit, the new Plantation and City of Zion beside the fifty miles of ocean frontage on the Gulf of Mexico.

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How eagerly he had talked over with me the details of the work which now lies before me within a few weeks! and how he rejoiced that many of our weak ones would find a Summer Land when the winter storms of our northern City get too severe for poor frail flesh and blood; and where we could cultivate in the rich soil the many things that would add to the happiness and comfort of our beloved Zion City in Illinois, and where many other still greater purposes for God and Zion could be carried out.

But now he has gone before to serve the King Himself, to join the loved ones that have gone before, and perhaps to be permitted to prepare under His direction with them the place which the King has for us.

We know not.

But amid all our sorrow, and pain, and sense of loss, we bow our head and, looking up, we say even through tears, "Lord, it is well: Thou hast permitted, and he has entered into Thy joy and heard Thy 'Well done, good and faithful servant!' "

We feel that at some time in the future we shall have more to say regarding the faithful brother who occupied such a peculiarly helpful place in Zion.

Meanwhile, we can only leave these words and those which follow to do their work, especially in Zion throughout the world, to glorify the Lord who brought him out of such terrible depths of sin, shame, and disease, amid the ocean of death, and made him such a shining light in Zion.

May they be the means, with his testimonies, which are here appended, of the regeneration of many sinful men—as indeed his life was the means of bringing Salvation and Healing to many.

Once more, however, in closing we ask with a bleeding heart, for the Prayers of All Zion everywhere, and of every true child of God who reads these words, that the sorrowing widow—our dear wife's beloved secretary—and ourself—to whom he was closer, perhaps, than any other—that prayer shall be offered, that we may be sustained and not faint in the day of our sorrow and trial, for Jesus' sake.

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



First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

POSTSCRIPT TO GENERAL LETTER: *Since writing the above, we have been permitted to read a letter just written by Deaconess Ida M. Stern, the widow of our departed brother. It is so excellent and so important that we have, with her permission, decided to append it to this letter.*

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Letter to Father and Mother of Colonel Stern

By Deaconess Ida M. Stern

COLONIAL COTTAGE, COLONIAL HOTEL,
NASSAU, NEW PROVIDENCE, BAHAMA ISLANDS, January 30, 1905.

MR. AND MRS. JOHN STERN, No. 483 West Fourteenth Street, Chicago, Illinois.

MY DEAR FATHER AND MOTHER:

Grace, mercy, peace shall be with us,
From God the Father, and from Jesus, the Christ,
In truth and love.

Well done!

Carl, your beloved son, and my devoted and faithful husband, has finished his work on earth; and he answered quickly to the Roll-Call of his King, and has entered into his reward.

We shall miss him, oh, so much! But there is nothing to be regretted, and he leaves us ten years of blameless and devoted Christian living to comfort us; and his loving faithfulness, and earnestness, and true desire to extend the Kingdom of God will live.

Let us trust that when the time comes for us to answer to His call we shall be as ready to go as he was, and may we learn this most important lesson from his entry into the Heavenly land.

Let us rejoice, dear father and mother, brother and sister, that he has overcome the world and has been the victor, so truly as he was, and that he did not feel the sting of Death!

You know from my previous communications, as far as I could tell you then of his condition, and there was not much change excepting that he became more and more hopeful and confident that God would hear his prayer and give him deliverance, and there was no other thought in my own heart.

He never wavered, he never feared, fought bravely on, expecting to win the battle for the glory of God, and often he would say to me, "Sweetheart, this will be the best testimony yet."

He did not realize his weakness, neither did I, and I fear we had got to the place where we thought it was impossible for Carl to go, and perhaps we would have fought more vigorously if we had realized just where we stood.

As you know, he became ill on New Year's Eve, and his last time in the Tabernacle in Zion City was at the Communion Service at the All-Night with God. He did not go back to the six o'clock hour, but had to go up to his room and lie down. He did not complain very much, but said he wanted to rest, and asked me to leave him alone, and go to the meeting myself, which I did.

When the time for the afternoon service came, on New Year's Day, he cried out with pain and agony, and sent for the First Apostle, and they fought the battle and won, and he had no more pain, but was very weak, and had a desire to rest.

The First Apostle left and came down to Nassau, and we were left behind. He felt the separation very keenly, for he loved this servant of God more than any one else in the world, yes, even more than me. Day after day, for a week, he grew better and stronger, and he became more and more eager to go to the South; for he felt he would be able to be out in the open air and quickly get his strength, and that he would be with "my" First Apostle, as he lovingly called him, and that the hands of his beloved leader would help him.

We did not want him to go until he was quite strong enough to bear the journey; for it was a long and tiresome one, and he needed all the strength he could get.

Delighted in every part of his being, he looked forward to the hour of the day when we would be able to take him.

We made every arrangement possible for his comfort while conveying him to the train, and had a special car for him attached on Friday, January 20th, to the 5:11 train from Zion City to Chicago. We had him taken in a wheel-chair to the carriage on arrival there, and waited between trains at the Grand Pacific Hotel. He ate his supper there—a glass of milk and some broth—which had been his principal food since the beginning of his illness.

When we took him to the railway station in Chicago he would not let us take him in a wheel-chair; but said he was quite able to walk, and insisted that he would do it; so we let him have his own way. We took with us a very dear friend and brother in the Lord, Mr. Sylvester H. DePew, so that I might be able to be with him and do all the delicate duties which needed to be done for him, and leave Mr. DePew to attend to all the details of travel.

I undressed him and put him to bed as soon as we could have the bed made up on board the car, and he went to bed and remained there until we arrived at St. Augustine, Florida, on Lord's Day, January 22d All the time on the train he was so happy and contented because we were speeding on to "his" First Apostle, and would soon be in a place where he would be able to rest. He ate, as usual, but drank less water; and the only thing he complained of was that he was not getting all the sleep he wanted and needed, and he would pray so earnestly: "My God and Father, give me sleep; it is so easy for Thee. I must have sleep. I ask it in Jesus' Name, and for His sake."

He did get the sleep, but not enough to feel sufficiently rested, and he was so desirous of reaching a place where he would not be tossed and jerked about with the movement of the train. He began to have hectic spots on his cheeks. He noticed that I was concerned about him, and bravely said: "Don't look like that, Sweetheart, I am all right, only a little weak. My heart must get strength, just pray for me." I prayed, and he said, "I will be all right."

His appetite seemed to be returning, and he asked for a poached egg. We had it brought to him, but he would not eat it, because it was not cooked to suit his taste, and he said, "I shall be glad when we get somewhere where I can get something to eat."

We never left him alone, and either myself or Mr. DePew remained in the room with him all the time. He never would have us both at the same time, because he said we used up his good air, and he needed every bit of it.

We reached St. Augustine, Florida, on the morning of Lord's Day, January 22d, and had him taken in a wheel-chair to the carriage, and then very slowly to the Alcazar Hotel, where we arranged for a room for him, and immediately took him up. There was no chair in the hotel in which he could be wheeled to his room, and rather than wait until we could get one of another kind and carry him, he would walk half the length of the corridor to his room, leaning heavily upon me, on the one side, and Mr. DePew on the other side. There was a chair at the end of the hall, and when we reached it, I said, "You had better sit here, Dear, don't use up your strength; but wait a minute or two." So he yielded, and said, "Perhaps I had better, but I must get to the room soon, to lie down."

Just as soon as we reached the room in the Alcazar Hotel, I

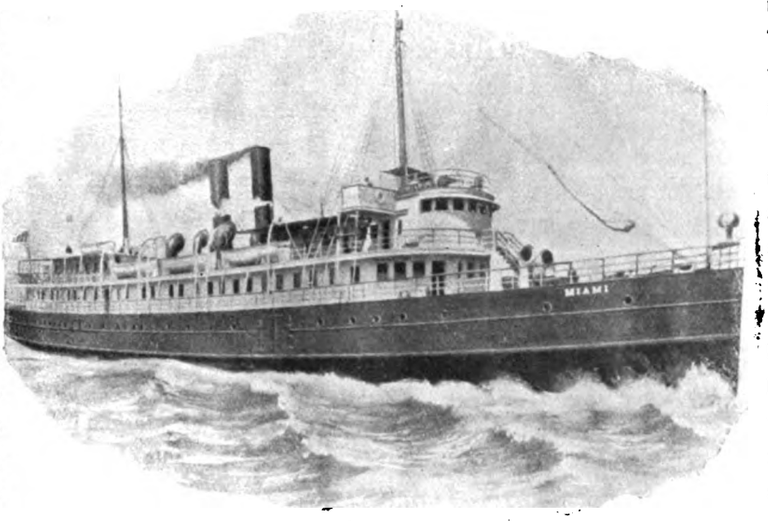
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undressed him quickly and put him to bed, and he was pleased to be in a quiet place, and said he would have such a good day of rest. He ate his luncheon, and said it was good, and slept quite a good part of the afternoon. He awakened once, and I went over to him and said, "Don't you think, dear, we had better lie over here for two or three days until you get a little stronger?" He closed his eyes and thought a while, then looked at me so earnestly and said: "You see, Sweetheart, the point is this, I want to get to my First Apostle. His hands will help me. He and I will fight the battle together. We have never lost a battle yet, and we will win this one, too; but I must get to him soon." So I said nothing more.

We took the train again that night, and had him carried down to the carriage. He began to cough a little, and for the first time I noticed an odor coming from his breath. I did not quite realize that it was from him at first, but found that it was as soon as we came on board the train.

I again undressed him and put him to bed immediately. I stationed myself by his side for the first half of the night, and told Mr. DePew to go to bed for awhile. He began to cough quite a good deal and bring up some very ill-smelling, though colorless, matter from his lungs, with very great effort—about a pint, I should say, in quantity.

There was a decided change for the better after this, so it seemed to us, though I realize now that it was the opposite. His voice changed and became natural and as strong as it was before he became ill on January 1st. He rested a while, and then with a motion of the head bade me to come to him. I leaned over his face, and he said, "Sweetheart, I have had such sweet communion with God, and He has completely healed me. Rejoice with me, dear, and thank Him, too." I prayed and gave thanks to God, even though I could not feel altogether as he did about it. He then said, "Dear, God is so close to me, so close, closer than you are, and I have had such sweet communion with Him!" Then he slept a while, and Mr. DePew took his half of the night's watch. Soon after that he told Mr. DePew to arrange a telegram and to send it to Overseer Speicher, saying that he had a "complete healing," and that he was restfully sleeping. This telegram was worded a little differently by Mr. DePew, but he would not let him send it in any other words than to say that the healing was complete. He said, "I know what I want, and you must send it as I say." So it was sent as he had said.



STEAMSHIP MIAMI.

Dear Carl, he was so radiantly happy, and he believed that he had received his healing, and was thanking God for His blessings to him!

And who shall say that he did not receive it? It is for him to know. I believe with him that he did receive the healing of the disease, but that the final coming away of that horrid matter took so much of his already exhausted strength that it left the heart's action too weak, and he ought to have been able to be absolutely quiet after that. But we never know what is best to do, and we do not see until it is too late oftentimes.

We arrived in Miami, Florida on the morning of Monday, January 23d. He was very weak, and let us take him in a wheel-chair without offering any protest. We took rooms in the Hotel Royal Palm, and I immediately undressed him and put him to bed. He perspired profusely, and we watched him very carefully and kept him dry, and regulated the temperature for him.

I remained by his side all that day. He would not even let me go into the bath-room without noticing that I had left his side, calling me back and saying, "You must not leave me, Sweetheart."

He mentally arranged every detail of the arrangements for the steamer on which we were to sail that night to Nassau, and every time Mr. DePew came in he would want to know exactly what he had been doing. He insisted that a telegram should be sent again to Overseer Speicher, saying that he had had the best day yet, and we cabled to the First Apostle that he was better, and that we would come on that night by steamer. He had an egg for breakfast that morning before we left the train, and said he enjoyed it very much, and he thanked God that he could eat and enjoy it as he had. For dinner he took his usual drink of consomme and milk, and he wished me to stay in the room and take my dinner with him. That was the only meal that I ate with him during all the time of his illness.

He was so happy and bright all that afternoon, and all that day, and again and again he said, "I am so happy. There is not a happier man today than Carl F. Stern," calling himself by his full name. I believed him, and I rejoiced with him. Once, when I steadied his head while he took a drink of water, I noiced that he was exceedingly weak, and I said to him, "Dear, you are very weak, and your heart is not right?" He said so confidently, "I am all right, just a little weakness." He gave me explicit directions about dressing him, and saw that Mr. DePew attended to the baggage properly, and then he told me how he wanted me to dress him, and I did as he told me.

We took him out on the broad veranda of the Royal Palm Hotel, and he desired to be wheeled about while waiting for the carriage.

He seemed so warm, and enjoyed the open air very much.

We drove to the docks, where the Steamer *Miami* was lying, and he stepped out of the carriage with scarcely any help. We had him carried to the rooms which were reserved for us. We got the best on the boat, so that he should have plenty of air, and be very comfortable, and as soon as we were able to get him there, about eight o'clock in the evening, I immediately undressed him and put him to bed. He was perspiring very profusely, and breathing very heavily, and I saw a change in his face, which for the first time alarmed me a little. I went out to call in Mr. DePew, who was right in front of the cabin door, and said to him, "Come and pray, I don't like the look on Carl's face."

He came in and prayed and remained with us all the time until the end came in the midnight hour.

Dear Carl saw that I looked a little alarmed, and he said, with a smile on his face, "What is the matter, Darling? I am all right." "Yes," I said, "but we must get that heart to do better work."

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He fought bravely on, and seemingly grew better again, and we thought the final battle had been won. He seemed quite strong and braced himself, without any assistance, and took from my hand a glass of water; but the perspiration became more and more profuse, until it seemed as if he were lying in a pool of water. I took towel after towel and tried to keep him dry.

He never wavered, and said, "We must win this battle," and then, turning to Mr. DePew, he said, "DePew, this will go into the LEAVES, you watch the circumstances."

He told me that he thought I had better go to bed and get some sleep, that he would be all right now. I said, "No, Dear, not yet."

About a quarter past eleven o'clock, he began to have a strange rattle in his throat, and a sudden change came over his face, and he asked us to give him another glass of water; but he could not raise his head this time, and I carefully lifted it for him and he took one mouthful of water and then I laid his head back again.

Mr. DePew, at my request, read the 14th chapter of John, and the 23d Psalm, and he listened very attentively, and nodded his head in approval.

Then he said, "I realize now where I am, I did not know I was so weak." Then, with tears in his eyes, just for an instant, he turned and looked into my face, and said, "Unless there is a change soon, I shall have to go." The change did not come, and he quietly gave directions concerning his property, though he had already made a will; then he said, "Give my love to father and mother." I said, "Darling, I will look after father and mother, and see that they are cared for." He said, "Thank you, that is very sweet." He then said, "Give my love to all the boys in Zion City," and very pathetically he said, "Give my Love to the First Apostle, but I do want to live; I want to live to glorify God and serve Him, and I want to see the First Apostle."

His breathing became heavier and heavier, and his extremities became cold as I wiped off the perspiration, and his finger tips showed that the circulation had stopped.

He lifted his head and I held my face close to him, and kissed him again and again, and he stroked my cheek, and said, "Sweetheart, Sweetheart, good by, good by; now you must let me go in peace." I said, "Peace to thee, my Darling, I will let you go now, but I need you so much, we have only just begun to live. It seems so cruel to have you taken from my side, but you will soon know why." "Peace to thee be multiplied," he said, and then he turned his face to the wall, folded his hands across his chest, and straightened himself full length. Then a peaceful smile came over his face.

It was nearing the midnight hour, and after a few more heavy breaths, he quietly said his last prayer, "Lord Jesus, into Thy hands I commend my spirit," and once more he looked at me. His eyes lost their luster, and his chin dropped.

He had gone to God!

It seemed so dark for a moment, and I felt as if I wanted to go too. I realized it all, and a feeling of such intense loneliness came over me!

I dried my tears, and looked at the face I had loved so truly and the large, strong body—now only clay—and the thought came to me that he had overcome the world, and was now beyond the Veil. Heaven never seemed so near to me, and the things of this life never seemed of so little consequence.

His expression was that of the happiest in life, and he was so peaceful, so beautiful, so calm in death!

I lingered near my beloved dead until two o'clock in the morning, when at last the time came that I must go, and leave the last duties to the hands of those around me.

I went to a lonely room in a hotel in the city of Miami, and waited until the morning. How good it was to have a kind friend and brother with me, such as Mr. DePew had proved himself to us all the way.

I thought it over, and while I felt I should miss Carl so sorely, for he was all I had, yet I rejoiced that there was nothing to be regretted, that he was ready to meet his Lord, and he answered quickly to the call.

I prayed that when my time came I might be equally ready, and I shall always have this joyful memory.

The next two days were very lonely, and the time seemed so long! Mr. DePew made all arrangements for me, sent all telegrams and cables, and did everything he possibly could. We received a telegram from the First Apostle saying that he and Dr. Gladstone would come over by the Wednesday boat—the return journey of the *Miami*—and would be there Thursday morning.

How I thanked God that I had them to come over and help me in this time of sorrow! Surely I would not have known what to do had it not been for the First Apostle.

All the burdens were taken from me, and all the details attended to.

The detailed arrangements were made after they arrived in Miami, and the funeral service arranged for in the parlors of the undertaker for half past four o'clock in the afternoon.

Dr. Gladstone Dowie selected a beautiful, white casket for him. I am so glad that it was white, it seemed so much more suitable for him, for God had washed his garments whiter than snow.

You will see a report of the service in LEAVES OF HEALING of this week, so that I shall not need to write about that. It was so good of the First Apostle to come over and conduct the service himself, and so kind of Dr. Gladstone to volunteer to go with his dear body to Zion City and represent the family there.

You know all about what took place there; and I am waiting to get a report of it all in due time.

The First Apostle and Mrs. Dowie thought it best that I should come over here and be with them. They are really more to me now than any one on earth, and I was so glad to be with Mrs. Dowie! She has had her own sorrow, and has been such a comfort to me. I understand it all now. I know how to sympathize with those who have had losses, and my heart is very sore.

The First Apostle wishes me to say to you that no words of his can express his sympathy for you in your loss; but he rejoices to know that he has been the means in God's hands of his Salvation, and Healing, and restoration to God, and that he has been enabled to help him to live a life of consecration and usefulness during the last ten years.

He has done all he can to honor his memory, and he says, concerning his own loss, that he shall miss him every day of his life, and will meet him in the Zion above.

We know where dear Carl is, and we are glad that he has passed triumphantly into the land where there is no sin, no sorrow, no weeping, and no crying.

The First Apostle wishes me to say to you that he prays for you, and is asking God to comfort your hearts, and enable you to so live that when your time comes you may just as calmly and triumphantly pass into the life beyond.

I wish, of course, that this letter shall be read by Ernest, and Millie, and Hugo, and any others whom you wish, so that I may be spared the sadness of having to go over it all again.

Now, dear father and mother, rejoice, and do not weep over your loss too much. It was God's permission, and we cannot know the reason why; but some day we shall know all about it, and I am sure there is some special purpose in his going at this time.

He loved to go and prepare the way for the First Apostle when here in life on earth, and it may be that he has gone to prepare the way for him and for us.

My heart is very sorrowful for you, because I know the devotion and love which you have for the dear departed one, and I know it will seem so dark for you for a while; but you will let me help you, and comfort you, and do all I can for your happiness for the remaining years of your pilgrimage on earth.

You know that I have loved you both very dearly, and you were becoming more and more dear to me, and you will let me continue to do things for your comfort, I am sure.

It is best for me to be here, and to remain with the First Apostle and Mrs. Dowie, for there is no one who can be to me what they are, and none who can comfort and sustain as they can.

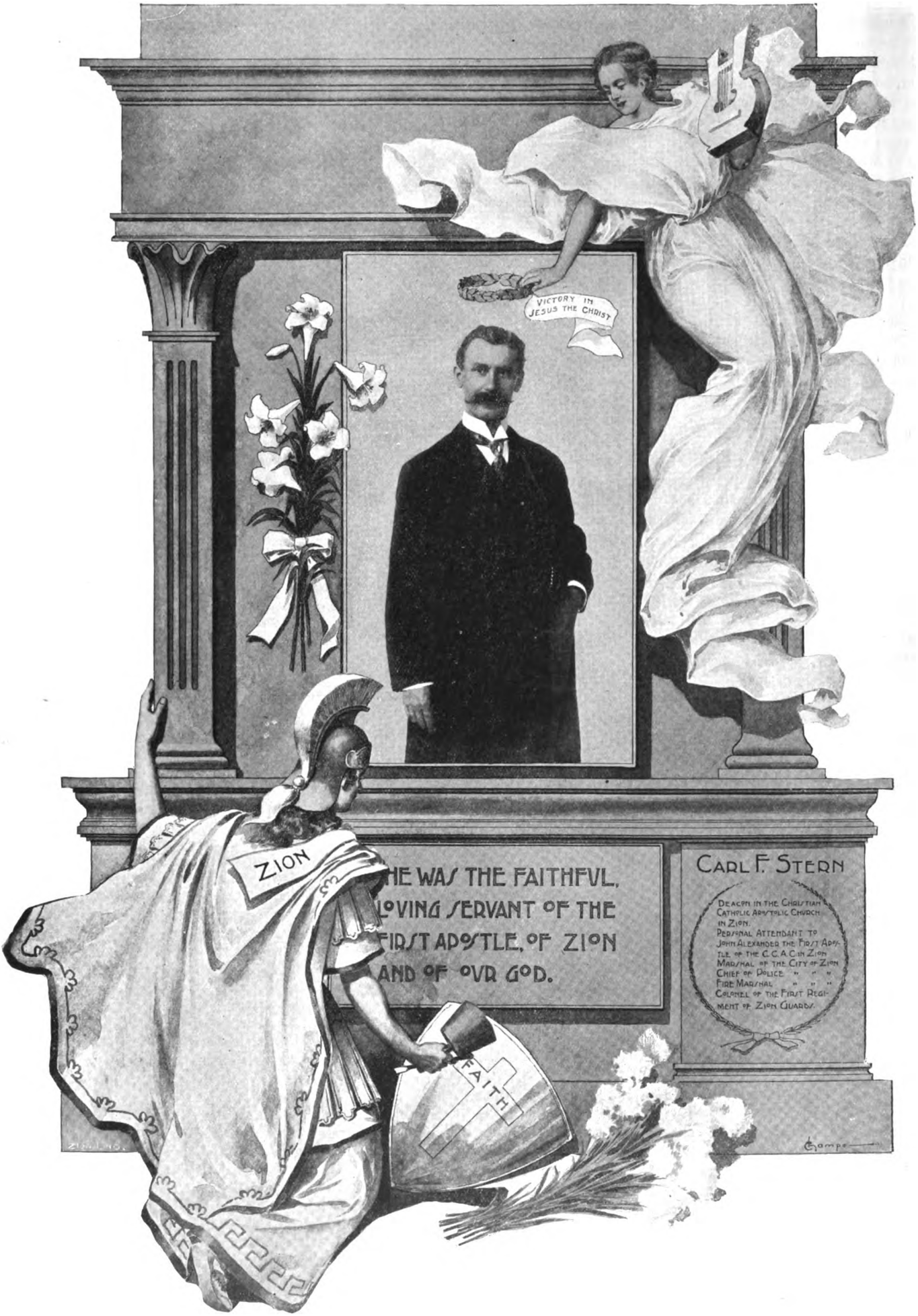
Now I think I have told you all, and if I have omitted anything I will tell you when I see you.

May the God "who comforteth us in all our affliction" comfort and sustain you "through the comfort wherewith we ourselves are comforted of God."

With very hearty love and prayers for you all, and the assurance of my most heartfelt sympathy for you, I remain,

Your affectionate daughter, IDA M. STERN.

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Memorial Service at Miami, Florida

REPORTED BY O. R.

Miami, Florida, Thursday Forenoon, January 26, 1905.

AFTER kneeling in silent prayer, the First Apostle offered the following opening prayer:

Command Thy blessing, Father of all spirits, and Creator of all the bodies and souls of men.

Above all, we thank Thee that Thou art the Father of our spirits.

Command Thy blessing upon us at this time, as with bowed heads and sorrowing hearts, and yet with hearts elate with gratitude and triumph, we call upon Thee to hear us while we pray.

May the solemn words of Thy Holy Word come with Healing Power (for Thou dost send Thy Word to heal us) and comfort the hearts so sorely bereaved—of the sorrowing widow, the sorrowing aged parents, and of myself, who feel so much the loss of a departed servant, who has been not only a servant, but a brother and a friend.

We thank Thee, Lord Jesus, that Thou didst say, "Henceforth I call you not servants, for the servant knoweth not what His Lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." And so this Thy servant, who was my servant for ten years, was my friend, for he was told of nearly all things when upon earth.

And now he has suddenly gone to be with Thee.

I ask for grace to utter the words that should be spoken at this time, that they may be a blessing not only to this little company, but through the pages of LEAVES OF HEALING to all Zion everywhere, and to millions throughout the world, for to many was this man dear for his own sake,and to many because he was dear to me. For Jesus' sake. Amen.

The First Apostle then said to the few invited friends and to those of his own staff and family who were present:

Scripture Reading and Exposition.

I shall read first in the Word of God, in the 90th Psalm.

The First Apostle then read the first nine verses, commenting on the 9th verse as follows:

For all our days are passed away in Thy wrath:
We bring our years to an end as a tale that is told.

"We spend our years as a tale that is a sigh." That is the best rendering of the original. Not only as a tale that is told, but as a tale that is a sigh. A sigh in the beginning; and yet great joy when a little baby is born, and a sigh at the end; and yet a great joy when the good soldier enters triumphantly into heaven! It is a strange expression, "We bring our years to an end as a tale that is a sigh."

The First Apostle then read through to the 12th verse.

So teach us to number our days, that we may get us an heart of wisdom.

That is a beautiful rendering in the Revision; not merely "Apply our hearts unto wisdom," but "So teach us to number our days, that we may get us an heart of wisdom."

Return, O Jehovah, how long? And let it repent Thee concerning Thy servants.

O satisfy us in the morning with Thy mercy;
That we may rejoice and be glad all our days.

The last day that this man spent, he said, was the gladdest day he had ever had. He was going to see the First Apostle. He was going to see me, having been my servant these ten years. He did not know he was going to see the King of Beauty; but he was going to see the King; and he was very happy.

God Acts Leisurely in His Own Time and Way.

And I feel to read in the Gospel according to Saint John a few words in that wondrous chapter which tells of the resurrection of Lazarus.

The sisters therefore sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.

They "sent unto Him, saying, Lord, behold, he whom Thou lovest is sick." He knew that the messenger did not bring the right message; for while he was on the way to Jesus, Lazarus had died. And Jesus knew it. They wondered why He remained in the place where the message reached Him; but there was no need to hurry.

There is no hurry in God.

God has plenty of time, for He has eternity. God is never in a hurry.

Jesus said to His brethren, "My time is not yet come; but your time is alway ready." God does things in His own time and in His own way, and His ways are not your ways,and His thoughts are not as your thoughts, and they never will be. They are as far above you as the heaven is from the earth; as the East is from the West. They are higher than our thoughts and our ways. God's ways are not our ways. We are in a hurry. We want things done in our time. God takes no notice of our nonsense. He does things in His own time. He permits things in His own time; and He has permitted this our sorrow and loss in His time.

The Indisputable Proof of Lazarus' Resurrection.

So He stayed three days where He was, and He told them Lazarus was sleeping, and that He was going to wake him out of his sleep. It was very desirable that He should give abundant proof of the resurrection of Lazarus. It was to be His last Miracle. It was the end of all His ministry, and the Crowning Miracle of His life.

The Jews were determined after that to kill Him, and to put Lazarus to death to destroy the evidence. They could destroy nothing. The evidence was indestructible, and remains so.

Now Jesus, when He came to Bethany, found that Lazarus had been in the tomb four days already.

Commenting on the 20th verse the First Apostle said:

Martha, therefore, when she heard that Jesus was coming, went and met Him; but Mary still sat in the house.

Grief even in the best of people, is very selfish. Why do we weep when those whom we love go from us? It is not for the departed, because we say they are happy and have entered into their rest and reward.

Much of Human Grief Is Purely Selfish.

Are you weeping over yourself and your own loss? The thought of the departed is one of triumph. We weep for ourselves; and Mary was weeping for herself. Pious and beautiful in character as she was, it was on account of self-pity that she wept. Much of our grief is of that character.

Lazarus' suffering was over. He was with God. But he was such a beautiful and kind brother, and it was so hard to think that she should never see him more. And she was crying largely because of that. Mary sat still in the house. Even the coming of Jesus did not bring her out. Martha went. Consolation was to be found in His presence.

Martha therefore said unto Jesus, Lord, if Thou hadst been here, my brother had not died.

This man, Carl F. Stern, and I have fought many a battle for God. We never had a defeat—not one. And he said, hoping he could get to the First Apostle, "I am going to live." I think he might have lived had he reached me; but you see I was not there. He was not with me. If I had been there, I think I would have told him to do a number of things that he did not do. He would not obey anybody but me. He was one

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of those strong, brave, resolute characters. He ought to have rested more. I told him to rest, but he pushed on; he wanted to see me, and be with me.

The Sublime Faith of Lazarus' Sister, Martha.

Martha knew how many, many prayers had been answered. She had received the Lord into their house as He came back from Jerusalem, from healings in the temple, and from being a blessing everywhere.

Martha therefore said unto Jesus, Lord, if Thou hadst been here my brother had not died.

And even now I know that, whatsoever Thou shalt ask of God, God will give Thee.

That was Faith. I do not read of Mary's saying any thing so sublime; but Martha is often criticized.

And whosoever liveth and believeth on Me shall never die.

Shall never die! Never die! Is he dead? No! No! He did not die; he fell asleep with a message of love upon his lips. He entered into life. "He that believeth on Me, . . . shall never die." Never die! He never saw death. "He giveth unto His beloved sleep." He never saw death. About twenty minutes before he passed away he said, "I am going to sleep; you must now let me go in peace." He quietly told where he wanted his body laid, sent a last message to me, and fell asleep. "Whosoever liveth and believeth on Me shall never die."

Difference Between Intellectual Conception and Practical Faith in Individual Experience.

I wonder if we believe that! "Believest thou this?" "Believest thou this?" Now, Martha, it is up to you. Do you believe it? It is up to you, and to me, too. Do we believe it? Do we believe that the Christ "hath abolished death," and that death is infernal and belongs to the Devil, and that the Christ triumphed over it, and that the wages of sin is death, but that the Free Gift of God is eternal life; and that there is no death to those that live and believe? They do not see death. "If a man keep my sayings, he shall never see death." "Believest thou this?" She said, "Yea, Lord: I have believed that Thou art the Christ, the Son of God, even He that cometh into the world. And when she had said this, she went away and called Mary, her sister, secretly, saying, The Master is here, and calleth thee." Martha did not need to be called; she went; and Mary sat quietly with her grief, until at last the order came, "The Master is here, and calleth thee." There are no words in the narrative that say that He called her, but we must read into the story some words of Jesus such as "Where is Mary? Go and bring her." And she, when she heard that, rose quickly and went out unto Jesus. Jesus was not yet come into the village. He was still in the place where Martha met Him.

A Message of Hope and Faith Better than Mourning to the Afflicted.

"The Jews . . . were with her in the house, and were comforting her"—making her cry a little more! "Come in and have another cry," they would say, and make the eyes sore, and the heart sore, and recall things that would make the poor sufferer sadder than ever.

Getting people to cry and howl—that is what they used to do. That was their way of comforting—wailing, and weeping, and bemoaning the loss. That is not the way to comfort anybody. Why not rejoice that another victor has entered into his reward? No, they were comforting in that home just as in the house of Jairus where Jesus entered and found the daughter of Jairus dead. And they were lamenting and howling; and He turned them all out. "Get out!" And He put them all out; (ἐξέβαλεν, *exebalen*)—threw them out. He threw them out, and raised that child from the dead. So he brought Mary away from those miserable comforters—the Jews which were with her in the house.

The Jews then which were with her in the house and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.

The Quiet, Tearful Sympathy of Jesus.

Literally, "to wail there," which is the Greek. She had been wailing in the house; and they were going to have another wail out at the tomb. When this body reaches my little City the band will strike up a triumphant air. There will be some weeping; but there will be great rejoicing to know he has entered into his reward, for he was a brave soldier.

Jesus wept.

The Jews therefore said, Behold how He loved him!

"Jesus wept!" But you can't imagine Him wailing and making a hideous noise.

It was the Master standing by His friend and brother. Lazarus was in all probability a scribe who wrote the sacred letters, who loved them, and knew the words of the Prophets. Tradition says he was a scribe, and a beautiful scribe, who sacredly recalled the words of inspiration, and he would talk them over with the Master and ask Him what they meant.

How loving Lazarus had been to Him when He had come in wearied and tired from the day's work in Jerusalem.

And Jesus wept!

There Is a Place for Tears.

Oh, there is a place for tears; and He knows how much we miss those who have been true to us! He missed him. One of the things that makes it easier to go is that friend after friend departs, that child after child departs, that wife, and children, and loved ones go before us; we long to be there, too. He wept as He saw the broken hearts of the sisters; and He wept as He thought what a cruel, horrid thing death was.

He was going to show He was Master over Death and the Grave. Yet He wept. "Jesus wept! The Jews therefore said, Behold how He loved him." He stood silently weeping. "Behold how He loved him!"

But some of them said, Could not this Man, which opened the eyes of him that was blind, have caused that this man also should not die?

Jesus therefore again groaning in Himself cometh to the tomb. Now it was a cave, and a stone lay against it.

Jesus saith, take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days.

The Common Danger of Talking More than We Believe.

There was Martha. She believed He could do anything, and yet she shrank back at the thought of seeing her dead brother. "Oh, I do not want to see this stinking, corrupt body of my brother!" she exclaimed. And yet she said she believed that anything the Christ asked of God He would do. When it came to the test faith seemed to evaporate. She had seen the body, and she was a very practical woman. She had seen signs of dissolution in the body, and she said, "Lord, he has been in the grave four days and stinketh." O Martha! you talked a good deal more than you believed.

That is the way with most of us. I am afraid we say a great many more things than we believe. There is great danger of talking more than you believe. "Jesus saith unto her, Said I not unto thee, that, if thou believedst thou shouldest see the glory of God?"

That is it. Some people will say, "Show me the thing and then I will believe." Oh, no. Believe first and see next.

"Seeing is believing," cries the world.

No, no! seeing is not believing. Believing is seeing. If you believe you shall see; but if you do not believe you may be like those that saw the risen Lazarus: who did not believe; and who in fact wanted to kill him. The

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Jews did not believe after seeing Lazarus raised from the dead. They wanted to kill him. Believing does not come by seeing.

The Christ's Living a Pledge that Others Shall Live.

Jesus saith unto her, Said I not unto thee, that, if thou believest, thou shouldest see the glory of God?

We shall see Carl Stern in a body of glory perhaps not long hence. I thought he might stand beside my grave. But I shall see him, because I believe; and because the Christ lives he lives. As the Christ lived, he shall live also.

So from that day forth they took counsel that they might put Him to death.

Why? Because they saw well that their hypocritical church was gone if the Christ lived. "Put Him to death!" they cried. Yes, but His prophecy was fulfilled. In thirty-seven years their city was a heap of ruins, and their nation was scattered to the four winds of heaven.

But the Christ lives on.

The First Apostle then read from the 22d chapter of the Revelation, beginning with the first verse through the end of the 4th verse. Then in the 21st chapter, from the 1st to the 6th verse inclusive.

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.

Close Intimacy of First Apostle and Colonel Stern.

"I will give unto him." Just think of Him! "The Beginning and the End!" These things are faithful and true. "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."

"Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the gates into the City."

Beloved, he has "washed his robes."

I knew him as none on earth knew him; even better than his beloved, sorrowing widow, that sits by my side.

I knew him before she did.

And I knew him through all his married life, more than she did; for while she was my wife's confidential secretary, and is, he was my constant personal and confidential attendant.

He journeyed with me many thousands and tens of thousands of miles, in connection with our world-wide work last year. I think he journeyed with me nearly forty thousand miles one year; and he was with me in the long years of toil at home, when I did not journey at all.

One Whose Integrity Was Never Doubted.

The first man I saw in the morning was this man, whose body lies here. The last I saw at night was this man. In the many, many toils, and trials, and temptations, and triumphs of ten years he was with me, one of my attendants, and I often gave him charge in many important things.

I never had occasion to doubt him for a moment.

He never disobeyed an order.

He would start at any time for a journey of thousands of miles, oftentimes with very few minutes' warning; and fulfil the mission, and come back.

I trusted him absolutely. He knew the combination to my safe when I did not. I never bothered about it. I could trust him with all that I had and my most valuable papers in connection with an estate of thirty millions.

That was the small part of it.

The best part was that I could trust him in things that were spiritual.

Simple yet profound man that he was, he had been brought up out of great depths of sin.

An Illustration of Decision of Character.

I had found him, perhaps, in the deepest depths of sin and sorrow that any man can be in, and dying; and my words and hand reached him when a despairing drunkard and nigh unto death.

He was dying in a low saloon of which he was the owner, and in which he had lived in sin. God reached him, by faithful ones in Zion; I reached him; and from the moment of his conversion and healing—and both were instantaneous—he was on the way to become a mighty man of God.

All things were new.

Old things passed away.

He went back from Tabernacle No. 1, where he received healing and conversion, to the low den where he had lived a life of sin, and said to his partner, "I am through. You come out, too, and let's smash the liquor bottles and casks."

"I won't," said his partner; "you are a fool, and a damned fool."

"No," he said, "I have been a fool all my life until now. I walk out. If you stay here, stay; but, oh, to remain here is death and hell! I am going to leave and get to heaven."

God Can Cause the Dead in Trespasses and Sin to Live.

He came right out from that Devil's Business. He had not a penny in his pocket. He had not a dollar to his name. He does not die like that. I think he leaves his widow an estate of tens of thousands of dollars. That is a small thing. He leaves her what is better—he leaves her ten years of blameless Christian life.

Just as straight as man could live, he lived—he never turned aside to crooked ways.

I am not given to saying words without meaning them. I know exactly what I am saying. I am saying these things that they may be read to my people in Zion City, and all the world, as well as heard by this little company in Florida, so that when this body lies in front of my platform, and seven thousand people are in Shiloh Tabernacle, in a few days, they shall hear these words.

And I say to you all, beloved in the Christ, who will hear them, Carl F. Stern was dead, but he is alive again; he was lost, but God found him; and from the moment of his conversion he walked a straight path, and, so far as I know, he never deviated—never!

Salvation and Healing Effected Instantaneously.

I know what I am talking about. I knew him; he knew me. I knew his downsittings and uprisings. I knew where he was every day of the ten years, for he was nearly always with me. When I drove out in my carriage, he was on the box with the driver. Everywhere he was my attendant. When I was in my office he was my doorkeeper, and he was in charge of my waiting-rooms. That meant a good deal. He lived in my house, and he slept in my house. I knew him, and I know what I am saying.

And the best of all is that he was dead in trespasses and sins, and God gave him, through faith in Jesus, life in a moment. He got his salvation in a moment, and in a moment he got his healing; and from being a drunkard, drinking as many as forty glasses of whisky a day—he laid alcohol in every form down, and never took another drop. There was no "paring off;" he set it aside instantaneously, and his life was changed.

I have known of no man, in all the range of my ministry, who was more perfectly saved and more instantaneously healed of a diseased and rotting body.

Often Placed Himself Between the First Apostle and the Assassin's Blow.

And when God restored him, what a splendid specimen of humanity he was! Tall, straight, soldierly, clean—he

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became the very personification of a Christian gentleman in appearance, in manhood, and in unfailing and gentle courtesy.

I could not, in the whole range of my people, and they number many tens of thousands, have found another man who could have done more perfectly what he did.

I shall miss him as long as I live; I shall miss him every moment, every minute, every day, until my Lord calls me. None can ever take his place.

He has often put himself between myself and the assassin, and the blow that was intended for me has in some cases fallen upon him, and that would have been a death-blow, but for the mercy of God.

He loved me, and he continually gave himself to me, and that because he loved his Lord above all.

I loved him. He was not merely a servant, he was my brother; and he grew to be a wise and trusted friend.

[*With deep emotion the First Apostle bent over the casket, and with tears running down his face, looking into the face of the departed he said*:]

"Carl! Carl! I don't know but God will let you hear me now! You often said, on your last day of life in this body, 'I am going to my beloved First Apostle.' And you didn't get there. You were going to cross the Narrow Sea, and you didn't get there. And then you said, 'I am going to God, and tell the First Apostle I send him my love.'

"Carl! I hope God will let you get the message that over your body I say today—I love you, and shall look to see you by and by, with my beloved daughter and with the loved ones who have gone before. And when I cast my little crown at the feet of Jesus, you will be one of the jewels in it. I shall miss you; but I would not call you back, for you are where there is no sin and no sorrow. You have fought your fight like a brave soldier. Enter thou into the joy of thy Lord. The great God give me grace to live out my life for God, for Zion, for all the world."



CARL FREDERICK STERN,
Colonel First Regiment Zion Guard.

If I were standing in Shiloh Tabernacle on the day of Carl Stern's Memorial Service, I should say, "Guards, your Colonel is with God!" And twelve hundred men would rise and say, "Hallelujah!" Rise, Guards, and say "Hallelujah!" when you hear these words. Rise and shout "Hallelujah!" For he has answered the Roll-Call of the King, and may you follow him.

This man was not faultless. He was very human; but he was true as steel, loving in heart, pure in desires, and, oh, how he loved the work of the Extension of the Kingdom of God and the building up of Zion, and loved to serve God!

Carl Stern, it is well!

The Beginning of Colonel Stern's Illness.

Strange to say, it was midnight, nearly—eleven o'clock on the 31st day of December last—when he went with me to Shiloh Tabernacle, where there were from six to seven thousand people assembled. I was going to conduct the Midnight Communion as had been my wont. He dressed me in my Apostolic Robes, as he had been accustomed to do. But they were not the "Robes of Glory;" they were the "Robes of Expiation." They were the "White Robes," which I always wear at the Communion.

"Carl, my boy," I said, "may we wear the white robes in heaven." "Amen, First Apostle," he said.

"Carl," I said, "sometimes I think I may go there very soon."

I was very weary and worn. I had been overworking, and I needed rest.

"Oh, no," he said, "many of us will go first."

I said, "I don't know."

I went to Midnight Communion, at which fully six thousand were present, and conducted it, and came back at two o'clock; and I looked in his face and saw a pallor over it. "Stern," I said, "you are sick."

Delivered from All Pain

He put his hand to his heart and said, "Yes. I have been having a pain here, First Apostle, many days; but I did not want to bother you."

"Get away to your bed," I said; and shortly after I went to his room and prayed for him. I went to my own room and rested until six o'clock, and then I returned to Shiloh Tabernacle, where, at the close of that All-Night with God, I found six thousand people still there; but I could not take him: he was sick. The pallor was deeper. The pain was greater. I found out then that pneumonia had come, and pleuro-pneumonia was raging. I prayed, and the pain left. But that afternoon he could not go with me to my final service on the morning of January 1st. He was almost dead, and I prayed, and God rolled away the disease. The pain never came back; but the blow was very deep, and I had to leave him, saying to him that he was to follow me to Nassau, in the Bahama Islands, when he was convalescent. And I fear that he followed too soon.

But he wanted to be with me; and although I warned him against coming too soon, he came. He was impatient until he came, for he loved me, his master upon earth, as

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he loved his Master in heaven. And he was so eager to get to me. I would hear from him every now and then on the way down the line. I was so glad to know that Deacon DePew could send me a telegram on Monday that he was so much better, and was coming over on the boat that night; and the next morning I expected to get a telegram that he had sailed. And he had sailed; but it was far out on the Sea of Eternity up to God Himself! He fell asleep!

Beloved here, Beloved in Zion City, I would not call him back if I had the power to raise the dead. Perhaps I have. I once prayed for one that was dead. Only one.

That story is on record. But I have no desire to call him back. Why should I? Ten glorious years, nearly, and now victory in heaven!

The Lord has permitted—I do not say it was the time that I would have chosen or that he would have chosen, but the Lord has permitted it. And this was a faithful servant, and he has entered into the joy of his Lord.

Let us pray.

PRAYER BY THE FIRST APOSTLE.

Father in the heavens, we who here mourn, realize that our beloved is now singing the Triumphant Song, and that he would not have us sorrow as those who have no hope. We thank Thee that we know where he is. We shall see him when our work is done.

Father, comfort the dear little daughter of Zion, who mourns a faithful husband. She is very dear to my beloved wife and to myself, and dear to all Zion. Comfort her. Bless the dear Brother DePew, a faithful Deacon, who brought our brother thus far to us. We are glad to see our faithful one's face, even in death.

Bless my dear son, who will take back the body to Zion City tonight.

Father, give him and Deacon Depew journeying mercies, and bless them when they reach Zion City.

Now bless the dear little widow who will cross the water with us to Nassau tomorrow; and comfort her with my dear wife there. And, Father, when our work is all done, may I and all here who are really Thine, join those who have gone to Heaven before us. If there are those who are not Thine, let them be very quickly Thine and give their hearts to Thee now, at this solemn time. May they give their hearts to Thee now, for Thou canst make them as Thou didst make this man whom Thou didst take out of the depths, whiter than the snow, and make one who was far from Thee to be truly a mighty servant of Thine.

God bless all here, and all in Zion who shall hear this prayer. Bless them all. May they stand up and with one accord make consecration of themselves to God, and say—"My Father, for Jesus' sake, take me as I am, and make me what I ought to be. Help me so to live that I shall hear Thee by and by say, 'Well done, good and faithful servant; . . enter thou into the joy of thy Lord.'"

And now bless all.

We are not parting with Carl Stern.

He dwells with Thee.

But we are committing the body of clay to the kind hands of my dear son and my dear Deacon, who will take it reverently and lay it in my own family burying place God bless them.

And now dismiss us with Thy blessing. We have nothing more to say.

Help us so to live that we shall not be ashamed to see our Lord in the Heavens above; and let us pray together the prayer our Lord taught us.

[*All repeated the Disciples' Prayer in unison.*]

The First Apostle then pronounced the

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep thee.

Jehovah make His face to shine upon thee, and be gracious unto thee.

Jehovah lift up His countenance upon thee, and give thee Peace.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God, everywhere, forever. Amen.

Jesus said:

I am the Resurrection and the Life:

He that Believeth on Me,

Though he die, yet shall he Live:

And whosoever liveth and Believeth on Me

Shall never die.

John 11:25, 26.

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Memorial Service at Zion City

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

"HE lives!

"Carl Frederick Stern lives!

"He lives in your hearts; he lives in the hearts of thousands throughout the world; he lives in his good works and good words; he lives in his wonderful testimony to the love and power of God; and, best of all, his joyous spirit lives in the mansions of Him in whose presence 'there is fulness of Joy,' and in whose 'right hand there are pleasures forever more.'"

They were gathered, thousands of them, relatives and loving friends of the departed, to pay the last honors to him before laying away his body in the earth.

But there was no bitter weeping, although his loss was as if a beloved blood-brother had been stricken from the side of nearly every one.

Only these words, "He lives," filled their hearts, and made them look up through the mist of tears, with shining faces.

It was hard—oh, so hard—the separation!

Who, of all those thousands had not felt the sunny warmth of his smile; had not been cheered and gladdened by the loving heartiness of his voice; had not felt new strength for life's battles in the firm, tender clasp of his clean hand; had not been lifted out of their selfishness and weariness by the inspiration of his consecration, devotion, and energy; had not been drawn closer to God, with a stronger faith, in the fellowship of his unwavering trust?

Had not all felt that he sympathized with them in their sorrows, rejoiced with them in their successes, prayed with them in their sicknesses, and thought for them in their perplexities?

And the beloved Apostle and Prophet of God, whom this man so faithfully served—what must be the loss to him?

When that piteous cry, which came from the strong heart of Zion's leader, was heard, "Carl, Carl, I shall miss you every hour of my life, as long as I live, and until I meet you in the Zion above!" every heart in that vast assemblage understood, and was wrung, even as his, the leader's, had been wrung, and they wept.

Their hearts went out, too, to the brave little widow, to whom he had been so much, and who had so loyally and willingly spared him from her side so often that he might serve the First Apostle, his fellow men, and his God.

His loss would fall upon her with crushing weight unless God sustained her.

The aged father and mother, themselves so near the end of life's journey, and to whom this son had been so great a comfort and support, and the only living brother, and many other relatives—how they would all miss him!

They knew the pain, they knew the anguish, they knew the long, shadowed days that must follow. These thousands in Shiloh Tabernacle knew the soreness of heart; for they had known and loved this man of God.

But they could not mourn in sadness, nor weep in depths of grief.

Beyond that white casket; far above those many beautiful flowers; away, far away, from that open grave, they saw their beloved brother.

His many labors of love on earth were over, the weary body was at rest; but he was with Him who loved him and gave Himself for him, who had saved him and washed him in His own precious blood, clean from every stain; who had healed all his diseases and given him a wonderful transformation in spirit, in soul, and in body; with Him for whom he had so joyously witnessed, and whom he had so earnestly and gladly served.

And he was coming back with that King of kings!

It would not be long.

And so this memorial service was a triumph, not a wailing over defeat.

A sweet, an ineffable, an inexpressible, holy calm pervaded the place.

Uplifted was every face; a joy unspeakable shone upon every countenance.

Again were master and man—First Apostle and his attendant—present.

Dull indeed were the eyes that could not see.

Each familiar gesture, the very attitude, the tones of the voice, the face, so well remembered—the spirit of the absent living, and the spirit of him they called dead, had returned to the place, and with all the people, looked down in pity, not sorrow, upon the bit of useless, worn-out clay lying there in its narrow compass!

So he in Heaven, bending down, and they on earth reaching up, met again in communion sweet.

Like chimes of silver bells ring out hundreds of children's voices!

Full, deep, triumphant, the music rolls!

Poignantly sweet the violins; louder, grander, the organ peals; earth is attuned to all the heavenly hosts!

Hark!

"Jehovah is my Shepherd; I shall not want.

"He maketh me to lie down in green pastures;

"He leadeth me beside the still waters.

"He restoreth my soul:

"He leadeth me in the paths of righteousness, for His Name's sake.

"Yea, though I walk through the Valley of the Shadow of Death,

"I will fear no evil; for Thou art with me:

"Thy rod and Thy staff, they comfort me.

"Thou preparest a table before me in the presence of mine enemies:

"Thou anointest my head with oil; my cup runneth over.

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"Surely, Goodness and Mercy shall follow me all the days of my life;

"And I will dwell in the House of Jehovah forever."

Hark!

"I am the Resurrection and the Life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die."

"For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall come to pass the saying that is written, Death is swallowed up in Victory."

"For the Lord Himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in the Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The bugle call sounds—soft and low; the Choir chants—soft—soft and low.

Tenderly bear him, lovingly lay him—low, low!

Good night—good night!—nay, not good night, but good morning—a glad, good morning, Carl Stern! E. S.–A. W. N.

The remains of Colonel Carl F. Stern arrived in Zion City by the Chicago and North-Western Railway at eleven minutes past nine o'clock Lord's Day evening, having been delayed on the journey from Miami.

The casket was met at the station by a small detachment of the officers and men of Zion Guard, under command of Major B. F. Morris, and escorted to Shiloh House, where it rested in the reception hall, guarded by a squad of the Colonel's beloved "boys."

At two o'clock, on Monday afternoon, the Band and the Guard marched from Shiloh Tabernacle, where they had assembled, to Shiloh House.

There they stood, drawn up, as they often had been before, when waiting for their Colonel to take his place at their head and lead them, as escort to the First Apostle.

But this time it was as an escort to the remains of their superior officer that they waited.

Slowly they proceeded to the Tabernacle, in the following order:

Carriage of Dr. A. J. Gladstone Dowie, Representing the First Apostle.
Field Marshal, Deacon J. H. Sayrs.
Aide, Captain N. Sage.
Zion City Band.
Guard of Honor.
Carriage of Pall-bearers.
The Hearse, escorted by Honorary Pall-bearers.
Carriages of Relatives.
Colors of Zion Guard.
First Regiment, Zion Guard.
Zion City Police Department.
Zion City Fire Department.
Delegation Waukegan Fire Department.

At the Tabernacle a great congregation of loving friends of the Colonel had gathered from Zion City, Chicago, Waukegan, and other places, to pay him honor.

As the procession entered the front doors of the Tabernacle, the Band, which had taken its place in the west gallery, began to play.

Slowly the cortege moved down the aisles.

First came the guard of honor from the Colonel's staff, Major B. F. Morris, Major S. O. Morris, Major James Deans, Major L. A. Higley, Captain M. J. Coffey, and Captain Frank W. Cotton.

Then came the white casket, borne by Deacons Charles J. Barnard, H. Worthington Judd, W. Hurd Clendinen, Richard H. Harper, William S. Peckham, and Charles E. Lauder.

Following the casket were the honorary pall-bearers, Captains Jasper H. DePew, Charles F. Marshall, Fred W. Tebbe, and Burton C. Dinius, of the Colonel's Staff of Zion Guard; Captain Nicholos Bailey, of Zion City Police Department, and Assistant Fire Marshal Henry Sine, of Zion City Fire Department.

Mr. and Mrs. Ernest Stern, of Chicago, brother and sister of the deceased; Mr. Hugo Stern, their son, his nephew; Mr. and Mrs. C. W. Schweichler, and their children; Mrs. Lincoln A. Hill and Deaconess Rosa Peetz, cousins, followed the honorary pall-bearers.

Then came the strong men of the First Regiment of Zion Guard, company after company, filling almost the entire middle section of the Tabernacle.

The members of Zion City Police Department, of the Fire Department, and a delegation, sent as a mark of special honor to the deceased, from the Waukegan Fire Department, brought up the rear.

When all these had taken their places, the members of Zion White-Robed Choir entered the Tabernacle from their robing-rooms, singing the triumphant song, "Jerusalem, the Golden," Down the side aisles they came, four abreast on each side, and then proceeded up the center aisles to their places behind the platform and in the front galleries.

Hundreds of the Robed Officers of the Christian Catholic Apostolic Church in Zion followed them, taking their places in the front sections of the two divisions of the Tabernacle on either side of the platform.

Overseers Harvey D. Brasefield, J. G. Excell, and Carl Hodler, Teachers V. V. Barnes and Daniel Sloan, Elders W. O. Dinius and W. H. Cossum, and Deacons Dr. A. J. Gladstone Dowie and Sylvester H. DePew, came at the end of the procession and took their seats on the platform.

Overseer Harvey D. Brasefield presided, in the absence of Overseer John G. Speicher, who could not be present, owing to the decease of his wife, Elder Abigail T. Speicher.

Overseer J. G. Excell read many precious and wonderful promises of God concerning the resurrection, in the words of the Christ and of His Apostle, Paul.

Overseer Brasefield led the people in prayer.

Addresses, as reported in full elsewhere, were made by Deacon Sylvester H. DePew, Elder W. O. Dinius, Overseer John G. Excell, and Overseer Harvey D. Brasefield.

When Overseer Brasefield had closed his address, he called upon Dr. A. J. Gladstone Dowie, who came from Nassau, Bahama Islands, as the personal representative of the First Apostle.

Dr. Gladstone read, in a tone that could be distinctly heard in all parts of the Tabernacle, the words which his father, the First Apostle, had spoken at the memorial service in Miami, Florida.

It was a message full of Christian triumph; bright, happy

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hope; strong, unwavering faith in God; tender love for the departed; and keenest sympathy for those who mourned.

Most effective was his call to the Guard, through the mouth of his son, to stand and say "Hallelujah!" in praise to God for the triumphant entry of their Colonel into the Zion above.

None could hear these brave men, with joy and victory shining through the tears, without weeping.

The casket and the front of the platform were surrounded and covered by thousands of beautiful, pure white flowers, tokens of the love of many hundreds, and symbols of the beauty, purity, and fragrance of the life that had gone to its higher calling in the heavens.

Chief among the pieces, and one of the most significant and fitting that could have been laid upon the bier of this brave, strong, faithful servant, was a large floral design sent by the First Apostle, bearing the words, WELL DONE!

There were also wreaths from the First Apostle, Overseer Jane Dowie, and Deaconess Ida M. Stern, pieces from a number of personal friends, and many hundreds of cut flowers.

The music at this service was by Zion City Band, Zion White-robed Choir, and a mixed and a male quartet.

It was triumphant, but not light; tender and sympathetic, but not sad; reverent and fitting, but not wailing and despairing.

At the close of the service, the casket was borne out, attended by the guard of honor, the pall-bearers, honorary pall-bearers, mourners, the Zion Guard, Zion City Police and Fire Departments, and delegation from Waukegan Fire Department, all of whom accompanied the hearse to Lake Mound Cemetery, where the mortal body of this servant of God was laid to rest in the First Apostle's own lot.

A brief service was read by Overseer Brasefield.

In the meantime, the Choir and Officers had passed out of the Tabernacle in Recessional, singing the beautiful words of Lyte's hymn, "Abide with Me."

Elder W. H. Cossum pronounced the Benediction, and the Congregation slowly dispersed.

The sun was setting, but there was a golden glory in the sky that told of a beautiful tomorrow.

MEMORIAL SERVICE.

Shiloh Tabernacle, Zion City, Illinois, Monday Afternoon, January 30, 1905.

As the funeral procession entered the Tabernacle, Zion City Band gave a beautiful rendering of Handel's "Dead March in Saul."

Meanwhile, Zion White-robed Choir had entered the Tabernacle, marching up the side aisles as the other procession marched down the center aisles, and when the Dead March was completed, the Choir, following immediately after the Funeral Procession, sang the Processional:

Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppress;
I know not, oh, I know not,
What joys await us there;
What radiancy of glory!
What bliss beyond compare!

They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng;
The Prince is ever in them;
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

There is the Throne of David—
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they, who with their Leader,
Have conquered in the fight,
Forever and forever
Are clad in robes of white.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

At the close of the Processional, the people stood, and Overseer Brasefield repeated 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 earth,
Thy saving Health among the all Nations;
For the sake of Jesus. Amen.

The Choir then sang an anthem, entitled, "The Lord is Mindful of His Own," from Mendelssohn's "St. Paul."

Overseer J. G. Excell then read Scriptural passages, as follows:

Jesus said unto her, I am the Resurrection, and the Life: he that believeth on Me, though he die, yet shall he live:
And whosoever liveth and believeth on Me shall never die.

. . . . . .

I know that my Redeemer liveth, and that He shall stand up at the last upon the earth.
And after my skin hath been thus destroyed, yet from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another.

. . . . . .

For we brought nothing into the world, for neither can we carry anything out.

. . . . . .

Jehovah, make me to know mine end, and the measure of my days, what it is;
Let me know how frail I am.
Behold, Thou hast made my days, as handbreadths;
And mine age is as nothing before Thee:
Surely every man at his best estate is altogether vanity.
Surely every man walketh in a vain shew:
Surely they are disquieted in vain:

. . . . . .

And now, Jehovah, what wait I for?
My hope is in Thee.

. . . . . .

Jehovah, Thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting, Thou art God.

. . . . . .

For a thousand years in Thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.

. . . . . .

So teach us to number our days:
That we may get us an heart of wisdom.

. . . . . .

But now hath Christ been raised from the dead, the firstfruits of them that are asleep.
For since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, so also in the Christ shall all be made alive.
But each in his own order; the Christ the firstfruits; then they that are the Christ's, at His coming.

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But some one will say, How are the dead raised? and with what manner of body do they come?
Thou foolish one, that which thou thyself sowest is not quickened, except it die:
And that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind:
But God giveth it a body even as it pleased Him, and to each seed a body of its own.
All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes.
There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.
There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.
So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
It is sown in dishonor; it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body; it is raised a spiritual body.

. . . . . .

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
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: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
For this corruptible must put on incorruption, and this mortal must put on immortality.
But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in Victory.
O Death, where is thy victory? O Death, where is thy sting?
The sting of Death is Sin; and the power of Sin is the Law:
But thanks be to God, which giveth us the victory through our Lord Jesus, the Christ.

Overseer Excell closed the reading with the prayer, "May God Bless His Word."

A quartet composed of Mrs. Higley, Miss Huber, Mr. West, and Conductor Thomas, sang the Twenty-third Psalm.

The Lord's my Shepherd, I'll not want.
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.

My soul He doth restore again;
And me to walk doth make
Within the paths of righteousness,
E'en for His own name's sake.

Yea, though I walk in death's dark vale
Yet I will fear none ill;
For Thou art with me; and Thy rod
And staff me comfort still.

My table Thou hast furnished
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house forever more
My dwelling-place shall be.

Overseer Harvey D. Brasefield then offered prayer, after which the Choir hummed softly the tune of the Hymn, "Nearer My God to Thee."

Introductory Remarks by Overseer Harvey D. Brasefield.

Overseer Harvey D. Brasefield then said:

"By direction of the First Apostle, words will be spoken this afternoon, in this Memorial Service, by Deacon Sylvester H. DePew, who was with our beloved Colonel and friend in his last moments upon earth; by Elder Dinius, who is the Chaplain of Zion Guard; by Dr. Gladstone Dowie, who is here to represent the First Apostle, and to read to you, in substance, the words which were spoken concerning the life and work of our beloved companion in the Christ, and by myself."

Address by Deacon Sylvester H. DePew.

DEACON SYLVESTER H. DEPEW—"My dear friends, I am very sorry that my first appearance before a Zion congregation or gathering should be to convey to you the last words of our dear friend.

"His last hours on earth were indeed very happy, although he did not know he was going so soon.

"We arrived in Miami, Florida, on Monday morning, January 23, 1905, about ten o'clock, and proceeded at once to one of the hotels, and made him comfortable.

"He was happy. He said it was the best day he had ever spent.

"He was, indeed, very bright, planning for the voyage that night, and looking forward to seeing his First Apostle the next day.

"We proceeded to the vessel about twenty minutes past eight o'clock, where we found he was failing. But he was still hopeful, and did not fully realize his condition.

"At that time his wife realized that he was in a dangerous condition, and asked me to pray.

"We did so; and he, seeing that we were concerned about him, remonstrated with us, saying, 'I am all right! I am very comfortable!'

Pathetic Desire to See the First Apostle.

"It was very apparent, however, that he was sinking, though we did not give up hope.

"We prayed very earnestly, and there were signs of recovery, and he grew better in some respects. But about thirty minutes before he passed away, he began to realize that he was failing, and said, 'I am going very quickly, unless there is a change.'

"He was very happy, even then, and still said that he was feeling all right, and he was.

"He suffered no pain that day; in fact, he suffered very little from the time he was healed on Lord's Day afternoon, before the First Apostle came back to the service here, following the All-Night Meeting.

"All that day he said that he was comfortable and felt well, and that it was the best day he had ever spent.

"That was true, but not in the sense in which we thought at that time.

"That night, about thirty minutes to twelve o'clock, he again said that he must go unless there was a change soon.

"He was happy, and yet sorrowful; because, he said, 'I must see my First Apostle!' He kept saying, 'I must see my First Apostle! I cannot die! I must see my First Apostle!'

Loving Messages to Friends and Associates.

"This was very touching, and, indeed, very trying, to his dear wife. But she has been very brave, and is holding up wonderfully.

"It seems sad to her, after having given so much of his life to the First Apostle and to the work in Zion, that she should be separated from him in death.

"But she was led to see the wisdom of the First Apostle's direction in this matter, and was willing to go back with him to Nassau.

"Pray for her; the blow falls very heavily upon her.

"Pray for our dear First Apostle. As he leaned over that casket, in Miami, he said, 'Carl! Carl! I shall miss you every hour that I live, until I meet you in the Zion above.'

"After he began to realize that he was going, he at once commenced to send his loving messages, first to his First Apostle, and then to other loved ones, his father and mother, and many others whom we mentioned for him.

"As we mentioned this one and that one, and matters which we knew he would like to speak about, his eyes would light up, and he would nod, indicating his assent.

"Among his last words, in giving direction about the funeral, were these, "I want the band and all the boys. Take my love to all the people.'

"I Will Dwell In the House of Jehovah Forever.'

"He also asked me to read the 14th chapter of John, which I did.

"Later, when I realized that the end was but a few minutes away, I read, as distinctly as possible, and close to his ear—for he was falling into a stupor—the Shepherd Psalm, and on reaching the last clause in that Psalm, 'I will

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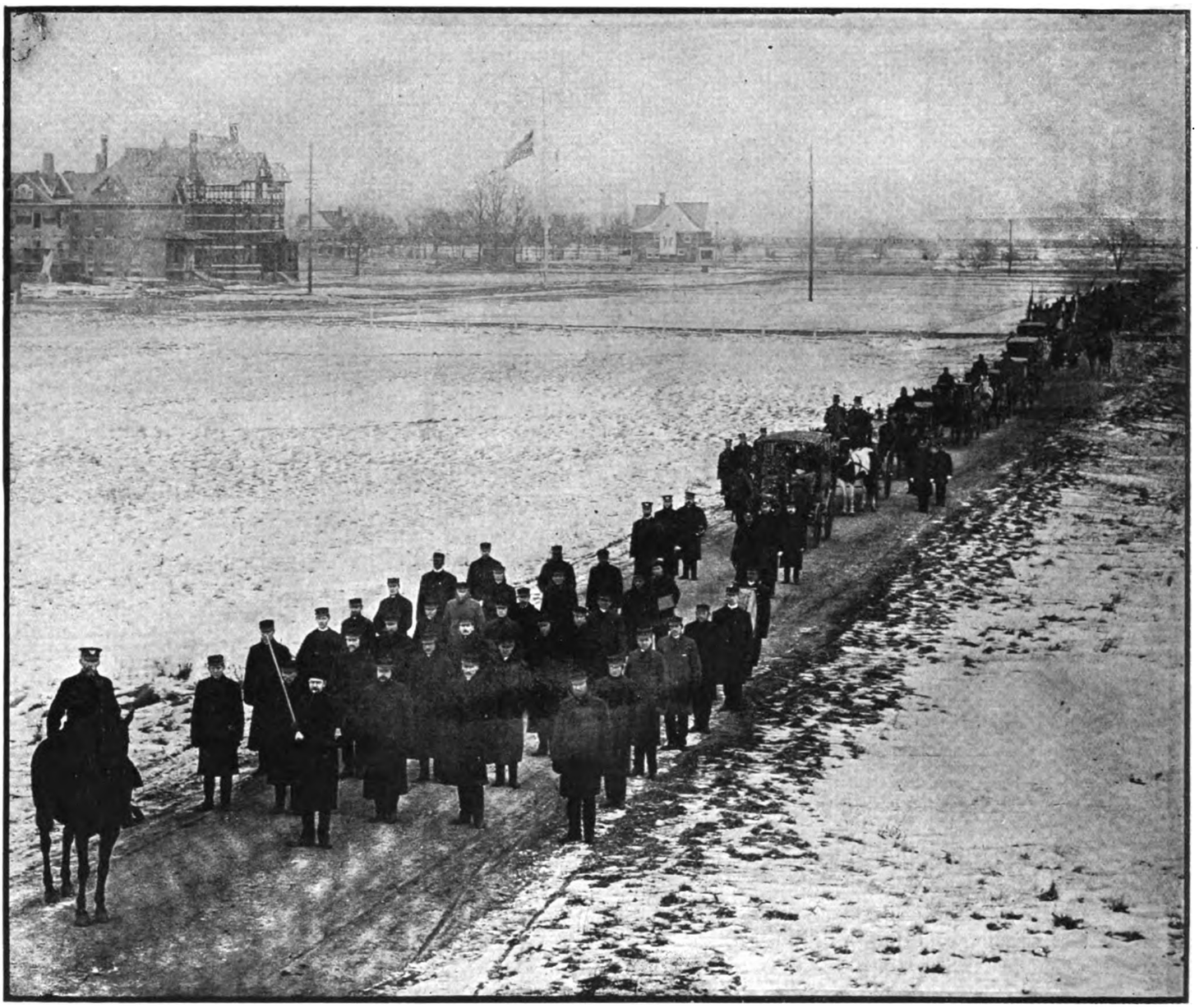
dwell in the house of Jehovah forever,' with a joyous expression he nodded his approval.

" 'Boys,' as he used to love to call you, our Colonel is not there! [Pointing to the casket.]

"I believe, as his wife said, 'he has gone on ahead, to prepare the way for the First Apostle,' which he was always doing.

"He was always planning for him, and his life was given for him and for the work in Zion. I do believe that he, with our Savior, is preparing the way for the First Apostle, and for all of us.

"May the inspiration of his life ever live with and in us."



ZION CITY BAND AND ZION GUARD ESCORTING REMAINS OF COLONEL CARL F. STERN TO SHILOH TABERNACLE.
Zion City, Monday Afternoon, January 30, 1905.

Address of Elder W. O. Dinius, Chaplain of Zion Guard.

ELDER W. O. DINIUS—"Beloved friends, I believe if ever I told the truth in my life, I shall tell it today, when I say, before my Father in Heaven, and before you all, that, under God, I owe to Colonel Carl F. Stern, his influence, and his recommendation, more than to any other man on earth, my appointment by the First Apostle as Chaplain of Zion Guard, of the Police, of the Fire Department, and of the City Council.

"To his untiring energy, and labors, and faithfulness, and devotion to my success, in assisting me in every way possible, and in directing me, I owe my success in discharging the duties of these honored positions.

"I will not detain you long, as the time is short and the hour late. I will refer to only two instances, chiefly to show his broad, catholic, and Christlike spirit toward any and all that needed help.

"When I have thought of these traits, so many instances in his life, and in our intimate relations and associations, came to my mind! But I have now in mind one which I will relate this afternoon—one to which our beloved First Apostle referred not very long ago, in speaking of a colored man who came into Zion Home in Chicago.

Considerate Treatment of a Wounded Colored Man.

"He had been shot in the head, between the eyes, and the blood was streaming down his face when he applied for help.

"He was a very wicked man; and the Colonel—we called him Captain then, for he was Captain of the Guard—told me to pray for him.

"I laid my hands upon the wound, and prayed, the blood staining my hands; and God heard and answered prayer.

"Then he telephoned to the First Apostle—Dr. Dowie, as we called him then—and he said, 'Send him home and send the Elder with him.'

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"The Colonel hired as fine a cab as if the man had been his own father or brother. He placed us in it and said to me, 'Take this man home and get him reconciled to his Christian wife.'

"When I returned, that stormy night, from the South Side, after having accomplished my mission, I found him waiting with an anxious heart, and he inquired, 'Did he get reconciled? Did the wife accept him?'

" 'Yes,' I answered, 'after an earnest effort, I persuaded his wife to forgive him and try him once more.'

" 'Thank God!' he exclaimed.

"He performed that service from the very bottom of his heart, and it proved to me that the Christlike spirit dwelt there.

Another Instance of Ready Sympathy and Helpfulness.

"One other instance. Pray for me, that I may be able to tell it without breaking down.

"It was a service that endears him to me and to my dear son, who is now one of the members of the staff, through his influence and appointment, and one which endears him to our family as if he were a member.

"In 1897, when Central Zion Tabernacle was opened for the first time, my son was fixing an arc-light in front of the Tabernacle, and the electric current struck him in the face and rendered him blind.

"He went to the Home, and when, after the midnight hour, Colonel Stern found him in great agony and inquired 'Shall I send for Dr. Dowie?' my son answered, 'I wish you would.'

"He saw the Doctor, who said, 'Bring Burt here!'

"The Colonel led him to the Doctor, who told him to repent; for that is just what we all must do when the Devil gets a lick at us—say, 'Father, forgive me wherein I have failed.'

"He did repent, and said, 'Doctor, it is all right! God has forgiven me.'

Immediate Answer to the Prayer of Faith.

"The Doctor then laid his hands upon those painful, blind eyes, prayed the Prayer of Faith, and then said, 'Burt, you are all right!'

"The pain left, the sight returned, and it has been good from that day to this, eight years ago next month.

"I can say, in the language of our beloved First Apostle, which has been referred to by Captain DePew, 'I shall miss him every day, as long as I live;' and in the language of one of old, 'I shall go to him, but he shall not return to me.'

"I am also reminded of the language of Elder Speicher, before she left this world, to go home, 'I am going up home to meet Colonel Stern and my little one.'

"May God help us to so live that this shall be our testimony to those whom we leave behind, 'I am going to Colonel Stern, who is with the blessed Christ, and all the loved ones.' "

OVERSEER BRASEFIELD—"Owing to the bereavement of our beloved Overseer Speicher, occasioned by the departure of Elder Speicher, he is not present with us today.

"I have asked Overseer Excell to say what is in his heart at this time, with reference to our beloved coworker in the Christ, before I speak."

Address by Overseer J. G. Excell.

OVERSEER EXCELL—"Beloved brothers and sisters, I have already occupied some time in this service. Hence my remarks will be very brief.

"There are some important lessons which I believe we can get from the departure of our beloved brother. There is a verse of Scripture in the 3d chapter of Hebrews which reads like this, 'Who was faithful to Him that appointed Him, as also was Moses in all his house.'

"That verse of Scripture applies to the Lord Jesus, the Christ, and I shall speak from it, for a very few minutes this afternoon, having in mind the departed, Colonel Stern.

"He 'was faithful to him that appointed him.'

"Wherever the First Apostle was, there was the Colonel; and whatever the First Apostle wanted him to do, the Colonel did.

"He did it gladly. He did these things daily. He served his master faithfully. He served him out of the fulness of his heart, because he loved him.

"God has called you and me to work for Him. Shall it be said of us—can it be said of us now—that we are faithful to Him that appointed us?

The Pronouncement "Well Done" a Reward of Faithfulness.

"In the day of reckoning, shall it be said of us that we have been faithful to the one that appointed us, and will the inscription be placed above us, or perhaps on our brow, which is here before us—the inscription given by the man whom he served for years—'WELL DONE?' "

[The Overseer referred to a very large and beautiful floral design placed in front of the casket, on which were the words, "Well Done." This design had been sent by the First Apostle.]

"When our lifework is ended, will the Great Master in Heaven say of us, 'Well done, good and faithful servant, . . . enter thou into the joy of thy Lord?'

"I say, let us be faithful to him that appointed us, as the Colonel has been faithful; as Moses, 'also was faithful in all his house;' and as our great Elder Brother, the Lord Jesus, the Christ, was faithful in every particular; making no mistake; without sin; serving His God and our God; His Father and our Father.

"Again, in the word of Scripture, 'Be thou faithful unto death.'

A Man Who Counted Not His Life Dear Unto Himself.

"This man counted not his life dear unto himself, that he might serve him who called him. How many times has he taken his life in his hands, that he might protect the life of his superior officer, the one whom he loved!

"How many times has he stood between the First Apostle and danger! Why? Because he loved not his life unto death; willing to give himself for the protection of the one whom he loved, and whom we all love so much.

"Shall it be said of us, in the last day, that we also have been faithful 'unto death?' Are we willing to take our lives in our hands, in our service for our Heavenly Master? Shall you and I be found faithful to Him who called us, even in this life, and to our beloved leader? Are we willing to stand between him and danger?

"Colonel Stern counted not his life dear unto himself. He was faithful, even unto death.

"Let us serve our Heavenly Father. Let us serve our Lord Jesus, the Christ. Let us serve our brethren. Let us serve our beloved leader, the First Apostle."

Address by Overseer Harvey D. Brasefield.

OVERSEER HARVEY D. BRASEFIELD—"In the words that I have to speak this afternoon, I wish, first of all, to put the words of the Christ as you find them in the 5th chapter of the Gospel as recorded by Matthew, and in the 16th verse:

Even so, let your light shine before men, that they may see your good works and glorify your Father which is in heaven.

"And with these words I desire to take the words found in the 36th verse of the 9th chapter of the Book of Acts, the last clause—words that were spoken by the writer of the Acts, with reference to Dorcas:

This woman was full of good works, and almsdeeds which she did.

"I shall change these words this afternoon to read, 'This man was full of good works and almsdeeds which he did.'

"Many people today are full of good works and almsdeeds which they never do! They dream about them. Oh, what wonderful deeds they could do, and would do, for humanity; but they never do them!

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"Gathered together here this afternoon, what is it that touches every heart?

"Why is it that this vast company today mourns with a common grief, is moved by a common sympathy, is sorrowing, and feels the vacancy that has come with the departure of this life?

Delivered from the Bondage of Sin and Corruption to Serve Men.

"It is because our lives have been touched by the light that shone from the life of him who is gone.

"When in the flesh he walked this earth, going in and out amongst us, Carl F. Stern was continually thinking, as has been said, how he might serve God.

"His purpose was to glorify the Christ, His loving Savior, and Healer, and Cleanser, and Keeper, and Coming King.

"His determination was to serve faithfully the beloved servant of God, through whose ministry he had found, in 1895, just ten years ago, Salvation.

"From our leader he heard the message that brought to him a sense of his sins and a realization of Salvation in Jesus, the Christ. It was the message that told him that the Christ was 'the same yesterday and today, yea and forever'—the Savior and the Healer of men.

"Broken down by dissipation, rotting with disease, he was set free from the bondage of the Evil One—set free in the liberty wherewith the Christ doth set men free.

"He went forth to minister, to freely give as he had freely received; and Carl F. Stern was always a servant of men. We remember him today because of this.

The Educative Blessings of Suffering Come to Those Who Look Beyond the Present.

"These occasions, like all occasions of life, are educative. They have in them that which will teach us a lesson; they have in them that which will inspire us in the days to come.

"We must not today, fellow members of the Christian Catholic Apostolic Church in Zion; we must not today, father and mother of the departed one; we must not today, brother, relatives, and friends of the departed one, think of this event only as it is now.

"We must think of that which will come out of it, in the future. We must look beyond the present, with its sorrow, sadness, grief, anguish, pain, and suffering.

"We must think of Carl F. Stern as having passed over to the Beyond, and as having heard those words, 'Well Done,' which are so beautifully reproduced in the flowers before that casket.



FIRST REGIMENT ZION GUARD, ESCORTING REMAINS OF THEIR COLONEL, CARL F. STERN, TO SHILOH TABERNACLE

Zion City, Monday Afternoon, January 30, 1905.

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"Carl F. Stern touched our hearts because he was a Christian.

"He was a worthy citizen of the Kingdom of God. He was a Theocrat. He was a true Aristocrat.

"He was among those who have proved their worth by the spiritual life which they have lived; a life full of good works, kindness, consideration, and ministry.

"Carl F. Stern was always an optimist. He always saw the bright side. He always had a smile. He always was full of cheer. He always was full of hope.

As an Altruist He Gave His Life to Others.

"Carl F. Stern was an altruist. He gave his life for others, like the Christ who was his Savior.

"He ministered to others and poured out his life without stint. He never thought of saving himself.

"I almost, in this hour, feel like crying, 'Would to God he had!' so that today we should not be under the necessity of being assembled here, in this Memorial Service.

"He was ever ready to hear the call, whether it was in the midnight hour or in the early morning. Whenever it was, or wherever it was, Carl F. Stern heard the call of his beloved master, his beloved General Overseer, his beloved First Apostle!

"For him he cried in his last hours upon earth, and to him he wanted to go.

"As the beloved First Apostle has said, Carl F. Stern failed to meet his beloved First Apostle upon earth, but Carl F. Stern has met his beloved Christ, and his beloved Father in the Heavens.

"Guards, members and officers of the Christian Catholic Apostolic Church in Zion, may we, in our lives, like him, minister, and be faithful to the call. Then, when the hour of our departure comes, we shall hear the 'Well done.'

Cheerful Deportment that Has Left a Lasting Impression Upon Others.

"Carl Stern is not dead! Carl Stern has simply departed from this life. Carl Stern lives in the life beyond.

"The brave man! The loving man! The pure man! He was purified and cleansed by the power of the Spirit.

"His life is beautifully typified by these white flowers that are at my feet this afternoon. Carl Stern, the man of Consecration, is worthy this afternoon to be looked up to by officers and lay members, by Guards, by members of the Police Force, and by members of the Fire Department.

"He is worthy of being looked up to this afternoon as an exemplifier of the Christ in his Christian life, in his Christian faith, and in his Christian consecration.

"To me, he will always be Carl, the Cheerful.

"I remember that smile. I never met him when he was without it.

"He will be remembered by every one of the thousands who are here; remembered by the thousands not here, whose life he has touched.

"He has shed abroad in their lives a sweet influence that will ever be there as a sweet remembrance.

"Carl Stern will never be forgotten.

Shall we be missed, though by others succeeded,
Reaping the fields we in spring-time have sown?
No, for the sowers may pass from their labors,
Only remembered by what they have done.

CHORUS—Only remembered, only remembered,
Only remembered by what we have done;
Thus would we pass from the earth and its toiling,
Only remembered by what we have done.

Oh, when the Savior shall make up His jewels,
When the bright crowns of rejoicing are won,
Then shall His faithful, triumphant disciples
All be remembered by what tney have done.

He Loved to Tell the Story of Jesus and His Love.

"Carl Stern lives in your hearts, father and mother. He lives in your heart, brother. He lives in your heart, dear friends.

"Zion Guards, he lives! He lives! He lives in your hearts today.

"He loved 'to tell the story of unseen things above.'

"How often I have heard him tell of the wondrous things the Christ had done for him! How often in the Twelfth Street Home, Chicago, where I first met him, how often here in Zion City, have I heard him tell the story, over and over again!

"That face of his would light up—light up, I imagine, with the same light that you saw, Deacon DePew, in those last hours.

"The heavenly light shone, as he told how the Christ had found him, a sinner, diseased, almost ready to go down into the grave; how the quickening power of the Christ had come, and transformed him and renewed him, in spirit, soul, and body!

He loved to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
He loved to tell the story
Because he knew 'twas true;
It satisfied his longings
As nothing else could do.

CHORUS—He loved to tell the story,
It is his theme in glory,
To tell the old, old, story
Of Jesus and His love.

He loved to tell the story,
More wonderful it seemed
Than all the golden fancies;
Than all the golden dreams
He loved to tell the story;
It did so much for him;
And that is just the reason
He told it o'er again.

He loved to tell the story;
'Twas pleasant to repeat
What seemed each time he told it
More wonderfully sweet.
He loved to tell the story,
For some had never heard
The message of Salvation
From God's own Holy Word.

He loved to tell the story,
For those who knew it best,
Seemed hungering and thirsting,
To hear it, like the rest.
And now in scenes of glory,
He sings the new, new song;
It is the old, old story,
That Carl had loved so long.

Consecrated Industry that Was an Inspiration to Another.

"Ah, yes! Carl Stern will live in my memory. Carl Stern will live in my life. Carl Stern has left an impression upon me that I do not know that any man has ever equaled.

"I have thought of him much. I have thought of him often as I have been sitting in my study; that strong, vigorous, consecrated man has come up before me as an inspiration.

"Many times when I was weary, I thought of him awake by day and night, in his ministry always ready to hear the call; and that picture has nerved me to further effort.

"Brightness, courage, hope, faithfulness, and love, were begotten in him, because the Christ, the Lord of Glory, was dwelling in him.

"The Christ was in him, 'the Hope of Glory.' For him to live was Christ.

"He let his light shine before men in the good works which he did. Because of this, we today thank God, and take courage, and go on, inspired by his glorious example.

"Before closing, I desire to thank all who have given these flowers, as tokens of their sympathy and regard.

The Faithful Shall Ascend Into the Hill of Jehovah.

"I do this on behalf of the absent wife, as I know she would have these words spoken.

"She would appreciate these tokens of love, I know, if

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she could but see them, and I understand she will see them, through the photographs, which will tell her something of the love that is in your hearts.

"May his memory ever be as green in our spirits as this beautiful smilax which is twined in and out among these beautiful flowers.

"May our lives be pure; may our lives be holy; may we be true; and may we walk uprightly.

"May we work righteousness; and may we speak the truth in our hearts.

"Then, to the question, 'Who shall ascend into the hill of Jehovah? And who shall stand in His holy place?' the answer will come back, 'All who are faithful!'

"All who are faithful in life here upon the earth, faithful as the departed Colonel of Zion Guard has been faithful, shall ascend as he has ascended.

"I bring my remarks to a close with the words in Longfellow's 'Song of Life.' It seems to me that they are most fitting for this occasion."

Tell me not, in mournful numbers,
  Life is but an empty dream!
For the soul is dead that slumbers,
  And things are not what they seem

Life is real! Life is earnest!
  And the grave is not its goal.
Dust thou art, to dust returnest,
  Was not spoken of the spirit.

Not enjoyment, and not sorrow,
  Is our destined end or way;
But to act, that each tomorrow
  Finds us farther than today.

Art is long, and Time is fleeting,
  And our hearts, though stout and brave
Still, like muffled drums, are beating,
  Funeral marches to the grave.

In the world's wide field of battle,
  In the bivouac of Life,
Be not like dumb, driven cattle!
  Be a hero in the strife!

Trust no future, howe'er pleasant,
  Let the dead Past bury its dead!
Act—act in the living Present!
  Heart within, and God o'erhead!

Lives of great men all remind us,
  We can make our lives sublime,
And departing, leave behind us,
  Footprints on the sands of time;

Footprints that perhaps another,
  Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
  Seeing, shall take heart again.

Let us, then, be up and doing,
  With a heart for any fate;
Still achieving, still pursuing
  Learn to labor and to wait.

"Lives of faithful citizens of the Kingdom of God, like the life of our departed brother, all remind us, that 'we can make our lives sublime, and departing, leave behind us, footprints on the sands of time.'

"May God's blessing rest upon the thought of these words.

"Carl Stern lives today, because he believed in Him who is 'the Resurrection and the Life.'

"He will live through all eternity.

"He lives in Heaven. You and I have yet to live on this earth.

"God grant that you and I may be as faithful, each in our place, in the performance of our duties, as he was in the performance of his.

"We shall now have the words which were spoken by our beloved First Apostle at Miami.

"They will be read to you by Dr. A. J. Gladstone Dowie, who came with the body, that he might represent our beloved First Apostle in this Memorial Service this afternoon."

Introductory Address by Dr. A. J. Gladstone Dowie.

DR. A. J. GLADSTONE DOWIE—"The complete text of this talk of the First Apostle at Miami will reach the City in a few days, and be published in the special Memorial Number of LEAVES OF HEALING, devoted to Carl F. Stern's life. The report of this service will be included.

"Owing to the necessity of catching our train, it was impossible for me to get the entire text of this talk. The main portion of it is here.

"They are the words of the First Apostle concerning Carl F. Stern."

Dr. A. J. Gladstone Dowie then read a portion of the address delivered by the First Apostle at Miami, Florida.

A Male Quartette, composed of John M. Murrell, Arthur West, Conductor John Thomas, and Frank Robinson, sang "Sleep Thy Last Sleep."

Sleep thy last sleep,
  Free from care and sorrow;
Rest, where none weep,
  Till th' eternal morrow:
Though dark waves roll
  O'er the silent river,
Thy fainting soul
  Jesus will deliver.

Though we may mourn
  Those in life the dearest,
They shall return,
  Christ, when thou appearest:
Soon shall Thy Voice
  Comfort those now weeping,
Bidding rejoice,
  All in Jesus sleeping.

The Choir then sang, "Children of the Heavenly King."

Children of the Heav'nly King,
As ye journey, sweetly sing!
Sing our Savior's worthy praise,
Glorious in His works and ways!

We are traveling home to God,
In the way the fathers trod:
They are happy now, and we
Soon their happiness shall see.

Lift your eyes, ye sons of light!
Zion's City is in sight:
There our endless home shall be,
There our Lord we soon shall see.

Fear not, brethren; joyful stand
On the borders of your land;
Jesus Christ, your Father's Son
Bids you undismayed go on.

Lord, obedient we would go,
Gladly leaving all below;
Only Thou our Leader be,
And we still will follow Thee.

After the Choir had sung this inspiring hymn, Overseer Brasefield pronounced the

BENEDICTION.

Jehovah bless you, and keep you;
Jehovah make His face to shine upon you and be gracious unto you.
Jehovah lift up His countenance upon you, and give you peace.

Overseer Brasefield then directed the people to be seated and to remain in the Tabernacle for the Recessional and final Benediction, while he and Overseer Excell, with the Guard and the Band, accompanied the relatives to the cemetery, at Lake Mound, for the interment.

As the funeral party passed out of the Tabernacle, Zion City Band played a Triumphal March, composed of the music of "Nearer, My God, to Thee," "Lead, Kindly Light," etc.

The choir then sang the Recessional, "Abide with Me."

Abide with me! fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

Swift to its close, ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me.

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I need Thy presence every passing hour;
What but Thy Grace can foil the tempter's power?
Who, like Thyself, my Guide and Stay can be?
Thro' cloud and sunshine, O, abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks and earth's vain shadows flee!
In life, in death, O, Lord abide with me!

Elder Cossum then pronounced the

BENEDICTION.

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

THE BURIAL SERVICE.

The funeral cortege having arrived at Lake Mound Cemetery, the large and beautiful floral design, given by the First Apostle, on which were inscribed the words, "Well Done," was placed at the foot of the grave.

The three large and beautiful wreaths, presented by John Alexander, Overseer Jane Dowie, and Ida M. Stern, were placed at the side of the grave.

Many other choice designs were presented, among them an especially beautiful floral design, given by Deacon M. J. Coffey, representing in design the Shield of Zion, on which a large white dove was perched.

At the base of this large piece were American Beauty roses, lilies and smilax.

An anchor, and many, many lovely flowers from Zion City, Cincinnati, and Chicago were brought, in loving remembrance of the departed, Colonel Carl F. Stern.

Overseer Brasefield said:

"I will not ask the men to uncover, but simply to stand and salute.

"Here we pay the last rites of the living to the departed.

"'Earth to earth, ashes to ashes, dust to dust.'

"In committing this body to the grave, the dust returns to the earth 'as it was;' the spirit has gone to God who gave it.

And I heard a Voice from Heaven, saying, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

. . . . . .

Even so them also that are fallen asleep in Jesus will God bring with Him.

. . . . . .

Over these the second death hath no power.

Overseer Excell then offered prayer in the following words:

Our Heavenly Father, we thank Thee for the life that has passed, for the labors which are ended, for the rest which has come. Help us to profit by the example of this life. Now, in Thine infinite mercy, by the Power of Thy Holy Spirit, comfort these relatives, these bereaved ones, these sorrowing friends. For Jesus' sake.

And now, may the Grace of our Lord Jesus, the Christ, the Love of God, our Heavenly Father, the Consolation and Comfort of the Holy Spirit, abide with you and God's people everywhere, forever. Amen.

RESOLUTIONS OF SYMPATHY, LOVE, AND RESPECT.

The following resolutions of sympathy, love, and respect were adopted by the members of the Municipal Council of the City of Zion; by Zion City Fire Department, and by the First Regiment of Zion Guard, respectively:

RESOLUTIONS OF THE CITY COUNCIL.

Inasmuch as Carl F. Stern, City Marshal and Chief of Police, and Fire Marshal of the City of Zion, has departed from the scene of his activities on earth for the City of Zion above, be it

RESOLVED, By the City Council of the City of Zion, Illinois, in special meeting assembled, that in Carl F. Stern, the first and only officer of the City in the capacities above named, we found a man of rare ability as an organizer and as an executive officer; that it is to his untiring zeal and his devotion to the best interests of the City that we owe the present efficiency of the Departments of which he was the late chief; from crude and unorganized forces he developed carefully trained bodies of intelligent men. Be it further

RESOLVED, That in Carl F. Stern the officers of this City found a true and loving friend, an affectionate associate, and a courageous defender of the Christian faith. Be it further

RESOLVED, That these Resolutions be spread upon the official records of this City, and that a copy thereof be presented to John Alexander, First Apostle of the Christian Catholic Apostolic Church in Zion, and also to the wife of our late departed brother, Deaconess Ida M. Stern, and to the father, mother and brother of our departed officer, with all of whom we sympathize in a common loss.

RICHARD H. HARPER, Mayor.
W. HURD CLENDINEN,
R. W. L. ELY,
H. E. ROSE,
GEORGE WEST,
ANDREW C. JENSEN,
GEORGE M. SMITH,
HENRY N. KISTNER,
J. H. PAXTON,
JAMES BRISTER,
W. F. SCHATTSCHNEIDER,
Aldermen.

JASPER H. DEPEW, City Clerk.

RESOLUTIONS OF ZION CITY FIRE DEPARTMENT.

Inasmuch as God, the Father, has permitted to go home our beloved brother in the Christ, Carl F. Stern, Chief of Zion City Fire Department,

THEREFORE, BE IT RESOLVED, That this Department expresses its heartfelt sympathy in the loss each member personally feels, owing to the departure of our beloved Chief.

That we sorrow with one common grief, for the First Apostle, his family, the beloved widow, and other bereaved ones. Be it further

RESOLVED, That we shall look to God for consolation and guidance, and thank Him that we had the privilege of being, even for a few years, under the leadership of one so strong, noble, and brave. Be it further

RESOLVED, That these resolutions be spread on the minutes of Zion City Fire Department, and copies be forwarded to the First Apostle, widow, and parents of our beloved departed chief.

BURTON C. DINIUS,
Secretary Zion City Fire Department.

RESOLUTIONS OF FIRST REGIMENT ZION GUARD.

WHEREAS, Our beloved comrade and Colonel, Carl F. Stern, has departed from the Zion on earth to the Zion above. That as expressive of our appreciation of his services on behalf of Zion Guard, we do hereby adopt the following resolutions:

RESOLVED, That in Colonel Stern Zion Guard found ever a true and valiant soldier of the Cross, a loyal and courageous defender of the Christian faith, and a disciple who by his consistent and self-sacrificing life, exhibited a rare devotion to our beloved First Apostle, for whom he often risked his life, and whom he served with unflinching devotion to the end.

RESOLVED, That in Colonel Stern we found a true and loving friend, an affectionate brother, and a comrade in arms who wielded the Sword of the Spirit with love to all, administering to the needy while sacredly guarding the very treasures of Zion.

RESOLVED, That in the example set by Colonel Stern, we feel inspired to new zeal in guarding the person of our beloved First Apostle, and pledge ourselves to him anew in the evangelization of the world by the extension of the Kingdom of God in Zion upon earth.

RESOLVED, That these resolutions be spread on record, and a copy thereof be presented to John Alexander, First Apostle of the Christian Catholic Apostolic Church in Zion, and also to the wife, Deaconess Ida M. Stern, father, mother and brother of our departed Colonel, with all of whom and other relatives and friends we sympathize in a common affliction, with the assurance of our love and expressions of our joy in knowing that the Colonel of the Guard found a triumphant entry into the Courts of Zion above.

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GOD'S WITNESSES TO DIVINE HEALING.

TESTIMONIES OF OUR PRINCIPAL PERSONAL ATTENDANT IN ZION.

(TESTIMONY OF CARL FREDERICK STERN, FROM LEAVES OF HEALING, VOLUME III., NUMBER 23.)

"AND SUCH WERE SOME OF YOU." Thus wrote the great Apostle Paul of some of those whom God had blessed in Corinth, that City of Lust, long ago.

They had been fornicators, idolaters, adulterers, effeminate, abusers of themselves with men, thieves, covetous, drunkards, revilers, extortioners.

And he says that such persons "shall not inherit the Kingdom of God."

Yet it is to that list in his first epistle to the Corinthians, sixth chapter, that he adds the words with which we introduce this witness for God:—

And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

And this True Witness for God who stands here on this page is one who can say, "And I am washed from all my crimson stains as they who lived in Corinth long ago."

In now sending our brother around the whole earth to tell the Wonderful Story of what God did for him in Zion, it is only just and right that we should say that we do it with the most perfect confidence that the Work of Amazing Grace to which he is a Witness in his own person, is in every particular true.

Indeed, the "half can never be told," and ought not to be told, so long as we are here on earth.

This case illustrates, however, a feature of the Work in Zion to which we have given but little prominence in this Picture Gallery of God's Witnesses; but there are literally thousands who can tell, in greater or less degree, the same "Story of a Brand plucked from the Burning."

And many of these are, like our loyal personal attendant, and watchman, Brother Stern, men whom Christ is "not ashamed to call brethren," and most certainly we are not ashamed to do so.

They are our Crowns of Rejoicing, and greatly as we rejoice over God's children being healed under our ministry, we are still more rejoiced when we look around and see men in hundreds on hundreds every Sabbath in Zion Tabernacle who were once the Devil's Own, and who are now Christ's Own, having been brought out of the deepest depths of sin and despair No comments that we can make upon this case would in any degree add to the strength of the narrative which follows in our brother's own words.

But we may be permitted to call the attention of our friends to the reference therein to the noble Hundred of Zion's Watchmen to whom he belongs, and of which he became the Captain shortly after his conversion and healing.

We have never entrusted our safety to the Police of Chicago, as the guardians over Zion's Institutions and property.

But this Guard of One Hundred has, in rotation, performed that duty, day and night, summer and winter, without any money reward, for nearly two years.

We have no words that can express our gratitude to God, and to them, for this splendid service which they so lovingly render to God and to us.

A number of these are sworn in as Special Police Officers of the City of Chicago, and on more than one occasion they have put out fires, and prevented crimes against persons wholly unconnected with Zion.

In some cases the enemies of Zion have been indebted, unconsciously, and are still, to our faithful Watchmen.

The perfect peace and safety in which all Zion's Institutions in Chicago are preserved is in no small degree due to these good men, whose reward is with God.

We do not forget at the same time that

Except Jehovah keep the city,
The Watchman waketh but in vain.

But when Jehovah is with the Watchmen all is well.

May this Story of the Salvation, Healing, Cleansing, and Keeping Power of God in the case of Carl Frederick Stern, be a blessing to millions all over the earth, and glorify the Name of Him who is the Savior of all men, and who can transform the drunkard, infidel, and blasphemer into one of God's noblemen.

Before allowing him to tell his Story in a recent letter which covers it to this time, we think it well to reprint the following affidavit, filed in the Superior Court of Chancery, Chicago, which was read before Judge John Barton Payne on July 16, 1895, with scores of others. This places the principal facts of Brother Stern's case in a legal form, and his words therein have never been challenged. It will be found in Number 43, Volume I, of this series of LEAVES OF HEALING, page 685:

(Copy of One of the Affidavits, Establishing the Fact that Divine Healing is a Present Day Reality, and now on file in the Archives of the Superior Court of Cook County, Illinois, being an Extract from Leaves of Healing, July 26, 1895, page 685.)

IN THE SUPERIOR COURT OF COOK COUNTY.

STATE OF ILLINOIS, COUNTY OF COOK. } ss. In Chancery.

Leo J. Maguire, *et al*, *vs.* JOHN ALEX. DOWIE.

CARL F. STERN, being first duly sworn upon his oath, deposes and says, that he is thirty-six years of age, and resides with his family at 483 West Fourteenth street, that he has resided in the City of Chicago for a period of thirty-one years, and has been engaged in the dry-goods business, and was manager of the lace department of LeBaron & Holt Co., and afterwards was a member of the Chicago Police force for five years; that in 1891 affiant entered the retail coal business, which he continued for about one year, and afterwards kept a saloon at Fourteenth and Lincoln streets; that affiant became very dissipated and irregular in his habits and business.

That by reason of his dissipation and drinking he was seized on the 14th day of January, 1895, with a severe attack of rheumatic gout, which Dr. Kerler told him would require a long time for his recovery. That his right knee was swollen to double its normal size, and was perfectly stiff and exceedingly painful.

That in this condition he went to hear Rev. John Alexander Dowie preach and teach; that having heard him he became convinced of the truth of said Dr. Dowie's teaching with regard to Divine Healing, and asked him, the said Dowie, to pray for him, which the said Dowie did, whereupon affiant was instantly healed, and was able to use his knee and bend it.

That since that time affiant has used no tobacco or liquor of any kind and is a perfectly well and strong man.

That he feels that said Dowie is doing a great and good work in the community, and in order to assist him in such work he has volunteered to be a guard, and has charge of the guards protecting the property of said Dowie at the Homes and the Tabernacles; that affiant has under him about thirty men who have volunteered to assist in protecting the property of said Dowie from injury of any kind; that the instructions which he has received from said Dowie, and he intends to obey, are to defend property and life, but to hurt no one; he states that it is not expected nor intended, nor are they, the guards, prepared to use any force or violence towards any one; that none of them carry arms of any kind, and they do not act as spies upon any one in the neighborhood.

Affiant further states that it is untrue that persons in any of the Homes make such noises as to disturb any one on the outside at night, for he has been at all times of the night about near the Homes and he has never heard any coughing or other noises by persons within the Homes, or any of them.

Affiant further states that he has observed the running of the printing-press and engine, and that it is untrue that it makes sufficient noise to disturb any one on the outside of the building; that the noise it makes is very slight indeed, by reason of the fact that the machinery is of the best kind and well laid, and the exhaust pipe laid under ground.

Affiant states that he is a regular attendant at the services conducted in the Tabernacle, and that the same are always orderly, and hundreds of persons come to be present who are in perfect health to hear the Scriptures expounded by said Dowie, and to be taught by him; that the members of said congregation are regular in their attendance and orderly in their behavior within the Tabernacle, and upon the streets and sidewalks; that the great majority of the members of the congregation do not pass the homes of the persons residing in the neighborhood but come down Sixty-third street and Stony Island avenue, and only the persons residing in Home No. 1 pass by the house occupied by the complainant.

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Affiant further states that he has been in all of the Homes and has frequently seen the guests in said Homes, that he has never seen or known of an instance where a person affected with a contagious or infectious disease became a guest in the Homes; that he knows it to be a rule not to receive any such person into the Homes; that said Homes are in no sense nuisances and in no sense impair the enjoyment of the persons in the neighborhood of their Homes and property.

Affiant further states that he knows it to be a fact that said Dowie is doing a great and good work in the community in causing dissipated men to become reformed and to lead useful lives in the community.

Affiant further states that the people who are assisting and coöperating with him in the work are in no sense his dupes, nor are they over-credulous or weak-minded persons, but on the other hand that they are persons of intelligence and character in the community.

Affiant further states that he has never known of an instance in which said Dowie has charged or received any money as a charge for any services that he has performed for any one; that to the knowledge of this affiant he is just as tender to the poor and needy as he is with the wealthy, and if any difference, more careful with the poor, showing sympathy for them.

And further this deponent saith not.

[*Signed.*] CARL F. STERN.

Subscribed and sworn to before me this 10th day of July, A. D., 1895.

W. H. QUINLAN, Notary Public.

THE ZION HOME, Chicago, March 23, 1897.

DEAR DR. DOWIE:—In response to your request for an outline of my life, previous to my salvation and healing through faith in Jesus, I write the following lines, with deep gratitude to God for His wonderful love and goodness in delivering me from sin, and disease, and death, and hell; and to you as His agent.

I was born in Friedland, Germany, in 1859.

At the age of four and one-half years I came to America. I attended the German Lutheran Church and School in Chicago, until I was about eighteen years old.

I then renounced Christianity, and became an open infidel.

I used intoxicants from childhood.

I began chewing and smoking tobacco when fourteen years old, at which time I entered the dry-goods business, and when twenty years old I entered a large lace house, where I held a responsible position for five years, with credit.

At the age of twenty-four I plunged into a life of dissipation and sin, which finally forced me to relinquish my position in the lace house, and drove me into evil associations of every kind.

At twenty-seven I joined the Chicago Police Force, and remained a patrolman for five years, in the twenty-first precinct.

When twenty-eight years old I married—having partially reformed—and, leaving the Police Force, I engaged in the coal and wood business for some time.

After being married nearly four years, my wife died, and, becoming despondent, I began drinking heavily, neglected my business, and finally sold out.

At the opening of the World's Fair I plunged into yet deeper depths of sin and iniquity, having lost all control over my evil passions.

Tiring of this, I started in the saloon business, in order to got more to drink.

I used to drink as high as from forty to forty-five drinks of whisky a day, not taking into account the mixed drinks, of wine, beer, etc.

I used to take ten or fifteen whiskies before breakfast, just to steady my nerves.

I smoked and chewed all day, using commonly one package of smoking tobacco and ten cents' worth of plug to chew per day.

On January 14, 1895, I was taken sick with rheumatic gout, remained in bed eight weeks, getting worse every day, and suffering terrible agony.

For the last five weeks I could not bear the smell of food or cooking.

During the fourth week, two of my cousins called, and told me about Dr. Dowie, and the work of Salvation and Divine Healing at Zion Tabernacle No. 1.

I did not pay any attention to what they said, as I did not believe in Christianity.

About two weeks later, they brought me LEAVES OF HEALING, and I read it with deep interest.

I had never opened the Bible, nor read any religious literature, for at least seventeen years.

But God, in His mercy, opened my eyes and touched my heart, by my reading the wonderful teaching and testimonies in the LEAVES.

I also heard, from one of my cousins, of her healing, whom I knew to have been a hopeless sufferer, and saw the great change in her and others.

I now began to pray, and seek God with all my heart, and got my father to read to me out of the Bible every day.

I now longed for my cousins to call again, and when they did so, I asked them to get Dr. Dowie to pray for me at a particular time.

While I was talking with them, Dr. Charles Kerler, of 511 Fourteenth street, who was attending me, called. He examined my knee and said there was no change. He brought some liniment and told me to try that, saying that it would do me good.

I told him that he need not call again until sent for.

He asked me if I intended to call another doctor, and I said "No."

My knee was then swollen to about twice the natural size, and I was suffering extreme agony, but from that moment I never used any medicine or liniments, and set my face toward God for healing.

I told my mother to remove the bandage and wash off the liniment from my knee.

Then my mother and father and my cousins knelt down and prayed with me; but without avail.

That night I suffered terribly. I repented and prayed for forgiveness, and waited patiently for the morning hour to arrive which was set for prayer by Dr. Dowie at exactly 9:30.

The pain left me at that very moment, the swelling went down, and I shouted to my father and mother, "I am healed." Mother examined my leg and found the swelling had gone down, and we all praised the Lord together.

This was on March 15, 1895.

On March 24 I went to Tabernacle No. 1 and listened to Dr. Dowie's teaching, and I went again on March 29th.

I sat in a second row seat.

Dr. Dowie called upon all to kneel in prayer, saying, "And the stiff knees must bow."

I still sat. Dr. Dowie did not know who I was; for I had never spoken to him. Looking at me he said, "I see there are some stiff knees here yet."

I nodded, and he said, "Bend it."

"I cannot," I replied.

"Do it in the name of Jesus," he said.

I did so; and knelt with the people in prayer.

There and then I followed Dr. Dowie in the prayer which he gave us, and made a full surrender to God.

From that hour I have not touched intoxicating liquors, tobacco, medicine, or pork, and I have day by day served the Christ in all things to the best of my knowledge and power.

After the teaching we entered the healing-room, and when Dr. Dowie laid hands upon me and prayed, my healing was perfected, and the disease has never returned.

When I entered the Tabernacle I was very weak, and had a stout umbrella to lean upon, and was helped by mother and cousin; but when I left, I walked alone and felt quite strong.

I walked to the elevated station at Sixty-third street, gave the umbrella to my cousin, and skipped up the stairs two steps at a time, just to show how completely I was healed.

I returned home rejoicing, and I immediately went around to my neighbors and showed them how God had healed me.

I also went down the next day to the Twenty-first precinct police station and showed many of my old comrades, as it was pay day, what God had done for me.

On June 15, 1895, I became one of Zion's watchmen during the time of persecution, when Dr. Dowie's life was in danger from his enemies, and his various institutions were threatened with destruction by fire.

Shortly after, I was appointed Captain of the Guard, which numbered forty-two, and which has now increased to over one hundred.

These guards still continue to watch nightly over Zion Publishing House, Zion Tabernacle and Zion Home—a noble band of self-denying men, who, summer and winter, spring and fall, take their turn in this service for God, and for their leader, after their hard day's labor.

On September 22d Dr. Dowie appointed me private watchman, and I have been sworn in as a special police officer of the City of Chicago.

I have also continued my duties as Captain of the Guard, and am living in Zion Home and acting as personal attendant to Dr. Dowie.

I have been kept from all my previous sins by the grace of God, am restored to perfect health, and greatly enjoy the constant work day and night in serving God and His servant, Dr. Dowie, as a member of Zion's household.

I have no words which can express my gratitude to God for His great compassion toward me, nor can I utter my thanks to you, but, by God's grace, I hope to express my devotion by my whole life.

I am respectfully yours in Jesus,

CARL FREDERICK STERN.

(TESTIMONY OF CARL F. STERN, FROM LEAVES OF HEALING, VOLUME XIII., NUMBER 2.)

GOD chose the Weak Things of the world,
That He might put to shame the things that are strong;
And the Base Things of the world,
And the things that are Despised, did God choose,
Yea, and the Things that Are Not,
That He might bring to nought the Things that are,
That no flesh should glory before God.

These words are being continuously fulfilled in the work which God hath wrought in Zion, and they find their fulfilment in a remarkable manner in the two excellent servants of God, and of ours, whose faces appear in these pages, and whose testimonies follow this brief introduction.

More than six years ago, in LEAVES OF HEALING for April 3, 1897 (Vol. III., Number 23,) we published the testimony of Carl F. Stern, the first of these two witnesses for God.

Two years before that time he had been

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wonderfully saved and healed in Zion, and had become our Personal Attendant.

More than eight years have now passed away since his conversion and wonderful regeneration, and the work of Divine Grace has continued in him steadily, as we personally know, so that we have been able to entrust him from year to year with increasing responsibilities in many directions. We have thought it well, after six years, to permit his testimony to again appear in these pages, and with it that of his faithful wife, Deaconess Ida M. Stern.

The Story of these Two Lives is the Story in one form or another of Thousands and Tens of Thousands in Zion.

We may truly say to our people:

For behold your calling, brethren, how that not many wise after the flesh.

"Not many mighty, not many noble, are called," or, as the margin reads, "have part therein."

The Gospel is still the Power of God, and the "foolish" put to shame the worldy wise, and the "weak" put to shame the worldly strong, and the "base and despised" put to shame the conceited and persumptuous.

Zion's trophies have been won from the hand of the oppressor, and the prey has been snatched from Satan, the mighty, when he and all hell had counted these captives for their own.

But God will permit no flesh to glory before him, and he has set aside the presumptuous pride and arrogance of ministers and churches who have been glorying in themselves, but not in the Lord.

During the years which have passed we have trained scores, hundreds, and many thousands, until they have become intelligent and valiant soldiers in the great Zion Restoration Host, which we are now leading forward, as Elijah the Restorer, at the Command of the Christ our King into the Conquest of the World for Him.

Taken from deep depths, these two illustrate a principle in Zion from which we never deviate, namely, *that all who are true to God may hope to rise in Zion.* We have taught our people, as Napoleon the Great did his soldiers, when he said: "*Do your duty, and you may find a Marshal's baton in your Knapsack.*"

While we have received a few, and after all only a few, competent ministers from the Denominations, we have been disappointed in many who have proved to be traitors and unclean, and whom we have been compelled to remove from office.

But the people who have been won to God by our own bow and spear have been true.

Gathered from out of all the Churches, and all the lands, and from the deep depths of sin and disease and depravity, into which many of them had fallen, we have found that the Restoring Grace of God has purified and made them strong as they have obeyed the Voice of God and of His servant.

Today we have thousands upon thousands of them enrolled in the legions of Zion Restoration Host, who never falter and never fail to obey every command, and who go forward intelligently, lovingly, loyally, doing the Will of God.

It is such as these who have built up Zion, and it is such as these whom we love to reward.

Deacon Carl F. Stern has steadily advanced during his eight years in Zion.

He is now Marshal and Chief of Police of the City of Zion, and Colonel of the First Regiment of Zion Guard, which it is expected will soon number 1,000 men.

But nothing can tempt him to be other than our Personal Attendant.

We have more than once offered to release him from this duty to enable him to pay still more attention to the other duties of his offices, but he has always said:

"General Overseer, I would rather resign these offices and remain your Personal Attendant, if I can keep them only by ceasing to be in your personal service."

He has therefore fulfilled by deputy most of his routine duties in connection with these two important offices.

And yet not wholly so, because he has, with very marked intelligence, and with the confidence of all his men, fulfilled his principal duties as Chief of Police and of the Zion Guard.

It would be wrong for us to conceal the fact that more than once the preservation of our life has been, under God, due to his vigilance, both on this Continent and in Europe.

His devoted wife, whilst we were absent in Europe in 1900, qualified herself, by earnest study, to become a proficient stenographer; and when our dear wife returned from Europe, she became her Principal Personal Attendant and Private Secretary, and has resided with her husband in our own home. They are both, therefore, members of our household, and we are able to speak of them from continuous and daily knowledge.

Deaconess Stern has become an exceedingly valuable helper to Overseer Jane Dowie.

She is an excellent Bookkeeper and Accountant, as well as, what we may now truly say, a first-class Stenographer.

She manages the vast correspondence of our dear wife's work as Overseer for Women's Work in Zion throughout the world, with several Assistants, and occupies several rooms in Mrs. Dowie's suite of offices in the Administration Building.

She also accompanies her in all her travels, and when she rests for a while at "Ben MacDhui," but she maintains the work of the Correspondence Bureau wherever she may be by constant and unremitting attention to its duties.

These two excellent Officers, therefore, whom God has brought up out of the depths, have been and are a comfort and a blessing to us, and are very much respected by all to whom they are known in Zion.

Their duties are of the most confidential, important, and private character, and they are entrusted oftentimes with matters of great consequence to Zion.

Hitherto they have been found absolutely faithful to their trust.

It is likely that they will accompany us in our travels during the next Winter and Early Spring in Australasia and Europe, and they will doubtless become known to many of the thousands in Zion in other lands. When we consider what God hath wrought for them, knowing the story of their lives so much more perfectly than they are able to record it in their testimonies, we can only say with gratitude to God that we rejoice that He has used us in their Salvation, in their Restoration, in their Training, and in their being brought to their present position as workers for God.

We ask our readers to pray that they may be kept by the Power of God, and not only that they may never fall back, but that they may Go Forward and be increasingly useful in the work which lies before us.

Such Officers as these, whose testimonies now appear, can be trained only from among those who are Spiritually Born in Zion.

God is training and preparing in all Departments of Zion, hundreds, and even thousands, of similarly faithful workers.

May they be kept by the Power of God in humility of spirit and purity of life, until their service for God in Zion on Earth passes into the service for God in the Zion above.

EDITOR LEAVES OF HEALING.

BEN MACDHUI, July 1, 1903.

SHILOH HOUSE, ZION CITY, ILLINOIS, June 1, 1903.

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic Church in Zion, Zion City, Illinois:

Dear General Overseer:—Words cannot begin to express my gratitude to God for the blessings in spirit, soul and body, which he has showered upon me through your ministry during the last eight years; and to you for your loving kindness, patience, teaching, and prayers.

But for the power of God, through your agency, my body would long ago have crumbled to dust in its grave, and my spirit would now be with the damned in hell.

I was born in Friedland, Germany, in the year 1859.

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When four and a half years old, I came to America with my parents, who settled in Chicago.

I attended the German Lutheran church and school in that city until I was about eighteen years old.

But there was no power in that church to lead me to God.

Although I had been taught that when the minister had sprinkled me, and my godfather and godmother had renounced the World, the Flesh, and the Devil on my behalf, my heart was regenerated and I became a child of God, I knew that it was not true.

I also knew that the greater part of the ministers and members of that church were not regenerated. Disgusted at this hypocrisy, at the age of eighteen I renounced Christianity and became an open infidel.

I drank intoxicating liquor from childhood.

I began chewing and smoking tobacco when I was nine years old.

At the age of nineteen I entered the large wholesale dry-goods house of LeBaron & Holt Company, where I became manager of the lace department, a position which I held for five years.

At the age of twenty-four I plunged into a life of dissipation and sin, which finally forced me to relinquish my position, and drove me into evil associations of every kind.

When twenty-seven, I became a member of the Chicago City Police force, and was patrolman in the twenty-first precinct for five years.

At twenty-eight I married, having partially reformed.

After leaving the police force, I engaged in the coal and wood business for some time.

When I had been married nearly four years my wife died.

Becoming despondent, I began drinking heavily, neglecting my business, and finally sold out.

At the opening of the World's Fair, in 1893, I went deeper into sin and iniquity than ever before, having lost all control of my evil passions.

I finally went into the saloon business in order to get more to drink.

So terrible had become the appetite for alcohol that I used to drink oftentimes forty to forty-five glasses of whisky a day, not taking into account the mixed drinks, wine, beer and other liquors.

I often drank from ten to fifteen glasses of whisky on rising, to steady my nerves, I smoked and chewed all day, using commonly one package of smoking tobacco and ten cents' worth of chewing plug a day.

It was only the mercy of God that kept me alive through such a terrible siege of debauchery.

But I had given the Devil such power over my body, that on January 14, 1895, I was taken sick with rheumatic gout in my knee.

I remained in bed eight weeks, getting worse every day.

I suffered terrible agony.

For the last five weeks of my sickness, I could not bear the smell of food or cooking.

When I had been ill four weeks, my cousin, Mrs. Rosa Peetz, now deaconess in the Christian Catholic Church in Zion, and another cousin, Mrs. Matilda Schweichler, also now a Deaconess in the Christian Catholic Church in Zion, called on me.

They told me about the Rev. John Alexander Dowie and the work which God was doing through his ministry. I did not pay any attention to what they said, as I did not believe in Christianity.

About one week later they called again, and brought me some copies of LEAVES OF HEALING.

These I read with deep interest.

I had not opened the Bible or read any religious literature for at least seventeen years.

But, by the mercy of God, the Holy Spirit opened my eyes and touched my heart through the Message which I read in LEAVES OF HEALING.

I was deeply impressed by the wonderful teaching, and by the testimonies of those who had been healed.



DEACONESS IDA M. STERN.

Mrs. Peetz, whom I knew to have been a hopeless sufferer, was among those healed, so that I had the evidence of my own senses as I looked at her and saw the change wrought in her.

I began to pray and to seek God with all my heart after reading LEAVES OF HEALING.

I had my father read the Bible to me every day.

I looked forward with keenest anticipation to the next visit of my cousins, and when they came, I asked them to request Dr. Dowie to pray for me at a certain time.

While I was talking with them, Dr. Charles Kerler, of 511 Fourteenth street, who was attending me, called.

He examined my knee and said there was no change. He gave me some liniment to try.

I told him that he need not call again until I sent for him.

He asked me if I intended to call another doctor, and I said, "No."

My knee was then swollen to twice its natural size, and I was suffering indescribable tortures.

From that moment, however, I never used any medicine.

My face was set toward God for healing.

I told my mother to remove the bandages and wash the liniment off my knee.

That night I suffered terribly.

I repented of my many sins, sought God for forgiveness, and determined to consecrate my life to Him.

I waited patiently for the hour to arrive, 9:30 in the morning, which Dr. Dowie had set for prayer.

At the very moment of prayer the pain left me.

The swelling went down.

I shouted to my father and mother, "I am healed!"

Mother examined my knee and found that the swelling had gone down.

We all praised God together.

This was on March 15, 1895.

On March 24, I went to Zion Tabernacle No. 1, and listened to Dr. Dowie's teaching. I went again on March 29th. I sat in a second row seat.

Dr. Dowie called upon all to kneel in prayer, saying, "And the stiff knees must bow."

I sat still.

Dr. Dowie did not know who I was, for I had never spoken to him.

Looking at me, he said, "I see there are some stiff knees here yet."

I nodded, and he said, "Bend it."

"I cannot," I replied.

"Do it in the Name of Jesus," he said.

I did so, and knelt with the people in prayer.

There, upon my knees, I surrendered to God the life which, for so many years, had been given up entirely to the service of the Devil.

My surrender was unconditional, with absolutely no reservations.

From that hour I have not touched intoxicating liquor, tobacco, medicine, or swine's flesh.

God gave me complete, perfect, and permanent deliverance from the appetite for these things.

After the teaching, I went into the healing-room, where Dr. Dowie laid hands on me and prayed for me.

My healing was then and there perfected, and the disease has never returned.

When I entered the Tabernacle, I was very weak, leaning upon a stout umbrella, and was assisted by my mother and cousin.

When I left, I walked firmly and strongly, without any assistance or support.

I walked to the Stony Island Avenue Station of the elevated railway, and there handed the umbrella to my cousin and ran up the stairs two steps at a time, showing how completely I had been healed.

I returned home rejoicing, and immediately went about the neighborhood showing how God had healed me.

The next day I went to the Twenty-first precinct police station and showed many of my old comrades what God had done for me.

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On June 16, 1895, I became one of the charter members of the Zion Guard, then called Zion's Watchmen, a company of forty-two men, who, unarmed, and without pay, guarded Dr. Dowie's person and the various buildings then occupied by Zion.

This was during the year of persecution, and there was greater danger on account of the many bitter and desperate enemies of Zion.

Shortly after, I was appointed captain of the Guard.

The Zion Guard now numbers several hundred uniformed men, a noble band of self-denying members of the Christian Catholic Church in Zion, who, at all times and in all seasons, are ready, not only to protect the General Overseer's life at the cost of their own, if need be, and to watch over Zion property, but also to serve as peace officers at Zion's great public services and other gatherings, and on the many excursions between Zion City and Chicago.

Later in that year, I was appointed personal attendant to the General Overseer, a position which I still hold.

My many duties have necessitated my working day and night, for months at a time, with only three or four hours' sleep out of each twenty-four, and have taken me out in all kinds of weather, but God in His goodness has given me the strength for it all, and I am today in perfect health. I feel younger at forty-four than I did at thirty-four.

God has also given me a good wife, who is a great help and blessing to me.

He has also answered my prayers innumerable times, when I have sought Him for healing for minor ailments, for strength for my duties, for wisdom in perplexity, and for success in many difficult commissions which I have been called upon to execute for Zion.

In my more than eight years of close personal association and service with our General Overseer, I have found him to be a most kind, loving, patient, considerate, generous, and just employer.

As a man he is absolutely fearless, adhering to strict righteousness and purity, not only in ecclesiastical and commercial matters and questions of public policy, but also in every word and deed of his private life.

I firmly believe him to be the Prophet foretold by Moses, the Messenger of God's Covenant, and Elijah the Restorer.

In closing, I can only repeat the thought that was in my mind in the beginning; that words cannot express one tithe of the wonderful blessings which God has given me in Zion, or of my gratitude to God and to His servant, our General Overseer.

I can only hope to express my devotion by giving to God and to Zion my whole life.

With Christian love and prayers for yourself, Overseer Jane Dowie, and Deacon A. J. Gladstone Dowie, I am,

Very respectfully, your servant in the Christ.

CARL FREDERICK STERN.

His lord said unto him,

Well done, good and faithful servant:

Thou hast been faithful over a few things,

I will set thee over many things:

Enter thou into the joy of thy lord.

Matthew 25:21

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Zion's Bible Class

Conducted by Teacher 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, FEBRUARY 22d or 23d.

The Worker's Reward.

1. *Only those who work share in the reward.*—Matthew 20:1-8.
Many are sent who do not obey.
Some idle away God's best time for doing things.
The last work under disadvantages, but they are rewarded first.
2. *Some work to advantage and some to seeming disadvantage.*—John 4:36-38.
Some sow the seed; others gather the harvest.
One person's work enters into the labors of others.
Sow the seed and pull the weeds; some one will come after you to complete the work.
3. *The work may be trying, but the reward is sure.*—Psalm 126:1-6.
Some must labor among foes at home.
Others sow seed amid tears of persecution.
The Lord sends His angels if no one else goes to reap the harvest.
4. *Death, early or late, cannot cheat one out of reward for work done.*—1 Corinthians 15:53-58.
Labor in the Lord is never in vain.
We must abound in work while we live.
Death does not stop work once begun, for one's works do follow.
5. *The work must be a work of salvation wrought for others.*—2 Corinthians 6:1-10.
We must work with men and women.
Eternal salvation comes before all else.
Hindrances should never be so great as to stop one from working.
6. *One must work for the Christ and for Him alone, or all is lost.*—1 Corinthians 3:9-15.
Work can be done which will not abide.
The work of some is like hay and stubble.
It must be wrought in the Christ, for the Christ, and with the Christ.
7. *Do you love to work—ready at a moment's notice to improve every real opportunity?*—Romans 1:13-18.
Some are ignorant of the joy of labor.
You owe to others all that you know and enjoy of the Christ.
Is the salvation you tell of one of power?
8. *Run to and fro, and more and more turn many to righteousness, for a reward awaits you.*—Daniel 12:1-4.
Is the knowledge of a coming Savior yours?
Run and tell it to all you know or can reach.
You must save many, not few, to fulfil God's will.
The Lord our God is an Ever-rewarding God.

LORD'S DAY BIBLE CLASS LESSON, FEBRUARY 26th.

The Good and Faithful Servant.

1. *Every person will have to give an account for what they might have done.*—Matthew 25:14-19.
The day of grace is ours to use or abuse.
It rests with each one to make use of the ability given.
Persons should have no aim but to do the Will of God.
2. *We must use well the little or much that God has given us.*—Matthew 25:20-21.
Every person will have enough to account for.
The joy of reward must ever inspire one.
Use well the little and God will give more.
3. *Some do well with even the little given them.*—Matthew 25:22-23.
Unless one can show gain he fails.
Every one must know what he does for God.
A mind and heart to work always gives results.
4. *Some with little will not use even that little when admonished to do so.*—Matthew 25:24-30.
God accepts no excuse for not growing.
The one who says, "I am afraid," is wicked.
One must obey God or the Devil will get him.
5. *Some will not seek to save the lost, however urgent the need.*—Luke 19:10-14.
All who are the Christ's are doing as He did.
The time has not come to quit, but to work.
One can never work with hate in the heart.
6. *Some make the little become much, under Divine Command and Blessing.*—Luke 19:15-17.
This is the good and faithful servant.
He gives to his Lord tenfold what was given Him.
He was always wisely seeking to do the work.
7. *Some do well, but do not do all they might with what God has given.*—Luke 19:18-19.
This man was not truly faithful.
He had both ability and opportunity.
Had he been faithful he would have done what the other did.
8. *Some to whom much has been given will not use it for God.*—Luke 19:20-27.
Seven squandered the money given them.
One hid the money given him.
Two used it with varying success.
God's Holy People are an Opportunity-improving People.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Seven Hundred Twenty Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Seven Hundred Twenty Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754			
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37			
Baptized at Zion City by the First Apostle.....	647			
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812			
Total Baptized at Headquarters.....				11,250
Baptized in places outside of Headquarters by the First Apostle.....		765		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,630		
Total Baptized outside of Headquarters.....				9,395
Total Baptized in seven years and nine months				20,645
Baptized since December 14, 1904:				
Baptized in Zion City by Elder Royall.....	6			
Baptized in Zion City by Elder Adams	12			
Baptized in Chicago by Evangelist Christie.....	2			
Baptized in Chicago by Deacon Brannen.....	7			
Baptized in Chicago by Elder Hoffman.....	2		29	
Baptized in California by Elder Taylor.....		9		
Baptized in England by Overseer Cantel.....		14		
Baptized in New York by Overseer Mason.....		7		
Baptized in Ohio by Deacon Kelchner.....		1		
Baptized in Pennsylvania by Elder Bouck.....		3		
Baptized in South Africa by Overseer Bryant.....		8		
Baptized in Texas by Elder Hall.....		2		
Baptized in Washington by Elder Ernst.....		2	46	75
Total baptized since March 14, 1897.....				20,720

The following-named eight believers were baptized in Krugersdorp, Transvaal, South Africa, Lord's Day, December 18, 1904, by Overseer Daniel Bryant:

Campbell, Miss Flora Elizabeth, P. O. Krugersdorp, Transvaal, South Africa
Campbell, Miss Flora Maria ....P. O. Krugersdorp, Transvaal, South Africa
Gray, Lydia Frances.....Box 181, Krugersdorp, Transvaal, South Africa
Gray, Lydia.....Box 181, Krugersdorp, Transvaal, South Africa
Hartley, Mrs. Susie, Monument Hill, Krugersdorp, Transvaal, South Africa
Koertzen, George Henry, Sixth street, Sarochelle, Johannesburg, Transvaal, South Africa
May, Mrs. Christine Andrea Henrietta, P. O. Box 35, Krugersdorp, Transvaal, South Africa
Vester, Martin J., Empire Chambers, Johannesburg, Transvaal, South Africa

The following-named four believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, January 19, 1905, by Deacon B. W. Brannen:

Andersen, Miss Lenore Alvina, 1387 North Campbell ave., Chicago, Illinois
Andersen, Miss Ruth Charlotte, 1387 North Campbell ave., Chicago, Illinois
Gaede, Walter Charles.....1043 North Oakley avenue, Chicago, Illinois
Morrice, Alexander Lerth.....744 Throop street, Chicago, Illinois

The following-named three believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, January 26, 1905, by Deacon B. W. Brannen:

Gaede, Miss Anna Marie.....1043 North Oakley avenue, Chicago, Illinois
Lee, Mrs. Marie.....1615 Armour avenue, Chicago, Illinois
Winters, William.....765 North Kedzie avenue, Chicago, Illinois

The following-named two believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, January 26, 1905, by Elder C. R. Hoffman:

Zumstein, Melida A.....98 LeMoyne street, Chicago, Illinois
Zumstein, William Carl.....98 LeMoyne street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in Johannesburg, Transvaal, South Africa, Lord's Day, November 13, 1904, by Overseer Daniel Bryant:

Oelofse, Abrahanna Johanna Joneta Wilhelmina, Van Wyk's Rust, Johannesburg, Transvaal, South Africa

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
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JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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ZION CITY, ILLINOIS, SATURDAY, FEBUARY 4, 1905.

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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 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.

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223 20 99

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 JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 17. *ZION CITY, SATURDAY, FEBRUARY 11, 1905.* *Price Five Cents*



CARNEGIE HALL, NEW YORK CITY.

The General Overseer Conducted the Closing Meetings of the New York Visitation in this Hall.

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CABLEGRAM FROM THE FIRST APOSTLE

The following cablegram has been received from the First Apostle, and was read in Shiloh Tabernacle, last Lord's Day afternoon:

NASSAU, February 5, 1905.

SPEICHER, Zion City, Illinois:

Read to the people 30th Psalm, first five verses.

These words are my experience at this time.

God has restored me, and I shall, God willing, begin my journey to Mexico on Tuesday next.

Almost as strong as at any period of my life.

My beloved people, your prayers have been answered, for the consolation of the widow and for my restoration to health and vigor.

God's immediate purposes and plans for Zion are being daily more fully revealed to me; and, no matter what the enemy may say, threaten, or do, Zion will go forward from Victory to Victory, for the Christ, our King.

Be of one heart and mind.

Be of Good Courage.

Be Patient.

Be Diligent.

Be Pure.

Be faithful, and let no one take your crown.

We expect to sail for Santiago, on February 7th; to reach Havana about 14th; and to leave for Vera Cruz, Mexico, on 20th.

Another Officer of Zion, and faithful wife and joyful mother, Elder Abigail Speicher, has entered into her rest; and begins to reap her reward.

She, also, is preparing for the loved ones, who will join her in that Heavenly Home.

Our heart sympathizes with our beloved Overseer Speicher and the dear children who are now doubly Zion's children and mine.

Weeping may tarry for the night, but joy cometh in the morning.

Go forward, O Zion.

Pray for us.

Love.

Mizpah. FIRST APOSTLE.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Lord's Day Afternoon, June 28, 1903.

*REPORTED BY O. R. AND I. M. S.

"WHAT shall I do with Jesus?"

This was the question which was brought home to every one who attended the services at Ben MacDhui, on Lord's Day afternoon, June 28, 1903.

It was the last of a series of three Lord's Day afternoon talks that were given by the General Overseer, in the large tent that had been pitched upon the beautiful banks of White Lake.

A large number of friends, and neighbors, and visitors gathered to hear the reading of the Scriptures and to hear the Sermon by God's Servant.

Some had come for the first time, and others because of their interest in the former Messages of Love and Authority, which they realized had come from God, and because of instruction and blessing derived from former services.

Intense interest was manifested as God's Prophet brought home the individual responsibility of each one present in the matter of Purity of thought, of word, and of body; and also for the use of the talents of which God had made them stewards, and which were to be used in the extension of His Kingdom.

Those who had been living passive and indifferent lives, were awakened from their spiritual lethargy to the possibilities of a Life of Service, as well as of being good in these days of the Restitution of All Things, whereof God has spoken by the mouth of all His holy prophets.

Words of exhortation were spoken with the dynamic Power of the Holy Spirit, and they sank deep into the hearts of the people, and were met by a responsive determination to no longer reject or neglect Jesus, but to accept Him, as their Savior from Sin and all uncleaness, as well as their Healer and Keeper.

At the call for consecration, nearly the entire audience rose and repeated the prayer after the General Overseer, with voices which revealed the sincerity with which the words were spoken.

Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, June 28, 1903.

The Service was begun with the singing of Hymn Number 44, in Gospel Hymns.

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!

Overseer Jane Dowie then read, in the Gospel according to Saint Matthew, the 27th chapter, from the 1st to the 26th verse, after which the Congregation joined in singing Hymn Number 54.

"Nearer the cross!" My heart can say,
I am coming nearer;
Nearer the cross from day to day,
I am coming nearer;
Nearer the cross where Jesus died,
Nearer the fountain's crimson tide,
Nearer my Savior's wounded side,
I am coming nearer,
I am coming nearer.

Prayer was then offered by the General Overseer, concluding with the chanting of the Disciples' Prayer, in which the General Overseer led the Congregation.

At the conclusion of the Prayer, Hymn Number 28 was sung, after which the General Overseer pronounced the Invocation.

WHAT SHALL I DO WITH JESUS?

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.

The Hesitating Cowardice of Pilate.

The General Overseer then said:

The question of Pilate, "What then shall I do unto Jesus, which is called the Christ?" was answered by the people, whose answer had been inspired by the chief priests and the elders, "Let Him be crucified."

"Why!" exclaimed Pilate, "what evil hath He done?"

"That is not the question," answered the impatient multitude; "Let Him be crucified!"

"But listen," Pilate replies, "I am a Roman Judge, by appointment of Imperial Cæsar, to do right, and to see that no guiltless man's life is taken."

"You are no friend of Cæsar's, if you don't kill Jesus," responds the angry mob; "crush the life out of Him!"

But Pilate still hesitates, and says, "My wife sent me a letter just now, telling me to have nothing to do with that just Man, as she had suffered many things in a dream because of Him. "Why should I crucify Him? Tell me!"

But they could not tell him.

They could only shout, "Crucify Him! Crush the life out of Him!"

There Is Nothing so Foolish or Brutal as a Mob.

Not one of them will take the responsibility, individually, of doing what they are guilty of performing collectively.

They can hunt like wolves in a pack, and cry, "Kill Him! Kill Him!"

I have heard that cry many times.

I once heard it in London, where there were thirty thousand men, principally medical students, in Trafalgar Square, who cried, "Kill him! Drown him! Hang him!"

The police did not know why.

The Government did not know why, and they therefore

*The First Apostle has not revised the following report.

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sent down hundreds of men who surrounded me, broke some of the students' heads, and took them in wagons to the prison cell.

The next morning the magistrate asked, "Why should you wish to kill him?"

They could give no reasonable answer; one man had cried "Kill him," and they all became excited and followed his example.

I had endangered their business—it is true; pills, physicians, and pigs were all in danger.

The Danger of Witnessing to the Truth in an Evil World.

When pills, physicians, and pigs are in danger, there is a big row.

There was a tremendous row at Gadara, when the Lord Jesus, the Christ, cast a legion of devils out of a man, or when He was just about to do it; but the devils importuned Him, and said, "Now don't send us back into the abyss of hell, but let us go into the pigs; that is a good place for devils."

He said, "Go!" and they went into the pigs, and the pigs went into the lake.

I wish that all the pigs had been killed then, but there were about two thousand of them drowned.

The people wanted to get rid of Jesus.

They cried, "Ride Him on a rail! If He does not go quickly we will drown Him as He drowned the pigs. Get out!"

Let one touch people's personal interests, and you will hear the cry, "Kill him! Kill him!"

What had the Christ done that was evil?

What had He spoken that was not truth?

Oh, but to do right and speak the truth is quite enough, in a world that is evil and full of lies, to raise against a man all the powers of Hell.

The Contaminating Power of the Filthy User of Tobacco.

You will be hated by the man who uses Liquid Fire and Distilled Damnation in the shape of whisky, if you work to close the infernal saloon.

Every man that fights Satan's Consuming Fire, the stinking tobacco, is hated.

Some of you dogs chew and smoke that which you know makes you sick.

You make your wife sick, and stink the whole family out of the house.

When you are gone they throw up the windows and say, "Let in a little fresh air! Thank God, he has gone! We will get some fresh air now." [Laughter.]

You dirty dogs! You do not care how you stink. You do not care how you pollute your wives.

Do you not know that the wife who has a drunken and smoking husband gets the poison into her body?

Dirty, stinking dogs! I wish I had a verbal stick, that would hit you harder. [Laughter.]

No man has a right to defile his body.

God Gave Us Our Bodies to Keep Clean.

We have not too much sense in our brains now; so there is no need of muddling them with liquor, or befuddling them with tobacco.

The manner in which self-interest incites mob violence is illustrated in the incident of Paul's attack on the worship of Diana of the Ephesians, and its result.

He was preaching the Christ with such power and effect that the worshipers of Diana were becoming few.

Paul had told the people that it was a lie to say that the image which they were worshiping fell from Heaven.

Then Demetrius, the silversmith, whose business would suffer if these silver shrines were discarded, stirs up strife.

If Paul gets everybody to believe in Jesus, the Christ, no shrines will be needed, he thought.

Hence the people are urged to oppose Paul, and they immediately proceed to boisterous conduct, and to cry vociferously, "Great is Diana of the Ephesians! Great is Diana of the Ephesians! Kill this preacher!"

That was stupid conduct, was it not? But that is exactly what they did.

I have seen and heard much of that kind of thing.

The Christ Hated Because of His Exposure of Hypocrisy.

If you preach the Christ rightly, you will have trouble in this little town of Montague in short order.

You should have these dirty saloons cleaned out; you cannot afford to keep them.

Already, you have far too little capital here, and you cannot afford to sink it in Liquid Fire and Distilled Damnation.

Why did the Jews want to kill Jesus of Nazareth?

Because these priests had come to the conclusion that if Jesus' teaching was accepted by the people, it would be all up with them. The people would have no more need of them.

He had taken their measure correctly, and had revealed it to them.

He did not stand in awe of their broad phylacteries and priestly robes; and He openly showed their hypocrisy.

He tore the veil from their faces, and showed them to the people as they were—whited sepulchers, on the outside like the marble sepulchers of the prophets whom their father's had slain, but inside full of rottenness and dead men's bones.

The Truthfulness of the Christ's Utterances Constituted Their Real Power.

The outside of the cup and platter was clean, but inside it was filthy.

The Jewish Church was a mass of hypocrisy, and when the Christ one day said to them, when they brought to Him a woman taken in the act of adultery, "Let the first one among you rabbis, that is not guilty of this same sin, take a stone and strike that woman," they went out one by one.

Not one of them dared to throw a stone, because the Christ would have told them the day, and the place, and the woman.

Those priests were adulterous scoundrels.

They were villains, making merchandise of God.

They, who professed to be followers of the law, made void the Commandments of God by their infernal traditions.

One of the things they had against Jesus, the Christ, was that He healed and otherwise helped people on the Sabbath Day, and thus, they declared, broke the Sabbath.

One day He healed a woman in the synagogue, and called the old rabbi a hypocrite.

The hard part of His saying was that it was true.

That woman had been sick eighteen years.

A Teacher's Foolish Envy at the Power of the Christ to Heal.

She had been so bowed down by Satan that she could not raise herself up.

The Christ saw her: He saw her heart, and saw that she was trusting God, and therefore said, "Woman, come here!"

Then He stretched forth His hand and said, "Thou art loosed from thine infirmities;" and immediately she was made straight, and glorified God.

The old rabbi had never witnessed such a scene in his miserable old synagogue, and the people began to rejoice and shout, "Hallelujah! Hallelujah! We will praise Jehovah!"

"Look here!" exclaimed the rabbi, "we don't want any shouting in this synagogue! We haven't had any shouting here for forty years!"

No, you old hypocrite! There has been nothing worth shouting about.

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Somebody said, a little while ago, "Dowie hangs on the wall crutches, trusses, and all kinds of things taken from the sick people, who have been healed. We don't do anything of that kind in our church."

The Ridiculous Character of a Prayer-Book Prayer.

"No," said the man, to whom this remark was addressed, "you never have any to hang up! [Laughter.] No one is healed in your church. You never yet prayed the Prayer of Faith which heals the sick."

The rabbi continued his declaration by saying, "There are six days in which men ought to work; in them therefore come and be healed, and not on the day of the Sabbath."

The Christ had stood a good deal; but He was not going to stand any more from that old rabbi!

He took the hissing-hot branding-iron and pressed it upon the rabbi's forehead, directly over his eyes, and this is what He branded him—"Thou hypocrite!"

The other people did not like that.

Had not that old rabbi been there thirty, forty, or fifty years grinding out prayers, "Lord, have mercy upon us miserable sinners; for we have left undone all the things we ought to have done, and have done the things we ought not to have done, and there is no health in us?" The miserable sinners!

Many grind out this prayer today.

Striking Illustration of Folly of a Formal Prayer.

If that is the only prayer you can pray, you are a poor, beggarly lot.

I have many who are serving me and serving God—I dare say I have a hundred typewriters and stenographers.

Suppose all these were to come to the Administration Building, in Zion City, when I get back, and say to me, "O Dr. Dowie, have mercy upon us miserable sinners. We have left undone all the things we ought to have done, and done the things that we ought not to have done. We have smashed all the typewriters, and there is no health in us!"

I would say, "Well, go away and get some health in you. I won't have miserable sinners like that in my employ."

Would you women like to have the cook come to you every day and say, "Mistress, have mercy upon me! I have smashed all the dishes, spoiled all the dinner, and left undone all the things that I ought to have done?"

Some of you have been praying for the last half century, and have never received an answer; but you have not been troubled—not you.

How God Answered a Simple, Sincere Petition.

The thing that would have astonished you would have been to receive an answer to your prayers, you hypocrites.

A dear, old man is present, who had a severe attack of rheumatism last week.

He did not say very much about it to any one, but went into his room and knelt down and prayed, "O God, have mercy upon an old sinner; forgive my sins, and heal me of my rheumatism."

He came out and told his daughter that he was perfectly astonished at the result—his immediate healing.

If he had prayed like that long years before, he would have been well all the time, if everything had been right; for God is faithful.

"Ye hypocrites," said Jesus, "doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?"

The miserable old rabbi had told her that God had bound her; he had told her that God had made her sick.

That was a lie; it was the Devil that made her sick; and yet she had been told to bear it in patience!

Disease Never Came from God.

There is no disease in God, and therefore you cannot get it out of God,

You cannot get it from Heaven, because there is none there.

If you want it, you must forage around in the hospitals on earth, where there are dirty, diseased people.

Disease comes from hell.

Jesus said in substance, "If it is the Sabbath day, is not that woman of more importance than that ox or ass that you would lead to the water? I don't care if I do break your Sabbath. I am the Lord of the Sabbath; and I say there shall be healing on the Sabbath Day—you old, miserable, hypocritical rabbi!"

That saying went down to Jerusalem.

The old rabbi sat down and wrote, "There is a Man up here named Jesus, who belongs in Nazareth. He called me a hypocrite the other day. You will have to kill Him, sure; for, if you don't stop Him now, He will call us all hypocrites; and, what is worse, He will prove that we are hypocrites, and that will be the end of our influence." [Laughter.]

Duty Not a Complex Problem to the Brave and Pure in Heart.

The real trouble that people have with me is that they get the naked truth.

I do not adorn it in the least, and I do not keep it back to please any one.

I could die sooner than lie; I could die sooner than keep back the truth.

Truth is mighty; it is Omnipotent,

One day the people cried, "Crucify Him!" and then Pilate was in perplexity.

Why should he have been in perplexity?

Why did he not do his duty, and face that mob and say, "I will die before you get the blood of that innocent Man. I am the judge. I was sent here to be the righteous judge of this people. I was sent from Rome to see that no innocent man suffered loss. You will have to kill Pilate before you can kill Jesus."

Oh, if Pilate had said that, his name would have gone down to posterity with honor, even if he had been torn in pieces by the mob.

Now he is branded as the coward that he was.

He knew that the Christ was innocent.

He Knew that the Christ Was God.

He knew that these priests were wicked, and that for envy they had delivered Him up.

Beware of envy!

Envy has destroyed great cities, and uprooted mighty nations.

Envy has caused bloodshed.

Never let envy into your heart.

If it is there, get it out, if you have to cut it out with a knife.

Better that you should cut your heart in pieces, than that you should have envy there.

Pilate was a coward!

He let envious people win.

He was perplexed, and said to them, "What then shall I do unto Jesus? Let me give you Barabbas. Let me bring him here, and let him be killed; but let Jesus be set free."

No, they wanted Barabbas, the murderer, to be set free,

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and they clamored for the crucifixion of Jesus, who had lived to help men, to Save men, and to Heal and Bless them.

That Is the Way with the Apostate Church.

A bishop of a church recently said, "I would give five hundred dollars to see Dr. Dowie in prison. I would give every dollar that I possess if I could be sure that he would never come out again."

"Why do you say that?" said the man to whom he was talking.

"I don't know," he answered. "I only know that I hate him!"

"Why do you hate him," inquired the man, "what evil did he ever do?"

"I don't know," he answered again, adding, "the papers say so."

"The papers say so!" my friend repeated; "but did the papers ever prove one of their statements?"

They have not proved one.

The real reason of his hatred was that he was a Methodist, and I had been upsetting the Methodist apple-cart.

I had shown that their apples were rotten—that the condition of that church was bad.

The bishops are Freemasons, and they have been going around riding goats, and being led with a rope around their necks and their eyes bandaged.

Men Who Are Thirty-third Degree Devils.

They have been going into the Masonic lodge, and taking foolish oaths.

They do not deny that.

They are thirty-third degree devils.

When a man takes thirty-three degrees in the Masonic Lodge, he is a thirty-third degree devil.

When a man goes through the thirty-three degrees of Masonry, with the attendant banquets, if he does not come out a first-class drunkard, with a red nose and a diseased liver, it is because he is an unusually strong man.

Your wife is nearly broken-hearted over you and your thirty-three degrees of devilry, as you have come home drunk thirty-three times. Nice fellow, you are!

"We will stop you! We will kill you!"

That is what they told me many years ago.

I answered, "No! I will live to see you dead."

I have; I have lived to see scores and hundreds, almost thousands, of them dead—those who fought me years ago.

I have lived to see nearly every editor of every Chicago paper that fought me dead or out of office; nine-tenths of them are dead.

I Have Never Yet Seen a Bad Man Win!

How can such men win? God is alive!

The only way that bad men can win against good men is to get the latter to knuckle to the Devil.

When a righteous man fights the Devil, he being a coward, will run; and if you are wise you will keep him running. [Laughter.]

I got the devils on the run years ago, and I have kept them running ever since.

Now they think many times before they begin a fight with me.

They think it doesn't pay!

But nineteen centuries ago Pilate coolly turned the Christ over to His enemies.

He secured a basin of water, washed his hands, and said, "Now, you see, I am washing my hands; I have plenty of soap and water. Pilate is innocent. You may do what you like with Jesus."

You old humbug!

You cannot wash the blood off your soul, Pilate.

All the water of the ocean will not wash away your guilt from your filthy soul.

Pilate, that will not do!

God Almighty sees your heart, you coward!

Cowardice the Beginning of the Way to Hell.

You handed Jesus over to the Jews to be crucified, and you cannot get out of it by washing your hands.

No wonder that the Christ did not answer him!

No wonder that the Christ looked down upon the filthy coward with infinite pity and contempt!

The greatest of all sins is cowardice.

The coward always leads the procession to hell.

That is the point at which a man goes to the Devil first.

A young man knows it is right to refuse the glass of wine that a lovely girl offers him; but he does not want to lose her smile, and so he takes the damning liquor; then he goes from crime to crime until, like millions of others, he lands in hell.

One Must Often Have the Courage to Say "No!"

Cowards! You did not want to join the secret society, but your minister, your neighbor, or your friend urged you, and you were afraid to say No.

It was then that you started for hell, and you are still on the road.

It was not long before you became a liar, and it is not very far from these dirty dens of the secret lodges that the harlot has her house.

The liar, the whoremonger, and the adulterer all start with cowardice.

Judas Iscariot was a coward.

He was afraid that if Jesus, the Christ, was put to death, he would have no money; so he sold Him for thirty pieces of silver; and pitiful, indeed, is that story, as we heard it today!

Afterward, he came with the thirty pieces of silver and said to these priests, "'I have sinned in that I have betrayed innocent blood;' take your money."

But they answered, "What is that to us?"

That is all the satisfaction that he received.

Heartless Unconcern of Wicked Men.

A young man goes to a saloon and ruins himself by drinking infernal liquor, and then he comes back to the saloon-keeper and exclaims, in despair, "I have ruined myself here!"

"What is that to me; get out, you dirty dog, since you have no longer five cents for a glass of beer!" is the answer that he gets.

It is nothing to these hypocrites and devils.

You had better begin to ask God Almighty to take the cowardice out of your heart.

Many would have done great things for themselves and God, had they not been afraid.

Some here might have been very wealthy, but they were afraid that they might lose the ten cents they had; and so they dug a hole in the ground, in Montague, and put their talent there, and it is in that hole still.

Others dug a hole in a corner lot in Montague or Whitehall, and buried it there, and it is there still.

Some people never do anything but dig holes, and put all their talents into them.

Then they stand around and say they have no money—but they have a lot of earth!

Importance of Improving Even the One Talent.

The best thing about such persons is that some of the earth will stuff their mouths soon, and then somebody who

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has some sense will use the resources that have been buried in the ground.

Because these persons are cowards, they make nothing; they go on buying land, and doing nothing with it!

Why buy land and do nothing with it?

I bought land at two hundred dollars an acre, and sold some of it at nine thousand dollars an acre.

But I did something with it, before I could effect sales at that price.

Get a thing, and work at it; do something with it!

The man that received one talent from his lord was a coward.

He went away and dug a hole, and when the lord came, he said, "This is yours, Lord. I knew you were a hard master; so I just put it into a hole in Montague. Here it is; take it." [Laughter.]

If you have one talent, and do not use it, it will be taken from you and given to another who has ten talents.

Fear Is the Cause of All Crime.

Do you know why a man, while robbing another, kills his victim?

He blows out an innocent man's brains with a revolver, because he is afraid that the latter will be able to give incriminating evidence against him.

He would rather not murder.

He would rather steal only, and get away safely with the plunder.

But, if it is going to be a question of not getting away with the plunder, or being punished if he does, he will murder.

Pilate, as I have said, was a coward; and he crucified Jesus.

What will you do with Jesus?

What have you done with Him?

He has stood for long years at the doors of some of your hearts, saying, "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."

Have you kept the door shut?

Jesus the Only Savior of Men.

Have you said, "I cannot afford to be a Christian; I cannot afford to let You in. I am a coward. I don't want to confess You before men. My companions would laugh at me. I am a coward?"

Coward, I bid you, today, be a coward no more!

Open your heart, and let Jesus in!

You can do one of three things with Jesus.

You can Neglect Jesus.

You can Reject Jesus.

You can Accept Jesus.

Which will you do?

If you Neglect Jesus, you will Perish.

There is none other Name under heaven whereby you must be Saved.

There is no other savior.

None other ever Paid the Penalty for Human Transgression.

None other died upon the Cross for sinners.

None other ever ascended to Heaven and pleaded for sinners.

None other has loved as He has.

If You Neglect or Reject Jesus, You Will Perish.

Listen! Did you ever hear of a man that had rejected Jesus all his life rejoicing in his rejection when he came to the hour of death?

I have never heard of such a man.

I knew of a young man in my native city, Edinburgh, who had become an infidel.

He had rejected Jesus.

He was a brilliant fellow, educated at the university where I was educated, and a man of great talent.

When he was dying of consumption, his infidel companions came to him.

It was Sabbath morning when some of these companions came to him, one of them smoking a cigar.

The dying young man had scarcely power to breathe, and said, "Brown, won't you put that cigar out, old fellow? I can scarcely breathe. I have had a very bad night."

He put it out.

Then the dying man continued, "Brown, I am going to say something, and ask you a question.

No One Ever Died Glad in His Rejection of Jesus.

"When the church bells were ringing this morning, I fell asleep. I dreamed that my dear mother held my hand in hers, and was leading me to the house of God. I dreamed I heard the minister say, 'John, give God your heart;' and I did. I was so happy all through the years that I lived and served my mother's God! And she died thinking that I was a Christian.

"Then I met you fellows and threw aside the Christ. I have held on to infidelity. I have thought I could do without God; but, boys, this morning I find myself sinking, and feel the need of something to hold on to.

"Boys, tell me what I shall hold on to! I am dying! Give me something to hold on to!"

His young companions looked at him silently, and finally said, "We do not know what to tell you to hold on to."

Then, continued the dying man, "I shall go back to Jesus; I shall hold on to Jesus. I shall ask my mother's God to have mercy upon me."

The infidel companions walked out of the room damning and cursing him, and left him to die.

I never knew a man to die glad that he had neglected Jesus.

An Illustration of the Immorality of Infidelity.

If you have not already settled it, you had better settle it now; for you may be dead by the midnight hour.

Then your spirit will stand before God in judgment.

Those who have rejected Jesus have already perished; they have withered in this life.

Look at what infidelity has wrought for humanity!

A prominent maker of pills and ointments was an infidel.

He made his money by trading in lies.

About twenty-five years ago, in Australia, he wrote to me, saying he had heard of my great devotion to humanity, and asked me to tell my flock about the virtues of his pills and ointments.

He promised, if I would do it, that he would place a very large sum of money at my disposal.

I answered his letter, and told him that I had not entered into the business of being a thief and a liar.

He also wrote a newspaper friend of mine, to whom he had sent five hundred pounds to advertise his pills and ointments, saying, "I send you this twenty-five hundred dollars as the first instalment of a sum to advertise my ointments and pills. I inclose you a list of the diseases that they will cure. If there are any other diseases prevalent in your country, not mentioned in this list, you will please add them, because my pills and ointments are sure to cure them also." [Laughter.]

He Was a Liar and an Infidel.

The only good thing about his pills was that they never hurt anybody.

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They were made out of bread, and cinnamon, and one or two other harmless ingredients.

He fooled humanity; and when he died, he very appropriately left all his money to build a lunatic asylum. [Laughter.]

He had made it all out of lunatics. [Laughter.]

The people that take these things are lunatics in that respect.

There is no greater folly than being a devotee of patent medicines.

How the man who makes these patent medicines laughs at those who take them!

I remember meeting a man on board a vessel, who had a very bad cold.

He said to his companion, "I have a very bad cold; and I am afraid that it will settle into bronchitis."

He was a very wealthy man, and no one present knew what his business was.

"Oh," said the person addressed, "I know a cure for that. Take Jones' bronchial lozenges."

The Meaning and Consequences of Damnation.

"Why!" said the first speaker, "I am Jones, and I would not touch them for a fortune!"

Here was a man that would not touch his own remedies! [Laughter.]

The infidel, who rejects the Christ, laughs at humanity; but when he approaches Death he does not laugh.

Some of you, also, laugh now, and reject the Christ; but when you come to die you will not laugh.

You can accept the Christ.

You can say "Yes" to Him; you can open your heart to Him; and, if you do, He will bless you.

You had better do it quickly; because, if you do not, He will have to damn you.

The word damn means to condemn; and if you do not do what the Christ tells you, He will have to condemn you.

What does Condemnation involve?

It means that you cannot enter Heaven.

No man can enter into Heaven who would want to erect a saloon on some corner lot.

No man can get into Heaven who would like to take "Battle-Ax" plug with him.

I do not know why they call it "Battle-Ax," unless it is because it splits open the heads of those that use it. [Laughter.]

The Impure Cannot Enjoy the Society of the Pure.

No man who craves tobacco, or any other dirty thing, can get into Heaven.

He would want to have a tobacco-store on the corner of the golden streets; and he would want to squirt out all his muck on the golden streets. [Laughter.]

He would not be happy in Heaven.

How could he be?

How could a whoremonger be happy in Heaven?

How could a harlot be happy in Heaven?

How could a thief be happy in Heaven?

A thief! He would think how he could dig up a little of the golden pavement, and take it down to hell with him.

How could an infidel, who rejects God, be happy in Heaven?

He could not enter; but, if he could, he would feel out of place.

A pure man feels out of place among the impure.

An impure man is ashamed to look a pure woman in the face.

He has nothing but evil thoughts; so he slinks back to his dirty, filthy companions.

Practical Righteousness Essential to Entry Into Heaven.

You cannot enter Heaven unless you accept the Christ, and do what He tells you.

What will He tell you to do?

He will tell you to Repent, and to quit sin.

He will tell you to make Restitution to any whom you may have wronged.

If you have taken anything, you will have to give it back if it beggars you.

You will have to Confess, if you are hanged for it.

You will have to undo your Crime to the fullest extent in your power; for Repentance is of no use, unless you bring forth fruits meet for Repentance.

You must trust in Jesus, the Christ, the Lamb of God, who taketh away the sin of the world—and in Him alone; and then you must cast yourself upon God's Mercy, and Repent truly and practically.

Then God will forgive your sins.

He will renew your heart.

He will give you power to live a life that will lead you into Heaven.

What shall I do with Jesus?

What Shall I Do With Jesus?

Shall I Neglect Him, Reject Him, or Accept Him?

When I was a little child, and knew that I had the power of choice, I accepted Jesus.

I am now approaching old age; but conscious only of strength, and younger, perhaps, than I was twenty years ago.

I have never regretted that choice.

I have believed in Jesus, the Christ, the Lamb of God, who taketh away the sin of the world.

He took away mine.

I have loved Him.

I have served Him.

I have found everything that He said to be good, and wise, and true.

When His sayings were unpopular, I cared nothing.

I preached that Jesus, the Christ, was the same—the same Savior, the same Healer, the same Cleanser, the same Keeper, the same in every capacity.

I Preach it now, and I Live it now; and it is always safe to trust those who Preach and Live the Truth.

Some of You Talk One Thing and Live Another.

You say you are Christians; but do you Live it?

Does the town know it?

Does the Devil know it?

If he does, sometimes you have pretty rough times.

Does God know it?

Do the Angels in Heaven know it?

Is your name written in the Lamb's Book of Life?

Do you know by the Witness of God's Spirit in your heart that your sins are forgiven?

If you do not, you had better get that Witness quickly.

You had better do right, and Obey God.

Repent, and Believe on Him, and He will give you the Witness in your heart; and all hell will not be able to take that Witness out of your heart.

I say that I Believe, I Love, and I Serve my God and Father.

I Trust Jesus, and I am Led by the Holy Spirit; and I have no confidence in myself.

Can you Witness for God like that?

Would it be true if you did?

Do you Live it?

It is a horrible thing to Sing one way, and Live another; to Talk one way and Live another; to Pray one way and Live another.

Sing as you Pray, and Pray and Sing as you Live.

Every one that wants to do right, stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, and in body. Give me

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power to do right, no matter what it costs. Take away fear. Take away sin. Give me Thy Spirit, that I may do right and be right. I come to Thee, my Father, for this cleansing in my spirit, in my soul, and in my body. Help me to do right and witness for Thee, For Jesus' sake. Amen.

[*All repeat the Prayer of Consecration, clause by clause, after the General Overseer.*]

The service was closed by singing the Doxology, and the General Overseer's pronouncing the

BENEDICTION.

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

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHARLES A. HOY, Elder-in-charge.

Triune Immersion in New York City.

Overseer George L. Mason will administer Triune Immersion, Lord's Day, February 26th. For particulars address him at 4 Saint Nicholas Terrace, New York City.

Sunday services, 3 p. m. and 8 p. m., in Madison Hall, 1941 Madison avenue, near East One Hundred Twenty-fifth street. Divine Healing Meeting, Thursday, 2:30 p. m.

Zion in California.

Rev. W. D. Taylor, Elder-in-charge of the Christian Catholic Apostolic Church in Zion, San Francisco, California, will conduct services as follows: In San Louis Obispo, California, Tuesday, February 21, 1905, at 2:30 and 7:30 p. m. In Arroyo Grande, California, Wednesday, February 22d, at 2:30 and 7:30 p. m. In Nipomo, California, Thursday, February 23d, at 2:30 p.m. In Berros, California, Thursday, February 23d, at 7:30 p. m. In Santa Maria, California, Friday, February 24th, at 2:30 and 7:30 p. m.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p, m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilton avenue, then west one block to Pembroke.

Zion in Washington.

A series of joint meetings will be conducted in Zion Tabernacle, 2513-2515 First avenue, Seattle, Washington, (Rev. August Ernst, Elder-in-charge) beginning February 1, 1905, over Lord's Days February 5 and 12, 1905. Elders R. M. Simmons, of Vancouver, British Columbia, and Charles A. Hoy, of Portland, Oregon, will be present and will give illustrated lectures on Zion's onward movements. All the neighboring friends of Zion are invited to attend these meetings.

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.**

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New York Visitation

Of Elijah the Restorer and Zion Restoration Host

*REPORTED BY S. E. C., O. R., AND J. L. C.

"GOD made man upright; but they have sought out many inventions."

Very early in human history was it when man, assisted by demons, transformed the juice of the grape into poisonous wine—the blessing to a curse.

Down the ages the damning poisons used by him have increased in number, until today the pharmacopœia contains almost countless death-dealing concoctions.

The subtle, deceptive, and dangerous poisons have been greedily swallowed, and the result has been death—spiritual, psychical, and physical death.

These various drugs, patent medicines, and pills, have been stealthily destroying the moral fibre of the world.

They are constantly multiplying hereditary degenerates in all classes of society.

Though dispensed for the most part by physicians, yet they are in reality the cause of the majority of the diseases prevalent today.

Thoughtful reformers are almost ready to despair of the world.

But from Zion Hill the Light has shined, and already the darkness is disappearing.

Fearless, vigorous, and logical were the words of Elijah the Restorer in the third meeting in Carnegie Hall, New York.

He held aloft the Torch of Truth, and revealed the shams and mockeries of medicine and surgery.

Let the words leap to earth's remotest bounds.

They will hasten mightily the "Restoration of All Things."

Carnegie Hall, New York City, Friday Evening, November 6, 1903.

The worship of God was begun by singing Hymn No. 22, from the New York Visitation Program.

Zion stands with hills surrounded,
Zion, kept by Power Divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion, What a favored lot is thine!

Scripture Reading and Exposition.

The General Overseer then said:

Let us read in the Inspired Word of God, in the Gospel according to Saint Matthew, a part of the 8th chapter:

And when He was come down from the mountain, great multitudes followed Him.

And behold, there came to Him a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.

And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Under the Levitical law, when a man was healed of leprosy by God, he showed himself to the priest, who plucked a hair from some part of his body to see if there was any leprosy at the roots.

If no traces of the disease were found he was quarantined, and brought out for inspection from time to time, until it was determined beyond all doubt that the leprosy had been eradicated.

*The First Apostle has not revised the following report.

Then the man, under the Levitical law, brought two turtle-doves, or lambs, a wave-offering, and an offering of oil.

Scriptural Emblems Representing the Christ and the Holy Spirit.

On the appointed day, the priest shed the blood either of the dove or of the lamb, dipped his forefinger into the basin of blood, and put some of the blood upon the tip of the right ear and also upon the thumb of the right hand and the great toe of the right foot of him that had been healed.

By this emblem of blood the priest proclaimed that the leper had been healed by Jehovah Rophi—Jehovah the Healer.

Then, taking the log of oil, the priest dipped his finger in the oil and again anointed the right ear, the right thumb, and the right large toe, and declared that he had been healed.

These two emblems represented the Lamb of God who taketh away the sin of the world, whose blood was shed for human redemption, and the Holy Spirit, whose four emblems are Air, Oil, Fire, and Water.

Oil was always used in connection with the Ministry of Healing and Anointing for Power.

This leper did not do as he was told.

He was told to go and show himself to the priest.

If you read the last verses of the 1st chapter of Mark, especially in the Revised Version, you will see that the man went away and told everybody about it, and did not do as he was told.

A Testimony to Healing that Was Lost Through Disobedience.

He did not bring the gifts, and was not properly proclaimed as healed by the priest.

The consequence was, that they drove him out into the desert places, and the people came and saw him there.

But he could not return to his family and home, because he did not do as he was told.

It is always well to do as you are told, when God speaks; do it exactly, and do it quickly.

It was not intended that this man should not testify; but he was to go first to the priest, who was the sanitary officer under the law, and be set free in a proper manner.

What a wonderful testimony his would have been had he fulfilled these conditions!

He was like so many other people who get blessed—they want to go their own way, not God's.

And when He was entered into Capernaum, there came unto Him a centurion, beseeching Him,

And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

And He saith unto him, I will come and heal him.

And the centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof; but only say the word and my servant shall be healed.

For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, do this, and he doeth it.

And when Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

The Supreme Authority of the Christ Recognized.

The illustration shows clearly that the centurion recognizes Supreme Authority in the Christ.

He has only to say "Go," and all the legions of angels throughout the heavens will wheel into line.

He has only to say, "Come," and they come.

He has only to say, "Let this be done," and it is done.

In this way he expresses his faith.

He, a captain of one hundred men, has the power, as a subordinate officer, to command all under him.

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The Christ, he desires to indicate, has that Authority which is Supreme.

There is something wonderfully sublime about that Simple Faith.

It believes that all Authority in Heaven and on Earth is given unto Jesus; that when He says "Go," "Come," "Do," it must be done; and that all the Powers of Heaven and of Earth are subservient to His Will.

When Jesus heard this, He marveled, and said unto them which followed, "Verily, I say unto you, I have not found so great faith, no, not in Israel."

Great Faith Often Found Among the Comparatively Lowly.

A remarkable fact is that this expression, "Great faith," is used only twice in the New Testament, and never concerning an Israelite, a Jew, or even a Jewish Christian. It is used concerning only those who had been heathen.

The Syro-Phœnician woman, of whom I spoke this afternoon, was severely tested by the Lord.

When she had borne the test bravely, and was willing to take the place of a little dog at His feet, then He said, "O woman, great is thy faith."

That was spoken to a heathen woman who had just become a Christian; and here to a Roman centurion, He says, "I have not found so great faith, no, not in Israel."

How often it is so; that great faith is not found among the ecclesiastics, but in some simple man!

In this case, a simple, straightforward soldier, exercised what the Christ called "Great Faith."

And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

But the sons of the kingdom shall be cast forth into the outer darkness; there shall be the weeping and gnashing of teeth.

And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

The Answer Always Comes in Exact Proportion to Our Faith.

We get just what we believingly ask for; no more, no less.

This man had perfect faith, that, as Jesus spoke the Word, his servant should be healed.

Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever.

I do not desire to say harsh things, but true things, whether they are harsh or not, must sometimes be spoken.

Does not the pope say that he is Peter's successor; that he is vicegerent; and that he follows in the footsteps of Peter?

Well, I have not heard of the pope having a mother-in-law, have you?

Peter's "wife's mother" was sick, and the statement indicates that Peter was a married man.

It would be much better if Cardinal Sarto, now Pius X., were a married man.

It would be much better if the law of the Roman Church obliging forced celibacy of her priesthood were altogether abrogated.

Enforced celibacy must work injury to the church and to the nation.

The Terrible Consequences of Enforced Celibacy.

Voluntary celibacy is all right; a man should not be compelled to marry.

He ought to choose to be married, if he is a good man.

There are many more good women than good men in the world, and therefore no man is obliged to marry a bad woman.

It is a great wrong to enforce celibacy.

This is illustrated in the army and navy, where, for a time, celibacy being enforced, terrible consequences ensue.

Immorality and diseases of the most dreadful description always result.

When Jesus entered Peter's house, He saw Peter's mother-in-law, "lying sick of a fever."

And He touched her hand, and the fever left her; and she arose, and ministered unto Him.

That is the statement in the Revision. The Old Version says, "Unto them." But the better reading is, "Unto Him."

She especially ministered unto the Master. She arose and ministered unto Him at that beautiful evening repast.

It was the last supper that He would eat there for some time, because He was going across the lake that night.

And when even was come, they brought unto Him many possessed with devils; and He cast out the spirits with a word, and healed all that were sick.

The Christ Spoke Only the Words of the Father.

"With *a* Word," not, "with *His* Word." The Revised Version has it correctly translated.

"Was it not His Word?" you inquire.

No, it was not.

I will pause long enough to call your attention to what the Christ taught in this matter.

Our Lord Jesus, the Christ, taught that He Himself neither spoke nor wrought anything.

He said, "The words that I say unto you, I speak not from Myself: but the Father abiding in Me, doeth His works."

When that Word was spoken it was always the Word of the Father.

Let me remind you of some of the Christ's Words, especially those relating to Healing.

He said to a paralyzed man who was laid before Him, "Son, be of good cheer; thy sins are forgiven."

Now, it is a father who says, "Son." The Christ does not speak, in this instance, as our brother.

He would say "Brother," if He were speaking as our great Elder Brother; but it is the Father in Him who says, "Son, thy sins are forgiven."

The Christ Confessed His Absolute Dependence Upon the Father.

Again, when that woman touched Him in the press, and the Healing Virtue went from Him, He turned and said, "Some one did touch Me."

At last the woman came out and told the whole story.

For twelve years she had been sick with that terrible hemorrhage, and "had suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse."

She had touched Him, and immediately she was made whole.

Then He looked at her and said, "Daughter, thy faith hath saved thee whole; go in peace, and be whole of thy plague."

It was the Father again speaking, "Daughter."

The Christ never alleged that His Words or His Works were His own.

On the contrary, He said, "I can of Myself do nothing."

That Greek word οὐδέν (*ouden*, nothing), is made up of three small words, and means, "not even one little thing."

The words that I say unto you, I speak not from myself; but the Father abiding in Me doeth His works."

I call your attention to this fact because it is important that you should know that when He spoke this Word, and cast out devils with a Word, it was the Word of the Father, speaking through the Son. And it is still the same.

The Christ Had Only Delegated Authority.

All Authority hath been given unto Me in heaven and on earth.

But the very fact that it is given shows that it is Delegated Authority.

It is the Power and Authority of the Father, working through the Son, that does the work of redemption of spirit, soul, and body.

And when even was come, they brought unto Him many possessed with devils; and He cast out the spirits with a word, and healed all that were sick:

That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

What beautiful words those are! "Himself took our infirmities, and bare our diseases!"

If you go back to Isaiah 53: 4, you may read there, "Surely

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He hath borne our griefs, and carried our sorrows;" but if you read the margin, you will find the word "sicknesses" substituted for the word "griefs."

All through that passage in Isaiah, wherever the word "griefs" occurs, it is translated in the margin of the Revised Version by the word "sicknesses."

The Hebrew word is "sickness," or "sicknesses."

So it is translated here by Matthew, who is the great Hebrew Gospel writer.

Beautiful Translation of a Hebrew Word Into the Greek Language.

Mark writes like a Roman. He had a good deal of Roman blood in him, and he had a Roman name.

Luke writes like the cultivated physician that he was.

John wrote that Gospel at the very end of his life, after he had been a long time in Ephesus and other parts of Asia Minor.

It is supposed that he was over one hundred years old when that Gospel was written.

From a chronological point of view, the Gospel written by John is the latest book of the Bible. It was written after the Revelation.

You have in John the beautiful simplicity of the Greek.

But Matthew is essentially the great Hebrew writer. He goes into the genealogy of the Christ, just as a Hebrew would.

He translated this verse beautifully from the Hebrew into the Greek.

"Himself took our infirmities, and bare our diseases."

It is a wonderful Truth. "The chastisement of our peace was upon Him; and with His stripes we are healed."

May God bless His Word.

Overseer Daniel Bryant, who in a few days will sail for South Africa to take charge of the Christian Catholic Church in Zion there, will lead us in prayer.

How New York Might Have Been Saved from Political Corruption.

Prayer was then offered by Overseer Bryant, after which the Choir and Congregation joined in chanting the Disciples' Prayer.

After having made the announcements, the General Overseer said:

Pray for us and we shall reach the point at which we are aiming.

We are aiming at the establishment of the Christian Catholic Church in Zion in New York, with all which that means.

Zion has four great Departments—Ecclesiastical, Educational, Commercial, and Political.

If I had been as long in New York as I have been in Chicago I would have settled the other day the question as to who should be Mayor.

"How?"

I will tell you.

By securing thirty or forty thousand votes of godly persons, all of whom would have voted for the best men, irrespective of party.

The Democrats and Republicans in almost any great City of this land are so divided that about thirty thousand votes can decide the issue.

When the Saloon Element Is in Power, the Devil Rules.

That is called the balance of power; and I am a great man for considering the balance of power.

The Balance of Power belongs to God.

If I had been working here for a number of years I would have had these thirty thousand men, and that would have settled the question.

You would not have the saloon triumphant, as you have it today.

I asked two Democrats, very gentlemanly men belonging to the police force, "Gentlemen, is it not a fact that the entire saloon element cast its vote for the Democratic ticket?"

"Absolutely a fact," they said.

You owe it to the saloon element that a splendid administrator, calm, quiet, peaceful, and good, has been relegated to the background.

There was treachery also in the Republican party.

I feel bitterly your shame and sorrow, and the time of trouble and trial that is before you.

Whenever the saloon element, which traffics in Liquid Fire and Distilled Damnation, is in power, the Devil rules.

The General Overseer Seeks to be Even a Little Smarter than the Devil.

May God give you the grace to come through the trial properly and to get on the right side two years hence. [Applause.]

I am sorry that you have been whipped, but you good people deserve to be punished. You are not half so astute politicians as your opponents.

The sons of this world are for their own generation wiser than the sons of the light.

I desire to be just as smart as the Devil, and a little smarter.

I always tell my people, "Whatever the Devil can do we can do, and we can do it even better."

I am so glad that I have three saloon-keepers, and that three saloons are shut. May God bless these men!

Pray for us. If you do not pray for us, the Lord have mercy upon you!

Line up, and help us do a little preparatory work down here.

I love all men, and the Democrat has just as good a right as the Republican to carry out his views under the present system.

I am not a Democrat or a Republican; I am a Theocrat.

I Believe in the Rule of God, Not in the Rule of the People.

Overseer Excell, if you were to say to me, "I believe in the government of John Gabriel Excell, by John Gabriel Excell, and for John Gabriel Excell," I would say, "You miserable, selfish fellow, sit down."

If you, Overseer Bryant, were to stand up and say, "I believe in the government of Daniel Bryant, by Daniel Bryant, and for Daniel Bryant," you would be a mean, miserable, selfish fellow.

I have no hesitation in saying that the government of the people, by the people, and for the people is a false principle.

We should have a government of the people, by God, and for God. [Applause.]

The Ten Commandments are good, but the Eleventh Commandment is the best.

You say, "It cannot be done."

It can be done. I have a little community in Zion City where we do it.

"What is the result?"

We have no saloon.

We have no tobacco-shop.

We do not let people churn tobacco and squirt it out on the streets. If they smoke, it costs them twenty-five dollars' fine. [Laughter.]

I have not seen any one smoke, however.

How a Judge Honored a Zion City Ordinance.

A Judge of the Superior Court entering Zion City the other day, flung away his cigar as he entered.

"Judge," said somebody, "why do you do that?"

"Why," he replied, "I am an old stinkpot, and I know it; but," he continued, "it is a good law, and I shall observe it."

I am ashamed, however, to say that the old gentleman lit another when he had left town.

We have not one house of shame in Zion City, and I have not heard of a single insult being offered to a woman by a man in our little City of ten thousand.

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We have not a pig in the City of Zion. [Laughter].

We have not a cesspool; the water is kept free from impurities.

Everything is taken away quickly in buckets. Our City smells sweet and clean.

When one passes down the street and meets another, the salutation "Peace to thee!" is given; to which the answer "Peace to thee be multiplied!" is cheerily spoken.

At nine o'clock in the morning every activity ceases.

A whistle sounds, and all in the streets and in the factories stop and pray for one minute.

Seventy Nationalities Living in Utmost Harmony in Zion City.

They pray for Zion everywhere, for the sick and sorrowing everywhere, and for themselves.

At nine o'clock at night this same signal reaches us in all our homes and we stop and pray.

We work hard, and we are doing things.

We have a hotel in which three thousand can be fed in one day, and we can accommodate about a thousand lodgers in our two Hospices.

Come and see us!

You will be heartily welcomed.

The Rule of God can be applied to an entire community.

"Oh, but they have been under your Ministry for a long time, Doctor!" you exclaim.

They have not. They are of seventy different Nationalities, and come from seventy different Countries.

In that choir of seven hundred fifty members many had not seen one another two years ago.

That choir indicates the Harmony in which the whole people dwell. They love God, and they obey the Voice of His Servant.

We love one another, and we are determined to have no disorder.

Disorder is sin.

Zion's High Standard of Morality.

Another thing which we do not allow is slobbering, You call it kissing.

We encourage love. I like to see a man kiss his own wife, not another's.

I like to see a man when he meets his father, kiss him.

I like to see a brother and sister salute each other.

But when it comes to somebody else's brother, and somebody else's sister, even though they are engaged to be married, we say, "Stop that nonsense!"

That woman may find out what kind of a person he is and reject him, and he will have slobbered her to such an extent that nobody will want her.

"That is a little thing," somebody may say.

Yet that high standard has wonderfully helped us.

It has dignified courtship.

Young men and young women treat one another with the utmost respect and courtesy, and do not attempt to take marital liberties until the right time.

We are so thankful that we have a Clean and Pure City, where even the dear boys and girls give up slobbering, in order to be sweet, and clean, and dignified.

The Joyous Character of Life in Zion City.

Self-restraint is needed in that matter, I confess; but the discipline does much good.

Every mother here wishes her daughter kept sweet, and clean, and pure.

Then, when married, there is nothing sweeter, and cleaner, and purer than a holy kiss.

That is a brief description of our City.

Do not imagine that we are not a jolly people.

There is more fun in Zion City to the square yard than anywhere else.

Our children play, and we have athletic grounds.

Here is the Overseer in charge of the Educational Institutions. I have heard him shouting at a ball game until he was hoarse.

We have a delightful set of young fellows, some hundreds or thousands of whom you saw here.

The police will bear me out when I say that there was not a single charge brought against any of the three or four thousand people who came here from Zion City.

One of the papers said that one of our Zion Guards, named Bailey, had pawned his uniform.

The Shameful, Lying Reports of the Newspapers.

It is all a lie. There is no such man as that in the Guard, and every one of our Guards, excepting those now with me, has arrived home in Zion City.

You will hear these things, and you will hear other dreadful things about me.

The newspapers said the other day, that I wear a robe "with great, big flapping wings," and that I flap my wings. [Laughter.]

When you see such foolish statements, you may know that they are lies.

Many of the members of the Church are here; so I have given you a quiet family talk.

We are very happy about the Visitation.

I am exceedingly thankful to the City Police, to General Greene, Inspector Walsh, and the Captains and Sergeants under him; also to Chief Detective McCluskey and his men; all were most attentive.

Degenerates threatened my life, and all kinds of foolish things were attempted; but God has been good to us.

The conduct of the New York Police has won my admiration.

I believe that you have one of the best police forces, and one of the best fire-fighting forces in all the world. [Applause.]

Zion Seeks to Save, Heal, and Bless.

You have many of the prettiest-looking women I have ever seen, and you also have many nice, gentlemanly men.

When it comes down to the lowest brand of hoodlums, you have them, too.

I thank God that we have reached some poor fellows.

We have reached the hungry people who sit out all night in Madison Square; and it has been a great joy to feed some hundreds of them.

We have nothing to complain of excepting the press.

We are convinced, from our Visitation, and the courtesy with which we have been received in six hundred thousand homes, that the influence of the press does not extend any further than the fumes of its tobacco smoke, and of its whisky. [Applause.]

We have not feared it; we have not flattered it; and we are glad to have fought the good fight.

We shall leave a little company behind us, and we will come again, God helping us.

I never asked you for anything. Some people said that I came to New York to get money.

I came to get people Saved, Healed, and Blessed.

When men get Saved, Healed, and Blessed, they will give God their money. We gladly give God our money.

God Has a Right to Money and Life of His People.

I jocularly said in Zion Tabernacle, "The robber says, 'Your money or your life;' but I say, in the Name of the Lord, 'give God your money and your life.'"

God has a right to our Money and our Lives; we give Him both, and we find it a very pleasant way.

All in Zion City have control of their own money, their own homes, and their own property.

If anybody imagines that it is a community of people where everybody shares equally he is mistaken.

One man gets two dollars a day, because that is all he is worth; another man gets ten dollars a day, although he may be worth more, perhaps.

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Each man is paid according to his several ability.

In building their houses, each one builds according to his means.

The poor do not envy the rich, so far as I know; and the rich do not envy the poor. We live together in Peace and Love.

Sometimes the reports about Zion City are very funny.

I read the other day about a strike in Zion City—that the lace-makers had gone out on a strike. The whole thing was drawn from the reporters' imagination.

Zion City Working Out Sociological Problems.

We have never had one man strike in any department, and we have more than three thousand in Zion City on our pay-roll. That is a fact.

Help us with your sympathy and prayers; and if you have a million or two dollars lying around loose, give it to me and I will use it for God!

I am very glad to know that over all the world Zion City is being admired.

Today I was very much amused in reading an incident in a letter from Sydney.

The Premier of the State of West Australia, addressing his colleagues, as they were discussing the question of the new Capitol for Australia, said, "Why don't you get down to business? I feel inclined to propose that you let the contract for building this Capitol, and selecting the site, to Doctor Dowie. He will do it on time."

We have our little City, and we are working out some sociological problems. God is showing us that they can be worked out on a Theocratic basis.

Pardon me for this long chat, but perhaps you will understand me better now.

After the tithes and offerings had been received, the Choir sang a hymn.

DIVINE HEALING VERSUS SO-CALLED SCIENCE OF MEDICINE AND SURGERY.

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.

Himself took our Infirmities, and bore our Sicknesses.

The Bible Full of Divine Healing.

Why is it that Jesus, as the Healer, is so little known to His own people?

As Whittier so beautifully puts it:

> The healing of His seamless dress
> Is by all beds of pain;
> We touch Thee in Life's throng and press,
> And we are whole again.

The Bible is full of Divine Healing, from Genesis to Revelation.

Why is it banished from the pulpit; banished from the Teaching of the Ministry of Today?

I will tell you why. The ministry of today has not the Faith to pray for the Healing.

They are seeking to cover their impotence by the pretence that God has taken away the Gifts of Healings, which He gave to His Church.

They say that Jesus, the Christ, is changed, and is no longer the Healer of His people; but that God has now established the Science of Medicine and Surgery, and that it is our duty to use these means.

The Impudence of That Assertion Is Perfectly Amazing!

What audacity, to say that God has taken away a Gift that He once gave, or that the Christ has ever changed one iota!

"Jesus, the Christ, is the same yesterday and today, yea and forever."

He is the same Savior, the same Healer, the same Cleanser, and the same Keeper.

If He is not, the Bible is a lie.

> God is not a man, that He should lie;
> Neither the son of man that He should repent. . . . .
> For the Gifts and the Calling of God are without repentance.

But you tell me that God has substituted for His own direct Power to Heal, the Science of Medicine and Surgery!

Science! Where is the science?

I was born in the City of Edinburgh, and educated in the University of Edinburgh.

As an honorary chaplain I walked the wards of the Edinburgh Infirmary, and attended the clinics of men like Lord Leister, Sir James Y. Simpson, and others.

I had the *entree* to every dissecting and operating-room, and I know that what Professor Douglas Maclagan said in that university, in my hearing, is true.

A Remedy of Modern "Science" Quickly Discredited.

When addressing the whole of the Senatus and all the Medical Faculty of that University, he said:

> 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 treatment to treatment, and we have not found the first stone that we can lay as the foundation for medicine as a science.

"Oh," you say, "that was in 1869, thirty-four years ago. We have progressed since then. We have a Science now."

Where is it?

"Oh," you reply, "we have now discovered that our former theories of disease were wrong. We have learned that, instead of dealing with the blood, we must deal with microbes; we must deal with the parasites, and we must find a germicide to kill the parasites. That is all there is to do."

Have you ever taken the trouble to examine that theory?

Only a few years ago, the present Emperor of Germany raised to the peerage and gave a baronetcy to Dr. Koch, who had discovered a lymph that was to destroy tuberculosis.

Can you today find one physician in New York who will use Dr. Koch's lymph? I do not know of one in Chicago.

Driven from Healthy to Diseased Tissue.

Dr. Koch's lymph was expected to kill the miserable parasite which caused the tubercle in tuberculosis.

His lymph did drive the miserable microbes out of the diseased tissue, but the patients died quicker than before.

Virchow, the greatest pathologist in Germany, examined thirty-four or thirty-five patients of Koch who had died, and his post-mortems disclosed the fact that Koch was right when he said that his lymph drove the parasites out of the diseased tissues.

It drove them out of the diseased tissue into the healthy tissue, and killed the man twice as quickly.

Take another of their so-called remedies—cowpox.

Vaccination is one of the greatest follies that ever cursed humanity. [Applause.]

"Oh," some one says, "let smallpox strike your City, and you will see!"

Smallpox did strike Zion City. I isolated the cases immediately, and put them in a nice little place which we had built against such a possibility. We called it, not the "pest-house," but "Bethesda"—the House of Mercy. We took there those who had smallpox.

Remarkable Statistics Relating to Low Mortality in Zion City.

"And did you not vaccinate the people?" perhaps some one will want to inquire.

Not a bit of it! We simply quarantined the houses where the cases had broken out, and cleansed them.

"And what was the result?" you inquire further.

The result was that Chicago and Milwaukee were full of smallpox. Evanston, Lake Forest, and Waukegan also had it. There were deaths in scores and hundreds all around us, and because we were on a main thoroughfare,

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some cases were introduced into our town; but we did not vaccinate a man, woman, or child; and we did not lose one person—not one! [Applause.]

"Oh, but Doctor," you say, "you use antitoxin in cases of diphtheria."

We do not!

In one year, when diphtheria was introduced into Zion City, out of a thousand children, we lost only one. Overseer Brasefield, these are your statistics. Out of the College we lost two, and out of fourteen hundred we lost only three in fourteen months.

How many did they lose in the cities where antitoxin and vaccination were the remedies employed? Why, they lost scores and thousands!

Perfect Cleanliness the Best Preventive of a Contagious Disease.

The people used water on the outside and on the inside, and they kept themselves and their houses clean.

Smallpox is a disease of dirt.

If you keep clean, and do right, and trust God, you will not get it.

There is no preventive measure so certain as the preventive of Perfect Cleanliness.

Where is your Science of Medicine?

Is it in the creed of the Homeopath, who stands gravely and says, *Similia, similibus, curantur*—like cures like?

Or is it in the Allopath, who stands and looks at him, and says, "You are a fool! It is not that!" The motto of the latter is, *Contraria, contrariis, curantur*"—the contrary cures the contrary.

I say to the Allopath, "You believe that to destroy a disease, you must give some contrary poison to drive the other out?"

"That expresses it," he answers.

To the other I say, "You believe that in order to cure a disease, you must give him a hair of the dog that bit him; give him more of the same disease?"

"That is it," he answers.

Medical Philosophy that Ends in the Death of the Patient.

"Well, now, I say, Mr. Allopath, look here. That man has a disease. How, according to your method, will you knock it out of him?"

"I will give him medicine which will knock it out," he answers.

"But," I continue to inquire, "Mr. Allopath, after you knock out that disease, what will you do with the medicine that did the business, if it kicks up a row inside the man?"

"Oh," he answers, "I will give him another medicine, which will knock that out."

"Mr. Allopath, hold on," I suggest. "Suppose that strong medicine upsets his kidneys, his liver, or some other organ?"

"I will give him another strong medicine, and knock that out," he replies.

"But, Mr. Allopath, what is going to happen to the man in the end?" I further inquire.

"Oh," he replies, "I will knock him out." [Applause.]

"Now, Mr. Homeopath, what about you?"

I have a kind of sneaking fondness for the Homeopath, because he looks at you so kindly, and says, "The less medicine you give a man, the better. I believe in the infinitesimal potentiality."

Not One of the Schools of Medicine Founded in Science.

"All right, Mr. Homeopath, so do I. But your method is absurd. You might just as well put a few spoonfuls of your medicine into Lake Michigan, and then administer lake water by the bucketful."

The thing about the Homeopath that one likes is that one may take a whole bottleful of his medicine without resultant harm.

But where is the science of all this?

Scientia is accurate knowledge.

We have Homeopaths, Allopaths, Psychopaths, Hydropaths, Osteopaths, Isopaths, and a whole lot of paths, but they all lead the same way; they all lead to the grave.

Not one of them is a Science.

Your Supreme Court has said that you must have a doctor.

Perhaps the Supreme Court will go a little further, and tell you what kind of a doctor you must have.

Is he to be a Homeopath, an Allopath, a Psychopath, a Hydropath, or an Osteopath?

If the Supreme Court tells you that you must have a doctor, it is its duty to also tell you what kind of a doctor you must employ.

The Varying and Erroneous Diagnoses of Physicians.

Did you ever know any two men of one School to be in perfect agreement? I never did.

There is on record a case where something like seventeen persons died. Seventeen doctors gave seventeen certificates of death.

According to the certificates, one died of disease of the kidneys; another, of heart failure; another of something else.

All were solemnly buried, and it was afterward found that these seventeen persons had been poisoned by arsenic, which had got into a batch of baker's bread.

The bodies were exhumed, and arsenic was found in every stomach, but the doctors had not diagnosed it in one case.

Where was the Science?

I have known of one person in perfect health going in succession to five doctors, paying twenty dollars to each, and getting five different diagnoses and five different sets of prescriptions.

There was nothing in them except lies.

A doctor once said to me, "Dr. Dowie, when you are talking on this subject, say that an old doctor told you this, 'When I was a young doctor, I had a hundred remedies for every disease; but now, as an old doctor, I have a hundred diseases without any remedies.' "

Medical Practice an Unmitigated Humbug.

I have a large acquaintance with doctors; some of them were my fellow students, and many of them are my friends.

Many of them have given up the practice of medicine, and a number of ex-doctors in Zion City are now preachers of the Gospel.

I use some of them as Health Officers, and some I use as Elders and Evangelists.

They are all kind and courteous men, but they do not use or prescribe medicine.

The medical man who is well trained, and knows what he is talking about, will tell you that medicine is an unmitigated humbug.

If I were to quote to you the opinions of medicine by the greatest doctors of our time, I should talk to you for hours.

I am speaking what I know.

I desired, when a young man, to know whether there was anything in medicine.

When a student of Arts and Divinity, I determined to attach myself to a great hospital.

As Honorary Chaplain, I attended the bedside of the patients, prayed with them, and prepared them spiritually for operations that might end in death.

A Distinguished Surgeon Who Wept Over His Failures.

I wrote their last letters, and was with them when the operations were performed.

My hand held theirs while the chloroform was administered; and oftentimes my hand held theirs until they were dead. In some instances they never woke up; they died under the knife.

Men like Sir James Y. Simpson, Lord Leister, and others, did the best they could.

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They were fine and noble types of manhood; and they nearly broke their hearts over repeated failures.

I have seen Sir James Simpson, the greatest professor of gynecology that ever lived, weep bitterly, and heard him say, "Out of seven women upon whom I have operated this week, five have died."

Oh, how he would cry as he thought of the motherless children!"

Oh, how he would cry and say, "Would God that I knew the path of Divine Healing!"

I did not know it then.

I had been healed, but I did not know how to pray the Prayer of Faith, that saves the sick.

How the General Overseer Learned to Pray the Prayer of Faith.

Later, when an epidemic broke out among the people in Australia, and they were dying. I learned to pray the Prayer of Faith.

I have told the story in that little tract, "He Is Just the Same Today," which was distributed in this city.

I was so angry! I had gone out day after day to see my people die, and I had buried the dead of several of my brethren in the ministry, who also were sick and dying.

One day two beautiful girls and a boy, in one family, were dying.

I shall never forget how I felt as I came into the manse of my parish in Newtown, Sydney, after I had been out early one morning.

I was sick at heart, and could not eat.

I said to my housekeeper, "Oh, I cannot eat. I must go up to my study and pray. Send me something, for I must soon go to the cemetery."

I had to go there every afternoon, and sometimes I buried fifteen bodies during one afternoon.

I was so sad, and so angry!

It was just as if a wolf had come into the fold, tearing, killing, and destroying.

God's Ways Sometimes Mysterious, but Never Diabolical.

These three children, whom I loved lay dying.

They had very excellent parents, and were very talented. One of them, a few years ago, was the Lady Mayoress of a great city in Australia.

At the time of which I am speaking she was about twelve years old.

They were much upon my mind, when suddenly the cry came that Mary was dying.

I rushed down-stairs, and went flying down the street, and up through the garden; I did not think of myself, or how, in my haste, I appeared to others.

I found the doctor there, who exclaimed, "O Doctor Dowie, is it not dreadful! God's ways are mysterious," he added, pointing to the dying child.

I grasped him firmly by the arm, and said, "Do not lie about God! God Almighty never made this child to suffer like that!

"She is a pure, sweet girl. She has never had those thoughts in her heart. It is the Devil who has hold of her. The Devil is defiling her, and dragging her down with that horrible, putrid disease.

"Do not tell me that it is God! Go, if you have no more help than such nonsense as that!"

"Doctor, you are very much excited," he replied.

"I think it is time to be excited," I retorted.

An Immediate Answer to the Prayer of Faith.

He went, and, turning to the mother, I inquired, "Why did you send for me?"

"To pray," she answered.

"Do you expect God to heal?" I asked.

"I do," she responded.

"Then let us get to business," I said.

I prayed, and for the first time in my life, laid hands upon the sick.

Before long the sick girl was sleeping like a baby.

We watched her. The fever had gone, and she began to perspire.

I wiped the sweat from her brow, and put her beautiful, long hair back, and looked at her lovely face. She was to me as a daughter.

At last I said to the mother, "I would like to see her wake before I go. Tell the maid to bring some chocolate and bread."

They thought it was for me, because they knew that I had to go to the cemetery in a short time. I had happened to say that I had had no lunch.

They brought in quite a quantity, and I snapped my fingers, and Mary opened her eyes.

End of Carnival of Death in the General Overseer's Ministry.

"O Pastor!" she said, "I did not know you were here. How long since you came?"

I answered, "I have been here a little while. You have been having a long sleep."

She had been unconscious for two days.

She said, "I must have been sleeping a long time, Mamma, I am so hungry."

I was so glad that I had called for the chocolate! I blew it and gave it to her, and she ate the bread, and I had none left for myself.

Then she sat up. She did not know that she had been ill. She did not know that she had been foaming at the mouth, and biting her tongue, until blood ran down on the sheets.

After this I went into the next room, where two more lay sick, and prayed for their healing, and they were immediately delivered.

Then I proceeded to the cemetery, came back, and went around to all my sick people.

In the following twelve years I buried only two more of my own people. I know what I am talking about, when I say that God Heals!

I know that He hears the Prayer of Faith, and that the Apostle James did not speak in vain, in James 5:14, 15:

> 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.

The Stupid Ordinance of Extreme Unction.

Do you know what they did with that when the Church began to degenerate?

They turned it into the Ordinance of Extreme Unction.

When a man is about to die, they send for a priest to come and give him the Last Sacrament.

An aged pope received that sacrament several times, but he would not die.

It is a most stupid sacrament, and it is not in the Bible.

But the Sacrament of Divine Healing is in the Bible.

"The Prayer of Faith shall save him that is sick, and the Lord shall raise him up."

That is very simple. Why should there be anything very wonderful about Divine Healing?

When I received Healing, I was dying. The doctors had given me up.

I looked at my watch and said, "If that watch went wrong I would not take it to the butcher or the baker, or the candle-stickmaker; I would take it to the man that made it; I would take it to the watchmaker, and I would say, 'Look you! That watch has gone wrong. Find out what is wrong and put it right.' My body was made by God, and He knows all about it. These fellows do not."

The Wonderful Vitality of the General Overseer.

So I went to God with my body, and said, "I want to live."

I never pretended that I wanted to die.

All good people die early, according to the story-books.

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I used to look at these books and say, "I do not like these good children that die early, and I will not die."

It is natural to desire to live.

I want to live now, and I want to come and whip the Yellow Press two years hence. [Laughter and applause.]

I want to come and stir up New York, and get the Lord's blessing upon this city.

I feel very much like having a good fight with the Devil tonight.

I have been talking about three times a day for weeks, and have had about five hours' sleep in twenty-four; yet I feel as fresh as I did when I came.

To continue my narrative: I looked at that watch and said, "I will go to God with my body just as I go to the watchmaker with my watch.

"I do not know anything about a watch. I never made one; I never mended one. If I tried I should smash it.

"My body belongs to God. He knows all about it. He made me. 'He knoweth our frame.'

Divine Anger Sometimes a Necessity.

"He is my Father, He loves me; 'like as a Father pitieth his children, so Jehovah pitieth them that fear Him.'"

I continued, "I have a spirit in me that wants to live, and if I live to be of any use, God will have to mend me, and do it quickly."

Then I prayed. I knelt down and told God; but got no better.

I was suffering from chronic dyspepsia, and I should certainly know when I was healed.

The agony of that disease is as if a bar of iron were heated seven times, and thrust into the breast.

I could not eat, and when I prayed and received no answer, I was angry.

I often get angry.

It is a good thing to get angry.

Many never get angry. They have not spunk and backbone enough to get angry.

They are so gentle! They are so nice!

The Devil and they do well agree.

I never pretended to be that kind of a man.

I was angry with myself. Apparently, I did not know how to pray.

Practical Proofs of an Immediate Divine Healing.

At last I said, "O God Almighty, I prayed as well as I knew. Why don't You hurry up and heal me?"

At that point, when I was ready to say that I would not longer believe God if He did not heal me, the answer came.

Suddenly something went out of me. I could not tell what it was; but I got up.

I felt so light, and the pain was gone! I rolled into bed, and slept far into the morning.

Hearing a screaming and a fluttering of wings, I awoke, to find that my sleep had been ended by a flock of birds which had been disturbed by a hawk.

I arose, feeling hungry, and dressed and slipped out of doors.

Our garden was full of grapes, pomegranates, and other kinds of fruit. We had a very lovely garden.

I ate, and ate, and ate, and laughed at myself presently, as I recalled a story told by one of my nephews.

"Do you not know when to stop eating," his mother inquired.

"Yes," he answered.

"When?" she again inquired.

"When I feel a pain," he answered.

I felt a pain, and hence stopped eating, and walked away some miles—I who had been sick and dying.

Forty Years of God's Keeping Power.

My mother, who had been wondering at my absence, saw me come up the terrace two steps at a time, and exclaimed, "What has happened?"

"Why," I answered, "I am well. I have been praying, and God has answered my prayer. He has repaired my watch!"

"What do you mean by that?" she inquired.

"I mean," I answered, "that my inside works are now all right!"

When I sat down to breakfast, she offered me one spoonful of oatmeal, and I said, "Oh, fill up the bowl!"

"Why!" she responded, "you have not eaten a spoonful lately."

"I will eat all if you do not look out," I said.

That morning I walked a distance of two miles into town.

I was well!

You smile at that, and I smile, too; I smile now with good reason.

Forty years ago I was healed, and I have been kept all these years, with the exception of three attacks of the enemy, and I got deliverance from these.

God will heal you as willingly as He healed me.

He made your body and He loves you.

If you will give Him your heart and do right, He will heal you.

All who want to do right, stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Make me what I ought to be in spirit, soul, and body. Give me power to do right. Cleanse me. Make me strong to do Thy Will. Cleanse my blood. Keep me until Thou dost take me to Thyself. Keep me healthy. For Jesus' sake. Amen. [*All repeat the Prayer of Consecration clause by clause after the General Overseer.*]

GENERAL OVERSEER—That is God's will. Believe it and God will bless you.

The General Overseer then pronounced the

BENEDICTION.

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

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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Zion Women's Dorcas Work

By REV. JANE DOWIE, Principal Overseer of Women's Work in the Christian Catholic Apostolic Church in Zion Throughout the World.

COLONIAL COTTAGE, HOTEL COLONIAL,
NASSAU, NEW PROVIDENCE, BAHAMA ISLANDS,
January 25, 1905

"WHEREFORE my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—*1 Corinthians 15:58.*

"Let all that ye do be done in love."—*1 Corinthians 16:14.*

These words of the Apostle Paul have been much in our thoughts as we read the letters addressed to us by our faithful secretary, Deaconess Ida M. Stern, and the beloved sisters in charge of the two largest Branches of our Zion Women's Dorcas Work—those in Zion City and Chicago. Our heart was filled with gratitude to God, and we prayed that they might be kept "steadfast" and "unmoveable, always abounding in the work of the Lord;" for we know that their labor has not been in vain, and that it has all been done in love.

Those who have contributed money, time, and strength to the Master's service receive their reward in the "blessing of the Lord which maketh rich, and . . addeth no sorrow therewith;" and even Death itself is "swallowed up in Victory!"



OVERSEER JANE DOWIE.

Good work done in the past and in the present goes on in the future, and bears its fruit, sometimes a hundredfold in this present time, and reaches on in its eternal consequences into the life that is to come; for in the Revelation to Saint John He says, "I heard a Voice from Heaven saying, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

There are times when the temptation comes to some of us to think, "Is our work on earth done?" But then God so often graciously delivers and strengthens us, and we are left to labor on in this world among the sick and sinful ones, to help them to see the Christ as the Savior, Healer, and Deliverer, and we rejoice to do His work; and when He permits one of His little ones to depart from this life to answer to the roll-call of the Heavenly King, we must say it is well, for not the least one of His children can go without His Divine permission.

The winter in our northern climate is always a hard time for those who are not strong; but it is an invigorating and healthful tonic to those who have physical strength, and helps to make strong and hardy men and women; but some months in the year the out-door workers cannot get work; and it is for this reason that our First Apostle, who always has the laborers in his heart and thoughts, has determined that the way to help the poor more effectually is to have southern cities in conjunction with all large northern cities, so that with cheap railway facilities for transportation, all able-bodied and willing workers can be employed at all times of the year, alternating from the North to the South.

On this vast American continent, with its great advantages and possibilities for the future, God is working out these things through our Leader; and we all pray that he may be strengthened, and that God will spare him for many years to come; for with so much still to do we see that this is only the beginning of the Time of the Restoration of All Things.

As we read the following letters, the thought naturally came to us, that in our own beloved Zion City we do not find men in the condition described by our Chicago workers. There is no liquor there to make drunkards of men or women; no men beating their wives or children while they are intoxicated with the horrid Liquid Fire, which turns

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otherwise kind but weak men, into a state worse than the brute beast.

May God hasten the time when, with more workers and more means to work with, we shall see other and larger cities established on the same pattern, with union in the home, the church, and business, and city government, and all our people working together for the salvation of sinners, through faith in our Lord and Savior, Jesus, the Christ.

In these days of rapid communication with all the highways of the world, the people can easily be prepared for the Coming of our Lord to Reign.

Meanwhile, beloved sisters, we each must do our part, however humble it may be; and you know that you are doing something for the Master when you are caring for the poor, covering the feet of the little children from the cold, and providing them with warm clothing to protect them from the severity of winter.

We know our readers will be pleased to see the faces of our beloved coworkers, Deaconesses Ida M. Stern and Rachel Thomas, which we publish in connection with this article.

We are greatly indebted to these faithful workers for carrying out the many details connected with this department of the work. I personally desire to express my gratitude to them for the loving coöperation, both at the present time and in the past.

Our hearts all go out in sympathy to our beloved sister, Deaconess Stern, in the sad loss which she has sustained in the departure of her beloved husband.

They accompanied us on our journey around the world, and we know that she has the sympathy and prayers of all our readers, who saw and loved her and her kind-hearted, generous-spirited, and faithful husband during the time of the memorable journey.

We know that all our readers pray for her that she may be kept for the Master's service.

Our readers can all have a part in this good work, either by sending clothing to the places where we have our Dorcas meetings, or, if more convenient, by sending contributions in money to our address in Zion City. These will be at once acknowledged, and a receipt will be sent to the contributor with our hearty thanks.

Clothing sent, unless with the address of the sender and accompanied by a request to acknowledge, we will consider as sent without desire for acknowledgement from us by mail.

"The Grace of our Lord Jesus, the Christ, be with you."

"My love be with you all in Christ Jesus."

Wishing you all a Happy New Year, I am,

Your fellow worker in Christ Jesus,

JANE DOWIE.

ADMINISTRATION BUILDING, *ZION CITY*, ILLINOIS,
December 28, 1904.

REV. JANE DOWIE,

Principal Overseer of Women's Work in the Christian Catholic Apostolic Church in Zion Throughout the World, Miami, Florida.

My Dear Overseer:—Having been appointed by you the Secretary in charge of the Department of Women's Work during your absence, by request of the First Apostle, I take pleasure in submitting to you the following interesting letters and notes concerning the Dorcas Work.

The progress of this department of the Christian Catholic Apostolic Church in Zion during the beginning of the present winter term has been very marked.

A season of joyful and helpful service was assured from the beginning, by the hearty, earnest, loving coöperative spirit of the workers.

As the days have grown shorter and colder, hearts have grown lighter and warmer, cheered and inspired by the blessedness of giving time, toil, and substance for God and needy brothers and sisters.

Spiritual growth and strength have come also through brightening dark corners and directing feeble steps toward God, by the "word fitly spoken."

Desolate, comfortless, sad, and sorrowing ones have been inspired by these faithful women to a new hope.

With a sincere love they have pointed to Him who said:

Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.

But if God so clothe the grass in the field, which today is, and tomorrow is cast into the oven; how much more shall He clothe you, O ye of little faith?

And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

The seed of Faith has been implanted.

Hope has been born; love kindled; and the weary spirit lifted up.

This work is a work of love, and is continued in this spirit.

Zion gives freely, as she has received.

It gives us pleasure to say that more than five thousand articles of clothing have been received and given out during the first two months of the season's work, and that nearly three thousand hours of loving service have been given by the workers, showing, in some measure, what has been done; but it is impossible to give figures in detail.

The "hours" represent that to which we cannot give expression.

Time given is often more valuable than money, in many instances. It means sacrifice, it means love for the suffering ones, and devotion to the cause.

We take occasion to thank those who have so joyously given their "hours" to this loving service.

Report of Deaconess Rachel Thomas.

We are delighted to present to readers of LEAVES OF HEALING the following very excellent report of Deaconess Rachel Thomas, who has from its inception been the Officer-in-charge of the Zion City Branch:

3006 EMMAUS AVENUE, ZION CITY, ILLINOIS,
December 12, 1904.

REV. JANE DOWIE,

Principal Overseer of Women's Work in the Christian Catholic Apostolic Church in Zion Throughout the World.

My Dear Overseer:—On entering the fourth year of the Dorcas Work in Zion City, and on account of your absence from us, I feel it in my heart to write a little to you concerning the work.

God has indeed wonderfully blessed us in it.

The people have been sending in clothing from many parts of the States, and the people of Zion City have given very freely.

The greater part of what we have received has been good.

We keep the best and give it out as it is, but what is partly worn we rip apart, and clean, to make over for children.

When we open a box or a bundle and find the contents clean and laid in good order, ready to wear, or ready to make over, that raises our hearts in thanksgiving to God, for we know that it has come from true and faithful hearts that are in sympathy with God's work.

We are greatly pleased with our meeting place. We could not carry on the work in smaller quarters.

It requires four rooms to keep the unfinished work, and ten large wardrobes to keep the clothing.

The large assembly room we use for sewing.

We have received many letters, especially since the last Feast of Tabernacles, inquiring how we carry on the work. They have all been answered.

Our work is divided into the following departments:

DRESSMAKING DEPARTMENT, in charge of three women, who are responsible for the work being well done.

They cut and prepare for the needlewomen and sewing machines.

TAILORING DEPARTMENT, conducted on the same plan, having same number of machines, and doing very good work.

UNDERWEAR DEPARTMENT, operating similarly to the above.

MILLINERY DEPARTMENT is doing most excellent work in cleaning and dyeing old hats, and trimming them artistically enough for any one to wear.

Sometimes we have good pieces of thick cloth or old plush jackets which are made into hoods for little girls. The fur trimming on the garments that we rip up is used to trim these hoods, and to make into collarets.

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DEACONESS IDA. M. STERN.

STOCKING DEPARTMENT is chiefly employed in working over old stockings Many are sending us clean, washed stockings with the feet worn. We cut them down for children.

MISCELLANEOUS DEPARTMENT, where leggings, mittens, and rugs are made. This department is doing very good work.

SHOE DEPARTMENT, where so many little children's feet are made warm and comfortable.

Hundreds of dollars' worth of new shoes have been given to children at Zion City General Stores, and paid for from our Dorcas funds.

We use old felt hats to make little bootees for infants up to a year old. We sew them with floss, and tie them with baby ribbon.

QUILTING DEPARTMENT, where comforters and quilts are made, and fine ones they are, too.

Four women are kept busy serving all callers, and fitting on different garments when necessary.

I never saw a better company of women than there are here for taking hold of what is put in their charge.

They come in number from seventy to ninety every week.

We have no gossip meeting

We ask God to keep us from that sin, and He does.

We are thankful to Him for this.

We meet from ten o'clock in the morning to four o'clock in the afternoon.

We open our meeting with singing, reading the Word of God, and prayer.

There are many requests for prayer on behalf of the sick and the unsaved, some of whom are near and dear to us.

The work of this term so far has been exceptionally good.

We make the most of the clothing out of the garments that are partly worn, using the largest pieces for the little dresses, coats, or trousers.

The next sizes will do for leggings, mittens, quilts and comforters, and rugs, leaving nothing but rags, which we sell to buy thread.

This is not done because we cannot get new goods; for we always have bolts of it at hand; but this is a good way to make use of all we receive.

We are very thankful to you for granting us all that we have ever asked of you to carry on the work.

A few of us meet on Tuesdays to cut and prepare for Thursdays.

All this is done with willing hearts.

I thank God for His keeping power. I have not missed one day since we came back from the New York Visitation.

I have been blessed, and count it an honor to have a part in the work of an Apostolic Church.

By the grace of God, I will be faithful to Him and to His servants.

We are thankful that your health has been restored, and always pray for you that your strength may speedily return, so that when you come back, you will be able to visit us, and enjoy the great work that you have undertaken for God's children.

May God bless you, and our dear First Apostle, and your beloved son, Dr. Gladstone Dowie.

In love, from your faithful handmaid in the Lord,

RACHEL THOMAS.

From Chicago excellent reports have reached us. Believing that they will be interesting to our readers, we give them in the simple language of the writers.

Report of Mrs. Mary Trier.

The following brief but interesting letter has reached us from the Central Parish:

DEAR OVERSEER JANE DOWIE:—Peace to thee!

First of all, I want to thank God for His goodness in giving me strength to work in His vineyard and to assist in taking care of the poor.

Last week I was sent to look after a poor family.

The man had fallen out of a third-story window on the 19th of July, injuring his head and breaking his right arm.

He has not been able to work since.

He has a wife and two children.

They had no comfortable bed, and the wife was sick.

From our stores I was able to supply some of their wants.

One of our members sent them two dollars' worth of groceries, all of which was greatly appreciated.

Today I visited a family consisting of man, wife, and child, who occupied one room. They were very poor. We supplied their wants, and they were very thankful.

Since December 1st, we have assisted ten families.

We pray God's blessing upon you, that you may be able to return home well and happy.

Yours in the Master's service, MARY TRIER.

The meetings which hitherto have been held in the Tabernacle, situated at 3521 Dearborn street, will now be continued in the Central Zion Tabernacle, 1621–1633 Michigan avenue, where better and more suitable accommodations have been arranged.

From this point, also, all shoes, rubbers, and hosiery, for the other Chicago Parishes, will be distributed, and can be had upon application. A recommendation in writing must first be given to the applicant by the officer sending for the goods.

We have found it more convenient to have a central point from which to distribute shoes, rubbers, hose, etc., because these sizes vary so much that it is not so convenient to keep on hand a sufficiently large quantity at each Tabernacle.

Report of Evangelist Susan V. Kellar.

From the North Parish we have the following interesting report:

CHICAGO, ILLINOIS, December 17, 1904.

DEAR OVERSEER DOWIE:—Peace to thee!

The members of our Parish are supporting it very liberally with clothing. We have quite a surplus on hand, as our calls for clothing have not been many as yet.

We have fourteen working members, who are doing excellent work.

We have already given out clothing to quite a number.

Two families were in quite destitute circumstances.

One of our workers found a young mother with four little children, the oldest being six years, and the youngest six weeks of age.

She has a drunken husband, who will neither support the family, nor help care for the little children.

When this Dorcas member found her, she had no food, and scarcely any clothing.

The children were in rags. She has scarcely any bedclothing for the winter.

The sister took her out and got her some potatoes and bread, and then brought her to the Dorcas meeting

When she came to the meeting, she was weeping.

She has come three different times, and we have given her clothing for herself and children, and she always seems very thankful and happy when we help her.

We are getting her ready to attend church.

At our last meeting, she came in weeping bitterly, and said her cruel husband had just been beating her, and threw her across the room against the door. She had black and blue marks on her body.

Another woman whom we have helped, also has a cruel, drunken husband. He has spent all he had, and now has mortgaged her furniture, and she is working hard to pay off the mortgage, and save her furniture, while he is lying around, out of work, and does not try to find any.

She has three children.

We are going to get the children some clothing for Christmas.

I enjoy the work of bringing happiness to these needy ones very much.

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We very much appreciate the help we have received from headquarters.

With many thanks for your kindness, I remain, ever your sister in the Christ,

SUSAN V. KELLER.

Report of Deaconess Rosa Peetz.

Deaconess Rosa Peetz, who has had charge of the Dorcas work of the Northwest Parish since its inception, writes concerning that work as follows:

CHICAGO, December 22, 1904.

DEAR OVERSEER JANE DOWIE:—As you know, our work is not done on such a large scale as that in other Branches, yet God has blessed us in the past, and is blessing us now.

I thank God for the good spirit that is shown in our parish; we in our Dorcas work are of one mind and happy in our work. We love to prepare garments for the poor.

One thing I thank God for is that there is no gossiping. We attend strictly to our business, loving our fellow men.

I thank our First Apostle that he ever organized this Women's Work.

We not only come together to sew and prepare garments for the needy; but we look out, first of all, for their spiritual welfare.

We are able to bring them the Full Gospel.

We are grateful to God that we can truthfully say that He has blessed us in this work in various ways.

Through the Restoration Host, we have found people who were poor, sinful, and sick, and how we did rejoice that we could go to them and lead them to God, and make them comfortable by giving them the necessaries of life!

I have seen children's faces beam with joy, as they put on the things we brought to them.

I do not know who rejoiced more, they or we; it was all done in love, and in the Christ's Name.

We entered homes where mothers were sick, a little flock around them, and fathers out of work.

I recollect one incident.

One evening a man came to our house, saying, "My wife is very sick. I do not know what to do.

"She has a nursing baby, and her breast is so hard and sore that the little one can get no nourishment."

I went immediately to see her, pointed her to God, and showed her His conditions.

She gave herself to Him.

I prayed.

The fever left her and she nursed her child out of that breast the same night.

How thankful these people were! We made them garments for the little ones and helped them along.

We found many who needed God as their Savior, Healer, and their All.

One thing I would like to mention, and that is, that we can bring many to God by winning their confidence.

Some, perhaps, would never fully confess, or would shrink from asking advice, if they had to go to men.

I have noticed this many times.

I say with all my heart, thank God for Women's Work in Zion; and may God give us wisdom in all things!

May He fill us with His Spirit, and keep us pure and humble.

May God bless and strengthen you, beloved Overseer Jane Dowie, at the head of Women's Work, and also our First Apostle, is our daily prayer.

Yours in the Master's service,

R. PEETZ,
741 North Washtenaw avenue.

Report of Evangelist Nellie B. Hammond.

Evangelist Nellie Hammond writes concerning the work in the South Side Parish:

CHICAGO, ILLINOIS, December 20, 1904.

DEAR OVERSEER:—Peace to thee!

A veritable beehive can be found, every Wednesday, from ten o'clock in the forenoon to four o'clock in the afternoon, at the South Side Zion Tabernacle, Englewood, Illinois.

Our rooms are always warm and cheery, and the ladies always seem to be happy when they gather here.

Our number is small, considering our church membership. Notwithstanding this, we accomplish much.

We always open with short devotional exercises.

Our next lesson is to memorize 2 Corinthians, 1:11.

We have been able to give out two hundred seven garments in the last eight weeks.

The six bolts of material you sent us diminished very rapidly, and we will have to renew our order very soon to meet our demands.

We feel that most of the garments have been wisely given.

Those who attend to that department are faithful in giving the literature, or some advice which might be helpful.

We are very proud of our tailoress. Many a small boy's heart has she gladdened by her untiring efforts.

We are also very fortunate in having one who knows just how to plan and cut everything.

Our workers are all very willing and efficient.

The Junior Department, of our day school, gave a small Thanksgiving offering for our Dorcas fund.

One little girl of twelve, who came for clothing, said she could not go to school, as her mother was sick and she had to gather coal along the railroad tracks.

Most of our things have been given where the family was large and the income small.

We have, as yet, made no infants' outfits. These have been very promptly supplied from Zion City Maternity Work by Elder Brasefield.

We are very thankful that God has put it into your heart to make it possible for us to meet these varied necessities.

We pray that you may be spared "Till He Come."

Faithfully yours in His service, MRS. NELLIE B. HAMMOND.



DEACONESS RACHEL THOMAS.

Report of Evangelist Anna Hoffman.

From the North Side Parish Evangelist Anna Hoffman writes:

CHICAGO, ILLINOIS, December 23, 1904.

MY DEAR OVERSEER:—It is great joy for me to help in supplying the needs of the poor in Chicago, not alone physically, but, most of all, spiritually.

I have never realized the passage in Acts 20:35 more than at present, "It is more blessed to give than to receive."

As the days are getting shorter, we have arranged to have meetings every Thursday, from ten o'clock in the morning until five o'clock in the afternoon.

We open our meeting with singing of a hymn, reading of Scripture, and a word of earnest prayer.

Then we proceed to the various phases of the work.

Some cut the material, others sew on the machines, and several of the old ladies mend garments. They work very faithfully and show a hearty and enthusiastic spirit.

The people that come for clothing, after they have been supplied, thank me with tears in their eyes and say, "Thank God for Mrs. Dowie."

We are all praying that God may speedily restore Overseer Jane Dowie to health and strength, so that she may continue to be a great blessing to the people and the Dorcas work throughout the world.

With hearty Christian love, I am, faithfully yours in the Christ,

ANNA HOFFMAN.

Report of Evangelist Emma A. Farr.

Evangelist Emma A. Farr writes concerning the progress of the work in the North Side Parish:

CHICAGO, ILLINOIS, December 22, 1904.

MY DEAR OVERSEER:—Our Dorcas work opened in November very encouragingly.

The workers for the month were fifty-five.

They were all very happy in their work.

Many new garments have been made and old ones taken to pieces, and made over as good as new.

It delights our hearts when we see the expressions of joy on the faces of those that come to us for clothing, and we feel a reflex influence in our own spirits.

While we clothe the bodies of these poor people, we try to create a desire in their hearts to be clothed with righteousness, and to lead them to the Lord Jesus.

We feel that while we give our time to this work each week, we are doing it as unto the Lord; for He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

One woman came to us the past week with four little children, the youngest only six months old.

Her husband drinks, and she is obliged to pay the rent and earn all their living.

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It was pitiful to hear her story.

We were very glad to supply them with warm clothing, and she looked happy and contented when she left.

This is only one case of many who come to see us every week.

It is a glorious work, and we always feel God's smile resting upon it.

May God bless you and give you strength as Overseer of this good work.

Yours in the Master's service, EMMA A. FARR.

Report of Mrs. Harriet C. Dinius.

Mrs. Harriet C. Dinius has for two winters been in active charge of the shoe distribution department in Zion City, and writes concerning it as follows:

ZION CITY, ILLINOIS, December 17, 1904.

DEAR OVERSEER JANE DOWIE:—The Shoe Department is always one of the busy corners of the large Dorcas room.

The little room in which the stock is kept is perhaps ten feet square.

This is usually quite well filled, especially at the beginning of the season, when stock donations come in most freely.

In this room are new shoes, rubbers, and other footwear, as well as goods of the same kind more or less worn; also new stockings and stockings that have been neatly repaired.

Deaconess Haunschild has the repairing of stockings in charge, and she, with her excellent assistants, has done very effective work.

The applicants' needs are carefully looked into and well supplied.

For instance, if we have a pair of shoes on hand which would give good wear with some needed repair, we issue an order on Zion City General Stores to have the necessary work done; and when the circumstances justify and we cannot fit the applicant for help with goods the Dorcas has on hand, we issue an order on the General Stores for new articles.

Upon presentation of this order to the Shoe Department of the General Stores, the person is fitted with entirely new shoes, the same as if he were paying the spot cash himself.

The people seem thankful to God and to those whom He has directed to help them.

This is especially true of the mothers.

A Dorcas worker often feels well repaid for her day of hard work when she sees the joy and thankfulness in the face of some tired mother when her own and family's needs have been supplied.

The fathers are usually very courteous but seem very backward about asking for help for themselves or families.

The children are always glad to be well shod, and especially is the joy reflected in their faces if the shoes are new ones.

It is always a matter of sorrow to us where thoughtless ones start to go away without even a "Thank you" for the help given.

In these cases we aim to call their attention to their lack of acknowledgment of God's and Zion's goodness in providing these things for them.

Personally it has been a great joy to me, to labor for my Master in the Dorcas work.

Ever since my earliest recollection it has been on my heart to help those less favored than myself, and when this beautiful Dorcas Work opened up in the now Christian Catholic Apostolic Church in Zion, and I was given an opportunity to work there, I felt God had indeed given me the desire of my heart.

I have been very ably assisted in the work this season by Mrs. Anna Thorp, and our loving association together is one of the pleasant recollections of our Thursdays' work.

Yours to command in the Dorcas Work, MRS. HARRIET C. DINIUS.

Report of Deaconess Mary Munger.

Our visiting deaconess in Zion City has quietly, but effectively, done the work of visitation, and the supply of the needs has been arranged for from the storehouse.

Her report concerning some of that work is here given:

ZION CITY, ILLINOIS.

REV. JANE DOWIE, Overseer of Women's Work in the Christian Catholic Apostolic Church in Zion Throughout the World.

DEAR OVERSEER:—Peace to thee.

I have made forty-eight visits in the last two months and am thankful to report that those that I have visited are doing nicely, and that we have been able to add something to the comforts of some by getting their houses made warmer and making interiors more comfortable.

I find the people happy and cheerful.

Yours in His Service, MARY MUNGER.

The babies are also being cared for, though the calls for maternity outfits are not so numerous as for other clothing.

There can be no greater joy for every true woman, in whose heart is implanted the God-given instinct of motherhood, than that of helping to care for the little ones as they come into the world.

All the workers associated with the Zion Maternity Dorcas Work feel privileged in taking part in a work which helps the mothers, who cannot do all that is in their hearts to make comfortable the treasures which God has given them—the pure, innocent, new babies.

Report of Elder M. Elizabeth Brasefield.

Concerning this work, Elder M. Elizabeth Brasefield, who is the Officer-in-charge in Zion City, writes:

ZION CITY, ILLINOIS, December 28, 1904.

DEAR OVERSEER JANE DOWIE:—The work of the Maternity Dorcas is best known by the neat little garments that it sends out to expectant mothers who by reason of circumstances are unable to provide for the coming little one.

Every Thursday afternoon from two to four, the workers gather in the Overseers' room at Shiloh Tabernacle.

Young women, young mothers, older mothers, and even grandmothers are all represented among the number.

The meeting is opened with short devotionals, and our hearts go up unitedly in prayer for the mothers and their little ones, and for the expectant mothers and the unborn babes, that they may be brought into an atmosphere of love and purity, and that the fathers and mothers may be divinely guided in caring for and training their children for the work of the Kingdom.

In the preparation of the outfits, much care is taken, that the very best work be done.

It may be added, that, excepting, perhaps the mother herself, none else could put into each little garment, greater love or more tender thought than do the maternity workers.

We often find ourselves wondering how the little pink wriggler will look in the soft little slip or jaunty bootees and jacket.

It is indeed a happy, helpful work, and we pray that those who most deserve our aid will be made known to us, and that we may be guarded against those who might be imposing.

M. ELIZABETH BRASEFIELD.

Interesting reports from the Branches in the field have also reached us, showing that the work is in a healthy condition, and that all is going well; but there is no space for further letters from these officers at this time.

In closing, we wish to record our gratitude to God; for He has graciously supplied all our needs.

A very singular instance, worthy of note, occurred, by which we recognized the Providence of God, namely: For a long time, exactly equivalent sums of money were received from some points outside of Zion City and Chicago, to cover the call received each day.

We thank God for this manifestation of His approval upon the Dorcas Work.

But the cold weather has only just begun, and we wish to remind readers of LEAVES OF HEALING of the necessity for continuing to send their contributions, that there may be no lack or restraint in the continuance of the supply.

I know I convey the expressions of all the women Dorcas Workers in saying, we send to you our hearty Christian Greetings, and wish you a

GLAD NEW YEAR!

The earnest prayers of all follow you on all your journeyings, that you may be strengthened in spirit, soul, and body, and be fully restored for many years of usefulness to those to whom our Heavenly Father has ordained you to minister.

I am yours faithfully in the Master's service,

IDA M. STERN.

WOMEN'S DORCAS WORK IN ZION.

ZION CITY.

Place of Meeting—Schoolhouse, Elim avenue and Twenty-sixth street.

Officer-in-charge—Deaconess Rachel Thomas, 3006 Emmaus avenue.

Assistants—Deaconess Mary Munger, 2807 Emmaus avenue; Deaconess Mary Schmitz, 2807 Enoch avenue; Deaconess Sadie Hampson, 2915 Enoch avenue; Deaconess Martha Leggett, 2904 Emmaus avenue; Deaconess Kate Clendinen, 2600 Edina boulevard; Deaconess Minnie M. Chetham, 2600 Elim avenue; Deaconess Caroline Miller, 2204 Enoch avenue; Deaconess Ella Hughes Foster, 2601 Gilgal avenue; Deaconess Emma Haunschild, 3019 Elim avenue; Deaconess Helen Nelson, 3218 Elijah avenue; Mrs. Harriet C. Dinius, 2614 Edina boulevard; Mrs. Mary E. Rose, 590 Shiloh boulevard; Mrs. Henrietta A. Rozeboom, 2910 Gilead avenue; Mrs. Cornelia Cook, Zion City; Mrs. Susie Lasley, Zion City; Mrs. Lillian A. Johnson, 2717 Gilead avenue; Mrs. Anna Thorp, 3004 Edina boulevard; Deaconess Mary A. Boyd, 2900 Enoch avenue.

MATERNITY DORCAS WORK.

Place of Meeting—Shiloh Tabernacle.

Officer in-charge—Elder M. Elizabeth Brasefield, 2505 Elisha avenue.

Assistants—Evangelist Celia S. Cossum, 2812 Eshcol avenue; Evangelist Mary S. Royall, Elijah Hospice; Evangelist Sarah E. Adams, 3000 Edina boulevard; Elder Nancy H. P. Tindall, 2808 Elisha avenue; Mrs. Georgina Price, Zion City; Mrs. Lizzie Kerr Virden, 2703 Ezra avenue; Mrs Alexander Granger, 2708 Eshcol avenue; Deaconess Disbrow, 2734 Elijah avenue; Mrs. Samuel Nelson, 2207 Ezra avenue; Mrs. Robert Aiston, 2806 Emmaus avenue; Mrs. Jennie Chadwick, 2110 Ezekiel avenue.

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CHICAGO BRANCHES.

CENTRAL PARISH.

Place of Meeting—Central Zion Tabernacle, 1621-1633 Michigan avenue.

Officer-in-charge—Deaconess Mary Trier, 3723 Wentworth avenue.

Assistants—Deaconess Elizabeth Weller, 3529 State street; Deaconess H. Bratch, 37 East Sixteenth street; Mrs. Louisa Kemman, 4540 Wentworth avenue; Mrs. E. N. J. Matson, 414 East Twenty-seventh street, Mrs. Martha McTier, 2966 La Salle street; Mrs. Anna Helbach, 3523 Vernon avenue; Mrs. Johanna Riese, 3529 State street; Mrs. Jennie Bird, 13 Alexandra place; Mrs. Catherine Sack, 3420 State street; Miss Irene V. Black, 1019 North Forty-third avenue; Mrs. Sophia Jefferson, 143 Forty-fifth place; Mrs. Mary Walker, 37 East Sixteenth street; Mrs. Bessie A. Copeland, 53 Bryant avenue; Mrs. Henrietta Gawell 4426 La Salle street.

NORTH SIDE PARISH.

Place of Meeting—North Side Tabernacle, Corner Sheffield avenue and Montana street.

Officer-in-charge—Evangelist Susan V. Keller, 533 Seminary avenue.

Assistants—Mrs. Viola Parkison, 1003 Osgood street; Deaconess M. S. Freeland, 1434 Halsted street; Deaconess Mary M. Doose, 163 Larrabee street, Deaconess Julia Roy, 535 Burling street.

NORTH SIDE (GERMAN).

Place of Meeting—North Side German Tabernacle, 639 Larrabee street.

Officer-in-charge—Evangelist Anna Hoffman, 204 Burling street.

Assistants—Deaconess Mary Sackman, 1548 George street; Deaconess Ernestine Kasch, 361 Orchard street; Mrs. Henrietta Wolf, 1000 Lemoyne street; Mrs. Magdalena Meisel, 337 Orchard street; Mrs. Emilie Stryker, 244 Fletcher street; Mrs. Louise Wolter, 1619 North Humboldt street; Mrs. Minna Boeser, 79 Wisconsin street; Mrs. Augusta Luschnat, 147 Edgewood avenue; Mrs. Marie Schloan, 229 Mohawk street.

NORTHWEST PARISH.

Place of Meeting—Northwest Tabernacle, 786 West North avenue.

Officer-in-charge—Deaconess Rosa Peetz, 741 North Washtenaw avenue.

Assistants—Deaconess Mathilde Schweichler, 599 North Lincoln street; Deaconess A. L. Hessling, 786 West North avenue; Deaconess Mary Ann Cartwright, 1573 Monticello street;

SOUTH SIDE PARISH.

Place of Meeting—South Side Tabernacle, 6434 Wentworth avenue.

Officer-in-charge—Evangelist Nellie Hammond, 321 West Sixty-fourth street.

Assistants—Deaconess S. E. Pelton, 7133 South Paulina street; Deaconess E. J. Britten, 5806 State street; Mrs. Mary E. Tucker, 6428 Wentworth avenue; Deaconess W. L. Eisengart, 4323 Vernon avenue; Deaconess C. R. Krause, 7701 Goldsmith avenue; Mrs. S. W. King, 6552 Perry avenue; Mrs. B. O. Heggen, 6317 Rhodes avenue.

SOUTHEAST PARISH.

Place of Meeting—Southeast Tabernacle, 212 East Sixty-third street.

Officer-in-charge—Deaconess Mary Wilson, 6649 Rhodes avenue.

Assistants—Deaconess Emma Buettner, 619 East Fifty-fifth street; Deaconess Caroline Burt, 6026 Ingleside avenue; Mrs. Emma Hibbard, 6332 Ellis avenue; Mrs. Mary Bihler, 6615 Monroe avenue.

WEST SIDE PARISH.

Place of Meeting—West Side Tabernacle, 490 Washington boulevard.

Officer-in-charge—Evangelist Emma A. Farr, 992 Congress street.

Assistants—Deaconess Christina R. Reid, 299 West Polk street; Deaconess Katherine R. Reid, 299 West Polk street; Deaconess Mary E. Rudgers, 1172 Lexington avenue.

OUTSIDE BRANCHES.

Boston, Massachusetts.

Place of Meeting—Berkeley and Chandler streets. (Zion Tabernacle).

Officer-in-charge—Elder Lydia Markley Piper, 17 Capin street, New Dorchester.

Assistants—Deaconess Nellie Walker, 61 Worcester street, Boston; Deaconess Cynthia Steeves, 207 West Springfield street, Boston.

Cincinnati, Ohio.

Place of Meeting—Zion Tabernacle Southwest Corner Fourth and John streets.

Officer-in-charge—Evangelist Fannie A. Arrington, 501 West Fourth street.

Assistants—Deaconess Anna F. Stevens, 911 Elm street, Cincinnati; Deaconess Emma Rodenberg, 616 York street, Newport, Kentucky; Deaconess Louise Rodenberg, 616 York street, Newport, Kentucky; Deaconess M. Putnam, 529 Race street, Cincinnati; Deaconess Jennie M. Miller, 911 Elm street; Mrs. S. E. Pinney, 2139 Eastern avenue; Deaconess Julia Root, 244 Auburn avenue; Deaconess C. Greener, 1429 Walnut avenue; Deaconess F. Yerger, 773 East Ridgeway; Mrs. Sarah King, 2989 Gilbert avenue; Mrs. L. H. Green, 4242 Chambers street; Deaconess Nancy Starret, Southwest corner Fourth and John streets.

Detroit, Michigan.

Place of Meeting—Zion Tabernacle, 888 West Fort street.

Officer-in-charge—Deaconess Eliza K. Cornwall, 479 Fourteenth avenue.

Assistants—Mrs. Augusta Wright, 267 Butternut street, Mrs. Ida J. Watts, 28 A street, Station B; Mrs. Mary R. Kneeland, 32 Rosedale street; Mrs. Sarah M. Gould, 13 Brackenridge street; Mrs. Jennie McConnell, 1126 Baker street; Deaconess Emma E. Hill, 190 Campbell street; Deaconess Anna M. Lee, 93 Twenty-third street. Mrs. Jennie Gidday, 438 Wabash avenue.

Philadelphia, Pennsylvania.

Place of Meeting—Zion Tabernacle, 626-630 North Twenty-first street.

Officer-in-charge—Evangelist Lena G. Bouck, 2129 Mount Vernon street.

Assistants—Deaconess H. Gerhart, 2129 Mount Vernon street; Deaconess Josephine Gaumer, 1433 North Camac street; Miss S. L. Gilmore, 3105 Baring street; Mrs. A. Rauch, 3316 Park avenue.

Seattle, Washington.

Place of Meeting—Zion Tabernacle, 2515 First avenue.

Officer-in-charge—Evangelist Anna Ernst, 2611 Fourth avenue.

Assistants—Mrs. Mary Dow, 806 Twenty-third avenue; Mrs. Emma Rushton, 326 Queen Ann avenue; Mrs. Luella Ernst, 221 Cedar street.

Spokane, Washington.

Place of Meeting—Zion Tabernacle, 415 Second avenue.

Officer-in-charge—Mrs. Sarah H. McBean, 314 South Monroe street.

Assistants—Mrs. Ernstina Ernst, 914 Sixth avenue; Mrs. Margaret A. Seger, 606 Spofford avenue.

Vancouver, British Columbia.

Place of Meeting—Zion Tabernacle, 68 Hastings street West.

Officer-in-charge—Evangelist R. M. Simmons, 525 Grove Crescent.

Assistants—Mrs. Eva Crawford, 320 Heathly street; Mrs. Martha Tyson, 1225 Barnard street.

Minneapolis, Minnesota.

Place of Meeting, Zion Tabernacle, 513 Second avenue, south.

Officer-in-charge—Evangelist Vina Peck Graves, 1129 Eighth street, south.

Assistants—Mrs. O. C. Ford, 463 Wheeler avenue; Mrs. Delia Latham, 3000 Dupont avenue; Mrs. Anna Berg, 1828 Fourteenth avenue, south.

San Francisco, California.

Place of Meeting—Zion Tabernacle, 101 Van Ness avenue.

Officer-in-charge—Mrs. Alice Van Dyne, 104 Fells street.

Assistants—Mrs. Maria Martinette, 419 Fourteenth street; Mrs. Martha J. Tate, 2075 Mission street; Evangelist Mary L. Taylor, 1350 East Sixteenth street.

Toronto, Canada.

Place of Meeting—Zion Tabernacle, 34 Pembroke street.

Officer-in-charge—Evangelist Sara M. L. Brooks, corner Beech avenue and Queen street.

Assistants—Deaconess Amy Burgess, 276 Westmoreland avenue; Mrs. Mary Potter, 249 Jarvis street; Mrs. W. H. Marlett, 387 Spadina avenue.

Portland, Oregon.

Place of Meeting—Zion Tabernacle, 201 Morrison street.

Officer-in-charge—Evangelist Sue R. Hoy, 471 East Twelfth street.

Assistants—Mrs. Melinda Mitchell, Station C, East Thirty-ninth street Mrs. Hannah M. Graham, 421 East Twelfth street; Mrs. Lois M. Lewthwaite, 90 East Twenty-ninth street.

Cleveland, Ohio.

Place of Meeting—Zion Tabernacle, 92 Ontario street.

Officer-in-charge—Deaconess Minerva Kelchner, 229 Hodge avenue.

Assistants—Mrs. Mary Klaustermeyer, 735 Loraine street, Miss Rosa Schopp, 99 Brenton street; Mrs. C. J. Hitchin, 283 Waverly avenue; Miss Lulu Gracey, 203 Starkweather avenue; Mrs. John Runcie, 184 Dana street.

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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By Evangelist **Sarah E. Hill.**

AND I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter.—*Revelation 10:10.*

WHEN the Apostle John was in the Isle that is called Patmos, for the Word of God and the Testimony of Jesus, God showed him many things which should transpire in the Consummation of the Age.

He saw the last Angel, or Messenger, who should be sent to the world before the Coming of the King.

He saw this Messenger stand with his right foot upon the sea, and his left upon the earth, showing that he claimed the earth for God.

He had in his hand a "little book," open, that the whole world might read the Message of God to them. (Verse 2.)

The face of this Messenger was as the sun, because he was to bring light to the world.

His feet were as pillars of fire, showing that his is a fiery ministry. (Verse 1.) Feet are used in the Scripture as symbols of God's messengers. The Apostle Paul speaks of those who have their feet shod with the preparation of the Gospel of Peace; and he says, "How shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things." (Ephesians 6:15; Romans 10:15.)

This Messenger, which John saw, "lifted up his right hand to heaven, and sware by Him that liveth forever and ever, . . . that there shall be delay (margin) no longer." (Revelation 10:5, 6.)

This Messenger is the Forerunner of the King; and he declares that the King shall delay His coming no longer—that the time for His coming has been appointed.

The Prophet Daniel also saw this last Messenger in his vision of the Consummation of the Age, and heard him proclaim the Time of the End. (Daniel 12:6, 7.)

The coming of the Messenger of the King is never very far in advance of his Master.

Elijah, the Messenger of the Covenant, is the last Messenger who is prophesied to come before the coming of the King.

As John the Baptist, he was the Forerunner of our Lord at His previous coming; and as the Messenger of the Covenant, he is to come before the Great and Terrible Day of the Lord, to prepare the world for His coming again.

The Prophet Malachi tells us that his is to be a fiery ministry. He is to be like a refiner's fire, "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." (Malachi 3:1-4; 4:1-5.)

The Covenant which the Messenger brings is also like a rod of iron in its unyielding, uncompromising, "Thus saith the Lord." It is to Save man, and Heal him, and enable him to live a Holy Life through the Christ's reigning within.

The Covenant is also to break men to pieces in their ungodly lives, as a rod of iron breaks the vessels of the potter to shivers. (Revelation 2:27; Matthew 21:44.)

The Covenant is to establish the Rule of God in the spirits, souls, and bodies of the people, and ultimately bring the Restoration of All Things.

The Apostle Peter tells us that the Lord shall Come in the Times of the Restoration of All Things, and he also tells us that the Prophet foretold by Moses shall come in these Times.

The Apostle also says, "And it shall be, that every soul, which shall not harken to that Prophet, shall be utterly destroyed from among the people. (Matthew 17:10-13; Acts 3:20-24.)

This is because he brings the Message from God, which is to prepare a people who shall be ready to go with the King when He comes, and enable others to come up out of the Great Tribulation, having washed their robes (soul and body) and made them white in the blood of the Lamb. (Revelation 7:14.)

God says of this Prophet, "I will put My Words in his mouth, and he shall speak unto them all that I shall command him." (Deuteronomy 18:18.)

He who does the work of Elijah, the Messenger of the Covenant, must have a fearless, independent spirit, able to rebuke evil wherever he sees it.

We are living in the Consummation of the Age, when the heavens and the earth are being shaken, as God has said they should be. (Haggai 2:21.)

The Restoration of All Things has begun, and the Coming of the King is drawing near.

Elijah, the Messenger of the Covenant and Forerunner of the King, is calling the nations to repent and accept God's Covenant and let Him reign within them. He holds in his hand a little book, open, for the world to read. It is one of the myriads of books which are going forth over the earth, carrying the full Gospel Message of Zion.

They are to help fill the earth with the knowledge of the Lord as the waters cover the sea. Multitudes already have been brought to repentance, delivered from evil habits, healed of disease, and enabled to live godly lives through the Message from Zion.

When the Apostle took the little book from the hand of the Messenger, and ate it up, as he was commanded to do, he said, "It was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter." (Verse 10.)

This has been the experience of many; they have at first received Zion's Message eagerly and enjoyed it; but after they had accepted its truths and begun to live them, they were bitter to the flesh, and often brought them into persecution; but blessing always follows these.

In sickness, the flesh likes to depend upon medicine and physicians, because it by nature turns to material things for help.

The little books, "If It Be Thy Will," "Jesus, the Healer," and "He Is Just the Same Today," show that sickness is the oppression of the Devil, and that the Lord Jesus made atonement for sickness as well as for sin.

The book entitled "Doctors, Drugs, and Devils," boldly declares that all these belong to the same class, and are the foes of the Christ, the Healer.

The Message, "How to Pray," teaches us to pray and get the answer.

Those entitled "Job's Boils," "Divine Healing Vindicated," and "Permission and Commission," help to answer objections to Divine Healing.

"How Jesus Heals the Little Ones," shows how readily the children accept "Jesus the Healer;" and the Messages on "Tobacco" and "Swine's-flesh," show that these defile God's Temple, the human body, and produce disease.

"False Christian Science Unmasked," and "Christian Science Exposed as an Antichristian Imposture," warn the multitudes against diabolical spiritualism under this new name.

A book entitled "Sanctification of Spirit, Soul, and Body," shows the Trinity in man, and teaches true Holiness, which includes man's entire being.

A book on Baptism by Triune Immersion, shows this to have been the method followed by the early church for centuries.

These and many other "little books," have gone over the world, carrying the Messages of the Rev. John Alexander Dowie, who has come in these Latter Days in the Spirit and Power of Elijah, as the Messenger of the Covenant and the Forerunner of the King.

Will you not help us circulate the Life giving Message from Zion?

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 4, 1905:

40,450 Rolls to	England
15,650 Rolls to	Business Men in the United States
1,661 Rolls to	Germany
459 Rolls to	Miscellaneous
Number of Rolls for the week	58,220
Number of Rolls reported to February 4, 1905	3,761,127

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Zion Restoration Host

Elder A. F. LEE, Recorder

AND this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.—*Matthew 24: 14.*

IF there is one thing more than another that is lacking among the members of Zion Restoration Host, it is a proper appreciation of their exalted mission, and the tremendous power which they are to wield under the guiding hand of Jehovah among the nations of the world.

The work of our Lord, while on earth, was in a large measure retarded through the failure on the part of His disciples to appreciate fully His high authority, and their slowness to comprehend His mission and theirs.

God forbid that we should, through the same mistake, retard the work of John Alexander, the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, who has come in the spirit and power of Elijah, as the Prophet of the Restoration foretold by Moses.

On the contrary, let us consider our high calling in the Christ Jesus, and the authority vested in our beloved Leader, both as the Prophet of the Restoration, and the First Apostle of the Restored Church of Jesus, the Christ.

Let us put on the whole armor of God, as described in Ephesians 6:14, 17; and, in obedience to the command of the Captain of our Salvation, in Matthew 28:19-20, let us go forth to the conquest of the world as true Restorationists, with undaunted courage and an unwavering faith, remembering that all through the Inspired Word of God, from Genesis to the Revelation, the Prophets and Apostles have pointed to these days as the climax of this dispensation.

True, our forces, from a human standpoint, seem insignificant when compared with the task to which we have set ourselves to accomplish; but, thanks be to God, the secret of our success depends not upon our numbers, but upon the glorious fact that we have received our commission from Jehovah of Hosts, "The King of Glory, Jehovah strong and mighty, Jehovah mighty in battle."

A comprehension of this fact must surely inspire the true Restorationist to the most heroic efforts, especially when it is remembered that "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein."

It matters not that men and nations boast of their ownership and of their power to retain their so-called possessions; the fact still remains, that they and theirs belong unto Jehovah of Hosts, King of kings, and Lord of lords. He has decreed that His possessions shall be restored. Who can prevent?

"Thanks unto the Father, who made us meet to be partakers of the inheritance of the Saints in Light; who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of His love, in whom we have our Redemption, the forgiveness of our sins; who is the image of the invisible God, the First-born of all creation;

"For in Him were all things created in the heavens and upon the earth—things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist."

It is He who anointed the Prophet of the Restoration with Power, and caused the strong words to be spoken which have caused monarchs to quake and the heathen to rage.

It is He who has called into existence Zion Restoration Host, by giving wisdom to His Apostle in these latter days to organize the earthly forces of His Divine Kingdom.

It is He who will take these Divine forces, representing the "Stone . . . cut out of the mountain," which Nebuchadnezzar saw in his vision, and will hurl them with destructive power upon the sin-enslaved nations of earth and set the poor captives free.

It is He who is leading Zion on to victory, and whose assuring words come echoing down to us through the ages, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

Finally, Restorationists, "Be strong in the Lord and in the strength of His might." Consider well your weapons of warfare—the "Sword of the Spirit, which is the Word of God," and the Dynamite of the Christian Catholic Apostolic Church in Zion, LEAVES OF HEALING. With these arm yourselves, and go ye forth to the fray.

It gives us pleasure to publish herewith a letter, received some few weeks ago, from one of Zion's faithful Host.

311 EAST OHIO STREET,
INDIANAPOLIS, INDIANA, November 28, 1904.

DEAR ELDER LEE:—Peace to thee.

I have been traveling mostly in this state during the last three years.

For the last year I have been running into Indianapolis at the end of each week.

I sell LEAVES OF HEALING on the streets every Saturday, and attend Zion Meetings on Lord's Days, all of which is a great joy and blessing to me. I have several customers who take the LEAVES every Saturday.

I sold eighteen copies one Saturday, recently, in one place of business.

The interest is increasing very rapidly. Even the little newsboys on the streets often gather round me to see the LEAVES, look at the picture of the First Apostle, and seem to be in sympathy and ask for the little Messages to take home. Some of them buy the LEAVES.

Two saloon-keepers recently called me in; one occasionally buys the LEAVES, the other tells the men drinking at the bar, to take the Messages and read them.

He is a Jew, and speaks several languages. He told me recently that he was going to quit the saloon business; that he was tired of it.

I said, "Thank the Lord for that!"

The other one also said that he would quit if he could get something else to do, and that he would join the Church and do right as near as he knew how.

I told him to get converted and he would soon get out of the saloon business, and find other employment.

I told him that God loved him, that Dr. Dowie loved him, Zion loved him, and that I prayed for him, but that we were against his business.

He thanked me most kindly, and said he was glad to know that some person was interested in him.

To be sure, we meet strong opposition at times from mockers and scoffers.

I think it was in September that Brother Cordell and I went one Saturday afternoon to a meeting that was being held in a tent a few blocks from where he lives.

A minister came to where we were sitting and told Brother Cordell that the Evangelist said that we should not give our Literature out to the people under the tent. He told him that he would not.

Then the Evangelist said to the congregation, "Some men are here with literature. I want to say that that literature has no connection with this meeting whatever." He repeated it two or three times.

He did not need to make such a statement. The people know Zion Messages.

But the Devil overshoots the mark sometimes, for when the meeting was dismissed we gave the Messages and LEAVES OF HEALING to the people as they came out on the grounds.

They received them gladly. Very few refused them, and some asked questions of interest.

One said, "I would like one for a friend." Another man said, "I want one of those papers that that man in there advertised for you."

A week or two afterwards we went to a tent meeting, on that side of the city, held by Mrs. Woodruff.

We had been seated only a few minutes when a minister came and asked me what I had. (Looking at the Messages on the bench.)

I said, "Gospel Messsages."

"What kind?" he asked.

I answered, "About Salvation, Healing, and Holy Living."

"Zion, Dowie?" he inquired.

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"Yes," I answered.

He then said, "I am requested to tell you not to hand the Literature out here or on these grounds."

I said, "We will not hand it to the people under the tent. How far do your grounds extend?"

He answered, "All around here. Don't hand it out to this crowd; if you do, you will be exposed."

I said, "That brother is with me (pointing to Brother Cordell); we came out to deliver these Messages, and that is what we are going to do."

The preacher went back to the pulpit or platform. Then Mrs. Woodruff told the people that some men were there with Dowie's Literature, and asked them not to take it or read it, as it was poisonous literature. She said that she had known Dr. Dowie for fifteen years.

She then took a vote, saying, "All that are on my side (or words to that effect) hold up your hands." Many held up their hands and she seemed much pleased.

Then she said, "All that are on the supposed Elijah's side (or words to that effect) hold up your hands."

Brother Cordell and I held up our hands as high as we could. As I am six feet three inches tall, the people had no trouble in seeing us both, and so knew who had the "Dowie Literature."

Then a business man, who reads LEAVES OF HEALING every week, beckoned us to come over where he and his wife were sitting, and two men who seemed to be in sympathy with us also went.

A police officer came about the close of the meeting. I do not know whether they sent for him or not.

We had no fears. I knew their grounds did not extend out into the streets. So when the meeting was dismissed, Brother Cordell went to the sidewalk along the street at one corner of the grounds and I went to the other corner where the people came out to take the street-cars.

Nearly every one took the Messages, and many thanked me for them.

The next Lord's Day afternoon we both went out again with a good supply of LEAVES OF HEALING, ZION BANNERS, and Messages, and we soon had them in the hands of the people as they came out of the meeting.

While the crowd was waiting for the car, I had an opportunity to testify as to what God had done for me; how I had been blessed and healed through reading Dr. Dowie's message, and that I had been kept fifteen years.

One woman who had refused the LEAVES, seeing how interested the people were, came to me and said, "I will take one."

I said, "Yes, you are welcome, God bless you in the reading of it."

I asked God's blessing on each one as I gave them the LEAVES and Messages.

I never felt prouder of Zion than I did that day.

As I have said, I sell LEAVES OF HEALING every Saturday, in Indianapolis, and I often come in singing.

The women Restorationists are doing excellent work in the saloons Saturday nights.

We would be glad if we could have Elder and Evangelist Osborn with us oftener.

This city is a wonderful field, and there is so much to be done everywhere.

May God bless the Messages more and more as they reach the people. Pray that we may be faithful in sending them forth.

Yours in His Name, S. F. HUSTON.

Some very interesting correspondence has been received from Deaconess Carrie W. N. Andersen, who last October was sent by the First Apostle to Denmark to represent Zion Restoration Host.

Space will not permit us to publish her letter in full, but we give a brief report of Literature distributed by her and her traveling companion, Miss Georgine Jensen, while on their journey, and also after her arrival in Denmark, with the assistance of Deaconesses Catherine S. d'Aequeria and Jorgine E. Angell.

Report of Restoration Work Done by the Danish Branch in Europe, from October to December, 1904.

Messages distributed on board Steamship *Umbria* from New York to Liverpool, England	1,500
Messages distributed in London, England	200
Messages distributed in Hamburg, Germany	800
Messages distributed in Kolding, Denmark	300
Messages distributed in Copenhagen, Denmark	1,350
Total,	4,150

Statistical Report of Restoration Work.

Following is a report giving the number of workers and the work done by them at the various points named throughout the United States and Canada, during the month of December, 1904:

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Alabama—					
Birmingham	1	1	17	....	....
Arkansas—					
Ozark	2	75	150	....	100
Texarkana	1	60	200	....	14
California—					
Beckwith	1	5	60	1	18
Berros	2	89	....	68	20
Fresno	6	351	351	69	33
Haywards	1	12	....	....	6
Los Angeles	7	614	1803	285	60
Saint John	2	33	....	....	50
San Francisco	18	2700	13000	600	150
Santa Rosa	1	47	5	16	39
Colorado—					
Durango	2	79	168	....	52
Pueblo	2	355	447	94	4
Trinidad	2	201	250	76	15
Connecticut—					
Danbury	1	9	12	....	19
Florida—					
Melrose	1	....	72	....	....
Illinois—					
Chicago—Central Parish	....	650	530	....	178
" " Ger. Parish	....	460	597	....	102
" Jefferson Park	....	70	65	40	36
" North Ger. Parish	....	57	67	60	40
" Northwest Parish	30	965	1023	57	134
" South Parish	53	1780	1763	70	594
" Southeast Parish	18	1376	1601	148	20
" West Parish	40	4423	4874	235	266
Davis	2	27	40	....	2
Fort Sheridan	1	129	148	....	3
Glen Ellyn	1	....	6	....	2
Highland Park	1	....	23	....	13
Lacon	1	7	20	....	18
Lyndon	1	10	29	....	4
Odell	1	30	32	2	26
Ottawa	1	16	100	....	19
Pontiac	3	100	125	55	25
Quincy	2	220	100	111	10
Waukegan	7	130	402	20	102
Indiana—					
Albion	1	26	1	....	27
Denham	2	....	101	....	12
Indianapolis	10	693	1135	297	46
Lafayette	5	182	458	69	37
Linn Grove	1	4	....	....	19
Logansport	2	134	337	46	78
Monon	1	1	12	....	18
South Bend	4	216	196	11	56
Valparaiso	2	98	98	....	3
Walton	3	35	1	27	....
Iowa—					
Cedar Falls	2	46	52	16	18
Des Moines	2	....	476	....	28
Elberon	3	53	6	16	33
Forest City	1	....	99	15	....
Hubbard	1	6	137	....	3
Iron Hills	2	5	125	....	10
Iowa (Continued)—					
Laporte City	1	2	20	2	4
Ledyard	1	34	....	55	....
Leeds	2	282	360	48	41
Manson	1	25	10	....	....
Newton	1	82	....	28	63
Rock Valley	1	120	....	56	113
Tipton	2	14	24	....	14
Washington	4	5	26	....	12
Webster City	5	114	69	26	27
Kansas—					
Eskridge	1	60	100	47	31
Hoisington	1	7	18	....	6
Kansas City	15	1270	2371	216	97
Manhattan	1	12	....	....	10
Nortonville	1	85	150	....	15
Wichita	8	277	698	290	220
Kentucky—					
Danville	5	10	26	10	8
Massachusetts—					
Boston	....	3882	2606	1654	802
Lawrence	12	616	616	145	584
Michigan—					
Conklin	2	4	85	....	7
Detroit	7	218	1133	110	26
Gladstone	2	70	80	....	3
Port Huron	1	93	398	35	17
Minnesota—					
Delavan	1	19	....	....	23
Minneapolis and Saint Paul	7	954	1703	288	645
Red Wing	2	1155	1254	1	420
Rushford	1	2	30	....	13
Missouri—					
Higginsville	1	162	102	35	21
Saint Louis	11	947	1381	217	78
Nebraska—					
Falls City	2	....	778	116	14
Inman	1	1	15	....	5
New Hampshire—					
Nashua	1	155	173	39	36
New Jersey—					
Salem	1	39	65	15	43
New York—					
Buffalo	8	1144	1957	450	65
New York City	36	1590	5072	250	616
Rochester	1	....	....	....	4
North Dakota—					
Haase, Mohall and Granville	1	25	157	1	7
Ohio—					
Akron	1	53	56	....	....
Bluffton	3	....	....	48	....
Bowling Green	2	76	100	....	90
Cincinnati	38	1517	3181	274	646
Cleveland	24	4001	4360	253	407
Dayton	2	38	138	5	5
Eaton	1	....	111	18	....
Fredericktown	1	20	100	....	12
Fremont	1	8	857	....	14
Germantown	1	464	454	30	7
Greenfield	2	280	310	....	6
Mansfield	1	....	44	....	5
Marion	1	....	751	21	95
Marysville	2	18	80	....	66
Nevada	1	....	6	....	7
Oceola	3	13	43	....	13
West Unity	3	44	20	....	67
Oregon—					
Portland	1	862	1407	133	12
Pennsylvania—					
Philadelphia	27	2181	8031	230	698
Pittsburg	2	25	65	....	....
Souderton	....	7	54	....	9
Titusville	1	....	204	....	15
West Chester	2	491	910	42	8
South Dakota—					
Belle	1	....	....	....	59
Summit	2	5	34	11	3
Tennessee—					
Memphis	1	4	243	1	8
Texas—					
Batson	1	19	49	....	9
Clarendon	1	....	2	....	18
Dallas	3	228	409	202	68
Houston	2	117	267	2	100
Lulling	2	25	52	....	21
San Antonio	2	332	603	234	109
Vermont—					
Brattleboro	1	2	75	....	9
Randolph	1	....	....	....	196
Washington—					
Everett	2	129	136	29	9
Lyndon	3	10	....	....	64
Seattle	15	502	917	314	86
Spokane	7	1188	548	256	52
Tacoma	8	335	335	61	49
Wisconsin—					
Alma	1	....	....	1	12
Chippewa Falls	2	280	354	....	31
Kenosha	....	125	139	2	31
Maiden Rock	2	32	29	13	40
Maple Valley	1	2	6	....	2
Milwaukee	6	2920	7461	750	168
Omro	2	83	75	31	29
Racine	16	358	814	50	201
Viroqua	2	45	244	12	27

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DOMINION OF CANADA	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Brandon	1	68	39	39	3
Ladysmith	1	3	3	....	3
Simcoe	2	75	83	76	1
Sucker Creek	1	27	248	15	4
Toronto	12	2399	5559	597	1187
Vancouver	20	847	742	180	205
Victoria	3	200	100	52	....
Woodstock	1	23	9	30	6
Total	650	50626	95054	10667	11644

Following is a report of the number of workers and the work done by them at the points named throughout Australasia during the month of November, 1904:

AUSTRALASIA.	No. of Workers	No. of Calls	Messages Given	Leaves Sold	Leaves Given
Australia--					
Adelaide	16	985	308	318	134
Melbourne	54	12247	10861	903	395
Sydney	38	3694	567	778	124
Total	108	16926	11736	1999	653

The Zion Banner

is the weekly newspaper printed and published by the Rev. John Alexander Dowie of Zion City, Illinois, and contains all the news of the day to the exclusion of the falsehoods and vile advertisements of the works of the Devil.

It has eight pages of four columns each, and is published on Tuesday of each week; and also contains the local news of Zion City, and editorials on the problems and topics of the day, written from a deeply spiritual standpoint.

Advertisements which are approved, and in accordance with the principles and policies of Zion, are published in this paper. Rates will be mailed upon application. Price 50 cents for 6 months, 30 cents for three months, and 3 cents per copy.

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 Teacher Daniel Sloan.. 11:00 a. m.
Afternoon service..... 2:30 p. m.
Evening service..... 7:30 p. m.

First Lord's Day of Every Month—Communion service, after 2.30 p. m. service.

Second Lord's Day of Every Month—Zion Junior Restoration Host rally.

Third Lord's Day of Every Month—Consecration of children..... 10:00 a. m.

Monday—Zion Restoration Host rally (Second Monday of every month).... 7:45 p. m.

Tuesday—Divine Healing meeting..... 2:30 p. m.

Tuesday—Adult Choir Practice..... 7:45 p. m.

Wednesday—Baptismal service..... 7:00 p. m.

Wednesday—Citizens' rally..... 8:00 p. m.

Friday- Junior Choir Practice ..... 3:45 p. m.

Friday—Adult Choir Practice ..... 7:45 p. m.

Friday—Officers of the Christian Catholic Apostolic Church in Zion ..... 7:30 p. m.
Meeting in officers' room.

COLLEGE CHAPEL.

Lord's Day—German service..... 10:30 a. m.

Tuesday—German Choir Practice..... 7:00 p. m.

Tuesday—German Rally..... 8:00 p. m.

THIRTY-FIRST STREET TABERNACLE.

Lord's Day—German service..... 7:30 p. m.

NOTES FROM ZION'S HARVEST FIELD

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

Australasia.

Overseer-in-charge, Rev. Wilbur Glenn Voliva, B. A., B. D., 43 Park Road, Saint Kilda, Victoria, Australia.

EIGHT thousand miles southwest of Zion City it lies, wonderful for situation, a beautiful land.

Teeming with wild flowers, and plants, and trees, it seems like the ruins of a paradise.

Like a crown of glory shines Australia in the midst of many thousands of islands.

One day, three hundred years ago, Captain Torres, of Spain, was sailing far east from home.

Suddenly he found himself in an unknown strait with a strange land on the south.

The strait was called Torres, after its discoverer, and the land south of it is known today as Australia.

To the nomad Malay tribes, sinning, and suffering, and dying, civilization was thus brought, but it was to a great degree the civilization of Hell.

Forty years ago he who is today the First Apostle in the Christian Catholic Apostolic Church in Zion began to give to Australasia the civilization of the Kingdom of God.

Today the messengers of Zion are there, and great and glorious has been their work.

Many have been saved, and healed, and blessed, and brought into the Christian Catholic Apostolic Church in Zion.

One of the largest public buildings in Melbourne is the Central Zion Tabernacle, on Swanson street.

Here Overseer Voliva preaches every Lord's Day.

We have received several circulars from Australasia which announce Zion meetings, and are brimful of facts relating to Zion City.

Listen to the titles of some sermons recently delivered by the Overseer:

The Powerful Searchlight of God's Word Turned upon Hospital Sunday, and the Ludicrous Attempt of False Shepherds and Wretched Apostates to Seal the Principles and Practices of Hell with the Sanction of Heaven.

Vaccination one of the Most Dangerous, Destructive, and Disgusting Delusions of the Present Age.

Has God gone into Bankruptcy? or, The Unspeakably Disgraceful Bazaars, Fairs, and other Practices of the Laodicean Churches.

Jesus, the Christ, who "Came not to send peace on earth, but a sword."

Facts about ZION CITY.

1. No heart-breaking, crime-producing drink.
2. No detestable tobacco-spewers, puffers, makers, or sellers.
3. No skull and cross-bones worshipers of secret societies.
4. No theatrical dens of vice.
5. No ungodly practices of Sorcery (drug-making, using, or selling), or human butchery.
6. No house of the harlot and gambling hell.
7. No labor strikes and wretched law disputes.
8. No cursing or blasphemy.
9. No "cut-throat" competitions, but universal coöperation.

J. L. C.

Rev. J. S. McCullagh, Elder-in-charge for New Zealand, has also been carrying on a Holy War in the Druids' Hall, Taranaki street, Wellington.

The following "subjects" taken from a circular give an understanding of the methods which God is blessing in New Zealand:

FREEMASONRY: The Foe of the Christ and His Church, the Home, and the State. A thorough exposure of its initiation ceremonies, murderous oaths, and its false Christ, Hiram Abiff, Mah-ha-bone.

Zion City, the Marvel of the Ages. The beginning of the Restoration of All Things foretold by Holy Prophets.

Zion's Conflict

with

Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"
Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heathen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secrecy and the Open Speech of Christianity."

NINTH DISCOURSE.
"The Christian's Duty in Breaking a Bad Oath."

Freemasonry is fully exposed with all its secrets and workings, which reveal the iniquity of this anti-christian organization.

Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

ADDRESS

Zion Printing and Pub. House
Zion City, Illinois.

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Zion's Bible Class

Conducted by Teacher 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 1st or 2d.

The Unclean Touch and Touching the Unclean.

1. *The Devil defiles whomsoever he touches.*—Job 2:1-8.
   The Devil is the author of disease and death.
   He causes all suffering and losses.
   He says, "A man will go back on God even to save his body."
2. *The touch, or even the very presence, of hypocritical religious leaders, is defiling.*—Lamentations 4.13-20.
   The unclean shall not touch the clean.
   Unclean priests become seducers.
   Let a man prove himself first.
3. *Those ruled or led by sensual desires or appetites are defiled.*—Colossians 2:13-23.
   The things of the world have a close affinity one for another.
   Some people live only upon things which perish.
   Earthly pleasures die when once touched.
4. *Social, business, or marital alliance with an unholy person, is a touch that God cannot bless.*—2 Corinthians 6:14-18.
   You cannot join faith with unbelief.
   You cannot unite right and wrong.
   The Christ kept Himself aloof from sinful companions.
5. *One's hands even should be kept far from touch or familiarity with the sinful.*—1 Timothy 5:19-25.
   Some bodies are reeking with sin.
   Others are full of demons, which by touch will enter you.
   Life can flow in by the touch, or defiling sins come out through the touch.
6. *One is defiled by touching anything which God says is unclean.*—Leviticus 11:1-8.
   "Their flesh ye shall not eat, and their carcasses ye shall not touch."
   You cannot eat pig nor can you cook it for others.
   The flesh is full of parasites and filth.
7. *Shun things God says are unclean—do not touch them—keep clean.*—Leviticus 11:29-35.
   Make no pets of chameleons or white mice.
   Keep your house rid of dirty mice.
   Dead or alive, do not touch this brood of creeping things.
8. *Touching the dead, whether dead in sin or soul and body, is condemned, for it is contaminating.*—Leviticus 21:1-7.
   You kiss a dead body of a loved one—how shocking!
   Why do you want to draw near and look at the dead?
   The poison is exuding; you breathe it into your own body, you foolish one.

The Lord Our God is a Defilement-condemning God.

LORD'S DAY BIBLE CLASS LESSON, MARCH 5th.

The Life-giving Touch Through the Laying on of Hands.

1. *The Christ's touch cleanses all who are defiled.*—Mark 1:38-45.
   He touches that which is contaminated and cleanses it.
   The body is His—His blood is the price paid for it.
   Those who pray in faith always get blessing.
2. *Your touch of Him fills with His Divine Life.*—Mark 5:25-34.
   Physicians only add to one's suffering.
   If they ease it, they do it by poison.
   The poison causes additional suffering afterwards.
3. *He lifts up all who are bowed by any affliction.*—Mark 1:29-37.
   Tell Jesus again and again of those who are sick.
   Fevers come from unclean fecal matter.
   The Christ is the Healer, and Cleanser, and Keeper.
4. *There is not an impediment that does not give way to His Holy Touch.*—Mark 7:31-37.
   No deafness is from God—it is the Devil's work.
   The Devil tries to make the tongue silent.
   God never made an imperfect body.
5. *All who draw near to Him can get life and blessing from Him.*—Mark 3:1-12.
   How diseases do plague the life of many!
   Some today try to stop healings by criticisms.
   While He was saving others, religious people tried to destroy Him.
6. *Blind eyes open and see clearly at His Touch of Life-giving Power.*—Mark 8:22-26.
   What the Christ did His disciples must do.
   According to a man's faith the work is done.
   No faith, no blessings.
7. *Disease gives way, and the sick are raised when a man of faith obeys Divine Commands and Conditions.*—Mark 16:15-20.
   The works the Christ did must yet be done.
   Signs follow faith—no faith, no signs.
   The truth is between spirit and spirit, and the body gets the blessing.
8. *A man chosen and commanded by God demonstrates God's Miracle-working Power operating through consecrated hands.*—Acts 5:12 16.
   This is God's method of evangelization.
   One man at least in our day has done it.
   Thousands and thousands are healed by the Prayer of Faith, through the laying on of hands.

God's Holy People are a Christ-obeying People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 220 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 St. Nicholas Terrace, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 1350 East Sixteenth Street, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 30 Rue Arnengaud, St. Cloud, Seine-et-Oise, France.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, West 50, Tauenzienstr 8, Berlin, Germany.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King Wiliam Road, Adelaide, Hyde Park, Victoria, S. Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

ZION CITY REAL ESTATE

Prospective Purchasers of **Homes or Home Sites** *in.... Zion City*

Can always obtain reliable information by addressing the Department which controls all of the Real Estate Business of the City.

CORRESPONDENCE SOLICITED

Address **Zion Land and Investment Association**
H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Seven Hundred Forty-two Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Seven Hundred Forty-two Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37		
Baptized at Zion City by the First Apostle.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812		
Total Baptized at Headquarters.....			11,250
Baptized in places outside of Headquarters by the First Apostle.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,630	
Total Baptized outside of Headquarters.....			9,395
Total Baptized in seven years and nine months			20,645
Baptized since December 14, 1904:			
Baptized in Zion City by Elder Royall.....	6		
Baptized in Zion City by Elder Adams.....	12		
Baptized in Chicago by Evangelist Christie.....	2		
Baptized in Chicago by Deacon Brannen.....	7		
Baptized in Chicago by Elder Hoffman.....	2		
Baptized in Chicago by Evangelist Reder.....	1		
Baptized in Chicago by Elder Keller.....	4	34	
Baptized in California by Elder Taylor.....		9	
Baptized in England by Overseer Cantel.....		14	
Baptized in Germany by Elder Kradolfer.....		15	
Baptized in Indiana by Elder Osborn.....		1	
Baptized in New York by Overseer Mason.....		7	
Baptized in Ohio by Deacon Kelchner.....		1	
Baptized in Pennsylvania by Elder Bouck.....		3	
Baptized in South Africa by Overseer Bryant.....		8	
Baptized in Texas by Elder Hall.....		3	
Baptized in Washington by Elder Ernst.....		2	63 97
Total baptized since March 14, 1897.....			20,742

The following-named fifteen believers were baptized at Berlin, Germany, Lord's Day, December 25, 1904, by Elder Jean Kradolfer:

Bendixen, Miss Margaretha.....Alte-Jakobstrasse 133, Berlin, Germany
Dresehr, Mrs. H. .....Alte-Jakobstrasse 133, Berlin, Germany
Jaenichen, Hermann.....Goltzstrasse 18, Berlin, Germany
Jaenichen, Mrs. Pauline.....Goltzstrasse 18, Berlin, Germany
Klug, Hermann.....Alexandrinenstrasse 114-5, Berlin, Germany
Paul, Mrs. Anna .....Invalidenstrasse 12, Berlin, Germany
Pauseback, Mrs. Friderike.Gartenstrasse 13 a Belgard, Pommern, Germany
Schlegel, Miss Fanny.....Alte-Jakobstrasse 133, Berlin, Germany
Schmid, Miss Anna..... Grunauerstrasse 17, Berlin, Germany
Schmid, Miss Johanna .....Alexandrinenstrasse 114-5, Berlin, Germany
Schmid, Ludwig.....Schlawe, Pommern, Germany
Wicklein, Fritz.....Alexandrinenstrasse 114-5, Berlin, Germany
Wicklein, Paul .....Alexandrinenstrasse 114-5, Berlin, Germany
Wolter, August ....Bismarkstrasse 73, Charlottenburg bei Berlin, Germany
Zimmerling, Miss Clara.....Margaretenstrasse 30, Berlin, Germany

The following-named believer was baptized in Logansport, Indiana, Lord's Day, January 29, 1905, by Elder S. B. Osborn:

McDowell, Frederick.....R. R. No. 6, Logansport, Indiana

The following-named believer was baptized in San Antonio, Texas, Lord's Day, January 29, 1905, by Elder L. C. Hall:

Johnson, Gregory Louis.....225 Rivas street, San Antonio, Texas

The following-named believer was baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, February 2, 1905, by Evangelist E. W. Reder:

Ellis, William H.....499 State street (rear), Chicago, Illinois

The following-named four believers were baptized in the North Side Tabernacle, Chicago, Illinois, Lord's Day, February 5, 1905, by Elder J. R. Keller:

Carlson, Miss Gertrude.....1184 Rokeby street, Chicago, Illinois
Lundgren, Miss Sigrid.....995 Osgood street, Chicago, Illinois
Schultz, Mrs. Emily.....746 Belmont avenue, Chicago, Illinois
Smith, Harry.....1327 Montana street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in Fordsburg, Transvaal, South Africa, Lord's Day, November 20, 1904, by Overseer Daniel Bryant:

Nicholls, Arthur James, 40 Mint Road, Fordsburg, Transvaal, South Africa

The following-named two children were consecrated to God in Johannesburg, Transvaal, South Africa, Lord's Day, December 11, 1904, by Overseer Daniel Bryant:

Bold, Iris Ethel Naomi, 289 Commissioner street, Jeppestown, Johannesburg, Transvaal, South Africa
Bold, Tabitha Winifred, Tenth avenue, Bezuidenhout Valley, Johannesburg, Transvaal, South Africa

Zion in Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No. 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

Rev. Thomas Kosch, Barossplatz 20, is the Elder-in-charge of the work in Budapest.

Literature is on sale, and application forms for Baptism and for Fellowship can be obtained at the above mentioned places.

Rev. Carl Hodler is the Overseer-in-charge of the Christian Catholic Apostolic Church in Zion on the Continent of Europe. His address is Zion City, Illinois, U. S. A.

Rev. Arnold Muggli, 76 Bahnhofstrasse, Zürich, Switzerland, is the Recorder and Financial Secretary.

Where there is no organized Gathering, all tithes and offerings and applications for fellowship from all parts of Austria-Hungary should be sent to the Recorder at the above address.

JOHN G. EXCELL,
General Ecclesiastical Secretary.

Bound Volumes of Blatter der Heilung

WE are placing an order in our Bindery for Bound Volumes of Blätter der Heilung.

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Zion Printing and Publishing House

ZION CITY, ILLINOIS

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"Who are these that Fly as a Cloud, and as the Doves to their Windows?"

This question is asked every day and hour, as strange cries in countless numbers are coming to this City of Refuge by Telephone, by Messengers, by Cablegrams, by Telegrams, and by Letters; and thousands every year make pilgrimages from all parts of the earth to Zion City.

What Are They Calling For? What Do They Seek? : : : :

These cries are expressions of a last hope from the dying and those suffering from all manner of diseases, and tell of affliction, oppression, and persecutions.

They ask for prayers to our Father for deliverance from all their afflictions, and they seek to know the Will of God, and to find a dwelling-place with the environment of Purity and Holiness. They seek assistance and legal advice concerning their rightful possessions.

They desire a close walk with God.

Why do they turn their faces toward Zion?

All is vanity and vexation of spirit, except where God rules. There is no help from medicines and drugs; no good counsel and protection from Lawyers and Governments; no Spiritual Guidance and Teaching from the denominational ministers; no Clean City or Schools.

How do they learn of this Place of Refuge; this Tree of Life, these Streams of Shiloah, this City of God?

Leaves of Healing

Is sent forth and comes to them as the Little White Dove and renews their Hope, gives them God's Faith and His Strength for all their needs. Millions are still in the painful circumstances described above. Will each of our readers this month send LEAVES *of* HEALING to at least one needy person for one year?

They that turn many to righteousness shall shine as the stars forever and ever. . . . . .

Remember the motto for sending forth Zion Literature:

A World Conquest for the Christ. . .

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

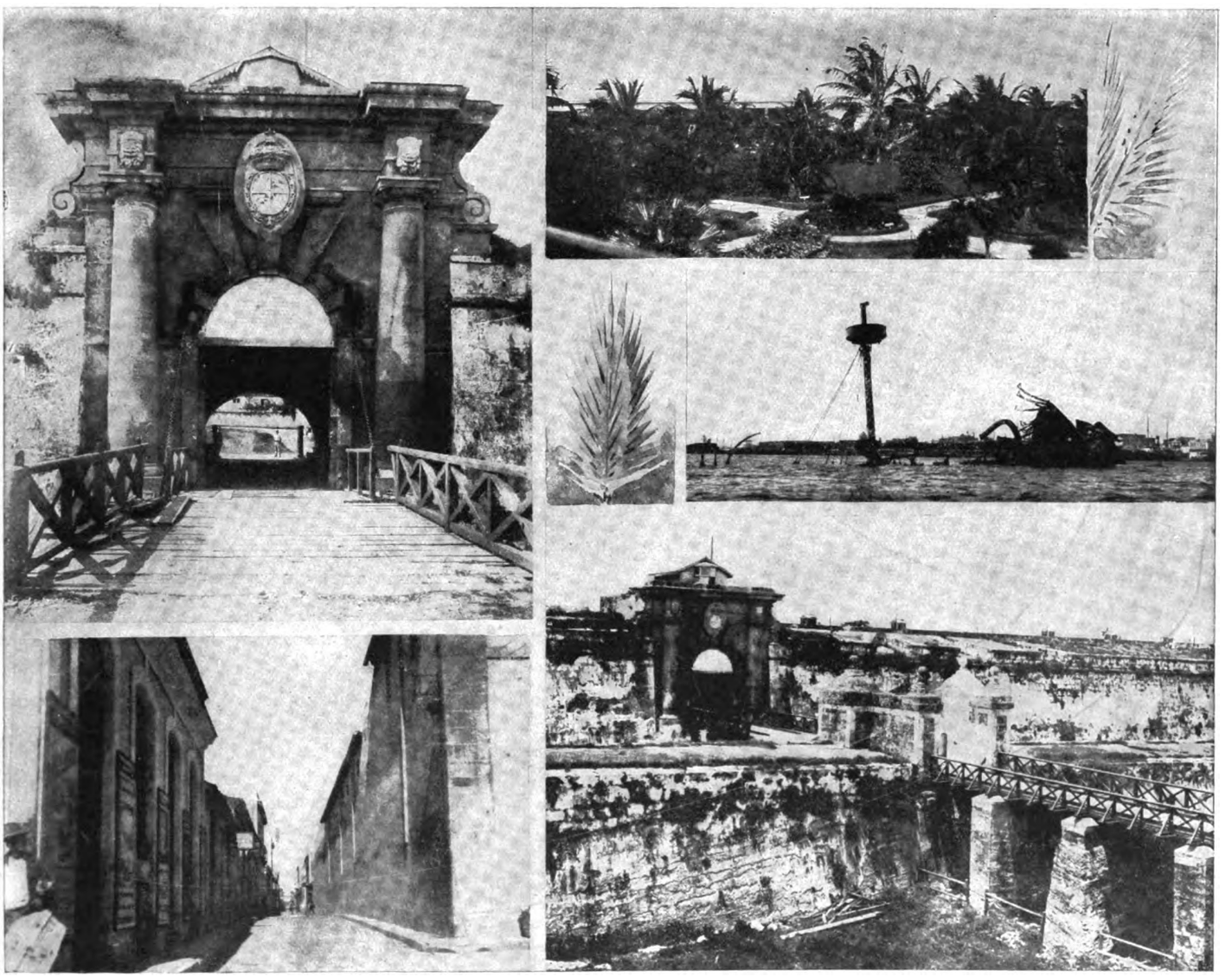
I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 18. *ZION CITY, SATURDAY, FEBRUARY 18, 1905.* *Price Five Cents*



ENTRANCE TO CABANAS, ANCIENT FORTRESS AT HAVANA.

STREET SCENE IN HAVANA.

IN THE PLAZA.

WRECK OF THE MAINE, HAVANA HARBOR.

VIEW OF CABANAS FORTRESS.

SCENES IN HAVANA, CUBA, WHERE FIRST APOSTLE AND PARTY ARE NOW VISITING.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
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Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, FEBRUARY 18, 1905.

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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.

CABLEGRAM FROM FIRST APOSTLE.

The following cheering message has been received from the First Apostle:

CIENFUEGOS, CUBA, February 13, 1905.

SPEICHER, Zion City, Illinois.
Had pleasant voyage from Nassau to Cienfuegos.
Expect to reach Havana tomorrow.
My health splendid.
All party well.
Looking forward, with confidence in God, to my work in Mexico.
I am praying for you all in Zion City.
Be strong in Jehovah.
Go forward without fear.
Pray for us.
Love to Zion everywhere.
Mizpah. FIRST APOSTLE.

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. 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.

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.

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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.

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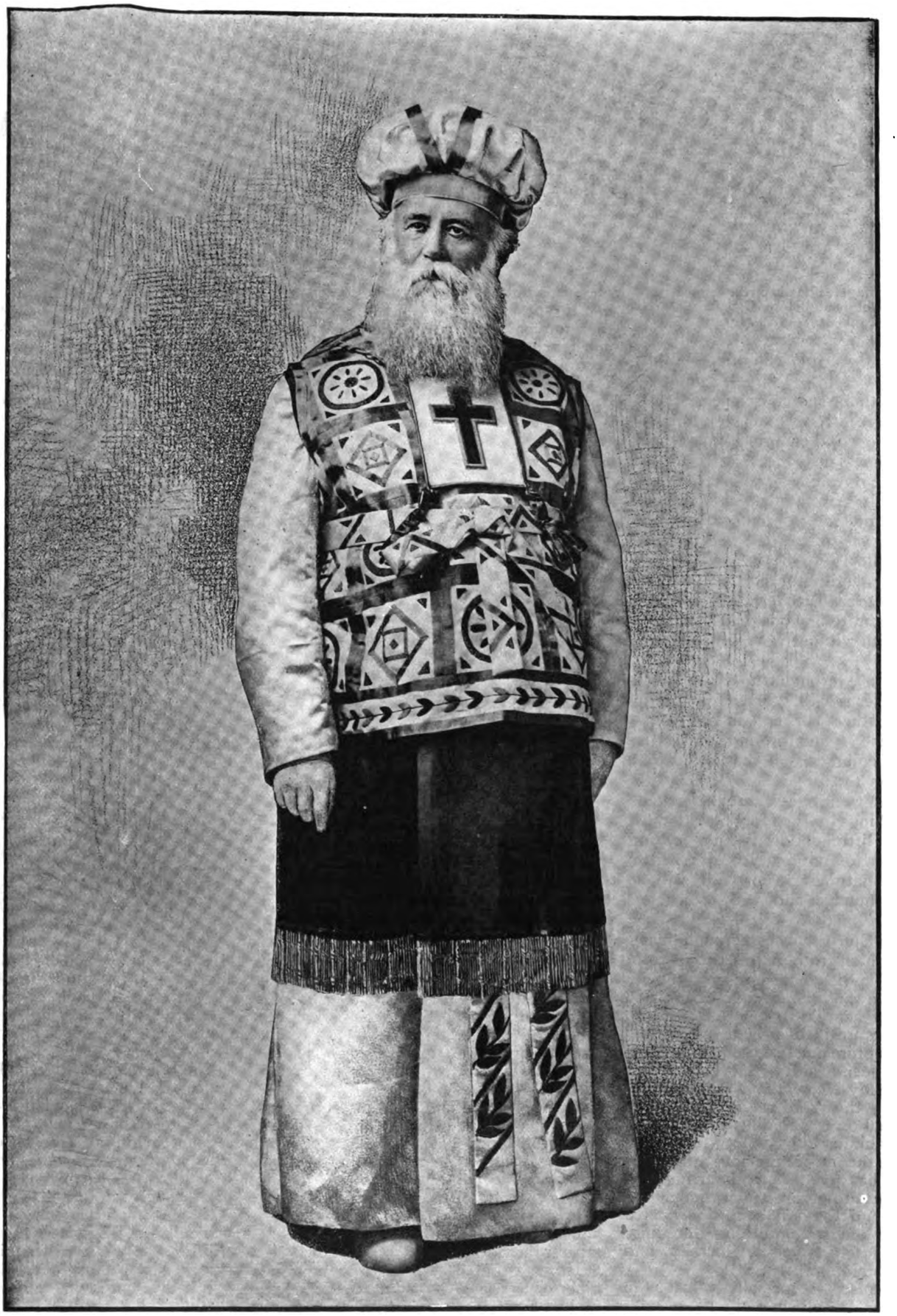
Scarcely any news in THE ZION BANNER is reprinted in LEAVES OF HEALING.

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.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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By Evangelist **Sarah E. Hill.**

AND Paul looking steadfastly on the council, said, Brethren, I have lived before God in all good conscience until this day.—*Acts 23:1.*

ALL that the world can offer—power, honor, wealth, or fame—cannot be compared with a good conscience.

He who gives it in exchange for anything that the world can give will cheaply sell his happiness also.

Conscience does not teach what is right or wrong. It is only a monitor placed within man by God to prompt him to do what he believes to be right, and to avoid what he believes to be wrong. It is a monitor only, and not a teacher.

God is the great Teacher, He promises to give wisdom to any one who lacks it, if he ask in faith without wavering. (James 1:5.)

God teaches through the Holy Spirit. The Lord Jesus said, "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." (John 14:26.)

Those who would get where they can be taught all things by the Holy Spirit, must become as little children—humble, and teachable, and unprejudiced. A little child who is natural and unspoiled will be docile and humble, and will do as it is taught.

The Holy Spirit teaches through inspiration, by which truth unfolds to us from within our spirit somewhat as a flower unfolds from the life-principle within.

God also teaches us through His Word, but no Scripture is of private interpretation, for Scripture must be used to interpret Scripture. Jesus said: "If ye shall ask anything in My Name, that I will do;" but by searching the Word we learn that this is conditional on our abiding in Him and His Word abiding in us.

One of the most precious promises which God has given to weak, erring man is the promise to give wisdom to any one who lacks, and the only condition named is that he ask in faith, nothing doubting. God promises to give it, liberally and without upbraiding.

This promise is especially valuable in these Latter Days, when our pathway is beset by the enemy as never before.

The war between Russia and Japan is as nothing compared with the war into which the world is entering for the establishment of God's Kingdom upon the earth.

God also speaks to us through Teachers. All of the orders which He set in the Church, Apostles, Prophets, Evangelists, and Pastors, He intended to be teachers. (Ephesians 4:11.)

When God sent Moses to bring the Israelites out of their bondage to the flesh, in Egypt, He said to Moses, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak." (Exodus 4:12.)

Every one must obey the dictates of his own conscience up to the light that he has. And all who do this and earnestly desire more light will receive it, even though they may be following the leadings of their conscience in the darkness of heathenism.

We are told, "Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Romans 14:22, 23.) This rule applies to whatever we do.

The history of the Apostle Paul throws much light on the office of Conscience. He was able to give a wonderful testimony when he stood before the Council and said that he had lived before God in all good conscience until that day. The Apostle also wrote to Timothy, "I thank God, whom I serve, from my forefathers, in a pure conscience."

The Apostle served God as he had been taught by his forefathers. They had taught him to reverence the temple service and the religion which was given to them in such a wonderful manner by God. He could not see that God was done with the temple service, and that it was all to be swept away by a new order of worship, of which that was only the shadow.

He was doing as his conscience prompted him, when going to Damascus to persecute the Christians, but he heard a Voice saying, "Saul, Saul, why persecutest thou Me?" and when he asked, "Who art Thou, Lord?" the answer came, "I am Jesus of Nazareth, whom thou persecutest." (Acts 22:6-9.)

He imprisoned and beat in every synagogue those that believed on the Christ. When the blood of the martyr, Stephen, was shed, the Apostle tells us that he was standing by consenting to his death. (Acts 22:19-22.) "He laid waste the (Christian) Church, entering into every house, and haling men and women committed them to prison." (Acts 8:3.)

He says that he was a blasphemer, and a persecutor, and the chief of sinners; yet he had a good conscience because he did it ignorantly, and thought he was doing God service. (1 Timothy 1:13; John 16:2.)

But when his conscience became enlightened by the Truth, he was willing to suffer persecution, and at last lay down his life for the people and the church he had persecuted so bitterly.

It has always been of vital importance that the world's teachers should be taught of God; but it is especially important in these Latter Days when the people say to the prophets, "Prophesy not unto us right things, speak unto us smooth things, . . . Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isaiah 30:10, 11.)

God promised Moses that He would raise up a prophet like unto him, and God said, "I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not harken unto My words which he shall speak in My Name, I will require it of him." (Deuteronomy 18:18, 19.)

The Apostle Peter tells us that this prophet shall come in the Times of the Restoration of All Things.

The Lord Jesus tells us that Elijah is the Prophet of the Restoration of All Things. (Matthew 17:10, 11; Acts 3:22, 23.)

The Prophet Malachi tells us that Elijah is to come before the Great and Terrible Day of the Lord as the Messenger of the Covenant. The Covenant is to bring ultimately the Restoration of All Things, which must of necessity be a gradual work.

The Covenant Restores the rule of God in man's spirit, his soul, and his body. Man led all creation down and away from God in his fall and he must lead in the Restoration of All Things.

The Times of the Restoration of All Things have begun, and will extend into the Millennial period. The entire world must be subjected to the Christ, and when He shall have abolished all rule and all authority and all power and reigned until He hath put all enemies under His feet, then He shall deliver up the Kingdom to God, even the Father. [1 Corinthians 15:21-28.]

The last enemy that shall be abolished is Death; but sickness will have to be abolished first, through the atonement of the Lord Jesus.

The teaching of Zion all centers in the Covenant, which is designed to save man, heal him, and enable him to live a holy life through the Christ reigning within.

Zion Literature teaches the foundation principles of truth, and those who live it will be enabled to distinguish truth from error. Many have been delivered from evil habits and saved and healed through reading the Literature of Zion.

Will you not help us circulate it?

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 11, 1905:

20,000 Rolls to..Business Men in the United States
1,796 Rolls to the Hotels of Europe, Asia, Africa, and the Islands of the Sea.
792 Rolls to .....Miscellaneous
Number of Rolls for the week..... 22,588
Number of Rolls reported to February 11, 1905.....3,783,715

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COLONIAL HOTEL, NASSAU, NEW PROVIDENCE, BAHAMA ISLANDS.

The above is a reproduction of a photograph, taken by Dr. A. J. Gladstone Dowie, of the Hotel, in one of the cottages of which the First Apostle, Overseer Jane Dowie, Dr. A. J Gladstone Dowie, and their party, have spent the greater part of the month of January and the first few days of February of this year. From this point, notwithstanding the fact that the First Apostle has been resting, the great work of Zion throughout the whole world has been directed by mail and by cablegram. The First Apostle and his party left Nassau for Cuba on Tuesday, February 7th, and are now at Havana, Cuba.



SCENES IN NASSAU.

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THE FIRST APOSTLE REBUKES CHURCH GOVERNMENT BY THE LAITY.

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New York Visitation

Of Elijah the Restorer and Zion Restoration Host

*REPORTED BY O. R. AND J. L. C.

THESE are "the Times of the Restoration of All Things."

Up, out of the tangle of sin and shame, disease and death, a new Creation is at last emerging.

Long have the Animal, Vegetable, and Mineral worlds waited; and now, Redemption draweth nigh.

The whole Creation is being restored to God's Primitive Plan.

Is it possible?

Is it practicable?

These are questions that the world is asking.

These questions were answered by John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, in Carnegie Hall, New York, Lord's Day afternoon, November 8, 1903.

It was the last meeting of the First Visitation to New York.

As sentence after sentence of the Restoration Message rings out, clearer and clearer to the hearer becomes the Divine Plan.

This is, indeed, the man of whom the Christ prophesied when He said, "Elijah indeed cometh, and shall Restore All Things."

He is a Prophet, a Priest, and a Ruler of Men.

To him the Christ has delegated Authority to lead the Restoration Forces.

The Father gave the Christ all Authority "in Heaven and on Earth."

Therefore, the Almighty Power of Jehovah is with the Leader of Zion on earth.

The Restoration of All Things is possible.

The first locomotive carried its passengers safely to their destination.

Therefore the railroad was practicable.

In the City of Zion the Restoration Gospel is carrying all who obey to the highest success.

Every department is prospering, and young and old are working for God all the days.

A working model of a Restoration City is before the world.

The Restoration of All Things is practicable.

Carnegie Hall, New York City, Lord's Day Afternoon, November 8, 1903.

The General Overseer began the worship of Jehovah by pronouncing 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 assemblage sang Hymn No. 44, from Gospel Hymns 5 and 6.

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 following report has not been revised by the First Apostle.

Scripture Reading and Exposition.

The General Overseer then read in the 3d chapter of the Acts of the Apostles.

After reading from the 1st to the 15th verse, he said:

The original of this word "witness" is simply the Greek form of our English word "martyr."

The Greek word is μάρτυρες (*martyres*).

A witness is a martyr, and a martyr is a witness.

It is not necessary that a man seal his testimony with his blood to be a martyr.

It is often much harder to live for God than to die for God. The word "martyr" must never be limited in its meaning to one who dies for the faith.

"Of whom we are witnesses"—martyrs.

And by Faith in His Name hath His Name made this man strong, whom ye behold and know: yea, the Faith which is through Him hath given him this perfect soundness in the presence of you all.

And now, brethren, I wot that in ignorance ye did it, as did also your rulers.

What a terrible power for evil Ignorance is!

How terrible is the responsibility of those who industriously and continually try to keep the people in ignorance by withholding knowledge, perverting truth, wilfully maligning, and making some appear exactly the opposite of what they are!

The Awful Consequences of Wilful Sinning.

To those who are guilty of such conduct, the words of Jesus are applicable, "Whosoever shall cause one of these little ones that believe on Me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea."

The disposition to pervert the truth and spread falsehood, the clamorings of miserable envy, and the fear of displacement—these were the things that caused the intelligent Scribes and Pharisees diligently to sow ignorance concerning Jesus, the Christ, and so make th people want to crucify Him.

They were wilfully ignorant.

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.

There are none so blind as those who will not see.

There are none so deaf as those who will not hear.

There are none so stupid as those who will not understand.

There are none so foolish as those who will not be converted.

A Fragment from a Very Early Prophet.

There are none so sick as those who will not let God heal them.

But the things which God foreshowed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled.

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come Seasons of Refreshing from the presence of the Lord;

And that He may send the Christ who hath been appointed for you, even Jesus:

Whom the heaven must receive until the Times of Restoration of All Things, whereof God spake by the mouth of His Holy Prophets, which have been since the world began.

One of the earliest of all the prophets, of whose prophesyings only one paragraph remains, was Enoch, the seventh from Adam.

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His prophecy is quoted in the little Epistle of Jude, in which the writer says, "Enoch, the seventh from Adam, prophesied; saying, Behold, the Lord came with ten thousands of His holy ones."

He tells the purpose of the Coming—"To execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him."

The Prophet that Was to be Like Unto Moses.

Enoch, the seventh from Adam, was one of the best men that ever lived.

By Faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well pleasing unto God.

His prophecy was concerning the ultimate Coming of the Christ to reign upon this earth.

So "the Times of Restoration" begin at the time immediately preceding the Coming of the Lord.

Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye harken in all things whatsoever he shall speak unto you.

For the words "like unto me" the marginal reading is, "As He raised up me."

Whether you adopt the marginal reading, or the reading in the text, you cannot make that prophecy refer to the Christ.

The prophet who was to come was to be raised up from among men, as Moses was.

Moses was raised up out of the slime of the River Nile, in Egypt; a little babe in the ark of bulrushes, the son of a slave.

That is not the manner of the Christ's coming among men.

The Christ Was Conceived by the Holy Spirit.

The Christ did not come up out of the slime of our humanity, but came down from heaven, and was Incarnate among men.

Many people persist in clinging to the theory that this prophet is the Christ.

That interpretation is not correct. A prophet like unto Moses was to be raised up out of the very slime of humanity, if you will.

It is wonderful what God can do, taking one up out of the very mire, and making him a Prince, and a Leader, and a Lawgiver; one who can commune with God.

"Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren."

Not one that was to come from heaven, but from among his brethren.

Moses' language, "You must do what I tell you or you will die," was very offensive.

The people asked, "Who are you?"

"I am the prophet of God," he answered.

"We don't take any stock in you," the people said, and they died.

Judgment that Followed a Yielding to Prejudice Against Color.

Those that did not look at the brazen serpent which he raised up, died.

Those also died that did not drink of the waters of Marah, into which he had cast the tree, thus making the waters sweet.

Those that wanted to take his office from him died.

His own sister, Miriam, very much objected to Moses' marrying a black woman, an Ethiopian.

The family had been disgraced by it!

Miriam and Aaron expostulated with him, and God Almighty came down and talked with them.

When He had finished talking, Miriam belonged to the "Lily-White Party;" she was a leper, white as snow, for her sins.

Some of you here today would be angry if your son or your brother married an Ethiopian.

It is just like your ignorance; just like your impudence; and just like your wickedness.

I would like to know who you are, or who I am, that we should say that a Cushite woman, if she is a good woman, has not a right to marry a good man?

"Oh, but the races should keep distinct!" you say.

Stop that nonsense! There is only one Race, although there are many Families in that race.

One Race Only, but Many Families, Mentioned in Bible.

There is the Family of Ham; there is the Family of Shem; and there is the Family of Japheth.

There are other Families that came from these three; but there is only one Race.

God "hath made of one blood all nations of men."

"Oh, I do not see that. I am a pure-blooded Israelite," you assert.

Do you not know that the Israelites are full of black blood?

Do you not know that Joseph married Asenath, the daughter of Potiphera, priest of On?

Do you not know that she was a black woman; and that Joseph's sons, Manasseh and Ephraim—the heads of the two tribes of Israel, came from a black princess?

I wish you would get this black color-spot out of your hearts.

It is a dirty, defiling, and shameful thing! It is a God-dishonoring thing!

Do you not know that the Apostle Paul and the Apostle Barnabas were ordained by a black man's hands?

"No, I never knew it!" you exclaim.

That shows that you do not read your Bible carefully.

Many Martyrs of Early Church Black Men.

If you read your Bibles as you should, you would remember something that is recorded in the 13th chapter of the Acts:

Now there were at Antioch, in the Church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrach, and Saul.

Niger was so called because he was black.

He was one of those that heard the words, "Separate me Barnabas and Saul for the work whereunto I have called them."

He, with the other two, laid hands upon Saul and Barnabas, as they went forth on their great work.

Do you not know enough of the history of the Church of God to know that many of the martyrs in the first ages were black men?

Do you not know that Saint Cyprian of Carthage was a black man—as black as my robe?

Saint Augustine, the author of "*De Civitate Dei*" and "*Confessiones*," was a black man?

You had better respect the black man. [Applause.]

The man that does not, the woman that does not, has a dirty, black spot on his or her heart. [Applause.]

A President Who Will Not Yield to the Lily-White Party.

Miriam long ago suffered for objecting to her brother's marrying a Cushite.

There is no mistake about her being black. The Hebrew word Cush means black.

The blacker the Africans are, the better I like them.

The whiter they are the more I pity them, because I know that somebody has sinned; and it was not a black man.

We hear now from the South that they "cannot stand the nigger."

I would like to inquire of them how it is that there are so many half-caste people in the South? Their fathers stood the negro, and their fathers sometimes sold those that had their own blood in them.

I am prepared to fight this question out on historical and Biblical grounds, as well as on the ground of good common sense.

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I am proud of Theodore Roosevelt, because he will not yield to your "Lily-White Party." [Applause.]

"We want a Lily-White party," said Dr. Lorimer, of this city.

Well, Miriam belonged to that party; she was a leper, white as snow.

The Handsomest People of Earth Are Not White.

Moses was importuned to pray to God, and he cried, "Heal her, O God."

And Jehovah said unto Moses, if her father had but spit in her face, should she not be ashamed seven days? Let her be shut up without the camp seven days, and after that she shall be brought in again.

Separate her; let her stand out there before all the camp, as a punishment for her sin in trying to make trouble about this Ethiopian woman!

Lily-White Party! The whitest people I ever saw were dead!

This is going to be a very lively issue soon.

Will you stand with the Christ and God? Then get rid of your stupid talk about separate Races.

The handsomest people I have ever seen were not white.

I have traveled around this world a number of times, and the handsomest and most majestic specimens of humanity I have seen were among the Samoans, in the islands of the Pacific.

Oh, they were such a beautiful creamy, coffee color! Standing up straight, they are handsome and beautiful!

They were not like you snub-nosed whites, and there were very few undersized people among them.

I should be proud to be a Samoan, as far as mere outward appearance is concerned—six feet tall and cream-colored.

Plain Speaking the Right of God's Prophet.

Contemptible pride rules this "Lily-White Party!" Its members are lepers to the very core!

Moses had a right, and the prophet whom God has raised up has a right, to talk very plainly.

And it shall be, that every soul, which shall not harken to that prophet, shall be utterly destroyed from among the people.

Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days.

Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the the families of the earth be blessed.

Families, not Races, remember. You never read about Races in Scripture. You read about Families.

Get that notion of different Races out of your heads. There is no sense in it.

Unto you first God, having raised up His servant, sent him to bless you, in turning away every one of you from your iniquities.

Why did these translators of the Version of 1611 put in these two words which are not in the original Greek, not even in the more modern text?

They wrote, "Unto you first God, having raised up His Son, Jesus."

Misconception of Translators Perpetuated in the Divine Record.

These two words "Son Jesus" ought not to be there; and the Revised Version does not have them. The Revision has "His servant."

Now the Christ was not a servant; He was a Son.

A servant and a son sustain two different relations to a father.

A son is an inheritor of his father's estate, if he is a good son.

Jesus, the Christ, received from the Father "all Authority . . . in heaven and on earth." He is not a servant, but a Son.

This word does not refer to the Christ.

These translators had a theory that the prophet which Moses talked about was Jesus, and so they inserted the words "Son Jesus."

"His servant," the correct words, refer to the prophet that was to appear in "the Times of Restoration."

"Unto you first God, having raised up His servant, sent him to bless you, in turning away every one of you from your iniquities."

The first thing is to get turned away from your iniquities.

If you say that you have no sin, either you are a contemptible liar, or God is. I prefer to believe that you are, every time.

God has said, "All have sinned."

Exposure of a Self-deceived Holiness Woman.

Everybody knows that you are a sinner; and you never were a bigger sinner than when you say, "I have not sinned."

A woman once said to me, "I am no sinner; I am holy."

"I will smash your face!" I cried, to test her.

She jumped up and said, "Will you? I'll scratch your eyes out."

"Why!" I exclaimed, "You said you had no sin in you; yet, with flaming passion, you say you will scratch my eyes out!"

I had looked very fierce, and had jumped threateningly around her.

"But I am holy; I am sanctified wholly," she protested.

I took my handkerchief, and, with a quick movement, I drew it around her neck and said, "See! Look at the dirt! When did you wash your neck last?"

The dirty creature! These so-called holiness people are the most unclean people I know. I say it plainly.

If you are holy, do not say so; let somebody else say it. Let God witness to it.

You Are Not Called Upon to Witness to Your Own Holiness.

God has sent His servant to bless you in turning away every one of you from your iniquities.

You do not deal rightly with yourself; you do not deal rightly with your God; you do not deal rightly with your neighbors.

You have to be turned away from your iniquities.

Unless Humanity is turned away from its iniquity it will go to deeper and deeper depths.

I do not think it will go to Hell; I believe it is in Hell now.

You do not need to go out of New York to find Hell.

Perhaps some of you do not need to go outside your own families to find Hell.

Hell and Heaven are not only Locations, but they are Conditions.

I wonder in which condition you are; whether it is Heaven or Hell within?

It you hate Sin, fight Sin, and are separate from Sin, you will have Heaven within, but you will have Hell without.

May God bless His Word!

Overseer Mason then led in prayer, after which the Disciples' Prayer was chanted by the whole Congregation.

Remarkably Large Congregations of the General Overseer.

The General Overseer then said:

I am abundantly satisfied with the entire Visitation. We have stirred up things considerably.

A number of ministers undertook to tell me how to preach; it was very kind of them.

I am always willing to listen to good advice; but when a man like Charles H. Parkhurst, who preaches in a Presbyterian mausoleum, tells me how to preach, I smile.

Why, his entire church would be more than filled with my choir!

I preach regularly, on the Lord's Day, at half past six o'clock in the morning, to a congregation of from three to six thousand persons.

I would like to know whether the graveyard in which he preaches could hold that number? [Applause.]

I have preached in the afternoon to from seven to ten thousand persons, thousands sometimes not getting in.

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I have never heard that Charles H. Parkhurst gathered so many people that the police had to keep twenty-five thousand out, which they did quite frequently in this city.

His advice is a piece of impudence; that is my opinion.

I have been preaching many, many years to many people, and I know what I am doing.

A Style of Preaching that Destroys the Works of the Devil.

I used to preach what were called "poems." I trotted out a little of everything, and they were very eloquent sermons, no doubt; but I never did any good until one day I loaded up with buckshot. Then I shot to kill and did some good.

I know what is most effective in destroying "the works of the Devil."

I speak almost every week to from fifteen thousand to thirty thousand persons, and my sermons are read by half a million to a million persons every week.

I therefore think I know what I am about.

Quite a number of persons, whom I never heard of as preachers, have been telling me how to preach.

Just one thing I will say—I shall go on with my ministry.

I have preached more than one and a half million sermons to more than four millions people in New York.

The Restoration Host has visited six hundred thousand separate homes, and left one million five hundred thousand of my sermons in these homes and in places of business.

During the fifteen days of the Madison Square Garden Visitation, we spoke to at least fifteen thousand every day. That would make an attendance of two hundred twenty-five thousand people.

Remarkable Results of the New York Visitation.

I am abundantly satisfied. Six hundred thousand homes received the Zion visitors with the utmost respect.

We have closed three saloons. That is something. Thank God for that! [Applause.]

The saloon-keepers are saved; that is better.

We have saved poor, erring women, and God has blessed people in every condition of life.

I could tell you many stories, but I am not here to sum up the Visitation.

I shall do that next Lord's Day in Zion City.

When I come down next time, I shall not come down only three thousand strong. This was only a reconnaissance. I shall come down ten thousand strong. [Applause.]

Next time I may come with a fleet. I am offered ships to take us through the Welland Canal and the Thousand Islands, to New York, in six days, for less money than it took to bring us by rail.

New York Will Never Be Rid of Zion's Influence and Work.

I cannot be quite sure yet; but you need never think you have got rid of me, for I shall be with you always. [Applause.]

LEAVES OF HEALING will be here every week, and the next time I shall not trust the press for a moment.

I shall have my own daily paper, if I am spared.

I have a pretty big Printing and Publishing House in Zion City.

I will either get a lease of a printing house and sufficient presses, or I will send down some of my own.

I will print the DAILY ZION BANNER, and give a list of the lies that the papers tell every day. I know I could not possibly give the details.

I wish to say again, I am satisfied. We have had a good time, and all my people have got back safely to Zion City.

Many workers in the Restoration Host came from other cities.

Some came from British Columbia, Prince Edward Island, and various parts of Canada.

Every State in this Union was represented.

Next time, with ten thousand strong, I will put an Overseer in the Bowery with a choir and a legion of the Host; another in Jersey City; another in Harlem; and another in Brooklyn.

The Impotence of Nice, Empty Phrases in the Pulpit.

In this poor neighborhood I shall put, perhaps, myself, notwithstanding the fact that Dr. Parkhurst thinks I cannot preach.

I desire to talk to you lovingly. Many here are my people. Some are not. I thought I heard some one hiss just now.

There are just two kinds of creatures that hiss; one is a serpent and the other is a goose. You can take your choice.

I heard only one person hiss. I shall get you one day, and you will hiss no more. I will knock all the nonsense out of you.

I shall preach a little sermon to you presently; but not the kind of sermon you possibly heard this morning.

"What a nice morning it is! What nice people you are! How nice everything is! Well, good morning!"

No one was helped by such talk.

Some of you are going out now, because you know you will get hurt.

I am very glad to see you; and next Lord's Day, in Zion City, I shall sum up this Visitation.

If you want to know what I shall say, get LEAVES OF HEALING.

Miscegenation Necessary to a Stronger Type of Humanity.

It goes over all the world, and has been published nearly ten years.

May God bless you!

Remember, next Lord's Day Overseer Bryant begins.

Then I shall send you Overseer Mason.

Overseer Mason is the Overseer-designate for China.

I thought that he might come down and see the Chinese in New York.

He will also see the true-born American, who is a strange mixture.

A mixture is good. We shall not get back to the true type of manhood and womanhood until there is a mixture of the peoples.

We shall not get back to the original type until the Moseses marry Ethiopian women, and the Josephs are bold enough to marry African princesses. Then we shall get a stronger type.

We are altogether too pale. We need more iron in our blood.

Zion Rapidly Acquiring the Balance of Power.

May God stir us up to be good and to fight the Devil. You will have lots of devil to fight during the next two years, with the "Tiger" loosed.

I asked two very nice Democratic friends of mine, excellent men, "Did not every saloon-keeper and every harlot-house-keeper in New York vote the Democratic ticket?"

They answered, "Yes."

Do you think they voted it for nothing? They will demand consideration of the administration which they created.

The traffic in Liquid Fire and Distilled Damnation, and she whose house is the gate of hell, will be considered.

I do not pity you, Republicans, because you abandoned a splendid man; to your shame be it said.

I put a Democrat into office for six years in Chicago.

I was the little boy in the middle of the see-saw; when I went this way, down went one side; and when I went that way, down went the other.

I held the balance of power in Chicago.

I will prophesy something.

Within ten years, when Zion gets fifty thousand members in this city, we shall hold the balance of power between the

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Democrats and the Republicans; then we will see that the best man gets in.

The General Overseer Is Fighting Sin, Not Sinners.

I could tell you something more, but this is enough for one day.

You do not understand me yet; by and by you will find that by the grace of God I am a helper of men.

I am not fighting men, I am fighting bad things.

I do not wonder that the enemy won, because the good people of this city are apathetic.

They have the misfortune to be led by men like Parkhurst, who is a curse to them.

A man that creates vice cannot successfully lead a crusade against vice.

Let the man who is going to lead a crusade for Purity keep outside the Devil's den. He has no business there. [Applause.]

If I go into these infernal dens, I shall have reason to expect that my wife and friends will complain.

I have no right to go there; and I do not go.

I can fight the Devil without walking into his parlor, or going behind the bars to examine the teeth of the Tammany Tiger.

A Theocracy the Original, Divine Form of Government.

If I were to do so, and he were to bite a piece out of me, I should have no right to complain.

Neither Democrats nor Republicans will ever fill the bill.

We must swing back to the original principle of Theocracy, and be Theocrats—those who say that God shall rule everywhere. May God grant it!

I am glad of this opportunity to speak upon your current politics.

You will have a bad time with the Tiger.

I belong to the whole land. I belong to the whole world. Zion's flag is everywhere.

May God grant that we shall be able to do some good in New York. The little Branch will hold the fort and grow, as Zion does everywhere.

The tithes and offerings were then received.

THE TIMES OF THE RESTORATION OF ALL THINGS.

INVOCATION.

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

TEXT.

And that He may send the Christ who hath been appointed for you, even Jesus:

Whom the heavens must receive until the Times of the Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began.

Elijah to Precede the Second Coming of the Christ.

It seems to me as if this subject, "The Times of the Restoration of All Things," was quite a novelty to New York.

In fact, it is so strange that they do not believe it. They never heard of it before.

There are many things in the Bible, apparently, of which you have never heard.

Perhaps you never heard that Elijah must come before Jesus, the Christ, comes again.

"Oh, we have heard about the Second Coming of Jesus," you say, "but we never heard that Elijah was to come again."

Why have you not? Why have not the ministers told you?

Why have they not told you what the Lord Jesus, the Christ, said in answer to the Disciples, when they asked Him, "Why, then, say the scribes that Elijah must first come?"

The Christ said, "Elijah indeed cometh, and shall restore all things."

Elijah the Tishbite had gone from the earth for many centuries.

John the Baptist had come in the spirit and power of Elijah. The Christ had called him Elijah. But he had been dead for several months.

The Orthodox Jew Understands the Necessity of the Reappearance of Elijah.

It could not have been John the Baptist of whom the Christ was talking.

John the Baptist's head had been cut off, and his body was dead and buried, when the Christ spoke these words, recorded in the 17th chapter of Matthew. The record of the death of John the Baptist is given in the 14th chapter of this same Gospel.

To whom did the Christ refer when he said, "Elijah indeed cometh?"

"Well," you answer, "I do not understand."

Did you ever hear an orthodox Jew talk about this matter?

Ask the Rabbi of Immanuel; ask the rabbi of any synagogue in this city, who is supposed to be orthodox, and he will tell you that Elijah must first come.

Every Jew knows that a chair is set for Elijah at every circumcision.

Every Jew knows that at the Feast of the Passover a vacant chair is set and a cup of wine is placed for Elijah.

The priest or the master of the house, who acts as priest, cries as he opens the door, "Elias, come! Eliyahu, come!"

The Church in All the Ages Has Proclaimed the Coming of Elijah.

When the prophet does not come, he cries, often weeping, "O Jehovah, for our sins he is kept back; oh, let us get ready, that Eliyahu may come."

That takes place in every orthodox Jewish home.

Do you know how the last verses of the Old Testament read?

Listen to the reading of the last verses of 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.

These are the last two verses of the Old Testament.

Your ministers have not been candid.

Every scholar among them knows that the Holy Catholic Church, of which I am a humble member, has proclaimed in all the ages that Elijah must first come.

Augustine, Chrysostom, Origen, and all the other early Fathers, proclaimed it.

Episcopalians, your own theologians and hymnologists proclaim it now.

There is not a lovelier hymn-writer than John Keble, the author of "The Christian Year."

I have often thought that I would take time to commit it to memory. I know many of his hymns now.

Testimony of an Episcopalian Poet.

Oh, what lovely words are these!

> Hues of the rich unfolding morn,
> That, ere the glorious sun is born,
> By some soft touch invisible
> Are taught around his path to swell.

Look at that description of a sunrising!

You Episcopalians properly venerate John Keble. His praises are everywhere.

What does he say of 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:
> Nor keener burns, in the chill morning sky,
> The Herald Star,
> Whose torch afar
> Shadows, and boding night-birds fly.

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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.

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!

John the Baptist Not the Restorer of All Things.

Do you know what the theologians of the Church of England say?

Take the last great commentary, endorsed by all the greatest writers, and written by the greatest divines.

This work says that Elijah must come before the Christ can come again.

The Lutheran divines tell you so. You will find it in Lutheran theology.

The Presbyterian divines tell you so.

Not only do they tell you so, but the Bible declares it; and if none of them said it, it would still be true.

Whether I am Elijah, or not, is another question.

The point I am establishing now is that Elijah must come.

Jesus did not say that the Scribes were wrong.

The Scribes had said to His Disciples, "Elijah must first come."

Jesus said, in substance, "Elijah has come, and they killed him; but he will come again. 'Elijah indeed cometh, and shall Restore All Things.'"

John the Baptist did not restore all things.

When were "the Times of Restoration" to come?

Heralds Proclaim the Coming of Earthly Kings.

Peter is talking after that wonderful miracle at the Beautiful Gate of the Temple.

The man who was born lame had been healed, and five thousand men had been saved through that miracle and the sermon.

The Apostle is telling them of the glories of the time to come; that the Heavens must receive Jesus until "the Times of Restoration of All Things."

That the prophet whom Moses, Malachi, and the Christ had spoken of must come at these "Times of Restoration," he declares plainly.

Do you not know that there must be a herald proclaiming the coming of every king?

When Queen Victoria died, the heralds of the British Court immediately proceeded to the Mansion House, London, to Charing Cross, and elsewhere.

They blew the silver trumpets that are blown only on such occasions, and cried, "The Queen is dead! Long live the King."

The herald is simply the proclaimer of the king.

The herald came before Jesus, the Christ, came in the flesh, and he comes again before the Second Coming of that very same Jesus.

The Present Elijah—Prophet, Priest, and Ruler.

That is what the angels said—"Shall so come in like manner as ye beheld Him going into heaven."

Elijah is not only the Destroyer, as at Carmel; not only the Preparer, as at Jordan; but he is the Restorer.

In his person he must combine three great offices: he must be a Prophet; he must be a Priest; and he must be a Ruler of men.

"What! Priest?" you exclaim.

Yes, Priest.

You may shrink from it, if you like; but God hath made us "to be unto our God a Kingdom and Priests."

There is a glorious Priesthood in the true Christian Ministry.

The first Elijah was a Prophet and a Destroyer.

The second Elijah was the son of Zecharias, the chief priest, of the order of Abijah. John the Baptist was a Hereditary Priest—Priest as well as Prophet.

When Elijah comes again he must be Prophet, Priest, and Ruler, because Peter says he is to be obeyed.

What he says must be done, and the people will be happy if they do as they are told.

One Possessing Delegated Authority Has a Right to Command.

"Doctor, have you a right to command?" you may ask.

I should think I have. If I have not a right to command I am no use here.

Do you not understand that I, or any one else, can be merely the possessor of Delegated Authority.

But that Delegated Officer is a Commander.

When Peter spoke of Baptism he did not advise the people; he commanded them to be baptized.

He did not coax them; he did not reason with them; he commanded them.

He had a right to do it; and so have I.

I do not coax you to repent; I command you to repent.

I tell you that if you do not repent you will be damned in your own heart.

I am no persuader, I am a commander.

I do not say, I would like you to consider Baptism.

I say, Repent, Believe, "and be Baptized, every one of you . . . unto the remission of your sins."

Turn from your evil ways and do right. Be baptized properly.

Do not fool with godfathers, and godmothers, who pretend to renounce the World, the Flesh, and the Devil, while they are full of this Trinity of Evil.

Infants Have Not the Capacity for Repentance, a Prerequisite for Baptism.

Stop talking about having received a new heart when some water was sprinkled on your nose! Such talking is a lie. [Laughter.]

Baby baptism is not taught in the New Testament.

Find me one baby whom the Christ baptized! Find me one baby whom the Apostles baptized! You cannot.

The person who is baptized must first repent.

Beloved, did you ever try to make a baby repent?

I have had three dear babies, and I have played with them.

I love to play with babies; I love to toss them up.

When I had lots of hair, the first thing they did was to go for my hair, and I would say, "Now, baby, repent!" But baby only laughed and took a firmer hold.

"Oh, but we can get a godfather to repent for the baby," you say.

When you arrive at the church, sometimes the only godfather available is the miserable sexton—that godfather to many a child.

He undertakes to renounce the World, the Flesh, and the Devil for every baby that comes; and he gets a fee for it.

Do you believe that lie? Not you!

Baptists Err in Teaching One Dipping.

Then, that one dipping is not Baptism.

You Baptists know less about Baptism than anybody.

You talk about Baptism all the time; but you know nothing about it. Find for me the practice of one dipping authorized in the first nine centuries of the Christian era, if you can.

Find me the time and the place where the Early Church ever endorsed one dipping.

Must I tell you how ignorant you are—that one dipping was never generally practiced?

Eunomius did it in the fourth century, because he had rejected the Triunity of God, and he was therefore excommunicated.

Neither the East nor the West; neither the Church of

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Rome nor the Greek Church, ever permitted anything except Triune Immersion, as far as the Council's Law was concerned.

Every scholar knows that. Episcopalians, read Smith and Chetham's "Dictionary of Christian Antiquities." Both of these authors were Episcopalians.

The late Rev. Wharton B. Marriott, M. A., of Eton College, formerly of Exeter College, Oxford, an Episcopalian minister, in the article on Baptism, says:

Triple Immersion, that is, thrice dipping the head while standing in the water, was the all but Universal Rule of the Church in early times. Of this we find proof in Africa, in Palestine, in Egypt, at Antioch and Constantinople, in Cappadocia. For the Roman usage, Tertullian indirectly witnesses in the Second Century; St. Jerome in the Fourth; Leo the Great in the Fifth; and Pope Pelagius and St. Gregory the Great in the Sixth. Theodulf of Orleans witnesses for the general practice of his time, the close of the Eighth Century. Lastly, the Apostolical Canons, so-called, alike in the Greek, the Coptic, and the Latin versions, give special injunctions as to this observance, saying that any bishop or presbyter should be deposed who violated this rule.

The General Overseer a Restorer, Not an Innovator.

You tell me that I am an innovator. I am not.

You sprinklers and you one-dippers are innovators.

If you wish to be baptized into the Name of the Father, and of the Son, and of the Holy Spirit you must be baptized by Triune Immersion.

If I were to put that handkerchief into a vat of blue, and a vat of black, and a vat of yellow, I must dip it three times. I could not do it by one dipping.

The Greek Church today will tell you there is only one baptism, *τριττὰ βαπτισμα* (*tritta baptisma*).

You say, "One Lord, one Faith, one Baptism."

Yes, and that one God is in Three Persons—Father, Son, and Holy Spirit.

That one Faith covers three things—Salvation, Healing, and Holy Living.

That one Baptism is into three Names—Father, Son, and Holy Spirit.

The beginning of these Times of Restoration has come.

"Oh," you say, "where is the Restoration?"

You might just as well ask me, Where are flowers on the trees? Where is the apple?

I will tell you where the apple is. It is in that little dark brown bud. Wait! wait! wait!

The Prophet of the Restoration Must Be Obeyed.

"We will not wait!" you impatiently exclaim; "We will strike the blossom off the tree; we will cut off the tiny apples."

You may try to, down in that Presbyterian graveyard, but you cannot keep back God's work.

I am talking good common sense.

"The Times of Restoration of All Things, whereof God spake by the mouth of His Holy Prophets," have come.

The Prophet of these Times is the man to be obeyed.

You Christians in the churches now have to do as you are told.

In most of the churches you sit down and talk about calling a minister; then you call him, and if he does not suit you, what do you do?

You do with him as you do with the cook that does not suit you—give him notice to retire; and if he does not go, you drive him out.

You wretches know you have done it many a time.

The Ministers Do Not Rule You—You Rule the Ministers.

The men that are ruled are not real ministers; they are men that go into the work for bread.

I never went into this Ministry for bread. Anybody that says that I did lies.

I was a successful business man, and I am now.

I have not taken one penny from the tithes and offerings of my Church for years and years.

All the officers know that, and the Recorder will tell you the same thing.

"Well, how do you live?" you inquire.

"Oh, I live well." [Applause.]

I live better than Dr. Parkhurst does. [Laughter.]

I do not need to write for the yellow curs, for the *Journal*, the *American*, or the *World*, to get a living. It looks as if he did.

When I see ministers writing for these dirty, filthy, literary sewers of New York, it always reminds me of the words in the parable, "He sent him into his fields to feed swine."

The minister or the man that writes for these daily, papers feeds swine.

God has taken good care of me, because I have always fought the Devil. I never spare him.

The Devil and I we can't agree:
I hate him and he hates me;
Glory, Hallelujah!

Zion Has Many Departments of Activity.

I love to fight. I never got a penny in this world by flattery. I never flattered a rich man, and I never oppressed a poor one.

My congregations consist of all classes. The humblest laborer, and the keenest lawyers, merchants, architects, and builders are there.

In our little City, we do everything ourselves.

In our Law Department, every man is a graduate of some University.

The man at the head of my Building and Manufacturing Association is a Gold Medalist of the University of Montreal.

If you think that we are a band of ignoramuses, you are mistaken.

God has been good to me. He has sent me all the men and all the money needed.

While I have been in this city I have heard of fifty thousand dollars more that is coming to me.

For years I have maintained Zion Home of Hope for Erring Women in connection with our work.

I built four schoolhouses in Zion City, and I built the first section of a large College Building.

I have spent over two hundred fifty thousand dollars on schools and teaching in two years.

The Restoration has come.

There is Doctor Parkhurst's church, down the avenue.

The Apostate Churches Not Yielding Profitable Returns.

It will have to come down, to make way for something better.

In great cities old houses have to come down that new and better ones may be built.

There is no other way of Restoring the Church to God than by destroying the Apostasies.

They are hoary-headed with sin, and bowed down with innumerable transgressions.

The people do not care a snap for them, and they very seldom care a snap for the people.

There are good people in all the churches; there are good ministers in all the churches; but the majority of the people and the majority of the ministers are utterly useless in extending the Kingdom of God.

You know that. If you do not, you have not read the statistics of the city.

The largest returns in all the churches have been one-sixth of one per cent. in a year.

Would any business be satisfied with that? Would you invest your capital at one-sixth of one per cent. interest?

If you had already invested it in an enterprise that now paid only that interest, you would say, "This business is going to smash; I will take my capital out and invest it in something more profitable."

Present Need Is an Up-to-Date Religion.

The churches are not keeping pace with the population. They cannot keep their own sons and daughters.

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They are perishing, because they have not obeyed God.

Now I have come; and I am telling you how to obey.

When Moses was raised up the people had to obey him.

"Oh, but Moses was a great man," you say.

Well, whence did he come? From the slime of a river. He was the son of a slave, and was no better than I.

"Oh, but Moses was learned," you add.

I know some things, too; things that Moses did not know. Moses knew nothing about Tammany. [Applause.]

Moses never built a city.

Moses never led three thousand of his people into Egypt to evangelize Memphis or Thebes.

His great object was to keep them out of Egypt. He could not trust them.

They were a miserable lot. Most of them died in the wilderness, because they were unbelieving and godless.

Moses did his own work. He was the greatest man of his time.

We are now talking about the present time. We must have an up-to-date religion.

"What do you mean by that?" you inquire.

I answer, We must have a religion according to the Gospel of the Kingdom of God.

It Is Not the Gospel of the Church.

Can you find the word "church" in the whole of the Gospel according to Saint John? It is not there.

Can you find the word "church" in the whole of the Gospel according to Luke? It is not there.

Can you find the word "church" in the whole of the Gospel according to Mark? It is not there.

The word "church" occurs only twice in the Gospel according to Matthew.

The Greek word used by Matthew is ἐκκλησία (*ecclesia*), ἐκ (*ek*) out of, and καλεῖν (*kalein*) to call.

The Church is composed of people called out of the Kingdom of God, not out of the world.

The only people who have any right in the Church are those who have been born into the Kingdom of God.

The Christ never spoke of the Gospel of the Church.

All his parables were concerning the Gospel of the Kingdom of Heaven—the Gospel of the Kingdom of God.

The Christ came to establish a Kingdom; and He will do it and knock this Republic out. [Applause.]

The Administration of Laws Should Be Impartial.

This Republic is one of the best governments on earth—that shows how bad they all are.

We have one of the best of Presidents, but he himself would say that he has a hard row to hoe with this Government.

The men down South are telling him that the Fifteenth Amendment to the Constitution was never right, and that they will not obey it.

They are determined that the negro shall not have a vote. There you have rebellion.

Then they proceed to murder the negro.

What right have they to murder any man?

Let a man be tried and punished by law, whether he is white or black.

"Oh, but he committed a rape," you exclaim.

My Southern brethren, how many rapes have been committed by the white man in the South?

Let the fact that two-thirds of the colored population have white blood in their veins be the answer.

That is the truth of Almighty God.

I never heard of their lynching white men who were guilty of rape. Did you?

The Kingdom of God Rules Every Phase of Life.

The virtue of the black woman is as precious in the sight of God as the virtue of the white woman. [Applause.]

There must be a Restoration of fair dealing, and there must be a Kingdom.

The Church of God must establish the Kingdom.

"Where is the King?" you inquire.

He is coming!

Foolish Virgins, you have no Oil in your lamps! He will be here before you are ready! Get ready for the King!

Do you know what a Kingdom is?

A Kingdom touches men's lives everywhere. It is Ecclesiastical; it is Educational; it is Commercial; it is Political.

"Oh, we thought the Kingdom of God consisted in going to church, in singing songs, and in having a very pleasant time," you say.

Yes, and your actions seem to say, "And when the church is shut up, we can go about doing anything we like."

If the Christ is to be your King, He must be King on Sunday, on Monday, on Tuesday, on Wednesday, on Thursday, on Friday, and on Saturday.

He Must Be Your King at All Times and Everywhere.

In the family, you must invite the little ones to come and see the King. Tell them of the King in His beauty; how He came to earth; how He was crowned with thorns, in mockery; and how He is Coming again to Reign.

Let the King reign in your hearts.

He has been knocking at the heart's door a long time. Let Him in.

Take Him with you into business, and let Him be your King in business.

When you return home at night, let Him be King still.

When you enter the drawing-room, the King must go with you.

We must have Songs.

I have the sweetest singing in the world in my home, and we have nothing but the Songs of the King.

You must have an Educational System that begins with the King, and have the King all the way through, from first to last.

"Is such a life possible?" you ask.

Yes, we have it, in Religion, in Education, in Business, and in Politics.

"And do you have no contending parties in Zion City?"

We do not; and our people came from every State in this Union, and from Canada, and all parts of the world. We have seventy Nationalities there.

The General Overseer an Unselfish Counselor.

We have conventions and a committee that arranges a ticket.

When I say that it is all right, the convention says "Amen," the ticket is printed, and the people go to the polls praying, "O God, help us today in electing these men. Grant that they may be good, and work for Thy glory."

Then they vote.

When people are agreed in promoting the Kingdom of God there is no trouble.

The people do not know how to select their rulers as well as I do.

I tell them so, and they believe it. Do you wonder at that?

I have no ax to grind; I have no sinister motives.

My people are not in politics, as you understand the term.

Not one is in public office outside of our own City, and there we have all the public offices.

We have neither liquor nor tobacco in Zion City.

Oh, you stinkpots! You cannot stink there. It will cost you twenty-five dollars to take a smoke in Zion City.

If a man persists in smoking, we give him a night's lodging in jail.

Next day, after he has paid his fine, we put him in the middle of the road, and tell him that he can go north to Beer, that is Milwaukee, or south to Babel, that is Chicago.

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You dirty dogs! It is not gentlemanly to smoke. It is not respectful to your wives. [Applause.]

A Striking Example of Thoughtless, Parental Guilt.

You hogs! Your family inhales the dirty nicotine smoke, and the baby gasps for breath and dies. You scoundrels! [Applause.]

"Doctor, come and pray for my baby, he is dying," a man said to me some time ago.

I inquired, "What is the matter with him?"

"Oh," he answered, "I do not know."

"Go ahead, and I will be there in five minutes," I said.

In five minutes I found the man sitting in the middle of a room, puffing away and crying, "God is going to take my baby!"

"You wretch!" I exclaimed, "give me that pipe."

I took it and threw it into the stove; then I threw up the windows and let out the smoke.

I saw the baby gasping for breath; so took it outside, and it revived.

It looked up into my eyes, as if thanking God Almighty that it could not see its father.

Restoration to Purity and Cleanliness Requires Severe Language.

This tobacco smoke was choking that baby; nothing else in the world was wrong with it.

That is the way you choke a lot of your children, you dirty stinkpots! I want to Restore you to Cleanliness.

If smoking is a good thing, why do you not bring home a box of cigars and say to your wife, "Jeannie, my dear, this is a very nice cigar, smoke it?"

Why do you not say to your children, "Bobby, smoke it, Jimmy, smoke it, Mary, smoke it, and chew this, it is very nice."

Do you do it? You rascal, you know you do not want your wife to smoke!

I will ask the women, do your husbands want you to smoke, Yes or No?

WOMEN—"No."

GENERAL OVERSEER—They want to do all the stinking themselves.

The only way to Restore you smokers is to knock you about as I am doing.

We have not a harlot in our City.

We have not a liar; the man that lies has to go somewhere else.

The Awful Consequences of Nicotine Poison.

We have no loafers nor idlers. "If any will not work, neither let him eat." We let him go somewhere else.

All the way down your streets men stand in front of saloons, expectorating upon the sidewalks, and they are not the lowest or poorest men either.

Your rich men walk up Fifth avenue every day of the week behind their cigars.

It is disgusting!

It creates amaurosis, blindness, paralysis of the brain, dyspepsia, ulceration of the stomach and bowels, cancer, and shattered nerves.

You send that awful list of diseases down to posterity, you dogs! You have no right to do that.

The woman that smokes is not a woman; she is a devil.

The men that smoke may be Christians, but they stink like devils.

That is the way to Restore you!

Seven Hundred Million Dollars a year are spent by this Nation on tobacco.

Thirteen Hundred Million Dollars a year are spent on liquor.

About Five Hundred Million Dollars a year are spent on theaters.

The Results of Right Living in Zion City.

About Five Hundred Million Dollars a year are spent on Secret Societies.

About Five Hundred Million Dollars a year are spent on harlot-houses.

About Seven Hundred Fifty Million Dollars are spent in gambling.

All these things are banished from the City of Zion.

"What is the result?" you ask.

We have all the good things, and we have happy homes.

"Grandpa is coming!" cried a little girl; and she danced about. She had never seen Grandpa.

"Oh, how I shall kiss him, and hug him! Your father, Mamma!"

Grandpa came, and the little one rushed into his arms. She was about to kiss him, when she fell back almost in a faint.

Presently she recovered, leaped from his knees, and, running away, would not come near him again.

He tried to coax her with presents, but she took the presents and then went away.

"Why do you not kiss Grandpa, you said that you would kiss him and hug him?" inquired her mother; and she whipped her.

The Smoker Has No Right to Pollute the Earth.

She endured the punishment, but would not tell why she refused to kiss Grandpa.

At last Papa came in saying, "What is the matter?"

"She is naughty; she will not kiss Grandpa," said the mother.

"I will tell you, Papa," she said, and went into his study.

"I do not like to say it," she said to her father, "but I did want to kiss Grandpa, only he stinks so that I could not."

Some of you smokers wonder why your wives do not kiss you.

Who would kiss you, you stinkpots? Ugh!

Your throat is an open sepulcher; you are rotten! [Laughter.]

You have amaurosis, paralysis, dyspepsia, cancer, and all kinds of dirty diseases from nicotine poison.

If you stink any more, may the good Lord have no mercy upon you, but let you die!

You have no right on this earth, if you pollute it and disseminate disease.

A smoker, a drinker, an evil-liver, has no right on this earth, for he belongs in hell.

An Incident Illustrative of Wise Dealing with a Wicked Husband.

A woman once came to me and said, "My husband says I am not to come to hear you preach any more."

"What is the matter?" I inquired.

"Oh," she answered, "he came to hear you preach, and you called him a stinkpot, and he says I am to come no more."

"What did you say?" I again inquired.

"I said I would come," she answered.

"Why do you come to me, then?" I asked.

"Because," she answered, "I afterwards thought it would be better not to do it. He said, 'If you go to hear Doctor Dowie again I will cut my throat.' What am I to do?"

I said, "Tell him to do it. Tell him there will be one less stinkpot upon earth." [Applause.]

She went home and said, "I have seen Doctor Dowie."

"Did you tell him what I said?" inquired the husband.

"Yes, I did," the woman answered.

"Did you tell him that I would cut my throat if you went to hear him any more?" the husband asked.

"Yes," answered the woman, "and he told me to tell you to do it."

Converted by Portrayal of His Own Folly.

"He did!" he exclaimed, "Well, I'll be damned if I'll do it!"

She came back to me, and I asked her what he said.

"He said he'd be damned if he'd do it," she answered.

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I said, "If he cut his throat he would be damned. He would not go to heaven. He would go to hell. Come to the Tabernacle next Sunday; never mind what he does."

She came to me later and said, "He also is coming to the Tabernacle; and he says that if you call him a stinkpot again he will shoot you with his revolver."

I said, "I will call him a stinkpot, sure.

"Sit in a certain place, and if he is near you put up your thumb."

She sat there, and I told the whole story just as I have told it here.

I added, "The villain is sitting here with a revolver in his pocket; think of that."

He laughed at himself until he nearly cried; but he never used that revolver.

It is hanging on my walls with dozens of others, some of which were carried with a view to shooting me.

I could tell you some stories about this Visitation.

Some people wanted to shoot me here, and the Mafia, they said, had drawn lots to see who should fire the shot.

A Wicked Life Even Worse Than Suicide.

I have been wondering whether that murdered man, who had the Zion Restoration Host card, "The Christ Knocking at the Door," on his breast, was the one who wrote to me that if he did not kill me they would kill him.

If it was to be my last word, I would tell the people the truth.

In New York, Chicago, or anywhere, I would say, When you sin you must repent, or you will go to hell. If you repent you will go to heaven.

If they want to kill themselves, the quicker they do it the better, for their wives will then have some chance of getting a clean husband.

There are worse things that a man can do than kill himself.

The worst thing is for a man to live a bad life.

If you are determined to live a bad life, I do not mind your killing yourselves, and cutting off twenty years of that bad life.

You are a stinkpot, a nuisance, and an offense now; and if you will not be any better it would not be a very bad thing for the world to lose you.

It is a very bad thing for you to kill yourself, but the world will be better off.

An Earnest Appeal for Right Living.

In these Times of Restoration we have to get down to plain, simple truth.

You cannot eat pig and be a good Christian; because, when you eat pig, you eat cholera, trichinosis, tuberculosis, scrofula, and cancer.

Eat that which is good, do right, think right, talk right, live right, and you will glorify God.

Be a husband worth having; be a father worth having; be a wife worth having.

You women are not all angels, and some of you wives are not worth having; you nag, and nag, and nag!

I saw during this Visitation a lady twenty-four years of age, a lovely woman.

She said, "I love my husband. He is only twenty-five years of age; but he is a gambler and a drunkard, and is never at home. Doctor, won't you pray for him?"

I prayed for him. Perhaps he is here today.

Oh, my brother, quit your sins and give yourself to God. He will give you power to overcome; and that sweet woman will be such a blessing to you. God bless you and turn you from your iniquities.

The Times of Restoration have come; they have come in a practical way; and we will get the Kingdom of God by and by.

May God bless you.

All who want to do right, stand and tell God, "I want to do right."

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Give me Thy Holy Spirit that I may hate sin, uncleanness, and falsehood, and do right. For Jesus' sake, the Lamb of God who taketh away the sin of the world, take away my sin, and sickness. Give me power to do right, no matter what it costs. Amen.

GENERAL OVERSEER—Did you mean it?

AUDIENCE—"Yes."

GENERAL OVERSEER—Live it, and you will get Power and Blessing.

The General Overseer then pronounced the

BENEDICTION.

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

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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.

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Lord's Day Afternoon, July 26, 1903.

*REPORTED BY I. M. S. AND A. W. N.

THE General Overseer stirred up the denominational dry-bones in the neighborhood of Montague and Whitehall and the summer resorts on White Lake, Michigan, in his tent-meeting on the grounds of Ben MacDhui, on Lord's Day afternoon, July 26, 1903.

His subject was Repentance and Baptism, and his Message was delivered with the usual straightforwardness and plainness of speech with which God's Messenger discusses these important matters.

An audience of between six and seven hundred people came by carriages, on bicycles and on foot, and in row-boats, sailboats, steamboats, and naphtha launches.

The General Overseer had invited the Conductor and several members of Zion White-robed Choir to assist in the service.

About fifteen invited guests from Zion City and Chicago were also present.

A quartet rendered several pleasing selections.

Overseer Jane Dowie accompanied the General Overseer upon the platform and read the Scripture lesson.

The General Overseer's arraignment of the Lie of Baptismal Regeneration, and the powerlessness of so-called baptism by one dipping, was so effectual, that before he had spoken long the Devil began to carry out his wounded.

"It does not change the truth," said the General Overseer, "for you to get up and go out, and if you do, I will give you a shot in the back." And he kept his word.

After the service in the tent, the General Overseer administered the Ordinance of Believer's Baptism by Triune Immersion to three believers, the service being on the beautiful beach in front of Ben MacDhui House.

The guests from Zion City and Chicago, who were privileged to spend the Lord's Day at Ben MacDhui, rejoiced in the hospitality of the General Overseer and Overseer Jane Dowie, and in the wonderful scenes of the rare combination of nature wild and nature under cultivation, which make Ben MacDhui a place of extraordinary beauty.

Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, July 26, 1903.

The meeting was opened with the singing of Hymn No. 44, in Gospel Hymns 5 and 6.

O 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!

Overseer Jane Dowie read from the Inspired Word of God, first in the 67th Psalm, and then in the 1st chapter of the Gospel according to Saint Mark, from the 1st to the 15th verses, inclusive.

A quartet sang the Hymn entitled, "Hark! Hark! My Soul!"

*The First Apostle has not revised the following report.

Prayer was then offered by the General Overseer, closing with the chanting of the Disciples' Prayer.

Another hymn, "Seek Ye the Lord," was sung by the quartet.

TRIUNE IMMERSION THE ONLY VALID BAPTISM.

The General Overseer then pronounced 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, 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.

Baptism the Beginning and the End of the Gospel.

In the page open before me, I have the end of one and the beginning of another Gospel.

I have the beginning of the Gospel according to Saint Mark, and the end of the Gospel according to Saint Matthew.

I will read the first words of the Gospel according to Saint Mark.

The beginning of the Gospel of Jesus, the Christ, the Son of God.
Even as it is written in Isaiah the prophet, Behold I send My Messenger before Thy Face, who shall prepare Thy Way;
The Voice of One crying in the Wilderness, Make ye ready the Way of the Lord, make His paths straight;
John came, who baptized in the Wilderness and preached the Baptism of Repentance unto remission of sins.
And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.

That is the beginning of the Gospel—Baptism.

At the end of the Gospel we have Baptism again.

The beginning and the end of a True Gospel is Baptism.

The last verses of the Gospel according to Saint Matthew are:

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 alway, even unto the end of the world.

The reading "end of the world," is nonsense. There is no end of the world.

The Absolute Indestructibility of Matter.

There is no end to anything God has made. The world will be reconstructed.

The elements shall melt with fervent heat; everything for a time will be in a state of flux, as is continually the case throughout the universe; but that is not the end of the matter.

So far as we can ascertain, matter is absolutely indestructible. You may change its form, but you cannot destroy it.

So I read to you the best rendering of the original words, "Lo, I am with you all the days, even unto the Consummation of the Age."

The age is hastening to its Consummation. It is time for it to end. Things have got into an inextricable muddle.

Men think that they can be impudent and impertinent to God Himself. These men were brought into existence by the Hand of the Almighty and All-merciful God and Father.

If they will not acknowledge Him, but will live like devils, it is time for them to be swept off the earth.

The Approaching Consummation of the Age.

The reign of lawlessness and disobedience, the going as you like and doing as you please, must soon end.

This world was made by God, and man ought to find out

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what God's Will is, and do it, and be what God wants him to be.

It is time that this present misrule ended. It is time for God to interpose and say, "I will have no more of this infernal nonsense."

God, who made the Heavens and the Earth, is neglected and blasphemed in all the world by man whom He created and made, and it is time it came to an end.

The Consummation of the Age is rapidly approaching.

If you continue to live in God Almighty's world and are to be happy, you will have to please God and do right.

At the Consummation of the Age there will be a settling up of things, and you had better get right, because your accounts will be called for.

The Gospel of Jesus, the Christ, the Son of God, is Glad Tidings to every man who wants Righteousness, Peace, Joy, Purity, Paradise, and Heaven to rule on earth.

It does not matter what you think or do. It does not matter what the Devil thinks or does.

It matters only what God thinks; and you had better think as He thinks.

God's Laws Cannot Be Disregarded with Impunity.

If a man says, "Well, I do not care what God thinks, I will live as I please," that man will be destroyed.

A man may say, "What do I care for the laws of electricity? I will do as I like, and I will handle those wires as I please," and then he may seize a live wire and get enough volts to kill him.

You cannot disregard God's laws with impunity. You cannot do as you like with electricity.

If you obey the laws of electricity, that invisible power will serve you; but if you disobey, it will kill you.

God's laws are all right, and they are good for those that obey; but they will grind you to powder if you will not do right.

"The mills of God grind slowly, but they grind exceeding small."

Do not get between the nether and the upper millstone of God's mill. You had better obey God.

The Gospel says that you are to repent.

Repent! That is the Gospel that John the Baptist preached. As the forerunner of the Christ, he preached the Baptism of Repentance.

True Repentance a Prerequisite to Baptism.

"Repent!" he said. "Change your mind! Right about face! You are walking with your back to the light and in your own shadow! Repent! Turn about! Walk in the light! Do right! Bring forth fruits worthy of repentance. If you have stolen, steal no more. Give back what you have stolen. If you have lied, do it no more. Obey and do right. If you have been impure, stop it, you fool. Repent, and do right."

John said very plainly, "Get right with God."

The people answered, "We will," and he baptized them, and told them of the Christ who was to come.

Whose fan is in His hand, and He will throughly cleanse His threshing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire.

John did not know the Christ, although He was his own cousin; he did not know that Jesus, the Son of Mary, was the Son of God.

He said, "I knew Him not: but He that sent me to Baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit."

The Christ's Obedience to the Initial Ordinance of the Church.

One day John was baptizing a great multitude of sinful people at the fords of Jordan.

Suddenly a Man came into the midst, and that Man was the humble Carpenter of Nazareth.

John, who knew his cousin, was amazed to see the sign from Heaven upon the Christ's brow.

There rested that wonderful Light, the Shekinah Light, beaming from the very Heavens.

As the Baptist looked, he saw that it was the Holy Spirit in dove-like form resting upon the Son of God, and he cried, "I have need to be baptized of Thee, and comest Thou to me?"

The Christ answered, "'Suffer it now: for thus it becometh us to fulfil all righteousness.' I came for humanity, and although sinless, I want to be baptized with these sinful men and women; for I am their Savior."

The Sinless Christ was baptized with the crowd of polluted sinners in the Jordan.

Then the Voice came, "This is My beloved Son, in whom I am pleased."

The Christ obeyed in Baptism, the Initial Ordinance of the Church of the Living God during the Christian Dispensation.

Infant Baptism Not Taught in the Bible.

Baptism is not the sprinkling of a little water upon the face of an unconscious babe.

Such folly was never perpetrated by the Christ; nor is it taught in the New Testament.

Let any one now stand in this tent who can tell me where he or she can find one instance in the Bible of a baby's being baptized, and I will retract all I have said.

Where is it, you miserable parsons that sprinkle a baby and call it baptism?

You humbugs! You liars! You cheats! Where is it?

You have misled the people. There is no such thing as baby baptism in the whole Bible.

Baptism is for those only who have repented of their sins. Can a baby repent?

Oh, you say, the godfather and the godmother can.

Why, they are the biggest humbugs of all!

Sometimes you go away and get a saloon-keeper for a godfather, and his wife for a godmother—a nice pair of devils they are!

They say that they renounce the World, the Flesh, and the Devil, on behalf of the baby, when they are full of the Devil themselves. They sell Liquid Fire and Distilled Damnation, the Devil in solution, all the time.

The Christ the Authoritative Teacher.

The humbugs and liars! They do not renounce the World, the Flesh, and the Devil. This is true of very many sponsors.

Some of you are being hit; and you are getting angry with me, and starting for home.

Go, and all the Devil that is in you will go with you, and keep you in bondage!

Oh, the truth hits hard; but what profit is there in your getting angry with me?

I am merely repeating the words of the Bible, and that Book is the real Rule of Faith and Practice.

You must be baptized in the right way.

A baby is not baptized when some water is put upon its dear little eyes or nose, and it howls.

Any decent baby would howl with that kind of treatment.

When did the Christ do that? When did the Apostles do it? When was it ever ordered in the Word of God?

I do not care if some humbug of a priest ordered it.

What does Jesus, the Christ, say? What does the Bible say? That is the question.

The question is not, and never was, What does the Church of Rome say?

The Votes of Fallible Persons Cannot Produce Infallibility.

That venerable pope is now dead, and they have no pope; there is no Infallibility at the head of Rome.

They have a lot of fallible cardinals shut up in boxes, and

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they will vote and vote until one fallible cardinal is elected to be pope.

Presto! He is infallible! [Laughter.]

How can fifty fallible cardinals make one Infallible Pope?

Here is Mrs. Dowie. Suppose fifty women were to vote that from henceforth she should be a man; could that make her a man? [Laughter.]

Why, everybody knows that she would be a woman still.

When a cardinal is elected pope, they cry, Hallelujah! He is infallible!

The women might just as well vote to make Jane Dowie a man and then cry, Hallelujah! She is a man!

I wonder that you are not ashamed of being Roman Catholics, with all that infallibility humbug.

You have not an infallible pope now, but you are going to make one by election, are you?

The Foolish Lie of Transubstantiation.

That poor old pope, Leo XIII., when dying, called for Horace, and I suppose read a satire to his cardinals.

I have nothing against him, personally; but he kept up the lie that he and his priests could turn a bit of bread into the Living God.

He told the Roman Catholic priests to sprinkle water upon the babies and to teach that thus the heart of the little ones would be transformed.

Do you believe such a result ever followed that act? Did it when you were sprinkled, you rascals? [Laughter.]

Sprinkling water on a baby's face and calling it baptism is a lie and a sham; there is no such thing as baby baptism in the Bible.

You miserable Baptists are the worst of all. [Laughter.]

It is bad enough to believe in sprinkling; but you Baptists have been baptized into the Christ's death, and you have remained dead ever since.

A Baptist minister, a one-eyed joker in Chicago, once said to a friend of mine, "Tell Doctor Dowie that if Jesus, the Christ, had died three times, it would be all right to be baptized three times.

The Danger of Quoting Scripture Out of Connection.

"The Bible says:

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?

"Tell the Doctor," he continued, "that this is Baptism. We all have been baptized into His death."

I said to my friend, "That is true, They are dead, they were baptized into His death, and they have staid dead!"

If that were all, I should not want to be baptized into His death; but the passage he quoted is not complete without its connection.

Read with me what precedes and what follows this verse:

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. We who died to sin, how shall we any longer live therein?

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?

We were buried therefore with him through baptism into death: that like as the Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His Resurrection.

Do you not see it? If you are to get a real Baptism, you must get a Baptism into His Death, and be Dead to Sin.

You must also be Baptized into His Resurrection.

Death to Sin, Life in God, and Power for Service.

Then you must be baptized into His Service, and walk with Him "in Newness of Life."

These are the three things that Baptism signifies—Death to Sin, Life in God, and Power for Service.

Hence Baptism is Triune.

The Christ said, "Baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit."

Suppose I were to say to Deacon Thomas, who is by my side, "Dip this handkerchief into that vat of black, into that vat of blue, and into this vat of yellow dye." How many times would he have to dip it? One or three times?

VOICES—"Three times."

GENERAL OVERSEER—Well, if I said, "I dip this handkerchief into the black, and into the blue, and into the yellow," how many dippings would there be?

VOICES—"Three."

GENERAL OVERSEER—And if I say, "I baptize you into the Name of the Father, and of the Son, and of the Holy Spirit," how many dippings must take place?

VOICES—"Three."

Frequentative Force of the Greek Word Baptizo.

GENERAL OVERSEER—Let me tell you, also, what every Greek scholar knows, that the Greek word βαπτίζω (*baptizo*) means to dip repeatedly.

It is a Greek verb that has a frequentative force, a verb of repetition.

The word βαπτίζω (*baptizo*) is used in Greek to represent a woman washing dishes.

She dips them once, twice, and again. If she cannot get them clean the first time she dips them again, and again, until she has removed all the grease.

She has to scour and dip them until all the hog fat is removed. It takes many "baptisms" to be rid of the dirty hog fat. [Laughter.]

Oh, that unspeakable hog!

The Greek word translated baptize, you now see, means to dip repeatedly. It does not mean a single act. It means several, and it never meant anything else.

"Well," you may inquire, "why does not the church teach it?"

Because the Church has mostly gone to the Devil. Anybody can see that.

Triune Immersion the Invariable Practice of the Early Church.

A church that does not discipline a man that sells liquor, but lets him remain a member, has gone to the Devil.

The churches are very slow to do right. One can do almost anything to get dollars in and for the churches nowadays.

Let me tell you a fact. I want to put in simple form a great Truth.

I tell it as a historic fact, and I will ask you to search and see if I am not right.

No scholar versed in history will deny it.

For the first four centuries, with but one exception, Baptism of the early Christians was by Triune Immersion.

Every one of the Early Fathers speaks of it as Triune Immersion—Triune Baptism. [*Several retired from the meeting at this point.*]

Going out will not help you. I will send a shot after you as you go. [Laughter.]

I have a right to expect you to hear me out before you form your conclusions.

In the fourth century there was one Christian Bishop, Eunomius, who baptized by one dipping.

What kind of a man was he?

Greek Church of Today Continues Scriptural Form of Baptism.

He was an unclean man, who was expelled from the Church for immorality.

He denied the Divinity of the Christ, and tried to lead many people astray.

He said that there was one God, and so he dipped once.

He was thrown out of the Church, and for nine hundred years, no matter what differences there were in the Churches, Triune Immersion was the only form of Baptism practiced.

In the Greek Church, up to this day, there is no other form of Baptism.

The Greek Church understands the meaning of the word

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Βάπτισμα (*baptisma*), and therefore the members are baptized by Triune Immersion.

I do not care a snap of the finger for sprinkling or dipping, once or three times, unless the Ordinance is a spiritual reality. If you have not repented of your sins, Baptism cannot save you. Repent, you sinners, and get a real Baptism.

[*At this point a few more men and women, looking angry, took their departure from the meeting.*]

Every Impure Practice Must Be Put Away.

Taking away your families does not settle the question. My words will follow you. May the Lord have mercy upon you miserables! [Laughter.]

I hit many of them this time.

When I fire a shot and raise an entire covey of pigeons, I realize that something has been done. [Laughter.]

One dipping or sprinkling, or three dippings, are of no consequence unless there is repentance of sin.

You cannot drink Liquid Fire and Distilled Damnation, smoke tobacco, live bad lives, have your body filled with every dirty thing, and be a Christian.

You cannot do these things and be baptized; you must first be clean.

Baptism is only for sinners who have repented of their sins.

How many here today want to repent of their sins and get clean, stand? [*A number stood.*]

Be baptized, if even now you repent of your sins, and vow by the grace of God to do right hereafter.

I feel that there is a disobedient crew here. If you will not heed the call, and will not repent, but resist the Holy Spirit, you will have to take the consequences.

No One Can Disobey God With Impunity.

The Christ commanded that you be baptized, you who are Christians, into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Spirit.

A man may say, "It does not matter whether I obey or not."

It does matter whether you obey God or not. You must always obey God.

God says that you must be baptized in this way, for there is no other that He recognizes. You cannot disobey God with impunity.

The Word of God says that you have to be baptized, every one of you, upon profession of your Repentance and Faith in our Lord Jesus, the Christ, into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Spirit.

I intended this discourse for professing Christians.

If those who profess that they want to live a better life, and say that they have truly repented, do not take this step and obey God, I do not place the slightest value upon their religion.

This mode of Baptism first gave the Christian Catholic Church her power.

Power to Obey Given to the Believing and Obedient.

It is the right way; we resurrected it; and God set His Seal upon it.

When I talked on Baptism in Zion City last Lord's Day, over three hundred were baptized.

The people obeyed God; they were not afraid.

Are you afraid of what your neighbors will say? Then you are miserable cowards, and you are not true to God.

Are you afraid that you cannot live up to it? Trust God, and He will help you to live up to it. When will you live up to it if you never start?

You may say, I am a poor sinner. Very well, I am glad to hear that you know it. Poor sinners are just the people to be baptized, when they have repented of their sins and want to do right.

You will not get the Power of God until you do right.

Peter said, on the day of Pentecost, "Repent ye, and be baptized, every one of you."

Now I shall turn out every unbaptized sinner, and have a baptism with only the obedient present.

Your influence is bad, and I do not want you to be around looking on, like a lot of geese.

Rebellious Persons Not Permitted to Witness a Divine Ordinance.

Go home and think about it, and say that it was a man of God who sent you home, because you would not obey God and do right.

I get along better when the Devil is at home, so I do not want any of you disobedient persons to go down to the beach where the Baptism will be held.

I will not have you stand there and be rebellious to God; you may go home, and we shall be very happy to dispense with you.

I like to see the Devil stirred up, and he has been stirred up this afternoon.

I have spoken very strong language, because I wanted to stir the people up.

You need to be stirred up.

The Quartet then sang, "Thy God Reigneth."

Before I close this meeting, I wish to say that if any of you have refused to be baptized because of what your neighbors may say, then you are detestable cowards.

There is nothing I detest more than cowards; no coward ever gets into Heaven.

"The fearful" head the list of those that go to Hell, as given in the Book of the Revelation.

When a Man Starts for Heaven God Gives Him Courage.

I do not believe that you cowards ever started.

You have been a sham.

If you say you were convinced, and will not obey, then your professed conviction was a sham and a pretense.

God has said, "If he shrink back, My soul hath no pleasure in him."

When a man draws back, he draws back to perdition.

I warn you against disobeying God.

I say the things I have said today, because the miserable Apostate Churches need to be stirred up.

I say again that I did not write the Bible, I did not give that Command.

It is the Command of the Christ, and He said that I was to teach you these things.

He has directed all His true ministers to make Disciples and to teach them "to observe all things" commanded.

The minister is a coward who does not teach Triune Immersion; or perhaps he is too ignorant to know that it is the only true Baptism.

Cowardice a Cause of the Church's Weakness and Inefficiency.

One reason why the Church has been so weak is because of its cowardice.

In the early Church, no one was recognized as a Christian who refused to be baptized by Triune Immersion.

It was essential that they should thus be baptized.

May God bless you. I have not said these things in any other than a kindly spirit.

I feel that it is all right even though the truth has hit hard, and I have had to turn the sinners out.

I realize my responsibility. My time is short. If some of these brutal men who went out could shorten it without being hanged they would do it.

But I am never afraid of that. God will keep me until my work is done.

Some of you may say, "I do not understand."

Obey even if you do not understand.

When I was a child I always obeyed my mother whether I understood the meaning of her directions or not.

If you are a child of God, and He says something, or sends His servant to tell you something, you should obey.

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If God told me to be baptized seven times I would be baptized seven times, whether I understood the reason or not.

It does not matter whether I understand or do not understand; the thing that matters is obedience—doing right.

Every one that wants to understand and obey God, stand. [*The greater part of the audience of about six hundred stood.*]

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. I want to obey Thee, I want to do right. I am determined to do right; help me to do it now, even at this last moment. Help me to be baptized with a True Baptism, and to obey in all things. For Jesus' sake. Amen.

The Doxology was then sung, after which the meeting was dismissed with the

BENEDICTION.

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

At the bathing beach in front of Ben MacDhui house, three candidates were baptized by Triune Immersion, and the services for the afternoon were closed.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p, m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilton avenue, then west one block to Pembroke.

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

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 16—20, you may know that your subscription expires with Volume XVI, Number 20, which will be March 4, 1905. 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 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."

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Blessed in Tithing and Healed.

Bring ye the Whole Tithe into the storehouse.—*Malachi 3:10.*

MARKDALE, ONTARIO, CANADA, December 27, 1904.

DEAR FIRST APOSTLE:—Peace to thee.

I desire to thank God for what He has done for me.

About three years ago I was taking medicine of different kinds for my healing, but it did me no good.

It was killing me in other ways. My legs and feet would get cold and numb. I could not sit on a chair without their going to sleep.

They felt as though the arteries were stopped up, and the blood could not get down. I used to think I would lose the use of them some day if they did not get better.

One Sunday morning I was lying on the bed reading LEAVES OF HEALING. I had just been reading where they prayed at nine o'clock every morning. It was about that time, and I jumped up and asked God to heal me.

My legs were bothering me more than ever that morning. I got back on the bed and began to read again, when I felt my legs begin to tingle.

They felt as though the blood was going down so fast that it was forcing its way through the arteries. In less than five minutes my feet were warm and all right.

As I said, that was about three years ago, and they have been well ever since.

When I started to pay tithes, my tenth was about twenty dollars for one year.

Last year it was sixty dollars. So God has blessed me in that. I am,

Your brother in the Christ,

CHARLES E. MIDDLETON.

Healed and Blessed in Zion.

For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.—*1 Timothy 4:8.*

3007 GILBOA AVENUE, ZION CITY, ILLINOIS, December 30, 1904.

BELOVED FIRST APOSTLE:—I wish to add my testimony to what my Heavenly Father has done for me through Jesus, the Christ, His Son.

Six years ago I realized that, though I was a professed Christian, I had some very evil habits, and I desired to live a better, purer life.

While I was away from home canvassing, I met some godly people, who prayed for me.

God wonderfully blessed me spiritually, and also physically, for I was healed of terrible diseases—consumption of the bowels, bleeding piles, a tumor of the rectum, and various other diseases.

Not knowing how to care for my body, and going from place to place, eating swine's flesh and other things forbidden in Deuteronomy 14 and Leviticus 11, I lost my healing.

My body was in the same condition that it was before my healing, but I still kept trusting God and never went back to medicine, for I knew that God was true to His Word.

I finally met some Zion people, and when I attended their meeting I was impressed with the fact that they were teaching the Full Gospel for spirit, soul, and body; and that suited me. I became a member of the Christian Catholic Apostolic Church in Zion, and was baptized.

God wonderfully opened the way for me to go to Chicago, in 1900. There I received more teaching, and was wonderfully healed of a serious throat trouble.

Later I was again healed of the other troubles, but through overwork and exposure, the enemy attacked me again in full force.

I desired very much to be permitted to live in Zion City with my little ones. In June, 1902, God opened the way for us and we were glad to come.

When you organized Zion Restoration Host, on September 21, 1902, you announced that you would have a special meeting on September 23d to pray for all the Host that were sick, that God would heal them.

I attended that meeting, and you prayed for me. I went there with the determination to receive healing, and though I felt no change in my body when I left, I believed that God would hear and answer that prayer.

In a few days I noticed that in many respects I was better. Of course this encouraged me, and I took a firmer hold on God.

In about two weeks I was so much improved that my bowels moved only once or twice in twenty-four hours, whereas before they had moved from ten to thirteen times in that length of time.

All pain was gone, and I realized that I was a well man, fully delivered from a horrible disease of twenty-one years' standing.

O, how I do praise God for His great love to me for giving us a Redeemer for spirit, soul, and body, so that we can glorify the Father in body as well as in spirit.

God wonderfully opened the way for me to secure employment in the General Stores in this beautiful City of God, so that I am permitted to work with Christian people.

We also thank God for a loving General Manager, whose aim is to have all the employees of the store live pure lives.

I am also thankful to God and you for opening the way for us to secure a lot and have a home of our own in this City of purity—something I had never expected, being a man of no means whatever.

May God abundantly bless you and your family, and may this testimony be the means of helping some poor suffering one, whom the Devil has bound, to take courage. God's Word is true.

Yours in the Master's service,

WILLIAM H. SCHMIDT.

Instantly Healed of Gall-Stones.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.—*Romans 12:1.*

WALNUT, ILLINOIS, December 31, 1904.

DEAR FIRST APOSTLE:—Peace to thee.

It is with gratitude to my Heavenly Father, and for His honor and glory, that I write this testimony, trusting it may help some one who may read it.

In November, 1902, I was taken very sick. The home doctor was at once called, and I was given medicine. I found no relief, but kept getting worse.

Another doctor was then called, and it was finally decided that I had gall-stones, from which I had been suffering for eight years.

The pain would come on very suddenly, and would sometimes last two or three hours. God alone knows what I suffered.

Two years ago, when I was taken sick, I had twenty-one of those painful spells in six weeks.

Then it was discovered I had a growth in my left side, and I was told that I would have to undergo an operation; but papa said he would not give his consent to it, but that he would take me to Zion City.

I was taken there as soon as possible, which was December 31, 1902.

Thanks be to God, I was instantly healed.

About eighteen months ago I sent a request to Overseer Jane Dowie for prayer, and I am glad to say that I have been well ever since.

I praise God for Zion and for the Full Gospel of Salvation, Healing, and Holy Living, which is taught in LEAVES OF HEALING.

I am a member of the Christian Catholic Apostolic Church in Zion and also of Zion Restoration Host.

I thank you and your dear wife for your prayers. May God bless and keep you till He comes.

Your sister in the Christ,

(Miss) MARY ANN BURKEY.

Astonished the Presbyterians.

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.*

MIDLAND, MICHIGAN, January 3, 1905.

PROPHET OF THE RESTORATION:—We are praising God for His Healing Power.

My husband was failing rapidly when I telegraphed you New Year's Eve, at ten o'clock.

At three o'clock he aroused and called in a firm voice, "Praise the Lord, I am well and hungry."

I quickly prepared him a light nourishment, which he drank with a relish, then had a refreshing sleep until six o'clock.

He then awakened and called for a hearty breakfast, ordering lamb chop, potatoes, postum coffee, and bread and butter.

While it was preparing, I assisted him in his bath and dressing and he walked out to the table. and ate heartily.

He had eaten nothing for two days, being unable to retain as much as a swallow of hot milk.

After his breakfast he requested me to go to church and tell it all.

It being New Year's Roll-Call in our church (Presbyterian), the opportunity was open, and I told the whole story to the evident astonishment of all.

We thank you more than words can express.

Many have called to inquire the way, and I have given out LEAVES OF HEALING to all.

May God grant you a long life and prosperity for Zion until He comes.

Most sincerely yours in Jesus' Name.

MRS. W. L. STEARNS.

Child Instantly Healed of Curvature of Spine.

And He laid His hands upon her: and immediately she was made straight, and glorified God.—*Luke 13:13.*

ZÜRICH, SWITZERLAND, December 13, 1904.

DEAR FIRST APOSTLE:—With joy I testify to what God has done for my children and for me.

Four years ago my husband died, leaving me with four small children. I had to work hard to make ends meet.

As a widow I met with many temptations, and the Devil made me believe that, with all my toil and cares, I must also have some pleasure.

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I yielded; and from that hour I was a captive of the Devil.

The pleasure he had promised turned into unspeakable misery and despair; and I sank deeper and deeper into sin, and lost all power to resist.

I was ruined in spirit, soul, and body, and soon I had to suffer the consequences of my sins in my body.

I could no longer pray. Often I would cry to God, "O God, why hast Thou forsaken me?" I felt that I was not worthy to come to Him.

But the Good Shepherd, who gave His Life for me, in His infinite love, was still seeking me.

One day, while I was sick in bed, some one knocked at the door, and a strange lady stepped into the room. She said that she was looking for a Mrs. E. Hess. When I told her my name, Else Hess, she replied that she thought that I was not the person she was looking for, but said she felt impressed to speak to me.

She asked me about my sickness, and I lied to her by telling her that I had caught cold.

She pointed me to God, telling me to trust Him, as He is our Great Physician, and that all sickness is the result of sin.

I then remembered that two years ago some one had told me about Zion, and I asked her if she was from Zion. She answered, "Yes." I told her that I was a Roman Catholic, and that I could never fall away from my faith.

When I told her that I had confessed my sins to my confessor, she made plain to me what kind of repentance and confession is taught in Zion. It was hard for me to act upon such teaching, but I asked God to help me make wrongs right.

It was dear Deaconess Seibt whom the Lord had sent to me, and who afterwards sent me a Bible.

She also sent Zion people to take me to the meetings, and I read BLÄTTER DER HEILUNG.

I was conquered. The Spirit and Power of God convicted me, and I saw that God was seeking to save me. I confessed my sins, and God gave me joy and peace in my heart.

I know that the Full Truth is proclaimed in Zion; and now I serve God, and work for Him with great joy as a member of Zion Restoration Host. God has wonderfully blessed me in material things.

My eight-year-old son was sick for five years. He had a double curvature of the spine, and also caries (decaying of the bones).

He was not able to stand on his feet or walk, and I had him at the hospital for one year and four months.

When you came to Zürich in May, 1904, I had no rest, and in faith I went to the hospital, where my child was, and asked to be allowed to take my boy home.

The doctors were astonished at such a request, but all their talk did not discourage me, and I insisted upon taking my child home.

At last I had to sign a paper, which said that in spite of all advice and entreaties of the doctors, I was taking my child at my own risk out of their hands.

I signed my name to the paper with joy, for I knew that God was with me while I was speaking with the doctors.

On that same day I took my child to the Velodrome, where you led the Divine Healing meetings for a whole week, and you prayed for him and laid your hands him in the Name of Jesus.

To the glory God, I testify that my child was instantaneously healed.

He can walk and run, and is getting stronger every day, and since August he has been going to school.

I give God all the glory for what He has done, and I can say that I have never been as happy as I am now.

I pray that every one may come into the Light of God, and accept His Full Salvation.

Yours faithfully in the Christ,

(MRS.) KRESZENS HESS.

Healed of Grip.

I am with thee to deliver thee.—*Jeremiah 1:8.*

2101 EMMAUS AVENUE, ZION CITY, ILLINOIS.

BELOVED FIRST APOSTLE:—I wish to tell how God heard and answered prayer in delivering me from the grip.

I went to school on Wednesday morning, and in the afternoon was taken sick. Upon arriving home I had chills and fever, which continued all night and Thursday. Friday morning I was delirious, and Elder Dietrich was sent for, and, through the laying on of hands and prayer, I was almost instantly healed.

I thank God, our Heavenly Father, for what He has done for me.

Yours in the Master's service,

HAZEL MARIE BELL, (twelve years old.)

Healed of Pneumonia.

To this end was the Son of God manifested, that He might destroy the works of the Devil.—*1 John 3:8.*

INGALLS, MICHIGAN, January 9, 1905.

DEAR OVERSEER:—Peace to thee.

We sent a request to you on the 25th of December and one on the 30th for our little boy, who was very sick with pneumonia, and, praise God, prayer was answered.

He is now well and around, for which we give God all the glory, and thank you for your prayers.

I am, yours and Zion's for the Master's service,

MRS. JAMES FLEURY.

Healed of Rupture.

Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.—*1 Peter 2:24.*

2513 ELIZABETH AVENUE,
ZION CITY, ILLINOIS, January 23, 1905.

DEAR FIRST APOSTLE:—We wish to thank God for the blessings we have received through your ministry.

We are enjoying the privileges of life in Zion City, each member of our family having been blessed.

Recently our boy, aged four and one-half years, was healed of rupture.

About October 15, 1904, we thought he appeared to be ruptured, and on examination by Dr. Blanks found that such was the case.

He prayed for him, and about six weeks later, feeling sure that he was healed, we took him again to Dr. Blanks, who pronounced him free from rupture.

We thank God for this, and hope to express our gratitude by our lives.

Yours faithfully,

MR. AND MRS. T. D. HENDERSON

Child Healed.

Jesus, the Christ, healeth thee: arise, and make thy bed. —*Acts 9:34.*

MARCUS, IOWA, January 8, 1905.

DEAR FIRST APOSTLE:—My little daughter thanks you very much for looking to God for her.

She had wonderful healing of her ingrown toe nail.

The inflammation all left at the time we thought the letter was received, and her toe did not pain her any more.

A large piece of flesh fell off, and it healed nicely. (MRS.) MINNIE STRIED.

Immediately Began to Improve.

So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.—*John 4:52.*

124 FIFTH AVENUE,
NORTH WAUSAU, WISCONSIN, January 18, 1905.

DEAR OVERSEER:—Your prompt reply to request for prayer for my son, was duly received.

I now thank you for your prayers. He is getting stronger every day, for which we thank God, giving Him all the praise.

Your Brother in the Christ,

FRED. KASTEN.

Prayer of Faith Saves the Sick.

And the Prayer of Faith shall save him that is sick.—*James 5:15.*

HUBBARD, IOWA, January 1, 1905.

DEAR OVERSEER:—With praise and thanksgiving unto our God, and gratitude for your Prayer of Faith, I can say that I am entirely delivered from the internal trouble for which I asked your prayer.

Faithfully yours, (MRS.) ABBIE E. HAVEN.

Feuilles de Guerison

contains the messages of the First Apostle of the Christian Catholic Apostolic Church in Zion to the French-speaking people, and is published monthly.

It contains twenty-four pages the size of LEAVES OF HEALING. It is freely illustrated and is printed on white enamel paper. It also contains testimonies of those who have heen healed of all kinds of diseases and saved and kept by the power of God.

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The hearty coöperation of every friend and member of Zion is solicited in order that this publication, which was begun in October, 1904, may be very successful in its circulation.

Address Zion Printing and Publishing House, Zion City, Illinois.

Blatter der Heilung

is a monthly German publication which contains the sermons and addresses of the First Apostle of the Christian Catholic Apostolic Church in Zion, and wonderful testimonies of Salvation and Healing of those who have been blessed through his teaching and prayers; also descriptions of the progress of Zion City and the Institutions and Industries which have been successfully established here.

It is translated from the English by skilled and intelligent translators. Its aim is to extend a knowledge of the will of God for His people concerning Salvation, Healing, and Holy Living to all who speak or read the German language.

It is our sincere desire that this paper shall be successful in reaching every one who is in need of help and assistance along these lines, and sample copies will be sent to all who may request them.

The subscription price is 50 cents per year, 30 cents for six months, or 5 cents a copy. Special trial subscriptions will be sent to new addresses for 25 cents for ten months. Foreign, 75 cents a year.

Address all orders to Zion Printing and Publishing House, Zion City, Illinois.

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Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Rotterdam, Holland.

The following report from Deacon Voskuil is the first we have received regarding the work in Rotterdam. God is blessing, and we shall expect many interesting reports in the future.

176 NOORDSINGEL, ROTTERDAM, HOLLAND.

DEAR OVERSEER:—I am glad of an opportunity to give the readers of LEAVES OF HEALING a report of the work of our young and little Branch of Zion in Holland.

The work of Zion in our country started only a few months ago, after the Visitation of our beloved First Apostle to Rotterdam.

Rotterdam is the chief commercial town of Holland, with a population of two hundred thousand people.

I was then a missionary of an Independent Mission. We had a branch of this work in Rotterdam, and in Amsterdam, the commercial capital of Holland.

Many of us had received the beautiful truths of a Full Gospel, and as a part thereof we saw that the Coming of our Lord had to be preceded by a forerunner coming in the spirit and power of Elijah.

Many of us were readers of LEAVES OF HEALING, and also had the glorious teaching of Zion. So we were well prepared when suddenly a telegram came to me, saying that the Elijah himself would come in a few days to Rotterdam.

We had a splendid meeting, with an attendance of one thousand two hundred people, and hundreds who could not get admission were outside. The hall was filled half an hour before the meeting began.

Next day five of us followed the First Apostle to London, to attend his meeting there.

We received great blessing in this meeting, and all of us decided to fill out applications for membership. We then received the right hand of fellowship from the First Apostle, and were also ordained.

When we returned to Holland we soon understood that the devil was stirred up.

Bad reports, with plenty of lies, were in the papers; but we trusted God and started the work of Zion, under the leadership of our beloved Elders, the Rev. A. S. Booth-Clibborn, and C. Booth-Clibborn, then in charge of the work in Holland.

God has blessed us wonderfully, and helped us day by day to do His work.

Since that time, the month of June, fifty candidates have been baptized in the North Sea; out of these thirty filled out their applications for membership, and several testified to spiritual and physical blessings they received at the baptism. More candidates have since asked for baptism.

The world, the flesh, and the Devil are against us, also the papers; especially the so-called Christian ones.

As we learned afterward, on the very evening the First Apostle visited our country, the ministers of Rotterdam proposed to hold a protest meeting. May the Lord open their eyes, as He has opened our eyes.

At Rotterdam and Amsterdam three meetings are held weekly. We have also children's meetings at Rotterdam with an attendance of eighty children.

At Amsterdam two Christian ladies, who had a Sunday School themselves, came to our meetings were baptized, and became members of the Christian Catholic Apostolic Church in Zion.

They started Zion children's meetings last Sunday and several children of their Sunday School followed them, with consent of their parents. So they had forty-two children to begin with.

God heard and answered prayer for two sick children who were healed.

Two pamphlets, "The Christian Ordinance of Baptism," and "He is Just the Same Today," have been translated into Dutch, and are printed.

My wife and Deaconess Ort went last week to the Zoological Gardens and sold fifty-six of these pamphlets.

We heartily desire that soon LEAVES OF HEALING may appear in Dutch. We ask all Zion to pray for our little Branch in Holland.

May the Lord give us wisdom and power to live, and do, and preach this Full Gospel. Amen.

Faithfully yours, MELCHIOR D. VOSKUIL,
Deacon in Christian Catholic Apostolic Church in Zion.

Paris, France.

Readers of LEAVES OF HEALING will be glad to see the following report from Elder Arthur Booth-Clibborn, who is in charge of the work in Paris.

For some time previously to the writing of this letter, he labored in the Netherlands, and the report contains statements of interest regarding the progress of the work in that country.

The following was not written for publication, but is copied from one of his letters.

20 BIS RUE ARMENGAUD,
SAINT CLOUD, PARIS, December 8, 1904.

DEAR OVERSEER EXCELL:—I shall, I trust, be able to write you from my new Headquarters in a few days. Meanwhile, please accept these lines from one who is still as a bird on the branch.

I regretted the delay in moving to Paris, but I profited by it as regards France to push on the work in Holland, as the First Apostle had charged me.

The work in Holland has been most blessed, though meeting with much opposition through the usual press lies cabled from America. God has been with me there in power, and I have been heartily aided by Deacons Guttling and Voskuil.

I baptized fifty-five in the sea on the 14th of August. We had beautiful weather, and it was a day of holy enthusiasm.

A party of one hundred, including those to be baptized, all in sympathy with us, traveled from The Hague in two special cars. Most of the party came from Rotterdam and Amsterdam.

I visited four towns in Holland. In one tour I performed the marriage ceremony of Deacon Voskuil and Miss Aischemöller.

In Rotterdam a most attentive audience of two hundred fifty listened while I spoke upon Zion, her Leader, and the Restoration Work, for more than an hour, without one person's leaving, or without any sign of hostile dissent. Many were convicted. I subsequently baptized fifteen.

The need of Literature in Dutch is great, and the tracts, "He is Just the Same Today," and "The Triune Ordinance of Baptism" have been issued.

These pamphlets are sold in the streets, and in the house-to-house Visitation in Holland. Taking into consideration the mildewed Calvinistic condition of Holland they sell fairly well.

Answers to prayer, and interesting incidents have occurred in connection with the work here, which is, so far, necessarily small, in view of our not being fully settled.

The Gatherings in our house at Saint Cloud have been bright and blessed.

I had a good time there with an Italian last Sunday, who at once subscribed for the French LEAVES OF HEALING.

At my last meeting in the Hall of the Civil Engineers, every seat was occupied.

I am arranging to hold a meeting in German, one in English, and one in Dutch every month.

I am thankful to God for the good health which He gives my dear wife and children.

Pray for our work, dear Overseer, in this Roman Catholic, infidel, scoffing city and land. The adversaries are many, but we have an Almighty God.

Yours sincerely in Zion's bonds,
ARTHUR BOOTH-CLIBBORN,
Elder in Christian Catholic Apostolic Church in Zion.

Portland, Oregon.

Elder-in-charge, Rev. Charles Hoy.

A member of Zion in the following words tells of Zion's progress in this western city:

164 NORTH STREET,
PORTLAND, OREGON, January 18, 1905.

The work here is steadily going forward.

In membership we number about fifty, for Portland and vicinity.

Eight Restorationists go out every Lord's Day morning on house-to-house visitation.

We give out about four hundred Messages, sell about thirty LEAVES OF HEALING, and give away about one dozen.

Restorationists visit the saloons on Saturday nights and sell from twenty-five to thirty LEAVES, give away several, and distribute one hundred fifty Messages.

The interest is increasing, and there is not so much prejudice shown towards the Christian Catholic Apostolic Church in Zion here as formerly.

People are beginning to see that it is the True Gospel.

Some oppose, but on the other hand many receive the teaching with joy.

We have a good man for Elder, Rev. Charles Hoy; and his wife is a great blessing.

They are a noble couple, filled with the Spirit of God, and having a yearning to see people brought into the Kingdom.

God has wonderfully answered their prayers on behalf of the sick, since they came amongst us.

Eight have recently obeyed God in Baptism.

Pray that the people here may open their hearts to receive the truth as it is in Jesus, the Christ.

We had a blessed All-Night Meeting, at the close of the old year.

God truly was there, and it will long be remembered by all present.

Yours ever in the Master's Name,
R. B. MILLER.

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Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Apostolic 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 Alexander

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic 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 JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic 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? _____ *Date and year of birth*_____

Are you married, unmarried, widowed, or divorced? _____ *How many children have you living?*_____

*What is your father's full Christian name?*_____

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What is the full name of husband or wife? _____

*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 baptized by TRIUNE Immersion?*_____

*By whom were you baptized?*_____

With what religious organization were you formerly connected? _____

Recommended by _____

*Signature of Applicant*_____
WRITE VERY PLAINLY

REMARKS

_____

_____

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Zion's Bible Class

Conducted by Teacher 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 8th or 9th.

Social Dissipation and Sensual Revelings.

1. *Pleasures become idols to the young.*—1 Corinthians 10:5-11.
   If one thinks much of pleasure it becomes an idol.
   If one thinks much of money it becomes an idol.
   God says, "Thou shalt have no other gods before me."
2. *Pleasures often make one insolent.*—Luke 15:11-17.
   Children want their own way and demand it.
   They think parents have no rights above their desires.
   This has made more than one prodigal daughter as well as son.
3. *Pleasure becomes an infatuation with them.*—Proverbs 21:15-20.
   They cannot apply themselves to study.
   They cannot get on well in the business world.
   They have not much concern for the future.
4. *It gives the Devil a hold which sometimes is never loosed.*—1 Corinthians 10:21-33.
   Pleasures blind the eye and cause one to conform to the law of expediency.
   Pleasure-seekers try to play fast and loose with both God and the Devil.
   Their own pleasure and not God's glory is before their eyes.
5. *The love of pleasure often leads to serious excesses.*—1 Peter 4:1-6.
   It may be to excesses in appetite.
   It may be to excesses in display.
   It may be to excesses in wasting time.
6. *Pleasure may become a consuming purpose to gratify self, whoever may be hurt.*—James 5:5-9.
   Living for pleasure makes one careless.
   Living for pleasure makes one selfish.
   Living for pleasure destroys conscience.
7. *Pleasure-seeking is the spirit that is damning this age.*—Matthew 24:36-39.
   "You give a party, and then I will," is the plan.
   One person marries, and the example provokes another to marry.
   No thought of God's warnings can get into a heart thus filled.
8. *Pleasure-seeking shuts out all purpose to live for the other world.*—1 John 2:15-20.
   One must love God with all the heart, mind, and strength.
   One cannot do this and love the world.
   To love and serve the world is to perish in it.

The Lord Our God is a Sensuality-condemning God.

LORD'S DAY BIBLE CLASS LESSON, MARCH 12th.

Safeguarding the Social Relations of the Young.

1. *God has a concern for the children; why should not all parents have the same?*—Acts 2:37-40.
   The child is parent of the man.
   The concern, "What shall I do?" does not go far enough.
   God's promise of salvation is to the entire household.
2. *There is something better than worldly pleasure for the young.*—Acts 2:15-18.
   Be filled with the Spirit, and one will not want wine.
   God's Spirit intoxicates one with Divine exhilaration.
   The young can be thus filled with rapture by His Spirit.
3. *How prone young people are to fall into sin when they get together alone!*—Job 1:4, 5.
   Some parents think their children will not do wrong.
   Wise parents are ever alert to discover sin.
   The temptation is to throw off holy restraint!
4. *How many vain and harmful things the young may do!*—Ecclesiastes 11:7-10.
   Being self-willed is often one's first folly.
   There is a fleeting joy in vanity, but it brings the frown of God.
   While boys will be boys, and girls will be girls, keep them pure.
5. *Strength is never given the young to be dissipated by sin, but to be a factor in overcoming evil.*—1 John 2:12-14.
   How prodigal the young are with strength!
   Strength is for God, not for the Devil.
   Strength conserved will aid in overcoming the Devil.
6. *The escape from youthful lusts lies in more than doing right.*—2 Timothy 2:22-26.
   What snares the Devil does catch one in!
   He gets people to do what they want to do.
   Repent of doing what God does not want you to do.
7. *Much peril begins in vain show.*—Isaiah 3:16-26.
   The manner of dress often produces disease.
   Young women often make themselves unfit to be wives and mothers.
   It is hard to find a young woman who is bodily sound.
8. *Habits of loose living once acquired are difficult to overcome.*—Isaiah 4:1-6.
   Some young women think they can sow wild oats and get a man afterwards to marry them.
   Social regeneration must take place in this our day.
   There is reason in one today being naturally cautious about marrying.

God's Holy People are a Guarded People.

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The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

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Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
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Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

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Twenty Thousand Seven Hundred Ninety Baptisms by Triune Immersion Since March 14, 1897.

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Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37		
Baptized at Zion City by the First Apostle.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812		
Total Baptized at Headquarters.....			11,250
Baptized in places outside of Headquarters by the First Apostle.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,655	
Total Baptized outside of Headquarters.....			9,420
Total Baptized in seven years and nine months			20,670
Baptized since December 14, 1904:			
Baptized in Zion City by Elder Royall.....	6		
Baptized in Zion City by Elder Adams	12		
Baptized in Zion City by Elder Cossum.....	6		
Baptized in Chicago by Evangelist Christie.....	2		
Baptized in Chicago by Deacon Brannen.....	7		
Baptized in Chicago by Elder Hoffman.....	2		
Baptized in Chicago by Evangelist Reder.....	1		
Baptized in Chicago by Elder Keller.....	4		
Baptized in Chicago by Deacon Matson.....	3	43	
Baptized in California by Elder Taylor.....		9	
Baptized in England by Overseer Cantel		25	
Baptized in Germany by Elder Kradolfer.....		15	
Baptized in Hungary by Elder Kosch.....		3	
Baptized in Indiana by Elder Osborn.....		1	
Baptized in New York by Overseer Mason.....		7	
Baptized in Ohio by Deacon Kelchner.....		1	
Baptized in Pennsylvania by Elder Bouck.....		3	
Baptized in South Africa by Overseer Bryant.....		8	
Baptized in Texas by Elder Hall.....		3	
Baptized in Washington by Elder Ernst.....		2	77 120
Total baptized since March 14, 1897.....			20,790

The following-named eleven believers were baptized at Budapest, Hungary, Europe, Lord's Day, October 16, 1904, by Elder Thomas Kosch:

Csopjak, Gabor.....Kistemplom utcza 12, Neupest, Hungary, Europe
Deak, Miss Adele .....Nyar utcza 97, Neupest, Hungary, Europe
Deak, Ferencz.....Nyar utcza 97, Neupest, Hungary, Europe
Deak, Geza.....Nyar utcza 97, Neupest, Hungary, Europe
Deak, Johann ....Nyar utcza 97, Neupest, Hungary, Europe
Goldhammer, Mrs. Gisella, Puszta Szt. Lorincz bei Budapest, Hungary, Europe
Goldhammer, Josef ....Puszta Szt. Lorincz bei Budapest, Hungary, Europe
Martonivits, Mrs. Anna.....Mezo utcza 2, Neupest, Hungary, Europe
Pamuk, Istvan.....Temeto utcza 46, Neupest, Hungary, Europe
Schneider, Mrs. Clementine, A. K. Istvan utcza 2, Neupest, Hungary, Europe
Szanto, Josef .....Orszagbiro utcza 9, Budapest, Hungary, Europe

The following-named nine believers were baptized at Neusatz, South Hungary, Europe, Tuesday, October 25, 1904, by Elder Thomas Kosch:

Hintenlang, Michael.....Petofigasse 58, Neusatz, South Hungary, Europe
Makk, Mrs. Anna.....Kirchengasse 6, Neusatz, South Hungary, Europe
Makk, Miss Eva.....Brotgasse 44, Neusatz, South Hungary, Europe
Makk, Stefau.....Brotgasse 44, Neusatz, South Hungary, Europe
Makk-Klein, Mrs. Therese..Brotgasse 44, Neusatz, South Hungary, Europe
Muller-Klein, Mrs. Barbara, Brotgasse 44, Neusatz, South Hungary, Europe
Novy, Josef.....Donaugasse 20, Neusatz, South Hungary, Europe
Wahl-Muller, Mrs. Elizabeth, Nemce bei Vinkovce, Slavonia, Hungary, Europe
Weber, Heinrich, Haus 191, Nemce bei Vinkovce, Slavonia, Hungary, Europe

The following-named three believers were baptized at Nemce, Slavonia, Hungary, Europe, Wednesday, November 16, 1904, by Elder Thomas Kosch:

Heinz, Georg...Haus 143, Nemce bei Vinkovce, Slavonia, Hungary, Europe
Schank, Miss Katharina, Haus 191, Nemce bei Vinkovce, Slavonia, Hungary, Europe
Schwehler, Miss Katharina....Haus 146, Alt-Sivatz, South Hungary, Europe

The following-named six believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, February 12, 1905, by Elder W. H. Cossom:

Haehnel, Mrs. Matilda.....2600 Elim avenue, Zion City, Illinois
McMasters, Lera Echo.....3106 Enoch avenue, Zion City, Illinois
Peppler, William Henry.....Zion City, Illinois
Sloan, Mrs. Virginia.....Breckenridge, Missouri
Smith, Edna Almina.....Austin, Minnesota
Ward, Mrs. Augusta. .....Eldred, Pennsylvania

The following-named three believers were baptized at Budapest, Hungary, Europe, Monday, December 26, 1904, by Elder Thomas Kosch:

Pamuk, Mrs. Rosa.....Temeto utcza 46, Neupest, Hungary, Europe
Schulz, Julius.....Orszagbiro utcza 9, Budapest, Hungary, Europe
Szanto, Mrs Julianna.....Orszagbiro utcza 9, Budapest, Hungary, Europe

The following-named eleven believers were baptized in the Caledonian Road Baths, London, England, Lord's Day, January 29th, 1905, by Overseer H. E. Cantel:

Bowerman, Charles Henry, The New road, Great Baddow, near Chelmsford, Essex, England
Crosby, Miss Gertrude, "Brentholm," Gloucester road, New Barnet, Hertfordshire, England
Elliss, Charles Samuel..25 Lowman road, Holloway, N., London, England
Elliss, Theodore .....25 Lowman road, Holloway, N., London, England
McCann, Mrs. Margaret, 19 Gower Mews, Gower street, W. C., London, England
Parker, Miss Elizabeth, 64 Lydford road, St. Peter's Park, Paddington, W., London, England
Roos, Allan.....14 Wolseley road, Crouch End, N., London, England
Shorey, Alexander Dudley, 14 Forest Drive West, Leytonstone, Essex, England
Swingard, Arthur Thomas, 12 Baltimore Houses, Ossulton street, N. W., London, England
Varndell, Mrs. Martha, 10 Chapel Grove, Somers Town, N. W., London, England
Wöhr, Christian .....Underhill Farm, New Barnet, Hertfordshire, England

The following-named three believers were baptized in the Central Zion Tabernacle, Chicago, Illinois, Thursday, February 9, 1905, by Deacon G. W. Matson:

Anderson, Mrs. Bertha.....2946 Armour avenue, Chicago, Illinois
Brooks, John.....499 State street, rear, Chicago, Illinois
Griffin, Mrs. Hannah..... .....1615 Armour avenue, Chicago, Illinois

The following name was omitted from the list of names of believers baptized in Cincinnati, Ohio, Lord's Day, November 20, 1904, by Elder A. E. Arrington, and published in LEAVES OF HEALING, Volume XVI, No. 7, issue of December 3, 1904:

Howard, Miss Beulah Gertrude.....1715 Monument avenue, Dayton, Ohio

The following name was omitted from the list of names of believers baptized in the Caledonian road Baths, London, England, Monday, January 2, 1905, by Overseer H. E. Cantel, and published in LEAVES OF HEALING, Volume XVI, No. 14, issue of January 21, 1905:

White, Mrs. Emily, 7 Great Woodstock street, Nottingham Place, W. London, England

CONSECRATION OF CHILDREN.

The following-named nine children were consecrated to God in Nemce, Slavonia, Hungary, Europe, Wednesday, November 16, 1904, by Elder Thomas Kosch:

Heinz, Flora, Haus 143, Nemce bei Vinkovce, Slavonia, Hungary, Europe
Heinz, Ludwig, Haus 143, Nemce bei Vinkovce, Slavonia, Hungary, Europe
Heinz, Maria, Haus 143, Nemce bei Vinkovce, Slavonia, Hungary, Europe
Schank, Heinrich.....Nemce bei Vinkovce, Slavonia, Hungary, Europe
Wahl, Elisabeth.....Nemce bei Vinkovce, Slavonia, Hungary, Europe
Wahl, Katharina.....Nemce bei Vinkovce, Slavonia, Hungary, Europe
Wahl, Margarete.....Nemce bei Vinkovce, Slavonia, Hungary, Europe
Waller, Jacob.....Nemce bei Vinkovce, Slavonia, Hungary, Europe
Waller, Ottilie..... Nemce bei Vinkovce, Slavonia, Hungary, Europe

Publisher's Notice.

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JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

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DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City Ill., U. S. A.

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DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

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DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

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ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

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A Sample

of SOME *of the* LETTERS *from* APPRECIATIVE READERS *of the* COPIES *of* LEAVES *of* HEALING *which* WE *are* SENDING OUT

Dallas, Oregon, Sept. 17, 1904.

Rev. John Alex Dowie, Zion City, Ill.

Dear Friend: Have just read No. 15, Volume XV, of LEAVES OF HEALING, being the first literature from your own pen I have had the privilege of reading.

Find enclosed $2.25 money-order, for a year's subscription to LEAVES OF HEALING and the book, "Zion's Conflict with Methodist Apostasy." Would gladly receive for distribution your literature exposing Freemasonry or any secret society. JOHN H.

Woodville, Texas, Sept. 22, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Brothers: By accident I came in possession of one of your papers—LEAVES OF HEALING—and I must confess that I have never found anything that I like better.

I will subscribe for it in the near future. Now I would like to see a copy of THE ZION BANNER. Please send me one. I also want your book, "Zion's Conflict with Methodist Apostasy," for which please find enclosed 25 cents.

I do hope that Brother Dowie will organize in Texas.

J. K. P. M.

May God's richest blessings rest upon Zion.



Grafton, N. Dak., Sept. 26, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Gentlemen: I enclose P. O. Order for 50c, being subscription to THE ZION BANNER for six months. I would like a sample copy of your "Voice from Zion." I have been reading LEAVES OF HEALING for some time. I am in sympathy with the Zion movement, and think it is worthy of substantial recognition from the Christian and business world. I would like to be where I could hear such sermons as the Restorer preaches, every Sunday, and live in a city as clean as yours is said to be. You have not time to read all I should like to say to you.

Yours truly, CYPRUS P.

You are missing great blessings if you are not assisting in placing Zion's Publications in the hands of those who have never read them. We solicit your co-operation in extending the circulation of LEAVES OF HEALING, THE ZION BANNER, BLATTER DER HEILUNG and FEUILLES DE GUERISON.

Honesty and Quality
with Promptness bring Progress

We are especially prepared to make Fine Catalogs, Brochures, Periodicals and do Bookbinding, Blankbook work & Special Ruling

THIS is the motto which we follow when doing Printing, Designing, Electrotyping, Bookbinding or Blankbook work of any kind for our customers. We notice that many readers of **Leaves of Healing** and **The Zion Banner** are willing that we should do their Printing when they learn that we are doing work for firms at a distance from Zion City. We therefore invite all who have clean and acceptable printing to send copy and get our estimates, as we believe we can make it profitable to you in price, material, and workmanship. We have one of the best Electrotyping plants in the country, and can furnish the best work at prices as low as can be obtained anywhere, and make Electros for every line of clean business.

Zion Printing & Pub. House

Zion City, Illinois.

Our Art Department

is prepared to meet the demands for any kind of designing or drafting that may be required.

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A World Conquest

FOR THE CHRIST

Is our next year's motto for all who love their neighbors as themselves, and are determined to send forth the full Gospel to all the world

through

LEAVES OF HEALING

A Stupendous Task!

It Must Be Accomplished

Who is with us?

We will know by your fruits---the record on our books of subscriptions sent in---how much you appreciate the messages that are borne on the wings of "The Little White Dove."

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 19. *ZION CITY, SATURDAY, FEBRUARY 25, 1905.* *Price Five Cents*

NEW YORK PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF A SEVERE AND DANGEROUS INJURY, BY THE POWER OF GOD.

I AM JEHOVAH THAT HEALETH THEE!

It is the unchanging Covenant of our unchanging God.

With infinite love it was spoken at the Waters of Marah, nearly three thousand four hundred years ago.

The people of God in those times found it true.

As they wandered amidst the hardships and dangers of the wilderness, they found that when they kept their part of it—"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"—God kept His Word and healed them of all their diseases.

As the centuries rolled on, God's people were now faithful and now apostate; now keeping His Commandments, and now going after strange gods, and doing the wickednesses of the heathen around them; now trusting in God's promises, and now going away after the sorcerers, who claimed to heal with drugs.

But down through all those centuries came the Covenant.

When the people would "diligently harken," God healed all their diseases. About three and a half centuries later, in an inspired burst of praise and thanksgiving, David, the sweet Psalmist of Israel, sings:

"Bless Jehovah, O my soul!

"And forget not all His benefits:

"Who forgiveth all thine iniquities;

"Who healeth all thy diseases."

In another glorious song of praise, he chants:

"Then they cry unto Jehovah in their trouble,

"And He saveth them out of their distresses.

"He sendeth His Word and Healeth them."

As the years go by, God's people go deep into sin and away from Him.

But even in the midst of Baal-worship and horrible vice, Elijah and Elisha, majestic and faithful Prophets of God, teach that Jehovah is the Healer of His people, and themselves pray the Prayer of Faith that saves the sick.

About one hundred thirty years after the death of Elisha, we have those wonderful triumphant words, inspired in the heart of the grand old prophet, Isaiah:

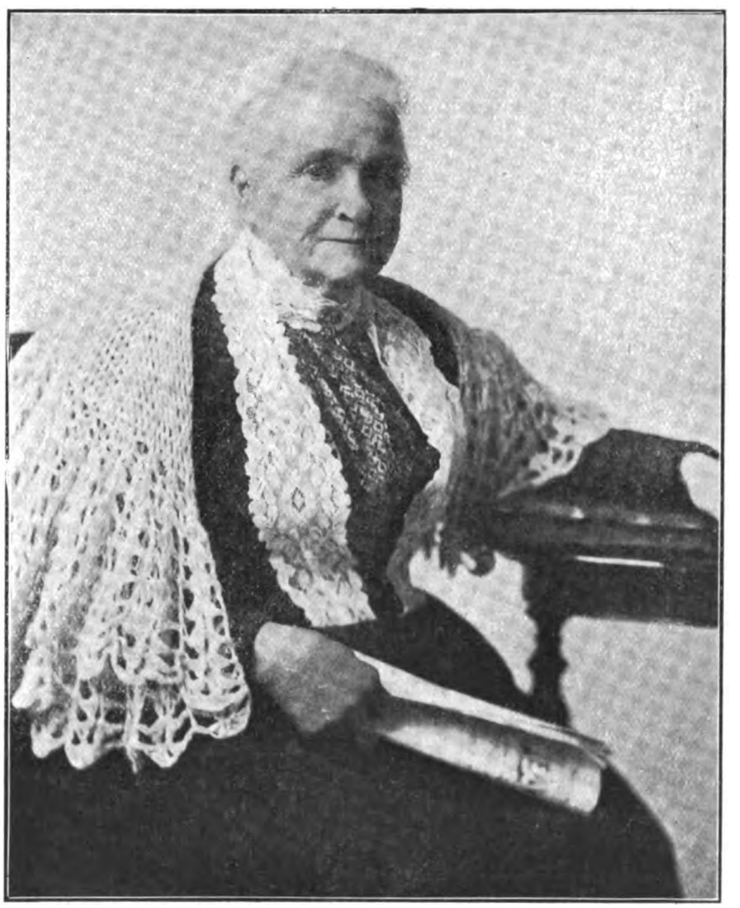
"Then the eyes of the blind shall be opened,

"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."

Then his song, still flowing



MRS. BEDA LINDSEY.

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through his spirit from the very Throne of God, has a note of sadness in it; for the Shadow of a Cross darkens the prophetic vision.

But, even there, we find the Covenant of Jehovah, our Healer.

Yea, here is the promise of God's greatest Gift to His children, Jesus, the Christ, His Way of Healing:

"Surely He hath borne our sicknesses, and carried our sorrows!"

It is the promise of the Redeemer.

Thus God is to fulfil His Covenant.

By the Gift of His Only Begotten Son, He will save us, not only from our sins, but our sicknesses and our sorrows.

Divine Healing is to be a part of the Atonement.

Again and again, throughout his prophecy, Isaiah declares God's Covenant of Healing.

After Isaiah's prophecy, the people are carried into captivity; ten tribes are scattered, and the remaining two are contaminated and besmirched by their contact with the voluptuous courts of heathen monarchs.

But God has not changed.

Through it all, He is ever ready to hear any sincere cry of even His most humble child.

These are the times of Daniel, Ezra, Nehemiah, Haggai, and other men of mighty faith in the Covenants of God.

These are the times of the godly Jeremiah, who shows his faith in the Covenant of Healing by his cry:

"Heal me, O Jehovah, and I shall be healed!"

Again, just before the Voice of Prophecy is silenced for centuries on account of the wickedness of the people, we hear of the Covenant through Malachi:

"But unto you that fear My Name
"Shall the Sun of Righteousness arise
"With Healing in His wings."

At last that dark night of four hundred years was over.

Then the gracious Sun of Righteousness arose.

He came to earth in human form.

He walked among the sick, the sinful, the poor, the sorrowing, fulfilling the wondrous words that had been spoken of Him so many centuries before.

Of Him it was said:

"And Jesus went about . . teaching, . . . preaching, . . . and healing all manner of disease and all manner of sickness among the people."

"Jesus of Nazareth, how that God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him."

Multitudes were healed by the Word of the Father, which the Son was sent to speak.

Nor was this the end of the Covenant

Jesus was crucified, dead, and buried.

He arose from the dead and ascended into the heavens.

But He left Precious Promises:

"These signs shall follow them that believe:

"In My Name . . . they shall lay hands on the sick,

"And they shall recover."

"Verily, verily, I say unto you,

"He that believeth on Me,

"The works that I do shall he do also;

"And greater works than these shall he do;

"Because I go unto the Father."

"Lo, I am with you All the Days,

"Even unto the Consummation of the Age."

And He is with us today, fulfilling the Covenant made thirty-four centuries ago at the waters of Marah.

Theologians may argue, philosophers may deny, skeptics may doubt, physicians may oppose, scoffers may ridicule, hypocrites may sneer, ecclesiastics and magistrates may persecute; yea, God's people may sometimes fail to fulfil the conditions and be permitted to sicken and die, but God has not changed.

If there were no healings, God would still be The Healer; the failure would be in the people's not "diligently" harkening.

His Covenant is Eternal.

"Jesus, the Christ," His Way of Healing, "is the same yesterday and today, yea and forever."

And a Cloud of Witnessess say, "It is Truth."

They have fulfilled His conditions—have "diligently harken[ed] unto the Voice of Jehovah," their God

God has kept His promises, as He kept them down all through the ages.

They have felt the healing touch of the Divine Hand.

With joy they tell of their deliverance.

How wonderful is the Story of this sweet-faced Mother in Israel!

Terribly injured, she was in danger of losing a limb, and perhaps her life.

Physicians warned her of the seriousness of her condition.

But she closed the door on them.

Alone, in the stillness of her own room, she bowed her head and prayed to her God and Father.

And He whose "faithfulness is unto all generations," heard and answered.

Instantly she felt the Healing Touch.

Her relatives, who saw this Miracle of Healing, and one of her physicians, testify to its genuineness.

The Testimony was published in the local paper of the city, where the healing was wrought, nearly six years ago.

It has stood, absolutely unassailable, to this day.

Now it goes forth, on the wings of the Little White Dove, to all the ends of the earth.

It is a beautiful Message of Hope to the sick and the suffering; for it proves the unchanging faithfulness of their Father in Heaven, who said, "I am Jehovah that Healeth thee." A. W. N.

TESTIMONY OF MRS. BEDA LINDSEY.

(Compiled from letter published in the Galesville (Wisconsin) *Independent*, in June, 1899, and from letters received at the office of LEAVES OF HEALING.)

2720 ELIM AVENUE, ZION CITY, ILLINOIS, February 16 .905.

DEAR FIRST APOSTLE:—I have desired for some time to send forth my testimony, on the Wings of the Little White Dove; praying it will prove a blessing to the many thousands that will be led to read it.

"As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Psalm 17:15.)

About six years ago, while a resident of Galesville, Wisconsin, I severely injured my knee while getting out of a buggy.

It was done by slipping from the step and striking my knee-cap, thus loosening it.

The injury was very painful, and the member soon became very badly swollen.

Doctors Stewart and Rhodes, of Galesville, were summoned.

Previously to this, however, I had been reading LEAVES OF HEALING, comparing its teaching with the Word of God, and was becoming convinced that God was my Healer.

I was especially struck with the testimony of Mrs. Sarah Pixley, of Kalamazoo, Michigan.

According to the testimony, as published, she had been wonderfully delivered from heart disease in answer to the Prayer of Faith.

While I had believed that her testimony was true, questionings on the part of others had prompted me to write to her for a confirmation.

Her reply came quickly, and said that she had been healed, as her published testimony stated.

I was reading the Bible and LEAVES OF HEALING when the doctors came to the house.

When they came in, I laid LEAVES OF HEALING and the Bible aside, and went out into the room where they were, to speak to them.

Dr. Rhodes asked me how my knee was getting along.

I told him that it was not well yet; that sometimes it felt better, then it got worse.

He said he would like to see it I said he could.

I went back into the room to get ready for my knee to be examined. Dr. Rhodes said he would like Dr. Stewart to see it, so both doctors came in and sat down by me.

They both examined it, pronounced it a very bad knee, said that the inflammation was in deeply, and, if I did not have something done for it soon, it was liable to work into the bone—then I might have to lose my limb and perhaps my life.

Dr. Stewart said I ought to have a plaster-of-paris cast put on it to wear three or four months, and perhaps longer if not well.

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He said I must keep off of my feet, and if I walked any, I must use crutches. Soon they went out.

Then I noticed the Bible and LEAVES OF HEALING again.

I felt very sad and turned to a chapter in the Bible where the Lord says, "I am Jehovah that healeth thee" (Exodus 15:26), also to LEAVES OF HEALING and again saw the testimony of Mrs. Pixley's healing.

Then I bowed my head and thought, "That means you, too."

I began to pray for healing.

Soon perspiration came out over me and I felt, as it were, a hand on my knee.

I felt the pain and swelling going out.

Then I thought, "the Lord is with me, He hears my cry."

I then got out of my chair for the first time, after the doctors left, walked to my room, sat down on the bed, and looked at my knee.

I saw and felt that it had been healed without a cast.

My daughter came into the room and said, "Ma, what is the matter?"

I said, "Look, my knee is healed."

She looked and saw the change.

I said, "Do you believe it?"

She said, "Yes," but she couldn't understand it.

I said, "The Lord has healed it before the doctors have gotten home. Praise His Name!"

While she was out talking with the doctors, they had told her that I might lose my limb and then my life if something was not done.

I told her that there was nothing more to do, only to praise the Lord for His blessing; this I do with all my heart.

The next evening Dr. Rhodes was called to see another member of the household. When he saw me he said, "How is your knee?"

I said, "It is well, doctor;" and laid LEAVES OF HEALING before him, saying, "I believed as that lady did," pointing to Mrs. Pixley's testimony.

I also showed him her letter to me.

I told him it was all true, and I wished, if he ever went to Chicago again, he would go to Zion and see for himself.

The next evening, that is the second day after the healing, I walked over one mile and a quarter without trouble.

My knee has been perfectly well since.

Words are inadequate to express my gratitude to God for the blessings in spirit, soul, and body, which He has showered upon me through your ministry.

Praise His Holy Name!

I love Zion and the teaching I get here.

I believe it is the best place on earth, and coöperates with the Zion above.

Although I shall be seventy-one the first day of March, the weight of years is light.

The Joy of Jehovah is my Strength.

And I will go in the strength of Jehovah God, "I will make mention of Thy Righteousness, even of Thine only." (Psalm 71:16.)

Yours in the Master's service, "Till He Come,"

(MRS.) BEDA S. LINDSEY.

CONFIRMATION OF TESTIMONY BY RELATIVES.

(From the Galesville *Independent*.)

We believe the above statement of our mother's healing to be true.

Signed, W. P. BIGELOW.
MRS. W. P. BIGELOW.
FLOY BIGELOW.
MRS. CLARA SUTTIE.

CONFIRMATION OF TESTIMONY BY DR. EDSON RHODES.

(From the Galesville *Independent*.)

The statement as made above by Mrs. Lindsey as to the condition of her knee, and Dr. Stewart's and my opinions as we expressed them, is correct, and the knee is very much improved and appears practically well. EDSON RHODES.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By OVERSEER J. G. EXCELL.

Many Blessings in Zion.

He that raised up the Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you.—*Romans 8:11.*

2805 ENOCH AVENUE, ZION CITY, ILLINOIS, January 3, 1905.

BELOVED FIRST APOSTLE:—It is with a heart full of praise to God that I write to tell you of some of the blessings that have come to me and mine through your ministrations.

I thank God that He led me to dear old Central Zion Tabernacle, where I received the light as I had never seen it before, and where I was converted while repeating the Consecration Prayer.

I had been a member of the Congregational church for years.

God, in His infinite mercy has healed me of muscular rheumatism, grip, nervous prostration, and cabbage poisoning.

I desire to tell you of the financial blessings that have come to us through your prayers.

When my husband and I joined the Christian Catholic Apostolic Church in Zion, we were about thirteen thousand dollars in debt, and were what is termed "property poor," owning several pieces of mortgaged property in Chicago.

In answer to your prayers, we began to sell piece after piece until the mortgages disappeared one after another, and today we own property in Zion City and Chicago free and clear of all incumbrances, with an increased income.

I thank God for all these many blessings and you for your prayers.

May God forever bless you and Overseer Jane Dowie and your son, is my constant prayer.

I remain in His Name, yours obediently,

LETITIA D. PUGH,
Deaconess in the Christian Catholic Apostolic Church in Zion.

Healed of Cramps.

O Jehovah my God, I cried unto Thee, and Thou hast healed me.—*Psalm 30:2.*

2616 ELIM AVENUE, ZION CITY, ILLINOIS, November 25, 1904.

DEAR FIRST APOSTLE:—Peace to thee!

I thank God for the Full Gospel as it is taught in Zion.

For about one year I was troubled with very severe cramps every three or four weeks, lasting from one and one-half to two hours.

Prayer was offered for me by the Officer-in-charge of the Parish where I then lived, and I thank God that I received a perfect healing.

I may also add that I was healed of a sprained ankle about two weeks before.

It is now four months since, and God has kept me in good health, and I praise Him for it.

May God bless Zion throughout the world.

Your sister in the Christ,

(MISS) ANNA C. JOHNSON.

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 Teacher Daniel Sloan..11:00 a. m.
Afternoon service..... 2:30 p. m.
Evening service..... 7:30 p. m.
First Lord's Day of Every Month—Communion service, after 2.30 p. m. service.
Second Lord's Day of Every Month—Zion Junior Restoration Host rally.
Third Lord's Day of Every Month—Consecration of children ....10:00 a. m.
Monday—Zion Restoration Host rally (Second Monday of every month).... 7:45 p. m.
Tuesday—Divine Healing meeting .... 2:30 p. m.
Tuesday—Adult Choir Practice..... 7:45 p. m.
Wednesday—Baptismal service..... 7:00 p m.
Wednesday—Citizens' rally..... 8:00 p m.
Friday—Junior Choir Practice ..... 3:45 p. m.
Friday—Adult Choir Practice ..... 7:45 p. m.
Friday—Officers of the Christian Catholic Apostolic Church in Zion..... 7:30 p. m.
Meeting in officers' room.

COLLEGE CHAPEL.

Lord's Day—German service.....10:30 a. m.
Tuesday—German Choir Practice..... 7:00 p. m.
Tuesday—German Rally..... 8:00 p. m.

THIRTY-FIRST STREET TABERNACLE.

Lord's Day—German service..... 7:30 p. m

Zion's Conflict

with

Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"
Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heathen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secrecy and the Open Speech of Christianity."

NINTH DISCOURSE.
"The Christian's Duty in Breaking a Bad Oath."

Freemasonry is fully exposed with all its secrets and workings, which reveal the iniquity of this anti-christian organization.

Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

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Zion City, Illinois.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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One Year	$2.00	100 Copies of One Issue	$3.00
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Single Copies	.05		

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

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ZION CITY, ILLINOIS, SATURDAY, FEBRUARY 25, 1905.

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CABLEGRAM FROM THE FIRST APOSTLE.

The following cablegram was received from the First Apostle and read in Shiloh Tabernacle on Lord's Day afternoon, February 19, 1905.

HAVANA, CUBA, February 19, 1905.

SPEICHER, Zion City. Illinois.
Read 14th Exodus, 15th verse.
Delightful week in Cuba.
Greatly interested in Havana.
United States Minister Squires very courteous and helpful.
President Palma received party privately, Friday.
Most kindly and interesting conversation.
Have met many prominent Cubans and Americans.
Deacons Yerger and Putnam, with wives, visited us last evening.
My health continues excellent.
Party all well.
Preliminary arrangements being made, Mexico.
Leave tomorrow for Vera Cruz.
Going forward with joy.
Remember us all, particularly on ninth anniversary, next Wednesday.
Love to all Zion.
Pray.
Mizpah.

First Apostle.

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHARLES A. HOY, Elder-in-charge.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p, m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilton avenue, then west one block to Pembroke.

Zion in Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

Rev. Thomas Kosch, Barossplatz 20, is the Elder-in-charge of the work in Budapest.

Literature is on sale, and application forms for Baptism and for Fellowship can be obtained at the above mentioned places.

Rev. Carl Hodler is the Overseer-in-charge of the Christian Catholic Apostolic Church in Zion on the Continent of Europe. His address is Zion City, Illinois, U. S. A.

Rev. Arnold Muggli, 76 Bahnhofstrasse, Zürich, Switzerland, is the Recorder and Financial Secretary.

Where there is no organized Gathering, all tithes and offerings and applications for fellowship from all parts of Austria-Hungary should be sent to the Recorder at the above address.

JOHN 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.

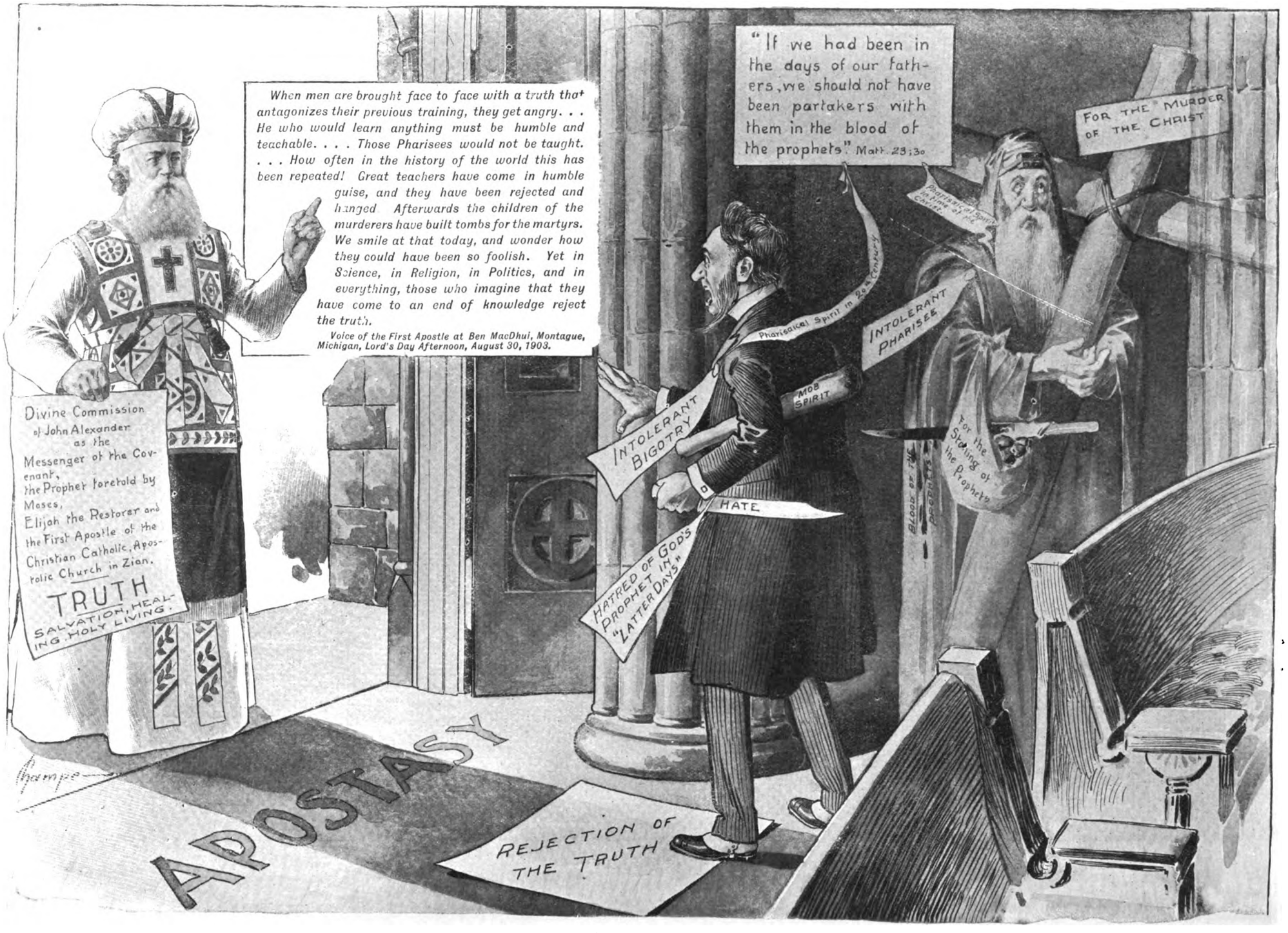
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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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THE FIRST APOSTLE REBUKES THE PHARISEEISM THAT REJECTS THE TRUTH.

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Lord's Day Afternoon, August 30, 1903.

*REPORTED BY I. M. S.

THE meeting held on the afternoon of Lord's Day, August 30, 1903, was the best of the entire season at Ben MacDhui.

Although the day was cloudy, and not at all one that would under ordinary circumstances induce people to leave their comfortable verandas and houses, yet an audience of attentive and respectful listeners, to the number of between three hundred fifty and four hundred, came out to the tent at White Lake to hear the General Overseer preach.

All were apparently intensely earnest and appreciative.

Every one remarked that the spirit of the meeting was unusually sympathetic.

Very instructive and practical was the Teaching given, and it was applicable to all lives.

We send it forth with the assurance that God will bless it abundantly.

Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, August 30, 1903.

The meeting was opened with the singing of Hymn No. 44, in Gospel Hymns Nos. 5 and 6, Deacon A. J. Gladstone Dowie announcing the Hymn.

Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counselor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

Overseer Jane Dowie read the Scripture lesson for the afternoon from the Gospel according to Saint John, the first twenty-one verses of the 3d chapter.

Prayer was offered by the General Overseer, closing with the repetition of the Disciples' Prayer, in which the whole company joined.

Deacon A. J. Gladstone Dowie then announced Hymn No. 12, which was heartily sung by the assembled company of worshipers:

God is Love! His Word proclaims it,
Day by day the truth we prove;
Heaven and earth with joy are telling,
Ever telling, "God is Love!"

CHORUS—Hallelujah! Tell the story,
Sung by angel choirs above;
Sounding forth the mighty chorus—
"God is Life, and Light, and Love!"

THE NEW BIRTH A HUMAN NECESSITY.

The General Overseer then pronounced the

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and profitable unto this company, 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 3d chapter of the Gospel according to Saint John, the 16th and 17th verses we read:

*The First Apostle has not revised the following report.

TEXT.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life.

For God sent not His Son into the world to judge the world; but that the world should be saved through Him.

Independence and Fearlessness Essential to Christian Service.

These are some of the words of our Lord Jesus when He was speaking to Rabbi Nicodemus, who had come to Him by night.

The name of the rabbi is not a Hebrew word; it is pure Greek, and means "a conqueror of the people."

The name may have been given to the rabbi because of his great power to conquer the hearts of the people.

This rabbi knew that Jesus was a Teacher sent from God, and so he came to Him by night.

He was too much of a coward to come by day. He was afraid of what his fellow rabbis might say.

This fear of men always brings a snare. When men under any circumstances are afraid of what their fellow men will say, think, do, or threaten, they never are faithful servants of God.

He that would serve God must be absolutely independent of men; and he that fears men can never serve God.

This ruler of the Jews came by night and said to the Master, "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."

This was the test, in Rabbi Nicodemus' mind, of the Messiahship of the Christ, and it always will be the test.

A right and proper test is also, that this sign must follow them that believe in the Christ: "In My Name . . . . they shall lay hands on the sick, and they shall recover."

The Words Christ and Messiah Identical in Meaning.

One of the clearest of the prophecies concerning the Messiah which Jesus quoted to the messengers of John the Baptist, was that of Isaiah the prophet, who said:

The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; He will come and save you.

Salvation is the first thing.

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.

These things the Messiah was to do.

The words Messiah and Christ are identical in meaning, both signifying "The Anointed One."

This Jesus was the Christ, as Rabbi Nicodemus recognizes when he says, "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."

Deeds, Not Words, Constitute Proof of What One Is.

The proof of Jesus' Messianic Mission, the proof that He was the Christ, did not lie in what He said, but in what He did.

The proof of your being a Christian does not consist in what you say, but in what you do and are.

A real Christian has Life, Works, and Character; not merely outward formality and empty words.

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Nicodemus was astonished to find that the Christ took no notice of his compliment, but immediately went into the very heart of the matter and said:

Except a man be born anew he cannot see the Kingdom of God.

"How can a man be born," said the rabbi, "when he is old? Can he enter the second time into his mother's womb and be born?"

How foolish the remark of the rabbi!

The Christ was speaking of Heavenly things—of Spiritual things—and the rabbi was thinking of gross animal and material things.

He could think of a birth only as a mere animal parturition.

The Incomprehensible Methods of the Spirit of God.

He could not understand that there was a Spiritual Conception and a Spiritual Birth, and that man must be thus born again to be born of God.

Jesus said:

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I say unto thee, Ye must be born anew.

The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The significance of these words of the Christ are understood only when one remembers that both in the Hebrew and the Greek tongue the word for "wind" is the same word that is used for "spirit."

In the Hebrew, the word is *ruach*.

In Greek, the word is πνεῦμα (*pneuma*).

In this Gospel, which was written in the Greek tongue, the verse therefore reads, "The *pneuma* bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence the *pneuma* cometh, and whither it goeth: so is every one that is born of the *pneuma*."

You cannot tell how that Spirit works.

It is working now by the Word that enters into careless ears and careless hearts.

The Word of God Lives Forever and Cannot Be Forgotten.

No matter how much you may try to forget, this Word never can be forgotten. "The Word of God is Living and Active," and enters into the heart, and is the Seed of the New Birth.

The rabbi did not understand this.

The Christ had to make it plain that the spirit and the flesh were quite different; and that to be born of man was a very different thing from being born of God.

Jesus also said to His visitor, "Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God."

That Baptism of Jesus, the Christ, at the Jordan, was the signal of His entrance into His public ministry.

Whenever men are truly born of God and see the Kingdom of God, they of necessity seek for that Baptism which always follows a true Repentance and Faith.

It is a Baptism of Repentance, and neither a child nor an impenitent person ever can be a subject of Baptism.

It is for those only who see the Kingdom; who have repented of sin.

When they have been born of Water and the Spirit they "enter into the Kingdom of God."

The Difference Between Seeing and Entering the Kingdom of God.

Mark the difference between the two expressions of the Lord.

At the beginning He said, "Except a man be born anew he cannot see the Kingdom of God."

Then, as the conversation proceeded, He said, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God."

Vast numbers of Christians live at so low a level that all they ever attain to is simply seeing the Kingdom; they do not enter into it.

They fail to obey God, and therefore they cannot enter into the Kingdom.

The command to be baptized was uttered before the Christ began to preach; it was uttered by John the Baptist at the Jordan.

In the spirit and power of Elijah he "preached the Baptism of Repentance unto Remission of Sins."

"And they were baptized of him in the river Jordan, confessing their sins."

The Christ Himself stood in the midst of sinners at the fords of the Jordan and was baptized.

Intellectual Ability and Learning Not Equivalent to Spiritual Attainment.

The Christ Himself baptized, through His disciples, as the next chapter shows.

The very last words that He gave to His disciples were:

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 alway, even unto the Consummation of the Age.

That Baptism continues throughout all the years and all the days to the final Consummation of the Age.

After the Christ had thus spoken to him concerning these things, Nicodemus said, "How can these things be?"

The answer of the Master was one which He still gives to many ministers today, "Art thou the teacher of Israel, and understandest not these things?"

Nicodemus was doubtless a man of great learning and eloquence, as his name, the Conqueror of the People, implies.

He had keen insight and perception; but all that did not make him a true-hearted man of God.

He was in the position of a ruler, and yet he did not understand the most fundamental things of the Divine Life.

Oh, it is a most pitiful sight to see men in places for which they have no qualification!

Men Having Eyes and Ears but Without Capacity to See or Hear.

The qualifications that many possess are mere capacity to talk; they do not realize, and therefore cannot impart, Power.

The Christ very kindly, but very firmly, rebuked this ruler for his somewhat skeptical question, "How can these things be?"

The ignorance of men of great capacity and learning concerning spiritual things, in the Christ's time, was very dense.

It seems almost impossible that they could have failed to see that Jesus was the Christ; and yet they did fail to see it.

Eyes had they, but they saw not; ears had they, but they heard not; hearts had they, but they understood not.

The Christ had to say of 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.

They were angry at Him when He told them that they must be converted.

Those Who Are Right Can Be Patient and Unruffled by Opposition.

Were they not members of the Sacred Council of the Sanhedrin, of the Sacred Seventy?

How dare that carpenter's Son, from the mountains of Galilee, who was not even a rabbi, come down to Jerusalem and tell them that they had to be born anew!

They were angry.

Men get angry when they are wrong.

When men are right they do not get angry. They can be patient.

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They know the strength of their position, and they can smile, because they know that they are right.

But when men are brought face to face with a truth that antagonizes their previous training, they get angry.

Some were angry with the Christ, and would not believe that they had to be born anew.

They believed that, if they complied with certain outward ordinances, they had a right to go to God, in His Temple, and demand answers to their prayers.

The Pharisee and the Publican Contrasted.

So the Pharisee would sweep past the tax-gatherer, enter into the Temple, and lift his hypocritical and unclean hands to God and say:

"Jehovah, I thank Thee that I am not as other men are, unjust, extortioners, and that I am not even as that tax-gatherer whom I have just passed.

"Almighty God, You know what a good man I am, I fast twice a week, and I pay tithes of all that I possess.

"Hurry up, I am a first-class man, and I want a first-class answer to my prayer."

That hypocrite went down to his house condemned.

There was no penitence for sin in his heart; there was no consciousness of sin.

The publican smote his breast, would not lift so much as his eyes to Heaven, and cried, "God, be merciful to me a sinner."

That man went down to his house justified.

The Scribes and Pharisees would not be born anew.

They would not acknowledge the mighty works that the Christ did.

They would not hear Him, although they saw the dead raised.

They saw the lepers cleansed.

They saw the blind healed.

They saw the countless miracles of the Christ.

Humility Indispensable in the Acquirement of Knowledge and Wisdom.

Yet they would not believe, because they would have had to alter their whole lives.

They would have had to admit, in the presence of the Christ, that they were ignorant, blind, and naked, and knew nothing.

Humility is the greatest power in the acquirement of Knowledge and Wisdom.

He who would learn anything must be humble and teachable.

These rabbis were not teachable.

When the sight of that blind man, who had never seen, was restored, they told him to curse the Christ,

The man who had been blind answered, "Why should I curse Him, a Man that hath opened mine eyes? He is not a sinner."

We know that God heareth not sinners: but if any man be a worshiper of God, and do His will, him He heareth.

Since the world began it was never heard that any one opened the eyes of a man born blind.

If this Man were not from God, He could do nothing.

They were angry, and said, "Dost thou teach us?"

There are those here that cannot be taught.

Do I teach you?

No! I cannot teach you, unless you have humble and teachable hearts.

The Children of Murderers Build Tombs for Their Fathers' Victims.

Those Pharisees would not be taught.

The idea of this untitled Rabbi teaching them anything!

They took the blind man and flung him out of the Temple—excommunicated him.

How often in the history of the world this has been repeated!

Great teachers have come in humble guise, and they have been rejected and hanged.

Afterwards the children of the murderers have built tombs for the martyrs, and said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

Ah, how much knowledge is rejected!

Many, many things in connection with human affairs, many scientific discoveries, are rejected by proud and foolish men.

When the steam-engine was first invented, the president of the Royal Society of England said that it was dangerous and shocking.

When the matter was brought up by Sir Humphrey Davy, the House of Commons would not pass the bill nor give the company a franchise for a railroad which would run trains at the break-neck speed of twelve miles an hour!

Persons of Proud Imagination Reject the Truth.

In the House of Commons they said that it would endanger the lives of His Majesty's subjects if they were permitted to travel at such a desperate speed!

We smile at that today, and wonder how they could have been so foolish.

Yet in Science, in Religion, in Politics, and in everything, those who imagine that they have come to an end of knowledge, reject the truth.

Our Lord Jesus went on patiently teaching this rabbi, and told him this one great fact.

Of course, what is recorded is probably a very brief outline of an all-night talk.

The Christ said to Him, "Rabbi Nicodemus, do you remember the story of Moses in the wilderness?

"Do you remember when the people, by their own transgressions, were bitten and dying of the bites of the fiery serpents?

"God told Moses to make a serpent of brass, to put it upon a pole, and to tell people who were sorry for their transgression, that if they would but turn and look at that brazen serpent and obey God, they would be instantly healed?"

A Redemption That Is Coextensive With the Ravages of Sin.

I can understand how many of these poor people would say, "What nonsense to suppose that we who are dying of these deadly serpents' bites will be healed by simply looking upon that brazen serpent, and obeying this man Moses?"

Cursing God, and cursing Moses, they died.

But those who were sorry for their sin, and trusted God, and believed what Moses said, looked and were healed.

Jesus said that night, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth may in Him have Eternal Life"—Life for the spirit, Life for the soul, and Life for the body.

That is the teaching of the Christ.

He never taught a Partial Salvation.

He taught and practiced a Full Redemption—a Redemption that was coextensive with the ravages of sin in the spirit, in the blood, and in the body.

He was the Savior of Mankind; the Healer and the Cleanser of Mankind; and He is still.

For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life.

For God sent not the Son into the world to judge the world; but that the world should be saved through Him.

This Is the Great Central Truth of All Truths.

God in His Infinite Love and Mercy has provided a Way by which sinful men can find their way back to God, and obtain Peace and Heaven.

This Way is still open.

Jesus, the Christ, is "the Way, the Truth, and the Life;" no one cometh unto the Father but by Him.

There is only one Door; only one Way.

There is but one Redeemer; "One Mediator also between God and men, Himself Man, Christ Jesus."

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May God in His infinite Mercy grant that you may seek that Savior, and seek Him now.

Let us pray.

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. Grant unto me a simple Faith and a true Repentance for all my sin, that I may look to Jesus who has been lifted up on the cross, who died for me, that I might sin no more. For His sake grant me this blessing. [*The above Prayer of Consecration was repeated, clause by clause, by the company of worshipers after the General Overseer.*]

Hymn No. 271, Gospel Hymns Nos. 5 and 6, was then sung.

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

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

The General Overseer then offered prayer and pronounced the

BENEDICTION.

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

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

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Zion City, Illinois.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age;" and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

B. Yes, I can, and the passages are very numerous. I need quote only two. In Isaiah 53:4, 5, it is written of Him: "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then, in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in 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 deviler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus, the Christ, when He says: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

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

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

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

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

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

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

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

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

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

B. It is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacles in Chicago and other cities, and for Shiloh Tabernacle, Zion City, Illinois. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give, are as heartily welcome as the richest.

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

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, Zion City, Illinois, and at any Zion Tabernacle. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

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Citizens' Mid-Week Rally

Held in Shiloh Tabernacle, Wednesday Evening, May 20, 1903.

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

THE Unseen World was brought very near and made very real to the nearly three thousand citizens of Zion City, who gathered at Shiloh Tabernacle for the Mid-week Rally on Wednesday evening, May 20, 1903.

That wonderful truth which runs all through the Word of God, and has been such a glorious reality in the lives of multitudes of His saints in all the ages, and yet has been so largely lost sight of by the professed church of God in these days—the truth that unseen angels of God are ministering to His people, was the theme of a most impressive address by God's Messenger.

The wonderful story of the Visitation of these Heavenly Messengers to Patriarchs, Judges, Kings, and Prophets; to Jesus, the Christ, Himself, the Son of God; and to Apostles, Prophets, and Saints who followed Him, was rapidly, but very vividly and graphically traced by the General Overseer.

Beginning with our first parents in the Garden of Eden, he ended with the prophet of these times, Elijah the Restorer, and the people laboring with him in the Restoration of All Things.

Inspired with renewed faith and courage, strengthened and comforted, filled with joy and thanksgiving, the people rose at the close of this address and joined in the very solemn and earnest Prayer of Consecration.

This service came as the crowning glory of an indescribably beautiful day in Zion City, a day of sunshine, a day filled with the exquisite music of singing birds, uniting in a harmony deeper than the mere sounds, with the stirring notes of happy industry throughout the growing city.

The people came together, in thousands, from all directions, at the close of the day, and joined, with overflowing hearts, in the Service of Praise in Song, which preceded the formal opening of the meeting.

There was also an impressive baptismal service, at which Elder F. M. Royall baptized sixteen believers into the Name of the Father, and of the Son, and of the Holy Spirit, by Triune Immersion.

Zion City Band was stationed in the upper rear gallery, and entertained the audience with a very artistically rendered selection after the baptism, and while the people were waiting for the arrival of the General Overseer.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Evening, May 20, 1903.

The Meeting was opened with the singing of Hymn No. 128, in Gospel Hymns Nos. 5 and 6.

Hark, hark, my soul! Angelic songs are swelling
O'er Earth's green fields and Ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more!

CHORUS—Angels, sing on! Your faithful watches keeping;
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

The General Overseer said, let us read in the Inspired Word of God the 91st Psalm.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of Jehovah, He is my Refuge and my Fortress; My God, in whom I trust.

For He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His pinions, and under His wings shalt thou take refuge: His Truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day;

For the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold, and see the reward of the wicked.

For Thou, O Jehovah, art my refuge! Thou hast made the Most High Thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy tent.

For He shall give His angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: The young lion and the serpent shalt thou trample under feet.

Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My Name.

He shall call upon Me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him

With long life will I satisfy him, and show him My Salvation.

Read also with me the last verse of the 1st chapter of the Epistle to the Hebrews:

Are they not all Ministering Spirits, sent forth to do service for the sake of them that shall inherit Salvation?

The reading of the Scripture closed with the prayer, "May God bless His Word."

The General Overseer then offered prayer, closing with the chanting of the Disciples' Prayer, in which the assemblage united.

After the singing of Hymn No. 20, from Gospel Hymns, the General Overseer welcomed those who had come to Zion City, from distant parts of the world, during the last week or two.

The following Message was then delivered:

THE MINISTRY OF ANGELS.

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.

Are they not all Ministering Spirits, sent forth to do **service** for the sake of them that shall inherit Salvation?

The Indebtedness of Mankind to the Ministration of the Invisible.

Tonight I shall speak to you concerning Ministering Spirits.

We are creatures of sense, who, for the most part, do not understand the things invisible that surround us.

The clearest atmosphere is full of life.

When you see the sunbeam and watch the motes floating in the light, you are looking upon forms of life, infinite in number and variety.

The water is full of life invisible to the naked eye.

The Invisible is the most real of all things.

The seen, the Visible, is temporal; the Invisible is Eternal.

The visible body that clothes my spirit will pass away

*The following report has not been revised by the First Apostle.

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into dust; but the spirit within, which came from God, partakes of the Nature of God, and therefore is Eternal.

That which is Eternal is, of course, infinitely more important than the temporal.

The ministrations of men around us are very evident, and without them none of us could spend a day in happiness.

We are indebted also to the ministrations of invisible millions for the many things that we possess.

How many persons we are indebted to for the clothes that we wear!

The Ministrations of the Invisible in the Minor Details of Life.

Trace these garments back to the sheep from whose backs the wool was taken, and follow the wondrous processes by which men have cleansed, purified, and woven that wool into the clothes that cover our bodies.

Our breakfast table is supplied from every continent and many islands of the sea.

Invisible companies labor in the tea gardens of India and China, to provide our fragrant drink.

Invisible companies labor in bringing it across the ocean, and many more deal with it before it is put upon our tables.

Many others have worked to provide the sugar, the coffee, and the many things that we enjoy.

An invisible multitude have labored to produce them, and we seldom think with gratitude of their labor.

We think it is all paid for by the few cents which purchase the food.

If we were thoughtful, we would thank God for the earnest people who have labored to supply us with so many things.

When you read THE ZION BANNER and LEAVES OF HEALING, you do not think of the long nights spent upon them by the General Associate Editor and myself.

The Incalculable Labor Required to Produce Zion Publications.

My correctors of proofs and my printers work hard and long to produce those papers.

You look at a page and read it, and do not think that perhaps a hundred or a hundred fifty persons in Zion Printing and Publishing House labored to produce that number.

Go back farther and think of those that labored to produce the beautiful white paper. Thousands of persons were engaged in its production.

How little you think of the many invisible collectors of news in distant lands!

Through the invisible current under the sea, and across the land, they tell us what was done in Africa, Asia, Australana, Europe, and in all parts of this land.

All these worked to produce that copy of THE ZION BANNER of only a few pages which lies upon your table.

The paper which you received last night involved the labor of thousands upon thousands of people.

Think of the invisible that are not around us, and who in so many ways minister to us.

The concentration of the efforts of this great multitude makes modern civilization rich, strong, and full of great possibilities for usefulness, in every way.

The Wonderful Story of Angelic Ministration.

They all are ministering to us, they are Ministering Spirits, although in the flesh.

Then, there are other Ministering Spirits.

Invisible companies of spirits that never sinned minister.

Children, youths, and maidens, who have passed into heaven, are engaged in Ministrations, and have been growing in numbers throughout the years, centuries, and millenniums, until there are myriads of human spirits redeemed from sin who are now doing service for those who shall inherit Salvation.

A large part of the Bible is occupied with the history of Angelic Ministrations.

A wonderful story is this work of the angels!

Before there were any men or women on this planet, when God had brought the earth out of chaotic darkness, Angels sang with joy, as the darkness rolled away before the light.

Before the sunlight fell upon this earth light doubtless encircled it.

Rings, perhaps something like those that surround Saturn, illuminated land and sea.

The Song of the Morning Stars at Creation.

Electrical rings of immense size, many times larger than the earth, now shine around Saturn, and may support vegetation by their light and heat.

In some such way as this the first light came to this earth.

At last, on the fourth day, the sun and the stars were seen.

God made one beautiful thing after another, until at last He created man; and then, it seems to me, the Angelic Choir burst forth.

We are told that when "the foundations of the earth" were laid, "the Morning Stars sang together, and all the Sons of God shouted for joy."

What a multitude shouted for joy when the beautiful Earth was born!

We have not yet seen them; they are to us invisible.

Oh, what a disappointment it must have been to those beautiful Angels to see the majestic man and woman fall into the power of the Tempter!

How they must have grieved to see them driven from Paradise, naked, smitten with disease, and dying!

The Sad Scenes that Angels Have Witnessed.

Oh, what a terrible thing it must have been for these Angels to look upon the first-born son of Eve murdering his brother, Abel!

What terrible sights the Ministering Angels have looked upon throughout the Ages, and what beautiful sights!

Angels were present at the driving forth of Adam and Eve.

It was the Cherubim of Jehovah that held that fiery sword that "turned every way," and kept the gate of Eden; and Angels also led the fallen pair and talked with them.

Angels taught them how to defend themselves against the elements and wild beasts.

God, Himself speaking, told our first parents of the wondrous day when the Seed of the Woman should bruise the head of the serpent.

One of the Angels that announced the birth of the Christ of God to Mary long centuries after, had been, I believe, in Eden.

But between that Annunciation and the beginning how many, many times Angels are mentioned!

You read of Angels in connection with the terrible times preceding the flood.

Prophets Especially Favored with Angel Visits.

You read of them in connection with Abraham. Angels also appeared to Lot.

You read of how wonderfully these Angels brought Messages from God, and as you go on in the story, you read how Angels appeared to Jacob. He saw multitudes of them upon that wonderful ladder in the vision at Bethel.

Angels were ministering all through the centuries, telling some blessed Message, warning or otherwise helping.

Every now and then Angels became visible.

In connection with the great and mighty Judges, Angels appeared. Gideon, Samuel, and other wonderful men that appeared on this earth and carried forward the work of God were ministered to by them.

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The prophets especially seemed to be favored with the Ministration of Angels.

I believe it could be said with safety that every one of the prophets was ministered to by one or more, sometimes by many Angels.

For instance, Angels appeared to Moses and Joshua.

To Moses they unrolled, doubtless, the story of Creation, just as an Angel appeared and unrolled the story told in the Revelation.

"Spirits of the Prophets" Angelic Companies.

John was so wonderfully amazed with this Angelic Ministry that he fell at the messenger's feet to worship him.

But the Angel told him not to do it, because he was of his brethren.

In that book we have the wonderful statement that "the Lord, the God of the spirits of the prophets, sent His Angel."

These "spirits of the prophets" were undoubtedly great Angelic Companies.

We know, for instance, that such companies appeared to Daniel and Ezekiel, in a very remarkable way.

We know that Gabriel, the Archangel, appeared to Daniel.

We know that many, many times great and mighty Angels appeared to instruct Prophets and great leaders of the House of Israel.

When we come to the New Testament times we find Angels still more numerous.

There was the Angel that appeared to Zacharias—a priest of the order of Abijah. In the Temple of God he told Zacharias that his wife Elizabeth was to be the mother of a son, John, who should come in the Spirit and power of Elijah.

Significant Events Attendant Upon the Birth and Childhood of the Christ.

We have the Angel Gabriel appearing to Mary, and announcing the blessed Salvation from Heaven, that she was to be the Mother of the Son of God.

Then never forget that, when the Christ was born, it was not one Angel only that appeared, but a great "multitude of the Heavenly Host" suddenly appeared with him, and sang that wondrous song, "Glory to God in the highest, and on earth Peace among men, in whom He is well pleased."

A beautiful and wondrous song, sung by a great Choir of Angels!

The Angel which first appeared had told the shepherds, in distinct tones, where the Christ was to be found.

To the Wise Men, Angels appeared in vision, and told them where they would find the Christ.

The Angels appeared to Joseph, and told him to go down into Egypt with the mother and the young Child, and led him on his way.

Angels surrounded the Christ all the way, and every now and then appeared to strengthen and minister to Him.

One of the greatest occasions of Angelic Ministry was undoubtedly after His Baptism.

A Pathetic Scene in the Life of the Christ.

Forty days and forty nights he had been without food in the deep vales beyond the Jordan, where He had fought with the great Tempter himself, and "afterward hungered."

He had met the Prince of Hell in that fearful conflict, and had come out victorious; and then, spent, and weary, and hungry, and faint, He lay there in the desert.

He had triumphed, but He was dying.

Then "Angels came and ministered unto Him."

They brought the things that were needful to resuscitate His dying body.

They revived His dying soul so that His spirit might live on in the body to complete the Work of Salvation.

We find Angels appearing to John the Baptist, for he said that God either directly, or by an Angelic Spirit, had said, "Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit."

A great many Ministrations of Angels, doubtless, are not recorded.

When you come to the end of the Christ's life you find that Angels ministered to Him.

The Angelic Hosts came down.

Angelic Message to the Apostles at the Ascension.

They came lower and lower. They followed the scenes in the awful agonies of the Crucifixion, and they ministered at the tomb where the dead body of the Redeemer lay.

The Angels were there when, with the Resurrection Power of God in the Christ, the Holy Spirit burst the tomb open.

The Angels spake to the holy women and to the apostles; and they told them not to be afraid. They said that He was risen, as He had said; and they gave these apostles the message of the Christ.

When they had come back from Galilee and met with the Master, and He led them out to Bethany, He disappeared from their sight, and their hearts were full of wonder and sorrow, because He had gone.

Then Angels appeared and spoke to them words of reproof and comfort.

> 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.

Angels ministered to the apostles in prison, and Angels opened the gates of the prison and told them to go forth.

When the Council sent for the prisoners in the morning, they found that they had passed out. They did not need to break the seal; the prison gate was fastened, but the prisoners were gone.

The Presence of Angels Not Always Manifested.

When they were wondering where they were, messengers came to say they were preaching in the Temple.

An Angel set Peter free when they were praying for him.

The maiden that opened the door where the prayer-meeting was held, was so terrified that they thought she had seen a spirit.

They had been praying for Peter's release, but did not believe he would be set free.

When Paul was so calm before the shipwreck, in the midst of that terrible storm at sea, what did he say to his fellow passengers? He said:

> And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship.
> For there stood by me this night an angel of the God whose I am, whom also I serve,
> Saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.

How often the Angels ministered to him in shipwreck, in famine, in prison, in trials, no one knows.

He himself did not know, because Angels do not always manifest their presence.

This Ministration of Angels did not stop when the first apostles passed away.

The General Overseer Delivered Through an Unseen Ministry.

It was carried on as the Church grew, and the stories of how Angels appeared are very numerous and very reliable.

Then, when you come to the Book of Revelation, it is Angels from beginning to end.

The Angels mentioned are in Heaven, on earth, and in hell; Angels good and Angels bad.

Listen! This wonderful world in which we live is not forsaken by these Ministering Spirits.

Oftentimes, when we knew it not, they have protected, guarded, and so directed us, that we were saved from destruction.

I look at these brethren who have come from Edinburgh,

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my native city, and I think of a number of deliverances which God gave me when I was a child, and when I was a grown man.

I remember well an incident that occured one summer in my native city, after I had returned from Australia to study.

The winter classes were over, but I was taking a course of study in connection with a summer school.

I did not, therefore, go for a distant holiday, but stayed on the shores of the Frith of Forth, a little beyond Musselburg, in a very lovely little home.

I came up to the City about three times a week.

An Audible Voice Utters Note of Warning.

My classes did not take much of my time, and I was free to study many other things.

One day I had finished my work on George IV., and was quietly sauntering down in good time to take the train at the Waverly Station.

When I arrived there the train pulled in and the guard called out, "All aboard!"

I had been talking with that guard, but I did not enter the carriage.

My hand was holding the handle of the door, and yet I did not enter.

The guard came up, and said, "You will have to get in, sir, quickly, I am about to start the train."

He called out again, "All aboard!" and still I did not get in, and I wondered why I did not; but it seemed as if I could not lift my feet.

I bowed my head, as I usually do when I enter a train, to ask God to take care of me; but when I was about to pray the unspoken prayer—I do not often utter it—I heard a voice say, "Do not go."

I turned around.

It was the time of day when very few people were traveling, and all were in the train.

Thrice Repeated Warning Obeyed.

In the carriage before me there was no one, and I intended to enter it, because there I could read without any interruption.

"Do not go," I heard again.

There was no one near, when I turned around, and I thought, "Well that is foolish of me."

The guard came up, and said, "Sir, you must really get in."

I heard the voice the third time, "Do not go."

I turned to the guard and inquired, "Did you speak? Did you hear anybody speak?"

"No, sir," he answered.

"Excuse me, guard," I said, "I will not go."

He turned and slammed the door, the engine whistled, and the train moved on.

I stood there, feeling very foolish.

I had arranged to be at my lodgings for dinner at a certain hour, and I was disappointing my good housekeeper, and keeping the dinner waiting.

I felt very much humiliated that I had done so, and yet I believed that I had obeyed an Angelic voice.

I comforted myself with this thought and went away.

I remember so well how I went up into the Mound.

I went to a certain book-store and bought a book.

Then I went back to the depot to take the next train.

Saved from a Terrible Catastrophe.

As I approached it I heard weeping and wailing which only those who have heard it can understand.

They were carrying the bodies of the dead out of the depot.

The train that I was about to enter had not gone more than a mile or so before it ran into another train. The train was utterly destroyed.

Few escaped injury, perhaps none, and the particular part of the train that I would have been in was smashed into kindling wood.

The ghastly bodies, and the weeping living, were all around. It was a terrible sight!

Undoubtedly an Angel had warned me.

In the city of Melbourne, in September, 1886, I was seated in the back room of the tabernacle with my secretary, George Kerr, concerning whom some of my friends spoke to me today.

I had dismissed a large number of applicants for fellowship who were to come the next night with some others.

All were then to be enrolled so that I might submit their names.

Another Remarkable Instance of Angelic Warning.

I had got out all the papers, and was about to begin giving Mr. Kerr some directions, when all at once I heard a voice saying, "Rise! Go!"

I was startled for a moment, and said, "George, did you speak?"

"No, sir," he said.

I went out into the tabernacle.

It was dark; the lights had been turned out.

I came back again and sat down, and lifted the papers.

The word "George" had come from my mouth, when the voice again sounded, "Rise! Go!"

"Now, George," I said, "did you not hear that? Did you not hear some one speak?"

"No, sir, I did not," he answered.

"Well," I said, "I did, and it was very loud."

I took a turn around, and came back and sat down.

I was again about to speak, when like thunder in my ears, came the words, "Rise! Go!"

Then I knew.

I inquired of him, "Did you not hear a voice?"

"No, sir," he answered.

"Go and turn out the gas at the meter," I said.

He went a distance of one hundred fifty feet, perhaps, and turned out the gas. It burned slowly out of the pipes.

When he came back he helped me on with my coat.

The Warning Voice Explained.

I passed out of the back door, saying to him, "We will finish this work at home."

I was very much puzzled, but I knew that the Ministering Spirits had said, "Rise! Go!" and I obeyed.

We had been in our home only a few minutes when a terrific explosion shook Fitzroy and Melbourne, alarming the people.

The explosion seemed to be in the neighborhood of the tabernacle.

There was no appearance of fire, and no one seemed to know where the explosion had occurred, the police especially being puzzled.

Nothing was known definitely until the next morning.

Mrs. Dowie and I went to the tabernacle to prepare for our morning meeting, a Divine Healing Meeting, which was to be held at ten o'clock.

We went down together a little early to set some things in order.

The front door of the tabernacle had not been opened by the janitor, and when we tried to get in by the back way I saw a near-by fence almost lying on the ground. Pieces of wood had been thrust into it like daggers, and some had passed entirely through it.

Two Lives Saved from a Horrible Death.

I sent for a policeman, who was an officer of my church, and we opened by force a door leading into my room, and saw the wreckage caused by the explosion.

Where I had been sitting there was a deep hole—the Devil had intended it to be my grave.

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My desk had been smashed into thousands of pieces, and I remember with what peculiar feelings I looked at the fragments.

I said to Mrs. Dowie, "'None of these things move me, neither count I my life dear unto myself;' but I do thank God that I have escaped such a horrible death."

Had I remained there until the time of the explosion, my legs would have been torn from my body, and my person would have been terribly mangled.

My secretary also would surely have been killed.

The intending assassins had dug a hole underneath my room, and laid a fuse from the back lane.

The fuse, which had evidently been ignited after I had entered my room, had burned slowly, owing to dampness produced by recent rains, and portions of it had not wholly burned, but a spark had at last reached the dynamite.

God had warned me, and I was at a safe distance from the explosion when it occurred.

Angelic Ministration Not Alike to All.

It would be almost tedious to tell of the many instances in which I have realized the presence of Ministering Spirits.

Nothing makes life more wonderfully real than to realize that God is protecting and caring for His servants.

Until his work is done, the Devil and all Hell cannot kill the servant of God.

In the midst of conflicts with evil, and in trials and temptations, the Ministering Spirits who are "sent forth to do service for the sake of them that shall inherit salvation," have been ever with me, as with my predecessors in the Prophetic office in all the Ages.

"The God of the spirits of the prophets sent His Angel" again and again to protect and direct me in an unmistakable manner.

I do not say that this Ministration will be alike to all.

Many have neither ears to hear nor eyes to see the Invisible.

God could not open their eyes to see, because they keep their eyes shut.

Their ears are closed, their hearts are gross; they do not understand, and they could not hear.

The great majority of Christians have not ears to hear the Inaudible; they have not eyes to see the Invisible; they have not hearts to understand that which God reveals to "them that love Him."

Visible Teachers Often God's Messengers of Mercy.

Legions of Angels might be with them, and they would never know it.

One of the great consolations in connection with the Angelic Ministry is that one does not need to talk to the Angels; one does not need to communicate with them.

Our Father in heaven will receive our prayers directly through the Christ, and by the Holy Spirit will inspire the answer.

This answer may not come to you through an Invisible Spirit.

It may come to you by means of a visible teacher, as it comes tonight.

Talking about these things that I have seen, and heard, and understood, I may tonight bring an answer to a prayer.

Many things on this subject I have not told you.

You could not understand if I did tell you; "ye cannot bear them now."

In some cases, perhaps, they might seem to you to be an invention of my imagination.

God Often Kindly Veils His Deliverances from Mortal Sight.

I am so glad that again and again these Ministrations have come to me in such a way that those around have known of the deliverance.

Every one in Melbourne, at the time the above incident happened, knew the story connected with the attempt to destroy my life in Fitzroy.

But there are many things in connection with this Ministration that are always hidden; many of the Ministrations of the Invisible Spirits are never known to us.

It is best that they should not be known; it is best that we should not know the dangers from which we have been delivered.

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise:
And every joy He sends me, comes
A sweet and glad surprise.

Even in my sorrow, I have seen and understood the reason why.

God has overruled and prepared in a marvelous way some better thing for those we love, when the Devil has thought that he had injured us and them.

I am so glad to know that the Ministering Angels are with us especially in the hour and article of what men call death.

Touching Reminiscence by the General Overseer.

I have never been unconscious of the presence; I have never been unconscious of the sweet consolation of the Heavenly Host who have come to accompany some spirit to Heaven.

The atmosphere has always been blessed.

Whatever tears I may have shed before; whatever tears I may have shed afterward; I have never been able to weep when the spirit was departing.

There were no sobs in my throat, there were no tears in my eyes, when I sang to my beloved daughter the "Christian's Good Night," as she fell asleep.

She and I went down into the Valley together.

She fell asleep on my hand, I singing and she listening.

When the lullaby Divine came, she opened her eyes for one brief moment, just to let us know that she knew we were there.

Then she welcomed with radiant delight the Hosts that had come to take her into the Everlasting Habitations.

Oh, it is good to be there, and to know that Ministering Spirits minister to those that are heirs of salvation.

All night; all night;
The Angels are looking on me.

The Hosts of Heaven Forever Present with His People.

All night; all day; all the way they are with us.

Wherever we go, the Hosts of Heaven encamp around us.

"The Angel of Jehovah encampeth round about them that fear Him, and delivereth them."

I believe that this City is very especially under the protection of God and the Holy Angels.

I believe that God in a wonderful way has protected us, and shown us where dangers lay.

I believe that God is with us, and that the Angels of Jesus are with us.

So we say:

Hark! hark, my soul! Angelic songs are swelling
O'er Earth's green fields, and Ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that New Life, when Sin shall be no more.

REFRAIN—Angels of Jesus, Angels of light,
Singing to welcome the pilgrims of the night!

Angels, sing on! Your faithful watches keeping:
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

Angels of God! I believe that they are getting more and more in touch with men.

As the Night approaches and the conflicts are more severe, the Angels draw nearer; their voices are clearer; and their help more immediate.

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May God have us in His holy keeping, and help us to understand the Ministry of Angels.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I come to Thee. Take me as I am, and make me what I ought to be, in spirit, soul, and body.

Give me Thy Holy Spirit, that I may be led by Thy Spirit to do right. May my eyes be clearer, my ears hear better, and my heart understand better, so that I shall hear the voice of men and the voice of Angels. Help me to trust Thee, my Father; to trust Thy Son; to be led by Thy Spirit. May I never trust in the Angels, but trust in Thee. May I be helped by men and Angels.

Forgive what Thy pure Eye sees amiss in me, and give me Thy Spirit now. For Jesus' sake. Amen.

After the announcements had been made, the people sang Hymn No. 20 from Gospel Hymns:

Oh, list to the voice of the Prophet of old,
Proclaiming in language Divine,
The wonderful, wonderful message of truth
That "they that be wise shall shine."

CHORUS—They shall shine as bright as the stars,
In the firmament jeweled with light;
And they that turn many to righteousness,
As the stars forever bright.

The General Overseer then pronounced the

BENEDICTION.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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 16—20, you may know that your subscription expires with Volume XVI, Number 20, which will be March 4, 1905. 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 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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

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 Apostolic 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.

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to 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.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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By Evangelist **Sarah E. Hill.**

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.—*Acts 1:11.*

SORROW filled the hearts of the disciples as they saw the Ascension of our Lord to Heaven, and realized that He would be with them in Visible Presence no longer.

As at His birth, it may have been that a multitude of the heavenly host came down at this time, with songs of "Glory to God in the highest," over His finished work for the world's redemption.

In loving sympathy with the disciples, He sent two angelic messengers to assure them that He would come again in like manner as they beheld Him ascend to heaven.

He had been with them for forty days, after His resurrection, teaching them the things concerning the Kingdom of God. When He was about ready to leave them to carry on the work of the extension of His Kingdom, without Him as their visible Head, He charged them to tarry at Jerusalem until they were clothed with power from on High.

Then He led them out "over against Bethany," and He lifted up His hands and blessed them, and as they were looking He was taken up and a cloud received Him out of their sight. (Luke 24:49-53; Acts 1:9.)

When His coming would be they did not know, but He had given them their work to do with the promise of persecution, and hatred, and a martyr's crown from the world; and they "returned to Jerusalem with great joy." There they were baptized with the Holy Spirit for their work.

Then these men, one of whom had reminded the Master that he had left all (his nets and fishing boat) to follow Him, were ready to count all things but loss that they might know the fellowship of the Christ's sufferings and be conformed to His death.

The Lord had spoken much of His going away and of His coming again. Sometimes He spoke of His coming in Spirit and sometimes of His coming in His Visible Presence.

He referred to His spiritual coming when He said, a little time before His crucifixion, "I will not leave you desolate; 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. In that day ye shall know that I am in My Father, and ye in Me, and I in you. . . . 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 14:18-24.)

The Holy Spirit comes to God's people from the Father and the Son. He not only comes as the Teacher and Comforter, but as the Advocate with man for the Father. Jesus said, "But the Advocate, (margin) even the Holy Spirit, whom the Father will send in My Name." (John 14:26.)

He meant that He would be with His followers through the Holy Spirit when He said, "And lo, I am with you alway, even unto the Consummation of the Age." (Matthew 28:20.)

The Kingdom of God is within man, and the Christ is to reign as King within him through the Holy Spirit. "Know ye not that ye are a Temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16.)

"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.)

This is the most wonderful truth that man has been given—that he is made to be a dwelling-place for God through His Spirit.

Our Lord frequently spoke of His Visible, Personal Coming, when the people should see Him coming on the clouds of heaven as the disciples had seen Him ascend into heaven.

The Apostle Peter said that the heavens must receive Him until the Times of the Restoration of All Things. These come in the Consummation of the Age, and as the work of destruction and restoration must go together it must be the time when the heavens and the earth shall be shaken.

It is to be a time of trouble and trial in many ways. It is a time when scoffers shall abound, walking after their own lusts. It is a time when there shall be "men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke 21:26-27.)

The Apostle Paul writes, "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord, Himself, shall descend from heaven, with a shout, with the Voice of the Archangel, and with the Trump of God: and the dead in Christ shall rise first. Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The Apostle also tells of the change which must take place in the bodies of God's people. He says, "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: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Thessalonians 4:13-18; 1 Corinthians 15:50-56.)

These passages evidently refer to His coming to gather His elect from the four winds. They are those who are sealed, the hundred and forty and four thousand whom the Apostle John saw standing with the Lamb on Mount Zion, and who follow the Lamb whithersoever He goeth. "These were purchased from among men, to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie; they are without blemish." (Revelation 7:4; 14:1-6.)

The Apostle saw a great multitude who were not sealed with the firstfruits, the one hundred and forty and four thousand, but who came up out of the Great Tribulation. (Revelation 7:9-17.)

The personal coming of the Lord has been looked for by His people for centuries, and it is the most important event that confronts the world today.

The Consummation of the Age is at hand. The Restoration of All Things has begun through the ministry of Rev. John Alexander Dowie who comes as Elijah the Messenger of the Covenant and the Forerunner of the Lord. (Malachi 3:1; 4:5.)

He is doing the work which the Scriptures declared that Elijah would do. The teaching of the Covenant is to establish the Kingdom of God in the spirits, souls, and bodies of mankind and eventually restore all things. The teaching of Zion all centers in the Covenant, and the messages which go forth from Zion carry blessing to multitudes all over the earth. Will you not help circulate Zion Literature?

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 18, 1905:

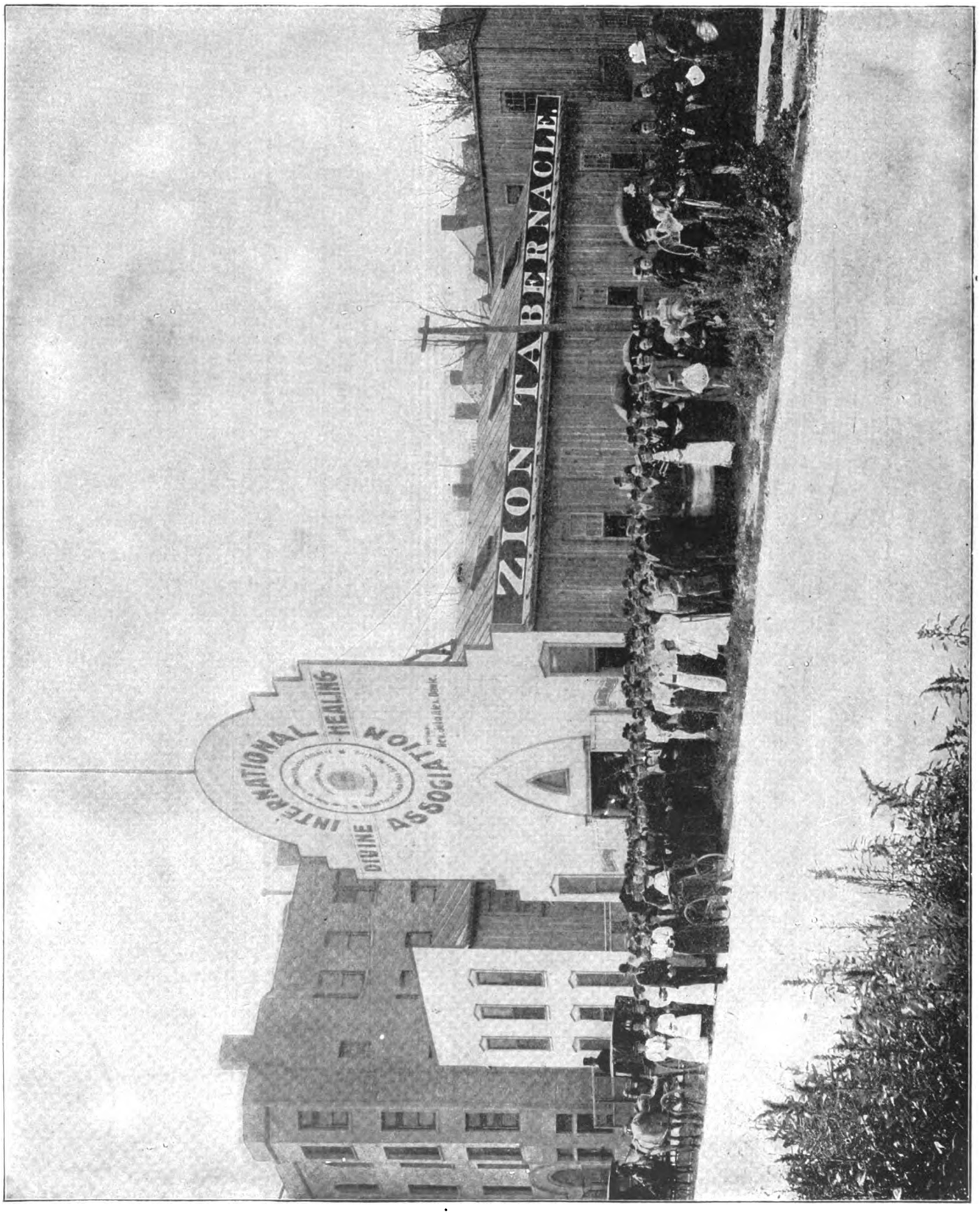
3,835 Rolls to..	Business Men in the United States
3,203 Rolls to.....	Hotels of the United States
468 Rolls to.....	Norway and Switzerland
1,725 Rolls to	Miscellaneous
Number of Rolls for the week.....	9,232
Number of Rolls reported to February 18, 1905.....	3,792,947

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Ninth Anniversary of the Christian Catholic Apostolic Church in Zion

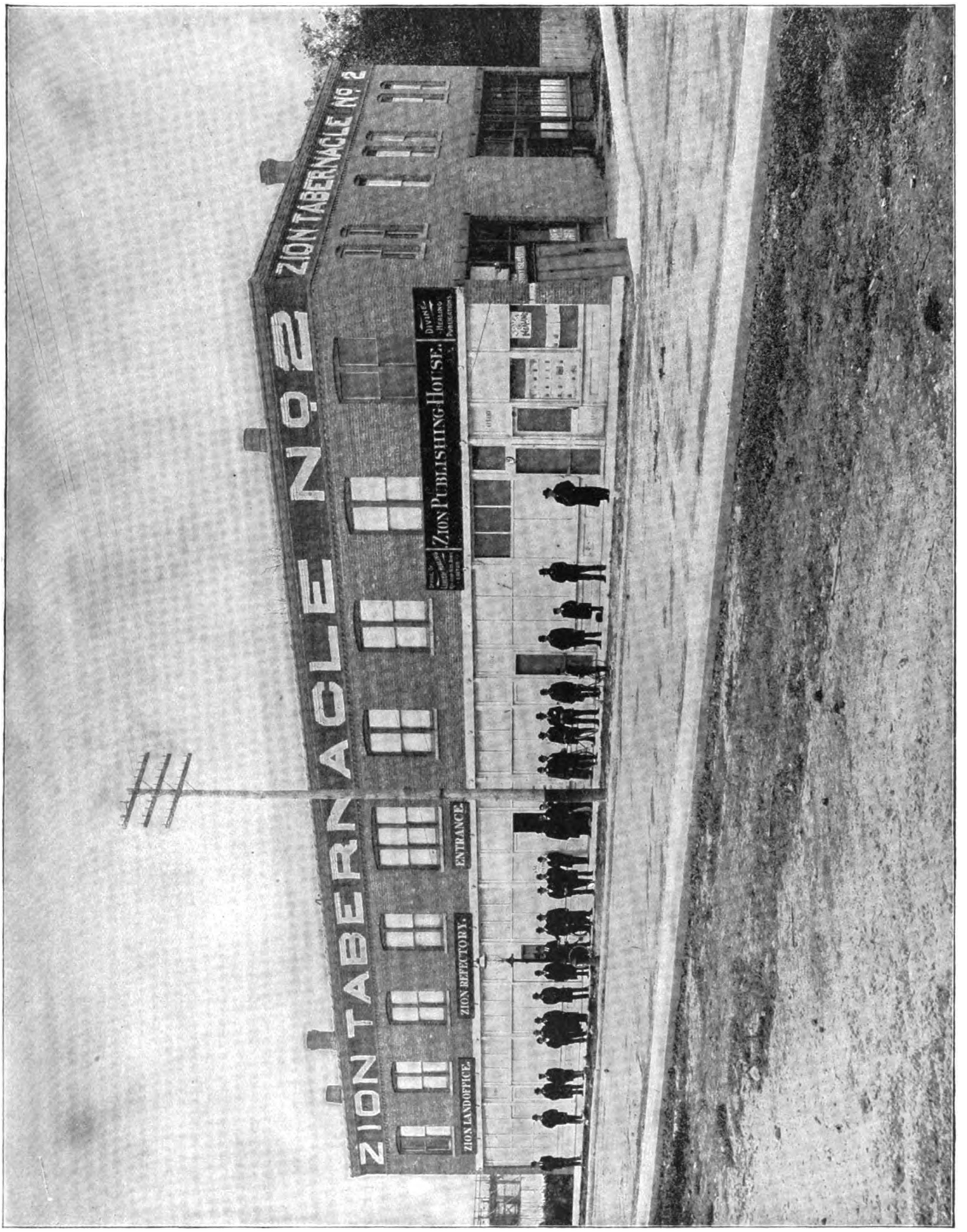
February 22, 1896—February 22, 1905

Some Historical Scenes and Landmarks.



ZION TABERNACLE NO. 1, SIXTY-SECOND STREET AND STONY ISLAND AVENUE, CHICAGO, ILLINOIS.
Built by the Rev. John Alexander Dowie, and used by him from May, 1893, to May, 1895. Here was the beginning of the work that immediately preceded the organization of the Christian Catholic (Apostolic) Church in Zion.

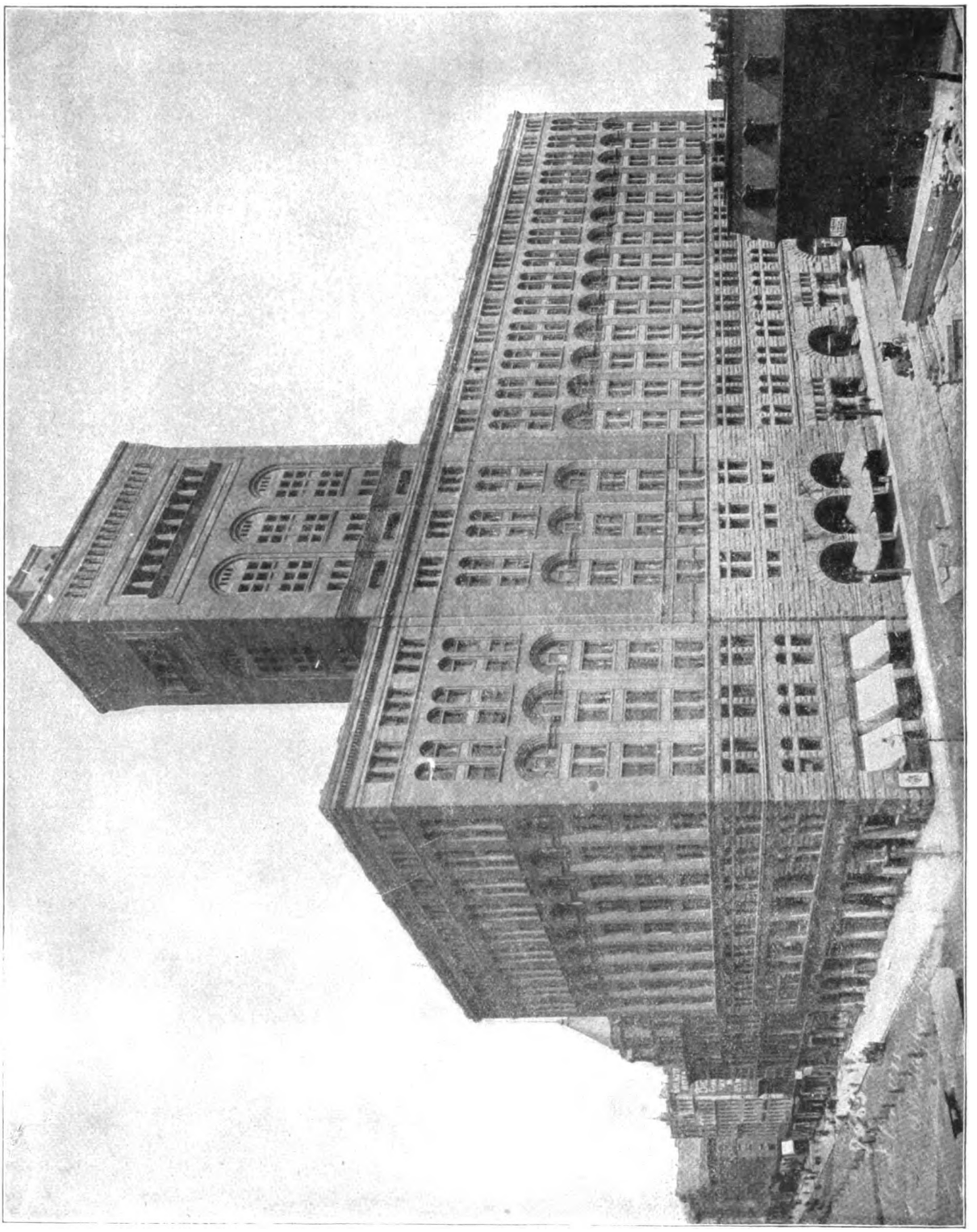
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ZION TABERNACLE NO. 2, SIXTY-FIRST STREET AND STONY ISLAND AVENUE, CHICAGO, ILLINOIS.

In this "little upper room" The Christian Catholic (Apostolic) Church in Zion was organized, with the Rev. John Alexander Dowie as General Overseer, on February 22, 1896. Services were held here from May, 1895, to February, 1897.

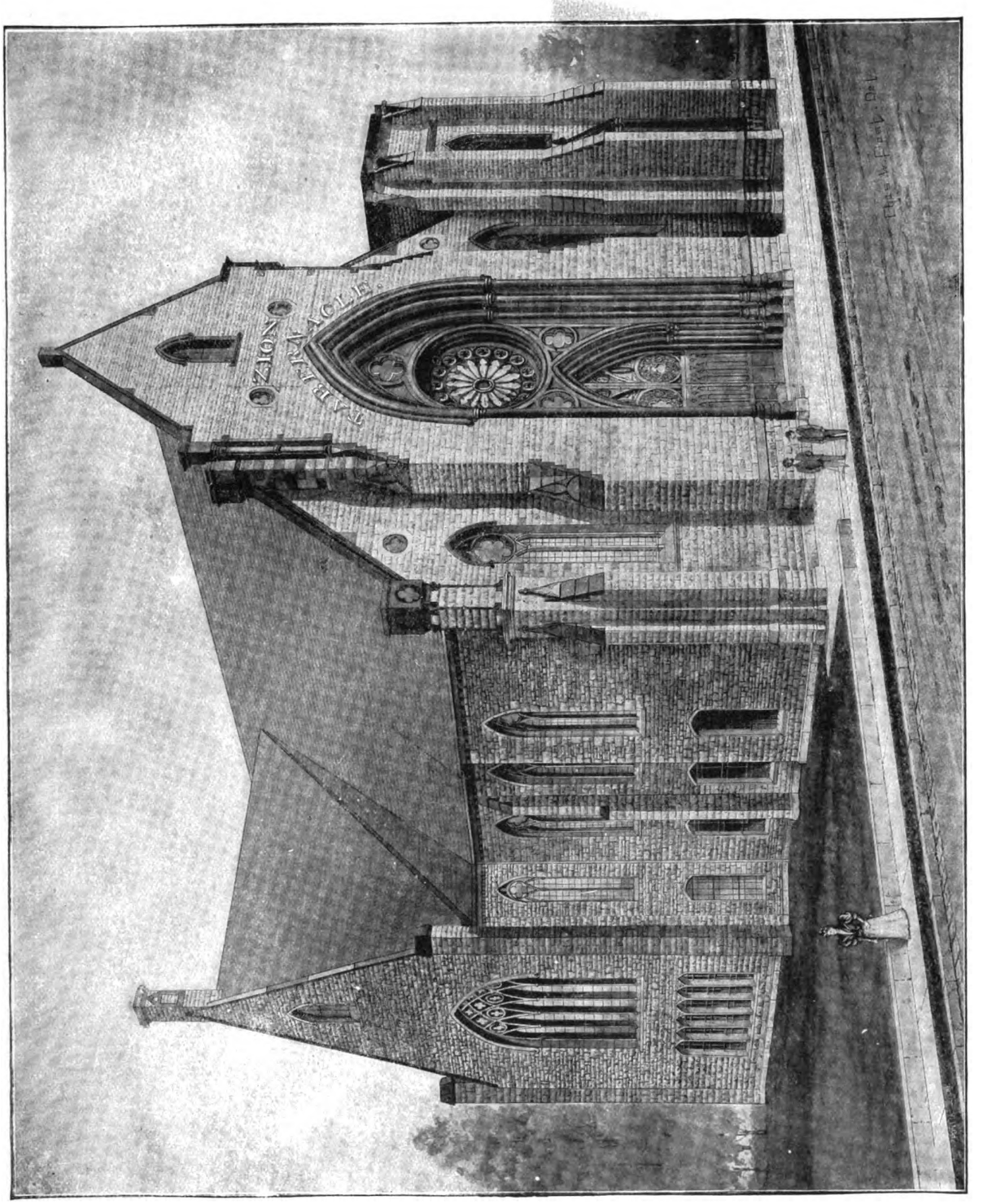
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THE CHICAGO AUDITORIUM, CONGRESS STREET AND MICHIGAN AVENUE, CHICAGO, ILLINOIS.

Services were held here by the Rev. John Alexander Dowie from October to April, 1895-1896, and from September to June, 1901, and 1902—twenty-four months in all. Here was made the Declaration of Elijah the Restorer of All Things, on Lord's Day Afternoon, June 2, 1901, in the presence of about seven thousand people, nearly all of whom rose to express their acceptance of the Declaration.

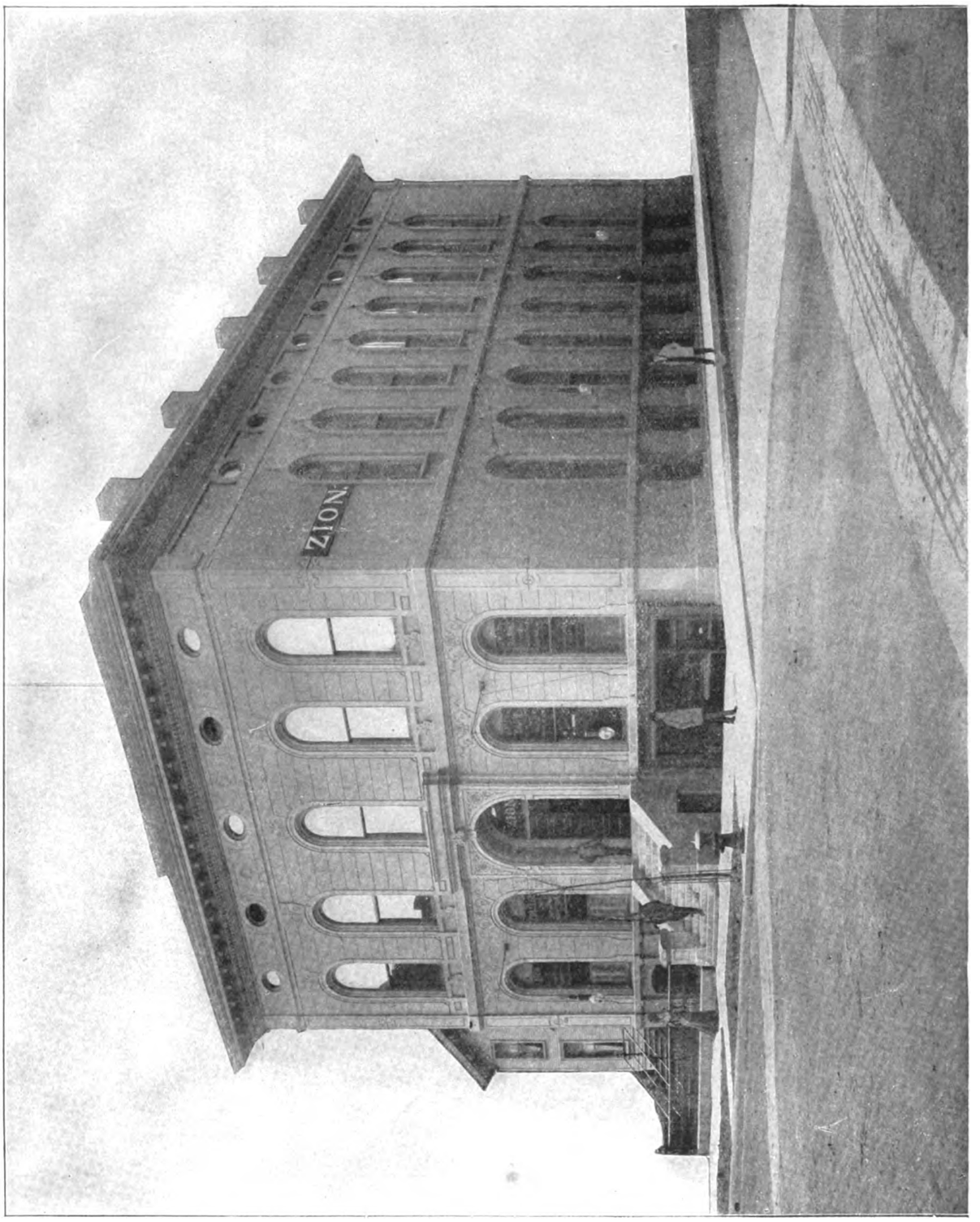
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CENTRAL ZION TABERNACLE, 1621-1633 MICHIGAN AVENUE, CHICAGO, ILLINOIS.

Services of the Christian Catholic (Apostolic) Church in Zion were held here by its General Overseer from February, 1897, to December, 1901. The building was reopened as Central Zion Tabernacle, by the First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, on Lord's Day Afternoon, December 25 (Christmas Day), 1904. Here Zion Seventies were organized September 21, 1898, and here the Site of Zion City was announced January 1, 1900.

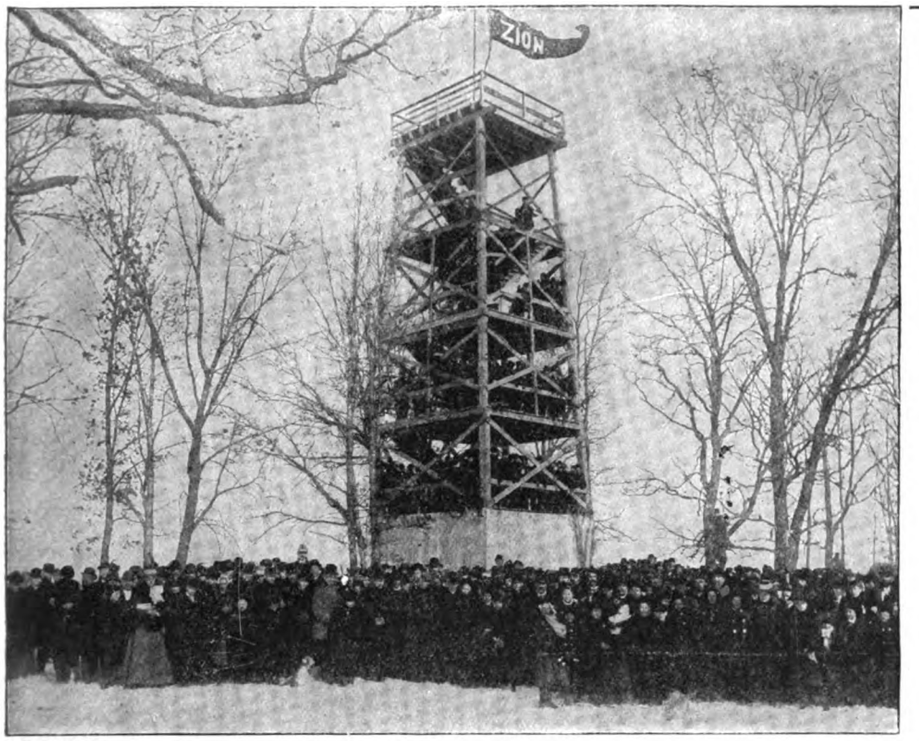
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NO. 1300 MICHIGAN AVENUE, CHICAGO.

This building is the birthplace of Zion Educational Institutions, which held its first session here on February 14, 1899, presided over by the President, Rev. John Alexander Dowie.
It is also the birthplace of Zion City Bank and Zion Land and Investment Association, which opened their offices for business March 1, 1899.
It was also occupied for four and a half years by Zion Printing and Publishing House.

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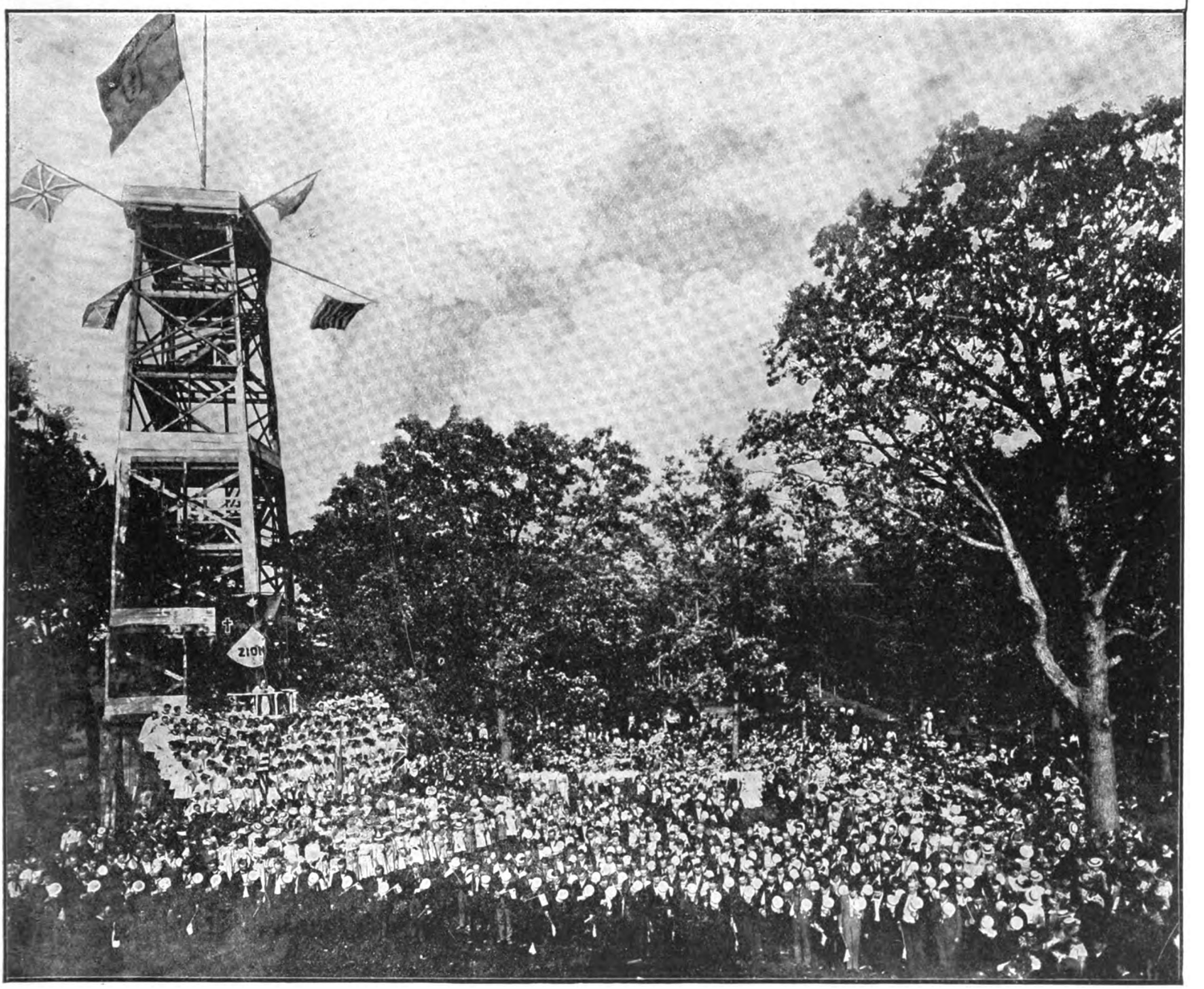


SCENE ON OCCASION OF FIRST EXCURSION TO ZION CITY SITE.

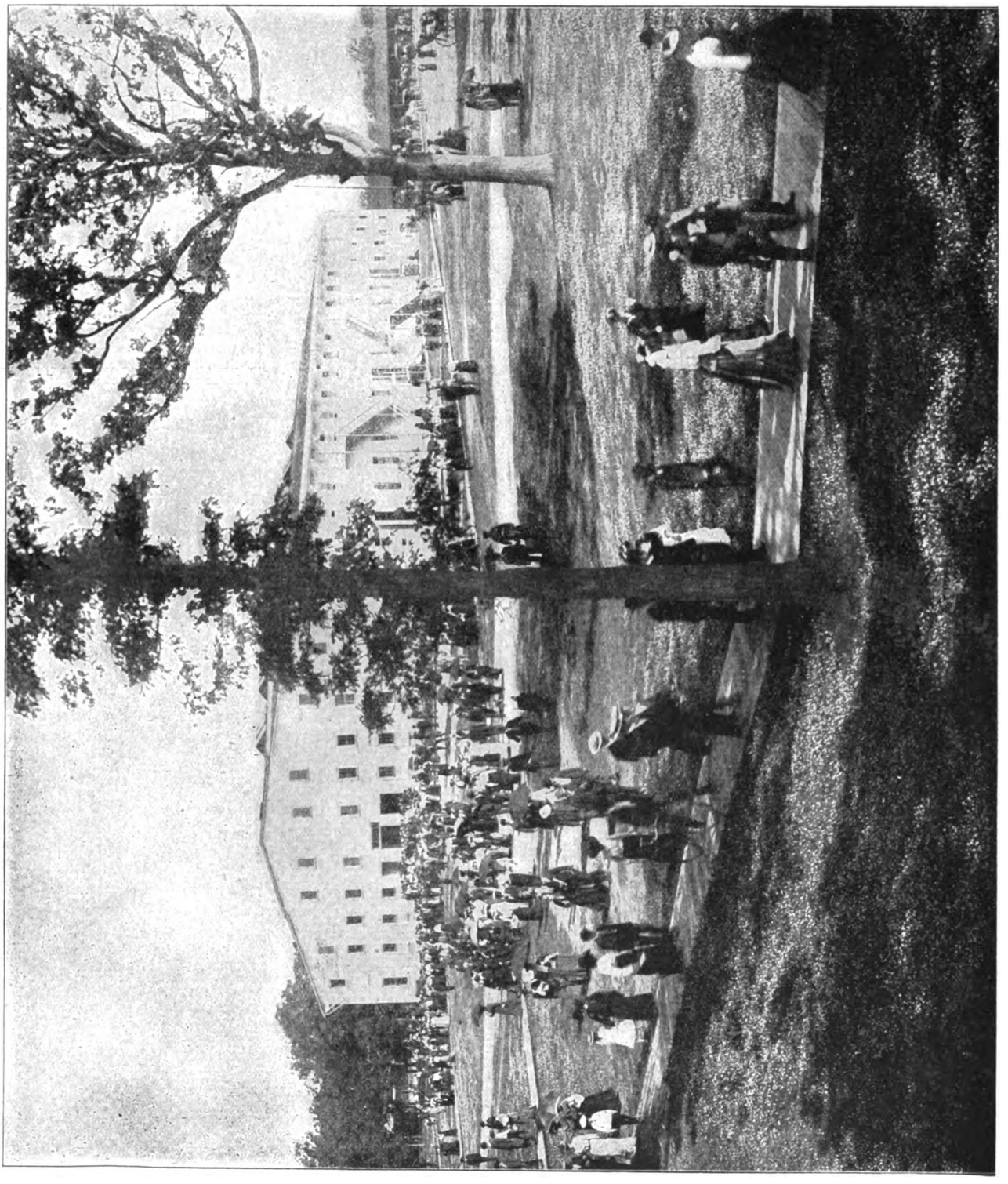
Fourth Anniversary of the Christian Catholic (Apostolic) Church in Zion, February 22, 1900.

SCENE ON OCCASION OF CONSECRATION OF THE SITE OF ZION TEMPLE, ZION CITY, ILLINOIS, JULY 14, 1900.

Ten thousand people were in attendance and, at this time, the General Overseer turned the first sod in the excavation for Zion Temple.



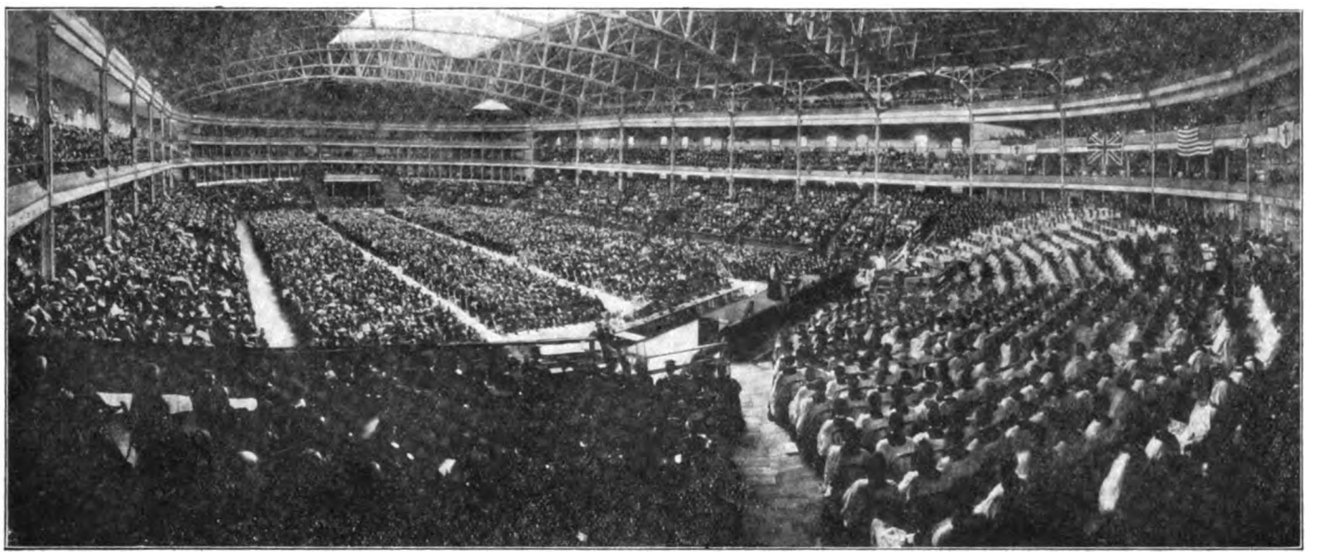
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SHILOH TABERNACLE.

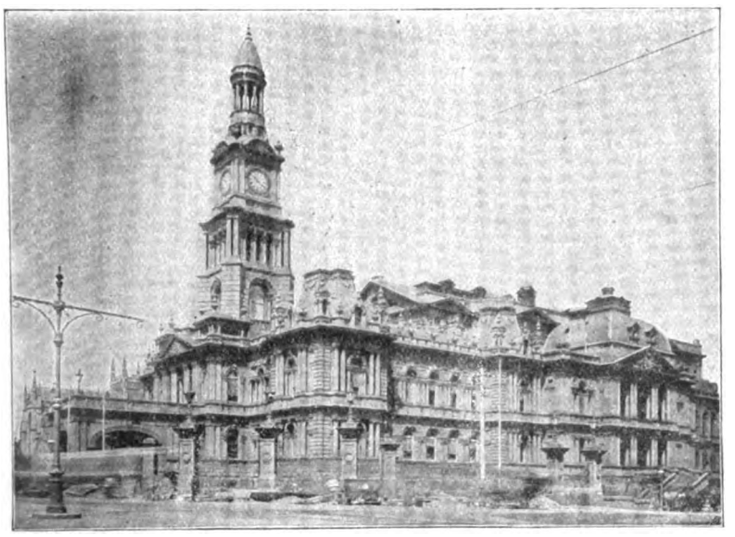
The first house of worship built in Zion City. It was consecrated by the Rev. John Alexander Dowie, General Overseer of the Christian Catholic (Apostolic) Church in Zion, on March 31, 1902, and is still the temporary headquarters tabernacle of the Christian Catholic Apostolic Church in Zion. At first it seated 5,200, but, during the summer of 1903, was enlarged to seat 7,300. Zion Restoration Host was organized here on September 21, 1902, and on September 18, 1904, it was the scene of the Declaration of John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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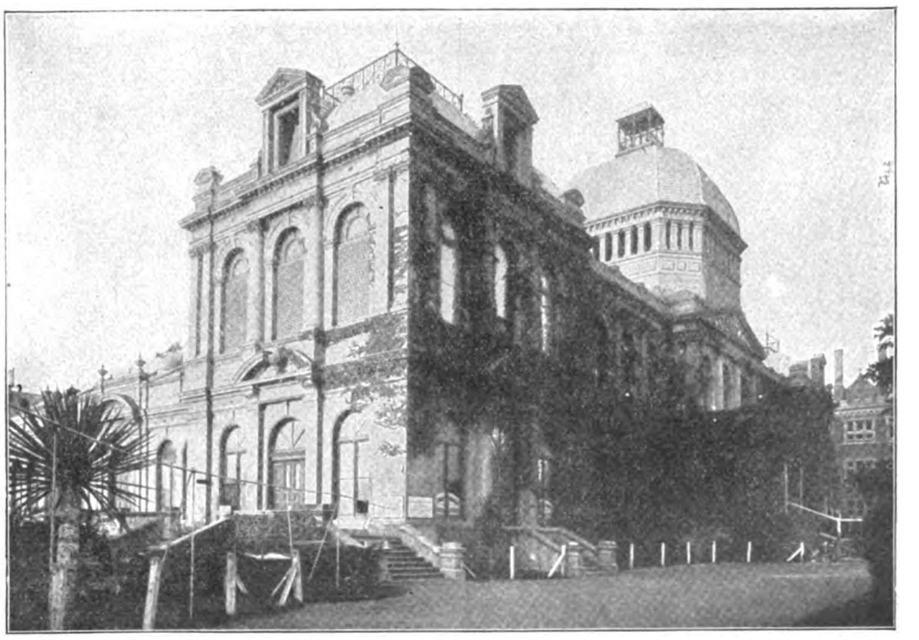


SCENE IN MADISON SQUARE GARDEN DURING THE NEW YORK VISITATION.

This Visitation was held in the building pictured above from October 18 to November 1, 1903, by the Rev. John Alexander Dowie, General Overseer of the Christian Catholic (Apostolic) Church in Zion, Zion White-robed Choir, Zion City Band, hundreds of officers of the Church, and over Three Thousand members of Zion Restoration Host. From ten thousand to sixteen thousand people thronged the building nightly, and twice on the Lord's Days, and from twenty thousand to one hundred thousand crowded the streets, unable to get in. Zion Restoration Host visited over six hundred thousand homes in Greater New York, and distributed over a million pieces of Zion Literature.

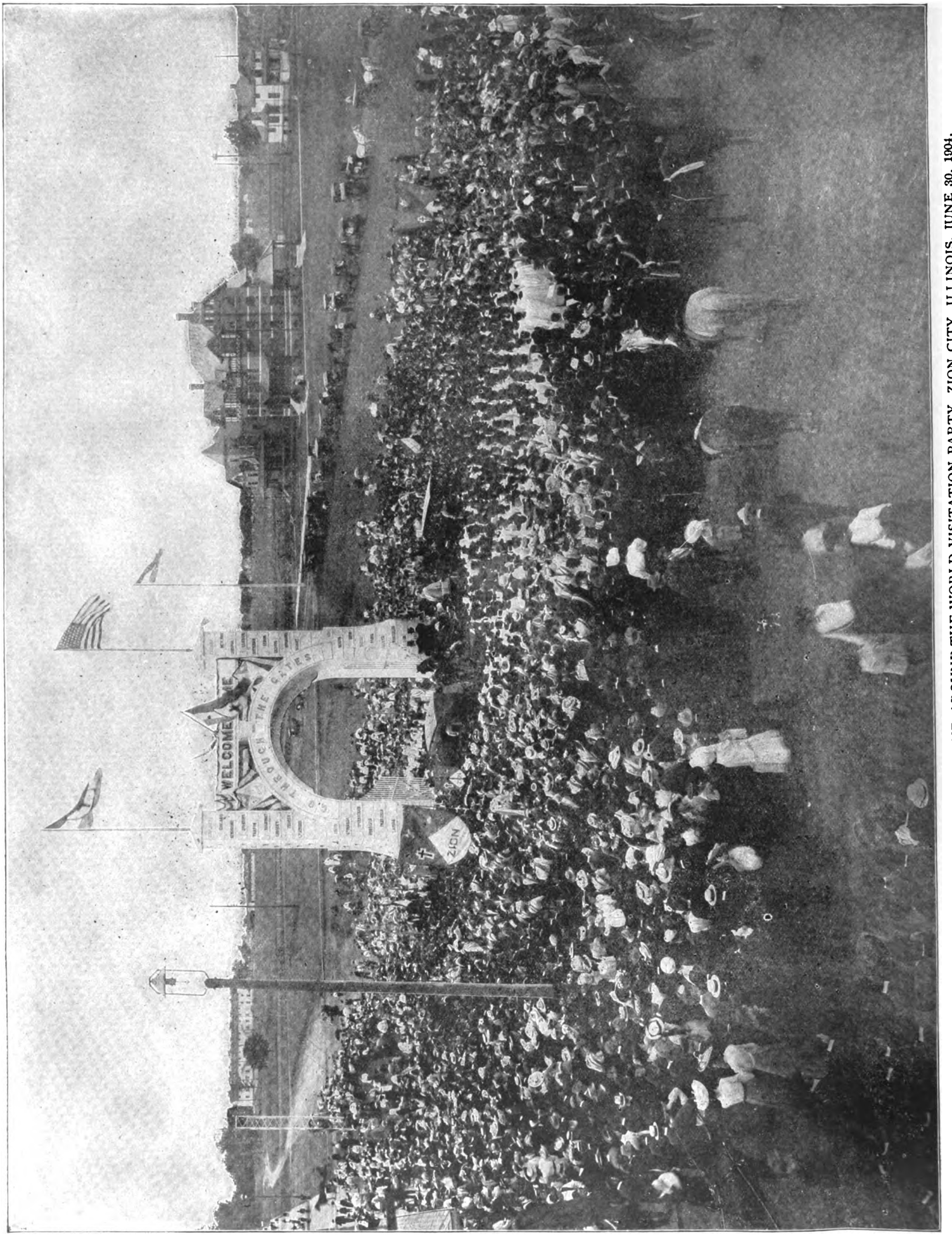


SYDNEY (AUSTRALIA) TOWN HALL AND ADELAIDE (AUSTRALIA) EXHIBITION BUILDING.



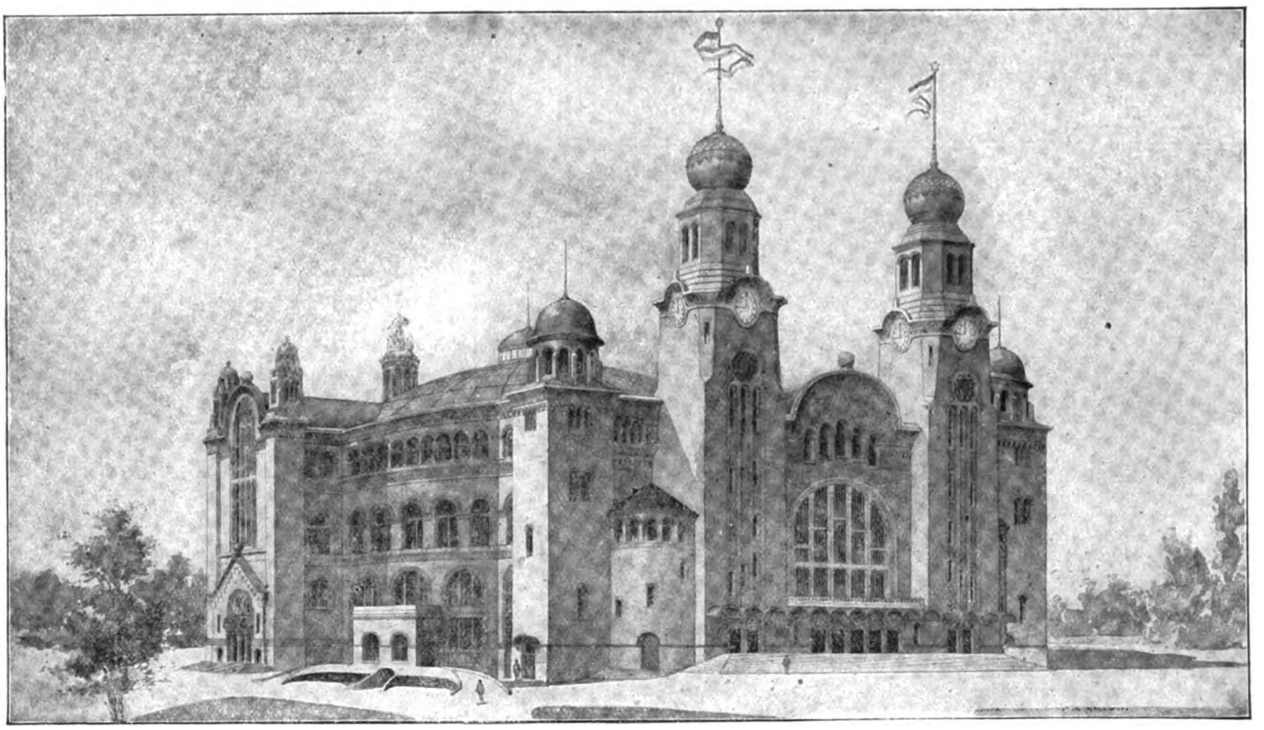
These are two out of the more than a score of buildings in which the General Overseer spoke during the Around-the-World Visitation, January 1, 1904, to June 30, 1904. During this Visitation the General Overseer and his party traveled over thirty-one thousand miles, circumnavigating the globe, and holding meetings in Texas, California, and New York, United States; New South Wales, Victoria, and South Australia, Australia; Paris, France; Zürich, Berne, Geneva, Lausanne, Neuchatel, Canton Thurgau, Switzerland; Berlin, Germany; Rotterdam, Holland; and London, England. Whole Commonwealths and Empires were stirred from center to circumference by this Visitation.

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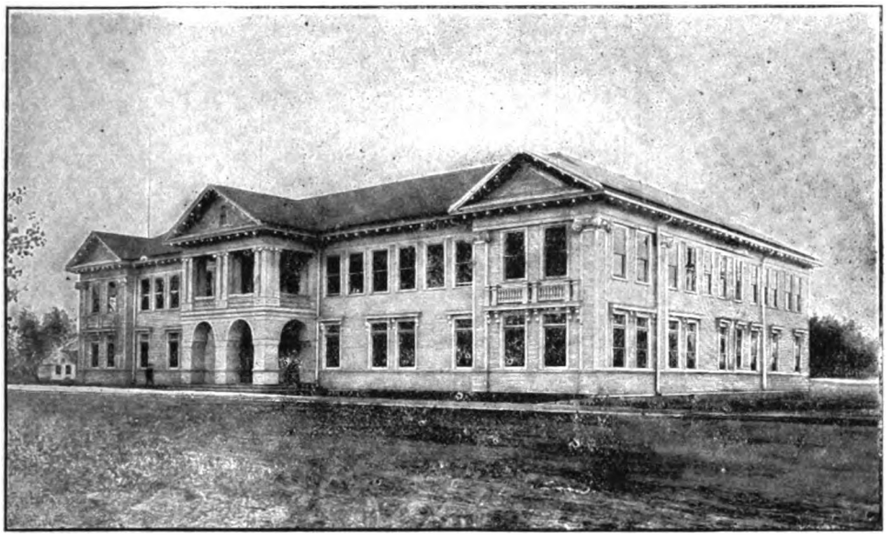
WELCOME HOME TO THE GENERAL OVERSEER AND AROUND-THE-WORLD VISITATION PARTY, ZION CITY, ILLINOIS, JUNE 30, 1904.

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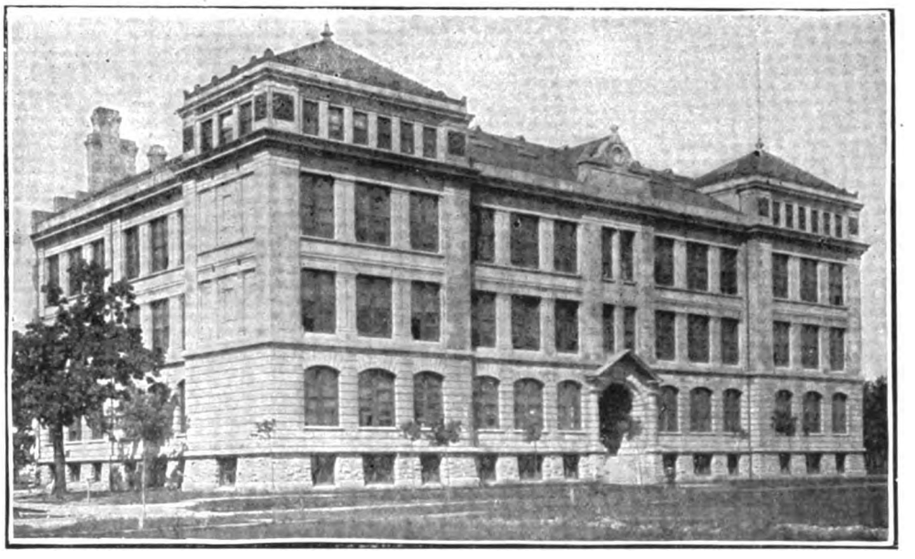
SHILOAH TABERNACLE
(AS PLANNED).

The excavations for this permanent Tabernacle have been begun. The building is being planned to seat sixteen thousand people, and afford many robing-rooms, prayer-rooms, and other smaller apartments for the Zion City work of The Christian Catholic Apostolic Church in Zion.



ZION ADMINISTRATION BUILDING,
ZION CITY, ILLINOIS.

Present Headquarters of The Christian Catholic Apostolic Church in Zion. Contains the offices of the First Apostle and his Ecclesiastical Staff.



MAIN BUILDING,
ZION EDUCATIONAL INSTITUTIONS,
ZION CITY, ILLINOIS.

First permanent building built in Zion City, The part shown here is only the east wing of the entire building, as planned.

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Zion's Bible Class

Conducted by Teacher 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 15th or 16th.

Monogamic Marriage Relations the Divine Order.

1. *God intended a man to have but one wife.*—Genesis 2:21-25.
   He gave only one in the beginning.
   The Christ alluded to this to prove the fact.
   This plan is to be in force throughout earth and time.
2. *It is only wickedness of heart that makes a man want more than one.*—Mark 10:5-12.
   One flesh for one purpose is God's order.
   God joins only one man and one woman together.
   To even think other than this is a reproach.
3. *The man with many wives testifies that there is no joy in polygamous relations.*—Ecclesiastes 9:4-9.
   Wherever you find plurality you find degradation.
   While some submit, practice, and advocate it, there is decadence.
   The strongest people live only as God orders.
4. *It is only degraded womanhood or depraved manhood that seeks plural relations.*—Isaiah 4:1-6.
   Here we have women shamed by reproach.
   They had followed folly and sin when younger.
   The man had too much sense to lay hold of one of them, even though they acted as harlots do in laying hold of men.
5. *The Christ is the example in all things—He chooses but one Bride.*—Ephesians 5:23-33.
   One husband for one wife.
   Only two persons are to be joined together.
   Such relations are honored by this Holy Comparison.
6. *The Christ never recognized a man's having more than one wife.*—Matthew 19:27-30.
   The man is supposed to have only one wife, poor though she may be.
   The man with many had trouble with those outlandish women.
   One, when duty to God is uppermost, in such cases is made to think of Lot's wife.
7. *God's Holy Ministry condemns a man having more than one wife, which example must be maintained.*—1 Timothy 3:1-10.
   This does not say, "At least one wife"
   It condemns having more than one wife.
   God's law, like Himself, never changes.
8. *Customs in countries may vary regarding such earthly relations, but the Divine Plan is that they shall be monogamous only.*—Matthew 22:23-33.
   This relation is for an earthly existence.
   The body and particularly the soul of such are to be one.
   The resurrection life annuls old and brings in new relations.

The Lord Our God is a Polygamy-Condemning God.

LORD'S DAY BIBLE CLASS LESSON, MARCH 19th.

The Obligation to Marry is on Every One.

1. *Marriage is God's Divine, Creative Plan.*—Genesis 2:18-20.
   God saw the wisdom of it.
   God foresaw the helpfulness that one would be to another.
   It is the Divine Plan everywhere seen.
2. *Some advise against and even forbid it.*—1 Timothy 4:1-4.
   Marriage obligations are thus trifled with.
   Some educators and social leaders set up impossible standards.
   God wisely proportions males and females among all so-called races.
3. *Marriage is the honorable thing for each and every one.*—Hebrews 13:1-6.
   A person that does not want to marry dishonors his God.
   The motives of marriage must be right.
   The relations of marriage must be kept holy.
4. *Some contract marriages without forethought, not actuated by God-given motives.*—1 Timothy 5:3-13.
   Some will marry without regard to reason or consequences.
   Some try to do some smart thing in getting married.
   They are full of the Devil when they thus marry.
5. *Both men and women, even while of proper age wrongly put off marrying.*—1 Timothy 5:14-15.
   A proper state of maturity must be reached.
   Some training for marital duties beforehand is necessary.
   The prime obligation of marriage must not be lost sight of.
6. *Persons with proper consideration for approaching maturity should know that it is wise to marry young.*—Psalm 127:1-5.
   A comfortable home is needed.
   Children are a strength to a home.
   Children born when the body is at its best are best.
7. *No man need go hunting around and courting several nights a week to get a good wife.*—Proverbs 18:21-24.
   Persons can be won to admiration and confidence for marriage.
   God discovers persons to each other.
   The friend that sticks closer than a brother is a lover with right motives.
8. *Do not marry for wealth, position, honor, beauty, or any such thing. Let there be true love, which never fails.*—Proverbs 5:15-19.
   It must be a wise love.
   It must be a strong love.
   It must be an abounding love.

God's Holy People are a Marrying People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 St. Nicholas Terrace, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 1350 East Sixteenth Street, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

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Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 30 Rue Arnengaud, St. Cloud, Seine-et-Oise, France.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, Tauenzienstr 8, West 50, Berlin, Germany.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

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Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King William Road, Adelaide, Hyde Park, Victoria, S. Australia.
Sydney, New South Wales, Australia—Elder-in-Charge, Rev. J. Thomas Wilhide, Hawthorn, Bertha Road, Neutral Bay, Sydney, New South Wales, Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

ZION CITY REAL ESTATE

Prospective Purchasers of Homes or Home Sites in.... Zion City

Can always obtain reliable information by addressing the Department which controls all of the Real Estate Business of the City.

CORRESPONDENCE SOLICITED

Address Zion Land and Investment Association
H. WORTHINGTON JUDD, Secretary and Manager
Zion City, Illinois, U. S. A.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Eight Hundred Twenty-three Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Eight Hundred Twenty-three Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37		
Baptized at Zion City by the First Apostle.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812		
Total Baptized at Headquarters.....			11,250
Baptized in places outside of Headquarters by the First Apostle.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,670	
Total Baptized outside of Headquarters.....			9,435
Total Baptized in seven years and nine months....			20,685
Baptized since December 14, 1904:			
Baptized in Zion City by Elder Royall.....	6		
Baptized in Zion City by Elder Adams.....	12		
Baptized in Zion City by Elder Cossum.....	6		
Baptized in Chicago by Evangelist Christie.....	2		
Baptized in Chicago by Deacon Brannen.....	7		
Baptized in Chicago by Elder Hoffman.....	2		
Baptized in Chicago by Evangelist Reder.....	1		
Baptized in Chicago by Elder Keller.....	4		
Baptized in Chicago by Deacon Matson.....	3	43	
Baptized in California by Elder Taylor.....		9	
Baptized in England by Overseer Cantel.....		25	
Baptized in Germany by Elder Kradolfer.....		15	
Baptized in Hungary by Elder Kosch.....		3	
Baptized in Indiana by Elder Osborn.....		1	
Baptized in New York by Overseer Mason.....		7	
Baptized in Ohio by Deacon Kelchner.....		1	
Baptized in Pennsylvania by Elder Bouck.....		4	
Baptized in South Africa by Overseer Bryant.....		25	
Baptized in Texas by Elder Hall.....		3	
Baptized in Washington by Elder Ernst.....		2	95 138
Total baptized since March 14, 1897.....			20,823

The following-named fifteen believers were baptized in Geelhoutboom, Wakkerstroom, Transvaal, South Africa, Monday, December 5, 1904, by Elder P. L. le Roux:

Bila, Elise, Welgelegen, Driefontein, Wakkerstroom, Transvaal, South Africa
Dube, Mrs. Catherina..Driefontein, Wakkerstroom, Transvaal, South Africa
Habile, Mrs. Roselina..Driefontein, Wakkerstroom, Transvaal, South Africa
Malinga, Miss Ellise, Waterval, Brereton, Wakkerstroom, Transvaal, South Africa
Masina, Mrs. Elizabeth.....Vaalbank, Amersfoort, Transvaal, South Africa
Melita, Mrs. Mzimela,...Geelhoutboom, Brereton, Transvaal, South Africa
Mnisi, Mrs. Ellina, Welgelegen, Driefontein, Wakkerstroom, Transvaal, South Africa
Mtshali, Mrs. Merika .....Vaalbank, Amersfoort, Transvaal, South Africa
Mtshali, Mrs. Roselina.....Vaalbank, Amersfoort, Transvaal, South Africa
Pakati, Miss Letta, Donkerhoek, Brereton, Wakkerstroom, Transvaal, South Africa
Pungwayo, Miss Esther, Jachtdrift, Brereton, Wakkerstroom, Transvaal, South Africa
Pungwako, Miss Martha, Geelhoutboom, Brereton, Wakkerstroom, Transvaal, South Africa
Tshongwe, Miss Selina, Waterval, Brereton, Wakkerstroom, Transvaal, South Africa
Zimande, Mrs. Mellia Geelhoutboom, Brereton, Wakkerstroom, Transvaal, South Africa
Zwane, Mrs. Bellesia.....Amersfoort, Transvaal, South Africa

The following-named seventeen believers were baptized in Wemmer Dam, Johannesburg, Traansvaal, South Africa, Lord's Day, January 1, 1905, by Overseer Daniel Bryant:

Bain, Miss Abigail Emily, 6 Keizer street, Johannesburg, Transvaal, South Africa
Beer, Vivian Bowes, P. O. Box 4664, Johannesburg, Transvaal, South Africa
Bold, Mrs. Ethel Martha, 289 Commissioner street, Jeppe, Johannesburg, Transvaal, South Africa
Botha, Miss Annie.. 166 Fox street, Johannesburg, Transvaal, South Africa
Botha, Miss Maria Elizabeth, 16 Gordon road, Bertrams, Johannesburg, Transvaal, South Africa
Botha, Miss Nellie Elizabeth, Estcourt road, Bertrams, Johannesburg, Transvaal, South Africa
Erasmus, Peter.....Box 3074, Johannesburg, Transvaal, South Africa
Kent, Richard.....Box 1469, Johannesburg, Transvaal, South Africa
Madgwick, William.....Box 1766, Johannesburg, Transvaal, South Africa
Pienaar, Miss Anna Maria, 16 Melle street, Braamfontein, Johannesburg, Transvaal, South Africa
Power, Mr. Charles King, care of Mrs. Brook, Stand 241, Op-de-Berger street, Johannesburg, Transvaal, South Africa
Townsend, John William, Vlakfontein Postoffice, Vlak Hoek District, Rustenburg, Transvaal, South Africa
Vander Byl, Mrs. Florence, Auckland Park, Johannesburg, Transvaal, South Africa
Venter, Ernest.....Griffith street, Queenstown, Cape Colony, South Africa
Verner, Mr. William, 223 Richmond, Johannesburg, Transvaal, South Africa
Webb, Joseph, Ferrerira Mine, Box 1021, Johannesburg, Transvaal, South Africa
Webb, James .....Robinson road, Queenstown, Cape Colony, South Africa

The following-named believer was baptized in Philadelphia, Pennsylvania, Lord's Day, February 19, 1905, by Elder R. N. Bouck:

Friedhofer, George .....Cologne, New Jersey

CONSECRATION OF CHILDREN.

The following-named two children were consecrated to God in Johannesburg, Transvaal, South Africa, Lord's Day, January 8, 1905, by Overseer Daniel Bryant:

Luxton, Arthur Charles Hunt, 1 Jorissen street, Clifton, Johannesburg, Transvaal, South Africa
Sheppard, Aimee Louise Dempcy, 1 Jorissen street, Clifton, Johannesburg, Transvaal, South Africa

The folllowing-named four children were consecrated to God in Johannesburg, Transvaal, South Africa, Lord's Day, January 22, 1905, by Overseer Daniel Bryant:

Clark, Ernst George Daniel, 248 Main street, Jeppestown, Johannesburg, Transvaal, South Africa
Verner, Molly.....223 Richmond, Johannesburg, Transvaal, South Africa
Ward, Ernest Clarence, 248 Main street, Jeppestown, Johannesburg, Transvaal, South Africa
Watson, Alexander Bryant, 47 Wilhelmina street, Troyeville, Johannesburg, Transvaal, South Africa

The following-named two children were consecrated to God in Philadelphia, Pennsylvania, Lord's Day, February 12, 1905, by Elder R. N. Bouck:

Ahrens, Helen Carolina.....924 Filbert street, Philadelphia, Pennsylvania
Deichert, Marie Margaretta, 545 Venango street, Philadelphia, Pennsylvania

The following-named three children were consecrated to God in the North Side Zion Tabernacle, Chicago, Illinois, Lord's Day, February 19, 1905, by Elder C. R. Hoffman:

Zumstein, Lillie Melida.....98 LeMoyne street, Chicago, Illinois
Zumstein, Ruth Emma.....98 LeMoyne street, Chicago, Illinois
Zumstein, Frida Bertha.....98 LeMoyne street, Chicago, Illinois

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, 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.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Repented, Believed, and Were Healed.

And ye shall serve Jehovah your God, and He shall bless thy bread, and thy water; and I will take thy sickness away from the midst of thee.—*Exodus 23:25.*

REYNOLDS, NEBRASKA, December 18, 1904.

DEAR OVERSEER:—I have felt for some time that I ought to write this testimony to the glory of God, and for the encouragement of suffering humanity.

God has been very good to us since coming into Zion. He has blessed us in paying tithes. He has answered prayer for blessings for our mortal bodies; but better than all else are the spiritual blessings He has given us.

We used to wonder if God were real, if He were not a myth, if the Word of God were really true, and to be depended on.

Many a time, although we were what is called "professing Christians," we hardly knew whether to hang on, or to let go.

We knew practically nothing of God's power, and I cannot remember that we ever had a direct, unmistakable answer to prayer.

For myself I knew something must be wrong, but what it was I could not understand, for about all I ever heard was along the line of Faith, Faith —always Faith.

Never in all my experience had I heard a sermon that explained what true Repentance or obedience to God meant.

These subjects were touched upon in the discourses I heard in the churches, but never made so clear that I felt sure what was required of me.

We robbed God, bought and sold pig, and dearly loved to eat it.

We would have been frightened at the thought of trusting God with our bodies, although I feared the doctors about as much.

Patent nostrums were our panacea for all our ills.

Thank God, all things have become new! The things we once loved, we now hate, pig included. My husband gave up hog-buying, and we gave up doctors and drugs.

We began to pay tithes. We also made things right as far as possible, and determined to keep on along that line until we had cleaned up the slate.

We turned to God with our whole heart, and after reading LEAVES OF HEALING for some time, determined to come into Zion.

We had at last found a church that was not without Power, a live, living Church, in which the signs followed those that believed.

Truly there is sunshine in our souls, for the Sun of Righteousness has arisen with Healing in His wings, praise the Lord.

We were instantly healed of constipation and what it entails, as soon as we threw the hog overboard, although we had taken medicines for the trouble for about seventeen years.

I was healed of an affection of the eyes—one was said to be far-sighted and the other nearly normal—for which I wore glasses when I read or sewed.

I was told that I ought to wear glasses all the time, but did not because of the inconvenience.

I can now read without them just as long as I want to, and have done so for over a year and a half.

My eyes are all right so far as I know. Thank God for that.

Little Esther, aged nine years, fell down cellar several years ago. I was afraid she was dead when I picked her up.

I knew nothing about trusting God then, and cried to Him from mere force of habit.

She got over the fall, but was troubled with a tenderness of the abdomen afterwards, that was especially noticeable whenever I bathed her.

She would cry out, and beg me to be careful, and cringe with dread.

This condition went on for about two years, I believe.

Somehow, even after learning to trust God, it did not occur to me to take it to Him.

But one day I said, as God showed me what I ought to do, "Esther, let us tell God about it."

We did so, and the trouble, whatever it was, quickly disappeared, nor has it ever returned.

I believe she was internally injured by the severe fall.

We have had other healings—many, many of them.

We do with all our hearts thank God for Zion, the enemy of all forms of apostasy.

We thank God for the First Apostle.

We thank God for LEAVES OF HEALING, brought to us by a friend, which made the way of God so plain.

It is the teaching of our blessed Savior over again, through and through, and nothing else.

May God bless and prosper Zion City and all it stands for, is our daily prayer.

Yours in the Christ Jesus.

(MRS.) ANNA R TAPPAN.

A Little Girl Healed in Answer to Prayer.

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.*

ZION CITY, ILLINOIS.

DEAR FIRST APOSTLE:—It is with thankful hearts to God, our Heavenly Father, that we add our testimony to the many thousands that have been healed and blessed through your ministry.

Last summer, while in North Dakota, our little daughter Lera, aged nine years, was taken with a skin disease, which rapidly spread over her whole body, causing her much suffering. For weeks she grew worse, till there were great, deep sores, and those who saw her said if we did not "do something" she would have great, ugly scars on her little hands.

She could scarcely sleep, they would smart and pain her so.

This continued for nearly three months, but she never lost faith for a moment.

At times it would seem that our prayers had been answered, but only for a day or so; then it would break out worse than ever.

It was terrible to witness her suffering at times.

At last her papa said we must send to you for prayers in her behalf.

So one Sunday about noon I wrote the letter, but before it left the house the Lord heard our cry and the healing came.

That evening at nine o'clock, the hour of prayer, after talking with her about expecting an answer even before the letter reached you, I said that just at that hour you were praying for all Zion everywhere.

We knelt and asked for an immediate answer.

She was silent for a few moments and then said, "Mamma, when we were praying my hand felt as warm as if the hot sun was shining on it, and when I looked at it, it was all aquiver."

Then we knew that her healing had come, and from that hour she began to improve rapidly.

For several days, when she would get up in the morning, her bed would have so many scales and scabs in it, that it looked as if she had rolled in cracker crumbs all night.

In a few weeks her hands were as smooth and soft as ever, and not a scar on them. No new sores ever appeared after that night.

For all this we give to God the glory, and thank you for teaching us that God's promises are to us now, as well as to those who lived when the Christ walked the shores of Galilee.

Praying that God's blessing may rest upon you and yours Till He Come, we remain, yours in His service,

(MR. AND MRS.) W. A. MCMASTERS.

Healed of Heart Trouble.

Strengthen ye the weak hands, and confirm the feeble knees.—*Isaiah 35:3.*

GLASCOTT, ONTARIO, CANADA, January 21, 1905.

BELOVED FIRST APOSTLE:—I write you a few lines to thank you for your prayers for me. I thank God for the way He healed me.

Over a year ago I hurt my heart by running, so that I could only run a few rods until I was all out of breath.

I sent you a request for prayer, and about the time you received it I got stronger.

I can now run or work hard and not feel any evil effect.

I also asked you to pray for my knee. It feels even stronger now than the other one.

I thank the Lord for what He has done for me, and again thank you for your kindness and prayers.

Yours faithfully in the Christ,

CARTER ENGLISH.

Cleansed by God.

And I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion.—*Joel 3:21.*

DINWOODIE, ALTA, CANADA, November 6, 1904.

DEAR FIRST APOSTLE:—It is with a thankful heart that I write to tell you that God heard and answered prayer.

You prayed for me on July 30th, and God cleansed my blood, and gave me perfect health.

I thank you for praying, and give God the glory.

Yours in the Christ,

(MRS.) LILLIAN E. DAVIS.

Brothers Healed.

My son, attend to my words;
For they are life unto those that find them,
And health to all their flesh.—*Proverbs 4:20, 22.*

RICHTON, ILLINOIS, December 30, 1904.

DEAR OVERSEER:—Some time ago my hand was swollen, caused by impure matter getting into a wound.

In answer to the prayer of one of Zion's ordained officers, the swelling went down until not a scar remained, for which I praise God.

My brother was also healed of boils on his face through Zion's prayer.

Asking God's blessing upon Zion everywhere, I remain, GEO. F. WEINMANN.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
DEACON CHARLES J. BARNARD, General Financial Manager, Zion City, Ill., U. S. A., or
DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or anything pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Cashier, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Easton Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City.

ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. **H. Worthington Judd, Secy. and Mgr.**

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A Sample

of SOME of the LETTERS from APPRECIATIVE READERS of the COPIES of LEAVES of HEALING which WE are SENDING OUT

Dallas, Oregon, Sept. 17, 1904.

Rev. John Alex Dowie, Zion City, Ill.

Dear Friend: Have just read No. 15, Volume XV, of LEAVES OF HEALING, being the first literature from your own pen I have had the privilege of reading.

Find enclosed $2.25 money-order, for a year's subscription to LEAVES OF HEALING and the book, "Zion's Conflict with Methodist Apostasy." Would gladly receive for distribution your literature exposing Freemasonry or any secret society. JOHN H.

Woodville, Texas, Sept. 22, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Brothers: By accident I came in possession of one of your papers—LEAVES OF HEALING—and I must confess that I have never found anything that I like better.

I will subscribe for it in the near future. Now I would like to see a copy of THE ZION BANNER. Please send me one. I also want your book, "Zion's Conflict with Methodist Apostasy," for which please find enclosed 25 cents.

I do hope that Brother Dowie will organize in Texas.

J. K. P. M.

May God's richest blessings rest upon Zion.

Grafton, N. Dak., Sept. 26, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Gentlemen: I enclose P. O. Order for 50c, being subscription to THE ZION BANNER for six months. I would like a sample copy of your "Voice from Zion." I have been reading LEAVES OF HEALING for some time. I am in sympathy with the Zion movement, and think it is worthy of substantial recognition from the Christian and business world. I would like to be where I could hear such sermons as the Restorer preaches, every Sunday, and live in a city as clean as yours is said to be. You have not time to read all I should like to say to you.

Yours truly, CYPRUS P.

You are missing great blessings if you are not assisting in placing Zion's Publications in the hands of those who have never read them. We solicit your co-operation in extending the circulation of LEAVES OF HEALING, THE ZION BANNER, BLATTER DER HEILUNG and FEUILLES DE GUERISON.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 20. *ZION CITY, SATURDAY, MARCH 4, 1905.* *Price Five Cents*

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GOD'S WITNESSES TO DIVINE HEALING.

HUSBAND AND FATHER HEALED OF TUBERCULOSIS OF THE BOWELS, TUMOR, AND OTHER TERRIBLE DISEASES—WIFE HEALED OF LUNG TROUBLE—PROSPERED IN ZION.

WOULDEST THOU BE MADE WHOLE?

'Tis the Voice of Jesus.

He loved men so much, that He was "the Servant of all." Though He was the very Son of God, into whose hands His Father had placed the Scepter of Universal Empire, yet He went on foot, along hot, weary ways, among the poor, the squalid, the loathsomely diseased, and the vilely sinful; and wherever He went He was as one that served.

His enemies called Him, in derision, the "Friend of sinners."

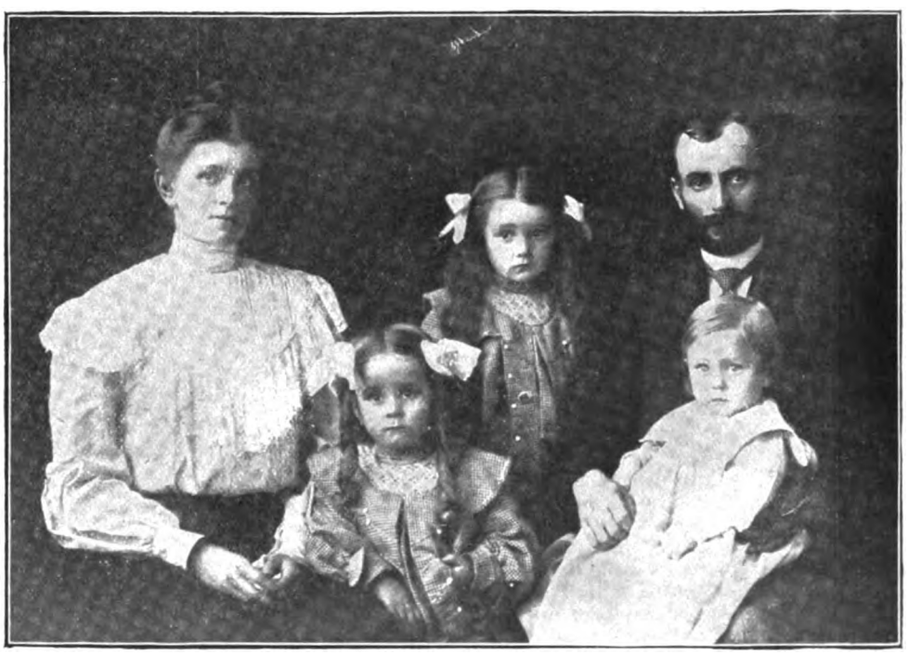
And they spoke truly.

Praise God, His Only Begotten Son, who came to reveal the Father, loved sinful men!

He loved them so much, that He endured the shame, the mocking, the buffeting, the cruel scourging, and the unspeakable agony of crucifixion at the hands of rough Roman soldiers, for them.

Yea, He died for them, and descended into hell. Oh, the unspeakable riches of His Love! "Greater Love hath no man than this, that a man lay down his life for his friends."

It was because of His Love and Compassion that He asked that question, "Wouldest thou be made whole?" It was because of His Love and Power that He spoke the Word that made multitudes of sick folk whole.



WILLIAM H. SCHMIDT AND FAMILY.

It is because of His Love—His Eternal, Unchanging Love—that He is with us still, by His Spirit, still seeking the sinful, the sorrowing, and the sick; still asking, in tender sympathy, "Wouldest thou be made whole?" And it is not an idle question. Hallelujah! His Word has still its ancient Power!

"The healing of His seamless dress" is still "by all beds of pain." Men do "Touch Him in life's throng and press," and are made "whole again."

"Wouldest thou be made whole?"

His Voice comes to every suffering one who reads these words; for His Love is Universal—it is the Love of the Father, who can never cease to love His children, no matter how far they may wander from Him.

The Good Shepherd left the ninety and nine in the fold, and went far out on the mountains, into hardship and danger, to seek the one that was lost. He is seeking for you, weary, sin-sick, heart-sore, afflicted wanderer. His loving arms are opened to

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you. His loving Eyes overflow for you. His loving Voice calls you, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

There is no peace for you in the world.

There is no joy in a life of sin.

There is no healing for your sicknesses outside of Him.

Physicians and surgeons who are honest tell you that their drugs and knives do more harm than good. Our eyes grow sick with horror as we see the mighty procession of dying, hopeless men and women, hastening on to the grave, all under physicians' treatment.

Jesus, the Great Physician, is the only Healer, and He Heals, not by means of poisons and edged instruments, but by the Omnipotent Word of the Father.

"Wouldest thou be made whole?"

Jesus still pleads with you.

You cannot come to Him while still rebelling against His Authority; while still disobedient to His Divine commands.

You cannot come to Him while still refusing to believe on Him.

You cannot come to Him if you hate Him.

Hence, the conditions of your coming are repentance for sin, the confession of wrongs done, the making right, so far as it is in your power, of all your transgressions, belief in the Lord Jesus, the Christ, and an entire consecration of yourself to Him.

Do the conditions seem hard?

He will make it easy for you if you trust Him.

It is hard to be an alien from God your Father.

It is hard to suffer the consequences of sin.

It is hard to groan in the bondage of disease.

It is hard to die without God and without Hope.

But Jesus said, "Take My yoke upon you, and learn of Me; . . . for My yoke is easy, and My burden is light."

Do those who come to Him—who repent, confess, restore, obey, and love Him, find it so?

Read the wonderful testimony of these witnesses for God.

Before, they had sickness, suffering, poverty, and the shadow of death.

Now, they have health, happiness, prosperity, and Eternal Life.

"Wouldest thou be made whole?"

A. W. N.

WRITTEN TESTIMONY OF WILLIAM H. SCHMIDT.

3007 Gilboa Avenue, Zion City, Illinois, December 30, 1904.

Beloved First Apostle:—I wish to give my testimony to what my Heavenly Father has done for me through Jesus, the Christ, His Son.

In the spring of 1882 I became sick with consumption of the bowels and other diseases.

For years I suffered many things of physicians, drugs, and patent medicines, and "was nothing bettered, but rather grew worse."

Four doctors at different times diagnosed my case and treated me

One was the physician in the Saint Paul Medical Institute.

Another was Dr. W. Bowls, of Brownton, Minnesota, my old home.

They all gave me up as a hopeless case.

A lady doctor said she could heal me by injections, but after a few days I was worse than ever.

Six years ago I met some godly people who prayed for me.

I realized that, though I was a professed Christian, I had some very evil habits, and I desired to live a better, purer life.

God wonderfully blessed me spiritually, and also physically; I was healed of my terrible diseases—consumption of the bowels, bleeding piles, a tumor of the rectum, and various other diseases.

This healing I retained for only eleven months.

Not knowing how to care for my body, and going from place to place, eating swine's flesh and other things forbidden in Deuteronomy 14 and Leviticus 11, I lost my healing.

My body was in the same condition that it was before my healing, but I still kept trusting God and never went back to medicine, for I knew that God was true to His Word.

Sometime after this I met some Zion people, and when I attended their meeting I was impressed with the fact that they were teaching the Full Gospel for spirit, soul, and body; and that suited me. I became a member of the Christian Catholic Apostolic Church in Zion, and was baptized.

God wonderfully opened the way for me to go to Chicago, in 1900. There I received more teaching, and was wonderfully healed of a serious throat trouble.

Later I was partially healed of the other troubles, but through overwork and exposure, the enemy attacked me again in full force.

I desired very much to be permitted to live in Zion City with my little ones. In June, 1902, God opened the way for us and we were glad to come.

When you organized Zion Restoration Host, on September 21, 1902, you announced that you would have a special meeting on September 23d to pray for all the Host that were sick, that God would heal them.

I attended that meeting, and you prayed for me. I went there with the determination to receive a complete healing, and though I felt no change in my body when I left, I believed that God would hear and answer that prayer.

In a few days I noticed that in many respects I was better. Of course this encouraged me, and I took a firmer hold on God.

In about two weeks I was so much improved that my bowels moved only once or twice in twenty-four hours, whereas before they had often moved from ten to thirteen times in that length of time.

All pain was gone, and I realized that I was a well man, fully delivered from a horrible disease which, with the exception of the eleven months mentioned above, had afflicted me for over twenty years

Oh, how I do praise God for His great love to me, for giving us a Redeemer for spirit, soul, and body, so that we can glorify the Father in body as well as in spirit!

God wonderfully opened the way for me to secure employment in the General Stores in this beautiful City of God, so that I am permitted to work with Christian people.

We also thank God for a loving General Manager, whose aim is to have all the employees of the store live pure lives.

I am also thankful to God and you for opening the way for us to secure a lot and have a home of our own in this City of purity—something I had never expected, being a man of no means whatever.

God has blessed me greatly in tithing. For paying promptly to God what belongs to Him, I have been richly rewarded.

May God abundantly bless you and your family, and may this testimony be the means of helping some poor suffering one, whom the Devil has bound, to take courage. God's Word is true.

Yours in the Master's service,

William H. Schmidt.

WRITTEN TESTIMONY OF MRS. EMMA SCHMIDT.

3007 Gilboa Avenue, Zion City, Illinois, December 30, 1904.

Dear First Apostle:—Peace to Thee!

I believe it is my duty to write my testimony to God's goodness and mercy unto me and mine.

About six years ago I heard of Divine Healing.

I accepted the teaching gladly, as I never liked doctors.

Two years ago last December I took a serious cold, and it settled on my lungs.

I coughed so severely that I could not sleep or talk more than a word or two without coughing.

I went to the Divine Healing meeting and you prayed for me. I received instant healing.

Last fall the Devil attacked me again with a severe cold and cough, and I was again healed in answer to prayer.

About the last of February, 1904, I overworked and exposed myself, and the consequence was a severe cold and tonsillitis.

I suffered a week, during which I could not drink.

One day as I was reading my Bible and looking to God for help, my throat was healed.

My husband came in bringing some cookies, which I ate without any pain, although I had not eaten anything for nearly a week.

I believed that I would soon gain strength, and began helping with the housework; but my strength failed to return fully and I caught cold again, and in about a week's time I was at death's door with quick consumption.

On the night of March 2d we had a struggle for my life.

No one knows what I suffered but those who have been in the same condition.

I could not lie down at all.

My husband did not allow fear or doubt to come into his heart, as he knew it was not God's will that I should die and leave my family.

He did not dare leave me alone long enough to call in a neighbor, so we fought the fight alone in Jesus' Name.

The next day I was very weak and seemed to be sinking lower and lower.

I thought to myself, "Am I dying?" I asked my husband to pray for me, which he did earnestly, and I also prayed for myself.

Instantly that feeling left me.

I sent a request for Overseer Speicher to come and pray for me, which he did.

When he laid his hands on me he told me to take a long breath. I did so and from that time was able to breathe easily, and the dreadful pain in my lungs left gradually.

In less than three weeks I was at work again.

We praise God for this goodness to us and thank Him for the First Apostle, who has taught us God's way of Healing, Cleansing, and Holy Living.

We thank God for the good health that our children are now enjoying in Zion City.

They have been healed at various times in answer to prayer.

We are very thankful for the privilege of living in Zion City, where we can train our children. They do not know or see anything of the world's wickedness.

Last July, while passing through Chicago, to visit my people in Michigan, with my children, Catherine, my eldest girl, saw a man passing through the waiting-room with a cigar in his mouth and said, with surprise, "O Mamma, see that man with fire in his mouth!" Another soon passed with a pipe and she said, "O Mamma, there goes another man with a horn in his mouth that has fire in it."

Thanking you, First Apostle, for all your teaching, I remain,

Faithfully yours in the Christ,

(Mrs.) Emma Schmidt.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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General Apostolic Letter



HOTEL "MIRAMAR," MALECON,
HAVANA, CUBA,

February 19, 1905.

TO THE ORDAINED OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION THROUGHOUT THE WORLD.

Beloved Brethren and Sisters in the Christ:

"Grace to You and Peace, from Him which is, and which was, and which is to come; and from the Seven Spirits which are before His Throne; and from Jesus, the Christ, who is the Faithful Witness, the First Born of the dead, and the Ruler of the Kings of the Earth."

Bless Jehovah, O my life;
And all that is within me, bless His Holy Name.
Bless Jehovah, O my life,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

Since writing from Nassau, Bahama Islands, on January 31, 1905, out of the depths of my sorrow in the loss of a brave and good man, who had been my Personal Attendant for nearly ten years, Carl F. Stern, I have passed through many wondrous spiritual, psychical, and physical experiences.

Humanly speaking, I might have expected a severe reverse in the condition of my health; but almost immediately there came to me a wondrous manifestation of the Holy Spirit's power within my whole being, and it has continued from hour to hour, and day to day, until the words which begin this letter are the only words that could express the triumphant jubilation of my whole being.

It seems almost as if I had been born again into a new life, and of the growth of that life I am continually conscious in my being.

This is indeed a great surprise to me; for, while I have not ceased to mourn my loss, yet the joy of his gain, and the delightful thought that he and those who have gone before

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are preparing the way for us who are to follow sooner or later into "the place prepared" for us in Heaven, has swallowed up my sorrow, so that my grief has been transformed, as the Master said He would transform His disciples' sorrow, "into joy."

This has also been the experience of my departed brother's widow, my wife's Secretary, Deaconess Ida M. Stern, to whom I dictate this letter, while looking out over the Malecon westward to the great Ocean and the great Gulf of Mexico, which I am about to cross within a few hours.

My joy is one that I want my beloved people to share.

It is the "Joy of Jehovah," which is "Strength."

It is the culmination within me of the Kingdom of God, which is Righteousness, and Peace, and Joy in the Holy Ghost; and I desire to place on record this fact.

When I have been called upon to go forth in naked faith, on some glorious enterprise for God, this joy has always been with me.

But now it has taken possession of me in such a way that, while I have many trials, many difficulties, many temptations, and many unburied sorrows pressing around me, and some severe crosses to carry and conflicts to pass through, yet the Joy of Jehovah is greater than all, and I Go Forward!

I know not what awaits me:
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise,
And every joy He sends me, comes
A sweet and glad surprise
Where He may lead I'll follow—
My trust in Him repose;
And every hour in perfect peace I'll sing
"God knows! God knows!"

I trust that my beloved people throughout the whole world will pardon these purely personal remarks in the beginning of this letter; and yet I scarcely feel that any apology for them is needed.

My personal health and well-being are so much the subject of your prayers in all the world that I know you will be glad to hear that it is well with my spirit, my soul, and my body.

Ere I leave the Caribbean Sea, to cross the Gulf of Mexico to Vera Cruz, I think it is well that I should state some of my impressions concerning the beautiful island upon which I spent fully a month—New Providence—and the little city, Nassau, which is the capital of the Bahama Islands.

I also feel that it would be well for me to state my impression as to the possible future operations of Zion in these waters, and also some of my future intentions, as the Prophet of the Restoration and the First Apostle of the Christian Catholic Apostolic Church in Zion.

Six years ago, when I visited Nassau with my dear wife, I became deeply

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interested in the beautiful island and its wonderful climate, and I have often spoken concerning it.

It would not be wise for me at this time to write at length concerning British rule in these islands.

It is a story of shocking misrule in the past, and, in the present, of serious failure to understand the great importance of these lands, and the right way to handle the African people who have been settled upon them.

It must, however, be admitted that, notwithstanding the many defects of organization and administration of government, and especially a failure to provide adequate employment for the people, British rule has been recently conducive to a large measure of peace, if not of progress and prosperity.

It is, however, right to modify the statement with the fact that there is no serious effort made to raise the African in the scale of civilization, and that, while the white population is intelligent and well-ordered, the black population, which forms the major part of the inhabitants, are childishly ignorant and are not progressive, taken as a whole, in anything like the degree which is easily possible.

The climate is one of the most delightful and healthful that can be conceived for those who suffer in consequence of nervous overstrain.

It is so equable that we can say from personal experience there have been weeks in which the thermometer, morning, noon, night, and midnight has registered from 69 to 73 degrees, and there have been many times in which it has not varied more than one degree in twenty-four hours.

In this delightful atmosphere, with the breezes of the ocean sweeping over the little island of about twenty miles long and seven miles broad, the wearied brain-worker finds it easy to rest in sleep.

With bathing in the water of the ocean, eating the delicious fruits which grow in abundance, good food and water, and many helpful surroundings, it is almost impossible for one not to recuperate under the benign influences of a Summerland so delightful as the Bahamas.

I highly appreciated the great courtesy of the servants and management of the Hotel Colonial.

We were exceedingly favored in being able to obtain the sole use of a cottage which was attached to the hotel, and attended to in all things as a part of the hotel property, in which we were nicely cared for, and had many special facilities.

I also delight to record the courtesy of the people generally, of all classes, so far as we came in contact with them, and the many courtesies extended to us by Mr. Turtle and our friends in the Bank of Nassau.

At first the time seemed long, for it was hard to dissever one's self at once from all the details of the activities and affairs of Zion in Zion City and throughout the world.

But after the first week or so the days flew, and they brought upon their wings added health and strength, which even my great sorrow and loss could not break in upon.

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I desire to record my conviction, that whilst the climate is not a suitable one for persons suffering from lung and bronchial disorders, it is a most excellent natural sanitarium for the restoration of nervous vigor, if complete rest be taken.

It is also clear to my mind that Nassau is a most important strategic center for evangelization. The churches are numerous, and the people apparently religious, but the outcome of it all is, for the most part, a little less than nothing at all, as regards active spiritual growth and aggressive energy in the extension of the Kingdom of God.

I look upon Nassau as, in the future, a possible and even probable center of Zion's operations in that part of the Caribbean Sea.

I am exceedingly sorry that the uncertain means of communication with the British Island of Jamaica made it impossible for me to visit it at this time; but I am sure that it is an important center for evangelization, especially in view of its position in relation to other islands of great importance, now controlled by a number of European powers.

I shall hope to be able, in the not distant future, to establish in Jamaica another center of Zion's operations in that portion of the Caribbean Sea.

But, beyond all question, the great and beautiful island of Cuba, the Pearl of the Antilles, as the Spaniards used to call it, is the most important from every point of view, and it is also the largest and richest of all the islands that cluster around the feet of the United States of America.

I was deeply impressed with my visit to Santiago de Cuba, Cienfuegos, and Santa Clara on my way from Nassau to the City of Havana, where I have now spent a very delightful week.

The evidences of great mineral resources in parts of the island are not by any means hidden, for copper and other important mineral products are being shipped in large quantities from several ports.

The agricultural resources of the island will be greatly increased when the growth of the filthy and poisonous nicotine weed, tobacco, is banished from the land which it so impoverishes.

But even now large herds and flocks are being fed, and beautiful plantations of sugar-cane, and many kinds of fruits, such as oranges, grape fruit, bananas, and other tropical and semi-tropical fruits, are being produced in vast quantities, both for home consumption and foreign exportation.

Splendid harbors are to be found both on the north and south coasts of the island, which runs almost east and west, and chief of these is the beautiful harbor of Havana, which we see plainly as we look from the windows of our hotel.

The scene on the ocean front is impressive and beautiful; and the harbor is one of great excellence, although it can yet be greatly improved.

The sad sight of the wreck of the United States War-ship *Maine* still remains to prove the malignity and desperate wickedness of the time of the Spanish oppression. The seventh anniversary of its sinking occurred last week.

The whole island is being policed excellently by a rural guard of 4,000 men, and

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by adequate forces of municipal police, in perfect order and safety, and there is comparatively little serious crime.

We have had many opportunities of conversing with intelligent Americans from all parts of the Island, and with the very able Minister who represents the United States of America, Mr. Herbert L. Squiers.

We have also had the pleasure of a long conversation with President Palma, by private appointment, in his office at the old palace of the Governors-General.

Mr. Palma is a true patriot, so far as I can judge, and the fact that he was elected as the first President of the Republic of Cuba proves that these are the convictions of his countrymen.

He served Cuba well during his exile in the United States of America, where he was President of the Cuban Revolutionary Junta for many years, inspiring his countrymen with hope and furnishing them with resources to continue to challenge the dominion of Spain in this beautiful land.

The Spanish Government occupied Cuba apparently only to degrade it, exhaust its resources, and oppress its people, many of whom were cruelly murdered, by a succession of military tyrants who ruled for a long series of years.

Mr. Palma discussed very intelligently the relations of the United States to the Cuban Republic and the Islands of the Caribbean Sea.

His residence of nearly twenty years in the State of New York, and his citizenship in the United States for many of these years, gives him the power to express himself intelligently on this subject.

He is first, last, and all the time a Cuban Patriot; but he is far from being indifferent or ungrateful, as the Chief Executive of Cuba, to the American people who came in and finished the work of Liberation which the Cuban Revolutionary Army had toiled at so long, and with but uncertain and varying success.

The large number of Americans in Havana and the still larger number who are engaged in developing the mineral and agricultural resources of the country, show that the Cubans are willing to accept the co-operation of Americans in the restoration of their country.

I could not anywhere see or hear of any considerable sentiment against the coming in of honest, earnest, and industrious people as permanent settlers from the continent of America.

But here I must remark that the *Havana Post*, the only American paper in Havana, does the people of the United States of America a shameful injustice.

It is of the lowest order of the American "gutter" literature in its treatment of those whom, without any reason except the innate meanness of its editor and his staff, it chooses to insult and make objects of its lies.

Our son, Dr. Gladstone Dowie, was day after day impudently insulted by it, in January, because he refused to be interviewed.

Since my brief residence here, it has lied again and again concerning me.

Only yesterday it published what purported to be a long interview with me,

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not one word of which was true, as I had neither seen nor spoken to any representative of the paper; and they probably knew that I would neither see them nor speak with them.

This, however, is in strange contrast to the Havana press generally. One of the Spanish papers, *La Lucha*, is printed partly in English, and is excellent reading; while *La Discuccion*, edited by Signor Manuel Coronado, has a splendid staff, of whom Dr. Lincoln de Zayas is perhaps the most brilliant member.

It is a paper, I am informed, which maintains Cuban interests with dignity, and treats all men with courtesy.

The villainy of the American *Havana Post* is on a par with the "gutter" newspaper literature of New York, of which it is apparently the offspring.

If ever strained relations should come between the Cubans and the Americans, (which God forbid) it will be found that this vile sheet, the *Havana Post*, has been very largely an irritating cause.

Its presumptuous lecturing, in all degrees of mediocrity, of both the Americans and the Cubans, would be ridiculous were it not that some day it might do serious mischief.

It is most deeply to be regretted that the only English newspaper in Havana should be of so low and deplorable a character.

We feel that it is right to write this, in the hope that the Americans in Cuba will insist on a radical change in the conduct of this paper by the removal of its present staff, and its control by a higher order of American intelligence, actuated by honest and earnest purposes.

There are a few small English-speaking congregations and churches in Havana, where services are conducted; but as yet the effect for good of these denominational missions of America in this Island is very small indeed.

We worshiped God this morning in a building used by the Protestant Episcopal Church in Havana. It seats about one hundred twenty persons, and was nearly filled.

The new Bishop of Havana preached, and the ordinary form of service of a Protestant Episcopal Church was clearly rendered.

The choir was exceptionally good for a church of its size.

The Bishop, who was the preacher, was exceptionally poor.

He made the astoundingly false assertion over and over agair. that temptation was essential to the establishment of Divine virtue in humanity. He further stated that no one could be counted virtuous who had not been subjected to evil temptations.

This of course would be a reflection upon God Himself, who "cannot be tempted with evil, and He Himself tempteth no man."

It would make it incumbent upon Christians to believe that the Devil, the great Tempter of mankind, was essential to the government of God.

This fundamental error ran through an otherwise earnest discourse, and we were deeply grieved that the new Bishop of Havana would utter such nonsense.

The sinless and unfallen myriads in the Heavens who never knew sin, and never felt the power of temptation, are the answer to the Bishop's heresy.

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Zion also gives the answer on earth; for the removal of temptation, and our refusal in Zion City to give any place to the liquor and tobacco traffic, to filthy foods, to gambling, and to immorality, etc., etc., prove by their good results that Zion is right in refusing to provide, or to allow others to provide, temptations to do the Devil's work and to degrade humanity.

It is this fundamental fallacy of the Divine Authorship of Sin, Disease, Death, and Hell that makes the work of so many preachers ineffective in the Apostate Churches.

They practically plead for sin when they should be preaching against it; for temptation to transgress God's Laws can only proceed from evil beings, and it can never be that evil is essential to the establishment of perfect purity in humanity.

We make these comments upon the Bishop's discourse with regret and without bitterness.

But we felt deeply pained that over and over again he impressed this destructive fallacy upon his hearers.

There is great room in Havana for the Teachings and the Practices of the Christian Catholic Apostolic Church in Zion, and there is special room for the Activities of Zion Restoration Host in this city, and in all Cuba, and throughout all these islands of the seas, as indeed there is throughout all the world.

Most manifestly, therefore, Cuba presents itself like all the World as a field ready for Zion's operations.

Roman Catholic Apostasy has lost its power over the people.

It was allied with Spanish tyranny and oppression, and with torture and murder, for centuries, protecting the oppressors, and the Cubans cannot forget it.

We entered the Cathedral of Havana one afternoon, and found four priests close to the entrance reading what seemed to be prayers for the dead.

There was not one solitary worshiper in all the cathedral, while these four old men in priestly attire mumbled out in mournful cadences their continuous cries, apparently thinking that they could "be heard for their much speaking."

Not one citizen of all the hundreds of thousands of Havana cared to hear them or be present at their ghostly dronings.

This seemed to be a suggestive incident, showing the contempt of the living for the religion of a dead Church.

There are doubtless large numbers of earnest Christians, according to their light and knowledge, among the Roman Catholic people throughout the world, and multitudes of these are earnestly seeking for the restoration of a Christian Catholicity as against the limitations and errors of Rome, which is in many ways the foe of true Christianity and true Catholicity.

Nothing effectual can be done in extending the Gospel of the Kingdom of God among the Latin families of the human race until the falsehoods of Rome are strangled.

The shameful Lie of regeneration by infant baptism must die.

Also, the alleged infallibility of the Pope.

Also, the alleged hourly and daily manufacture of millions of the body, blood, and

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bones of our Lord Jesus, the Christ, by a pair of tongs stamping an image on a piece of wet flour, followed by the hocus-pocus of the priest. The shameful Lie of Transubstantiation, and all these Lies, must be attacked resolutely ere there can be any real, progressive religion in the hearts of the people.

Zion takes strong ground in these matters and will continue to do so, come what will.

We cannot be at peace with God-dishonoring Lies.

The people on this island are in a transition state, passing from the tyranny of the worn-out Spanish monarchy and of the worn-out Roman apostasy; and eager to go forward, they are everywhere ready to receive that which will conduce to their prosperity.

But they are very apt to consider that material prosperity is everything, and that spiritual liberty is nothing.

They, must, however, learn that moral and spiritual purity are essential to progress, and that only the Gospel of the Kingdom of God can make a people happy, healthy, and holy.

We shall leave Beautiful Cuba with many prayers for its people, without any enmities of any kind whatever, with an intense desire to see all hindrances to its progress removed, and to help in bringing in that which will transform the people into a godly and progressive community.

And now we set our faces toward our work in Mexico.

If God permit, we hope in the early Spring once more, with renewed health and with larger capacities, to continue the direction of the Operations of Zion throughout the world, from our dear little home City beside the great Lake Michigan.

We shall hope to meet the party which we have directed to come from Zion City to Mexico in a few days.

Some of them we shall meet in Vera Cruz, others in the City of Mexico.

We shall in all probability spend a month in acquainting ourselves with the properties which have been placed under offer to us for a great Plantation, City, and Port for Zion on the Gulf of Mexico.

We do not think it best at present to make any observations concerning the work to which we are going other than to say that we believe it to be of the utmost importance to Zion and to the world.

Let our beloved ones in Zion City know that we have not seen any place that is so near to our hearts as our own little City, nor any people so close to us as our own people, nor are there any interests that can for a moment take precedence of the interests of Zion throughout the world.

Our joy is that in this time of rest and travel for the strengthening of our health, we are also able to plan much work for the extension of Zion, which is the Kingdom of God; for "Zion" means nothing else in all the prophetic Scriptures

The Rule of God is the Universal Need of Man.

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The motto of our first Zion City shall be the motto of all:

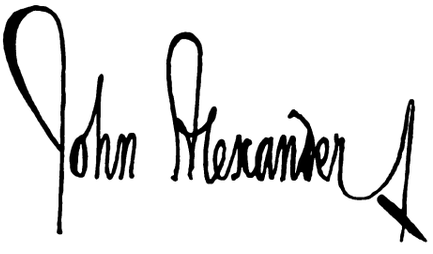
WHERE GOD RULES MAN PROSPERS.

I beseech Zion everywhere to pray for me, not only in my preliminary work for the establishment of the Zion Plantation, City, and Port in Mexico, but for Divine Power and Purity in the Direction of the Spiritual, Moral, and Social Relationships of the People of God in Zion, and in helping them to increasing fitness for the work that lies before them throughout the whole world.

I know not what awaits me; but I have within my spirit the conviction that my physical strength is returning upon a permanent and sound basis, and that I shall be enabled, with care, to administer the affairs of Zion, if God permit, for many years to come.

BRETHREN, PRAY FOR US.

I am, faithfully your friend and fellow-servant in Jesus, the Christ, our Lord and coming King,



First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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Interview

(REPORTED IN PART)

IN THE PARLOR OF THE HOTEL MIRAMAR, HAVANA, CUBA, FEBRUARY 17, 1905,

John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

SENOR MANUEL CORONADO AND DR. LINCOLN DE ZAYAS.

After some conversation upon political conditions in Cuba, and the future of all the Latin Republics in America and in the Caribbean Sea, the First Apostle said:

Now, perhaps, the best way would be for me to give, in a kind of narrative form, an account of what the organization is, of which I am the head, and how our plans are being worked out.

You can interrupt me with questions as I go along.

In the first place, the Zion movement is the outcome of my whole life, and I believe it is the Plan of God for the Restoration of His Rule on the earth by His Son, Jesus, the Christ, who will return to earth and reign until the Kingdom of God is everywhere established.

I am a Scotchman by birth, having been born in the City of Edinburgh, fifty-seven years ago. I began my education there; and then went to Australia and entered into business, when I was a very young man.

When twenty-one years of age, I returned to my native City of Edinburgh and studied at the Edinburgh University, and elsewhere, for some years.

Then I entered the Ministry of the Gospel, and was ordained in South Australia in what is called the Congregational body.

I ministered in Melbourne and Sydney for a number of years.

But I felt that the churches were too narrow, and feeble, and worn-out, and unprogressive. They were not getting to the people closely, quickly, and thoroughly enough; they were not in touch with the people. They opened their churches two or three times a week for an hour or two, and talked from their pulpits, or groaned in wearisome and poorly attended prayer-meetings.

But that didn't do the work, and I felt that they had to get in touch with men much more c osely than that.

I found that the spasmodic revival of emotional and supposedly evangelical religion was something that ran out and wasn't effective. I looked around to all the churches, but I saw nothing to satisfy my longing for a real effective religion which would help men with their difficulties and lessen their burdens.

I shall speak kindly and candidly—I shall talk as I feel, with all proper respect

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to everybody. I recognize that everybody has a right to work out, in what seems to be the best way, his or her own Salvation, in fear and trembling.

Dr. LINCOLN DE ZAYAS—Please tell us, why, with your manifest talent for business, you did not go on in that way of life?

FIRST APOSTLE—I felt I did not care to go on in business. The mere making of money didn't seem to me "to be a game worth the candle," as we say. I saw that the men who made the most money were the most discontented and unhappy and the least helpful to humanity.

I wanted to be helpful to humanity, and to be good and truly happy.

When I was a little boy, about seven years old, I learned the meaning of my name, "John Alexander," which means in the Greek, as you know, "By the grace of God, a helper of men."

When I got hold of that idea, being very practical in my way, I went into a quiet corner, and knelt down and prayed to my Father in the Heavens. I thought that was the very best thing I could do; and I told God that if He would help me, I would be a helper of others.

It seemed to me that the only way in which I could glorify God was by doing good to those for whom the Christ died.

This has been my aim—to do good to all as I had opportunity, or could make opportunity.

Very early in life, I imbibed a very great hatred for the use of alcohol as a beverage, for tobacco in any form, and for opium, and for all those narcotic poisons that get to a man's brain and make him bad and wicked. I just got to hate these things, and I hate them still; for they are amongst the Devil's most effective agents in corrupting and destroying humanity.

I remember I signed a pledge, when only six years of age, against tobacco, opium, and alcohol; that is fifty-one years ago. I have, by God's help, kept my pledge, and persuaded vast numbers to abstain from these evils.

I now have a people of about ten thousand, gathered together within three and a half years in our little City of Zion, where no liquor is sold, no tobacco is smoked, and no opium nor any narcotic poison is used. We have no drugs and no doctors, excepting four to help us in the sanitary work of the City.

When any epidemic breaks out, we isolate the cases, and I am informed we have the highest birth rate and the lowest death rate in America.

These thoughts of doing good and fighting evil have always been in my mind and heart, and I grew up with them.

In Edinburgh I not only studied Theology, Mental and Moral Philosophy, etc., but, more than that, I made a constant Study of Mankind.

"On earth there is nothing great but Man; in Man there is nothing great but Mind," was the inscription in the Logic and Metaphysics class-room of the University, when I studied in Edinburgh.

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Scotchmen, you know, are great fellows for reasoning and thinking about things. But they are most effective when they embody their knowledge in action.

As I went on in my life, I saw that the mission of our Lord Jesus, the Christ, was being misconceived, and that the churches were imagining that the people could be blessed and elevated by wearisome services and wearisome repetition of prayers, or elevated to God by taking women that sang for the Devil on the Saturday night and having them sing for God on the Sunday. I didn't think the Marguerite in Faust, and the Benedicite in the Temple of God, agreed very well. Mephistopheles and the Son of God could never agree that the former should have all the week, except a few hours on Sunday. It did not seem to me that the churches were separate enough from the world, and also it didn't seem to me as if they were in close enough touch with God to be of any help to the world.

The masses of the people have to earn their bread by the sweat of their brow; and even we fellows who go to college and that kind of thing, have to sweat over our work, too: but the masses of the people have to get their bread by prolonged physical toil; and by the time they get up in the morning and get through a long day of toil, and get to bed at night, they have not much time to think and read, and they must be helped.

Now, I saw that the church did not get in touch with them, and sympathize with them in their toil, and do something to improve their condition. And I used to think over what could be done.

They gave me what was considered a very fine ecclesiastical position after I returned from Scotland to Australia. They made me pastor of the Collegiate Charge of the Congregational body in New South Wales, near Sydney, and honored me in many ways. But I was very uncomfortable, and gave up my church. There were good men and women in it, but they were dreadfully slow, and were not getting near to the people at all, and were not saving them. The world was getting more wicked, and the people were getting more drunken and dissipated, and the working classes were getting farther away from God. What was to be done, and what were they doing? I must get to the people! So I threw off my gown and descended from my pulpit, and, having a few thousand dollars, I rented a big theater in Sydney, and spoke to immense numbers of people.

DR. LINCOLN DE ZAYAS—You continue to have large congregations, do you not?

THE FIRST APOSTLE—Yes. In Shiloh Tabernacle, Zion City, we are able to seat seven thousand three hundred; and we are digging out the foundations of another one to seat sixteen thousand. On Lord's Day mornings there, at half-past six, at our morning sacrifice of praise and prayer, we have gatherings of from three to six thousand people. We have a Choir in that Tabernacle of about eight hundred fifty voices, a good Orchestra, and a very fine Brass Band of thirty-six, with about one hundred fifty preparing.

The whole people are full of music, and song, and life, which find expression in deeds as well as in harmonious praise to God.

But to return to my narrative. I went on with earnest throngs, but got to see how difficult it was to deal individually with the people in the theater. There was a difficulty in dealing with them afterwards and helping them. And at last I saw, after I went on for many

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years in my work, of Salvation, Healing, and Cleansing through Faith in Jesus that the only way was to organize my spiritual children into a catholic church.

Not a *Roman* Catholic Church; not a *Greek* Catholic Church; not an *English* Catholic Church, but a *Christian Catholic Apostolic Church.*

The Christ is bigger than Rome, and bigger than Greece, and bigger than England. "Christ is All and in All." He fills all things.

A Christian Catholic Apostolic Church—that is what I have formed; and I am the First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

By the word "Zion," we mean simply what the word means in the prophets—the Kingdom of God. Zion stands throughout all the Scriptures for the Kingdom of God. And we are often unconsciously working out all the prophecies in a little degree (and in a large degree in some things) concerning Zion—the Kingdom of God.

I believe very firmly in the coming back of the Lord Jesus, the Christ. He said, "I will come back," and all the prophetic Scriptures look forward to His return. And to me He is very real—more real than you are or any one here. I have been in touch with God all my life. I have always loved God, always served God, and endeavored to do my entire work every day for God.

DR. LINCOLN DE ZAYAS—Will you permit me to ask a question? Is there any difference to you between God and Jesus, the Christ?

THE FIRST APOSTLE—Certainly. I believe what Jesus, the Christ, Himself, said, "My Father is greater than I." My Father is greater than All. In the triunity of God, I put it this way; I tell my people never to pray to Jesus, the Christ; never to pray to the Holy Spirit; never to pray to saints or angels; but to do what Jesus said. He said, "When ye pray, say Our Father, which art in Heaven." "Say Our Father." And all the Apostles did that. "For this cause," said Paul "I bow my knees unto the Father of our Lord Jesus, the Christ." And our Lord Jesus, the Christ, always spoke of the Father as Supreme. He said, "The Words that I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, He doeth the works."

And He said, "When I go I will send you the Holy Spirit—the Comforter," and I define it this way—or rather I state it. You cannot define the Infinite. It is too ridiculous to talk about for a human being to put metes and bounds around the Infinite—it is a contradiction in terms and in fact. You may see a part of an Infinite Truth, but you cannot see it all; for the very fact that it is Infinite makes it impossible for you to define it.

I never pray to the Lord Jesus, the Christ. I always pray in the Name of Jesus. I have believed He came from God; and I have always believed He was the Mediator between God and man—Himself Man as well as God, and the Son of God in a sense I do not understand, excepting that John calls Him the *Logos*, who was in the beginning—the Reason, the Word—who became Flesh.

And I am contented to believe without analysis.

I am tired of analysis.

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There was a time when I went for analysis.

Now when I get a good apple I eat it without analysis.

And when I get a demonstrated truth, I receive it; because, when you analyze it and test it chemically, and cut it up, and refine it, what is left of it?

What is the good of that kind of analysis? It isn't worth anything. You have spoiled your apple; and you don't grow fat from its analysis.

From my childhood it seemed to me that the greatest power in connection with religious life was Prevailing Prayer.

Therefore, God's conditions in answering prayer must be fulfilled.

I found that the conditions were through repentance of everything that was wicked; putting away sin; and that I should live a life of faith in the Son of God, and continue to do right; and that I should obey my God and Father; and, therefore, that whatever the Christ said I should do.

As the Virgin Mary said at the Feast at Galilee, " 'Whatsoever He saith unto you, do it,' even if He tells you to fill up the pots with water, do it; don't mind if it looks ridiculous."

It didn't matter how ridiculous the thing might seem, if the Christ said it, I would do it; and I would leave the result with God.

I got into the habit of obeying God and of praying for things; and I got unmistakable and numerous answers.

My people are a people of prayer.

If you were in my Tabernacle in Zion City any Sunday afternoon, there would be from six to seven thousand people there; and if I were to say, "Every one of you now present who has been healed in body, through faith in Jesus, stand!" I think almost five thousand would stand.

Nearly all in the whole congregation have been healed at one time or another.

My people are a people of prayer. I have gathered them from the East, the West, the North, and the South; hundreds from Australia, hundreds from England, Ireland, Scotland, Germany, France, and Hungary, Denmark, Norway, Sweden, and even from Constantinople. I have them from Asia and Africa.

I have seventy-seven nationalities in that City, all of one mind and one heart.

DR. LINCOLN DE ZAYAS—What about sins?

THE FIRST APOSTLE—The sins of the fathers are visited on the children. If your fathers or mine drank whisky and smoked tobacco, they shattered their nerves and destroyed their brain power, and we poor wretches have inherited sinful conditions and tendencies.

Disease is consequent upon sin, because sin is the transgression of law; and law having been transgressed, disease comes.

The people inherit diseased blood, and diseased conditions, and get to living in cities which in themselves are usually hotbeds of disease, because of their unsanitary conditions. Many houses are just disease-breeders.

And we must ask God for grace to guard our lives in every way and pull down

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these houses and build better, or get away out into the country and build cities which are full of blessing for the people.

I came to the conclusion that there was no use preaching deliverance to the people without helping them; and finally I resolved, God and my people helping me, to build Zion City, Illinois; and I taught the people how to live clean lives, how to live pure lives, how to be kind and faithful to their wives and children in their homes; to drink no alcohol, to use no tobacco, etc.

We have no theaters, which I think are a great curse, because they teach the people unreal things.

What good can come to the people by stuffing their minds with lies, when God sends them the Truth which would make them free?

Lies only bind them to the Prince of Liars.

What is the use of reading novels of so-called "Love," when they do not teach "love" at all, but hell-born lust.

Love is unselfish, and lust is selfish.

So I taught my people.

Gradually I began to conceive the idea that if I could be blessed of God in getting ten square miles of land, or something like that, near Chicago—one of the wickedest cities on earth—I might establish a Zion City, and work out these things practically, proving to all the world what there was in these things, and this we have done.

The Christian Catholic Apostolic Church now extends over the whole world. We have many Branches in Australia under an Overseer and Elders; for instance—

DR. LINCOLN DE ZAYAS—Are you in touch with them, and do they recognize you as leader?

THE FIRST APOSTLE—Yes; and our organization is very close.

I am the First Apostle and General Overseer of the Church.

There are Overseers, which are the same as Bishops, Elders, Evangelists, Deacons, and Deaconesses.

And then we have a peculiar organization—peculiar because it has never been, in its present form, in the Church before—called Zion Restoration Host.

They are picked members of the Church, whom we first organized in twos, and then made them tens, and then made them seventies, and thoroughly trained them.

We have from eight to ten thousand of them in all parts of the world, and they are under a Special Vow to God, and to myself as Elijah the Restorer—foretold by Malachi, by Saint Peter, and by the Christ Himself.

I can take a Legion of them, as I did for instance to New York, Three Thousand strong, in October of 1903.

DR. LINCOLN DE ZAYAS—How long has this Church been organized?

THE FIRST APOSTLE—The Church was founded in 1896. It will be nine years old on the 22d day of this month.

The site of Zion City was an open plain three and a half years ago. There was

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not a railway station for some miles, although the Chicago and North-Western Railway ran through it.

Now we have one of the largest and best railway depots between Chicago and Milwaukee, and a very large freight and passenger traffic.

DR. LINCOLN DE ZAYAS—What is the number throughout the world?

THE FIRST APOSTLE—It would be impossible to tell. Perhaps you might take it that the enrolment is reaching one hundred thousand, but that does not represent our people, who probably represent, with their families and the attendants at our services, more than twice that number.

But that does not represent Zion fully. Every one of my people is, as a worker, worth ten in the other churches.

I will give you an illustration.

These Three Thousand of Zion Restoration Host were trained very carefully for the 1903 New York Visitation.

I had a map of New York made as large as the wall of this room; and I hung it in Shiloh Tabernacle, Zion City, and marked upon it all the railroads, and streets, and car lines of the city of New York, including Brooklyn.

Then we trained our people in Seventies.

They had covered Chicago eight times in one year, visiting almost every house in it eight times.

So we trained them by calling upon a captain of a ten, and asking him to tell us how he would reach and work a certain district.

Then he would explain how he would reach the district from our Headquarters at Madison Square Garden, and how he would distribute his workers over the territory to be worked, and how he would gather them together again.

If I asked him, or her, what they would do if one were missing, they would reply that they would not leave the district until that one was found. The consequence was that in fourteen days these three thousand, and perhaps a thousand more that joined us in New York, visited every house, business place, every ship, and every section of New York, and delivered four million two hundred thousand little printed messages, with the kind words given by the Christ, "Peace be to this house."

DR. LINCOLN DE ZAYAS—What is your position towards other churches?

THE FIRST APOSTLE—Concerning my position toward the Churches, it is this—

DR. LINCOLN DE ZAYAS—How do the Roman Catholics regard your movement?

THE FIRST APOSTLE—I will tell you a story. We have baptized by Triune Immersion, and received into the Church, many thousands of Roman Catholics, especially in Europe and America.

I have an organized work all over Europe, and a little Branch Publishing House in Paris; and one day I was passing by it, when I noticed that the window had been recently dressed with new literature and pictures.

I stopped to look at it, and presently a very tall, fine-looking gentleman came up behind me and looked in too.

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He was saying "Eglise Chretien Catholique—Chretien Catholique!" and I could hear him repeat the words several times.

I said to him, "Better than *Roman* Catholic, is it not?" And he said, "*Tres bien* —good!" I said, "Can you speak English?" And he said, "I can." And as he was looking into the window he saw my picture, he suddenly took off his hat and bowed to me, addressing me by my then Ecclesiastical title—General Overseer.

[*Interruption by visitors, and an important cablegram, which claimed the attention of the First Apostle for a few minutes.*]

THE FIRST APOSTLE—I was going to say a word in answer to your inquiry regarding the Churches—of course I wish to speak gratefully of all that has been done of good in all the ages of the church, and I recognize their work as a thing of history.

I am an earnest student of history in all ages, and have a little private library of about ten thousand volumes in Zion City.

I have been a reader, and thinker, and worker all my life.

I wish to speak from my heart kindly regarding all existing Christian Institutions, so far as the men and women composing them are concerned.

I have no fight with men.

I must love everybody, even if they are my enemies—sometimes it is hard to love bad newspaper men; but I do love them.

I must spank them sometimes and yet love them.

I never have any ill-feeling. There is not a bad feeling in my heart towards any man. I never have it. I have no quarrel with any living man, so far as I know.

But I have a very severe quarrel with lies in every form.

I think it is a lie for a man to say that by any hocus-pocus he can take a piece of wet flour and change it into the body, blood, and bones of our Lord Jesus, the Christ.

That seems to me to be wicked.

By no means can you do it.

The Christ said, "This is My body," but He was reclining at the table in His body when He gave that bread.

He did not ask them to eat His real body, such as a piece of His breast, neck, leg, or arm.

And He does not now.

I do not accept consubstantiation or transubstantiation, nor any other form of the materialization of the Christ, which can be chewed, drunk, swallowed, digested in the stomach, etc.

He said—"This do in Remembrance of Me." It is a Memorial Sacrament. As such we value it

I am also against the false doctrine of Baptismal Regeneration. You can't sprinkle a little water on a baby's nose and face and turn that baby's heart into something good.

DR. LINCOLN DE ZAYAS—Have you no Baptism?

THE FIRST APOSTLE—Christian Baptism by Triune Immersion of those who

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repent and believe is the only baptism taught by the Christ, and practiced by the Apostles, and by the Church everywhere, for nine centuries, without any exception, save one Bishop in the Fourth century, who was excommunicated. His name was Eunomius, and he was charged with many offenses.

There is no Infant Baptism taught in the New Testament.

It is an abomination to take a baby and sprinkle it and say that the child is now regenerated. How could it become regenerated? Its after life proves that. There are millions of sprinkled thieves, and liars, and criminals, whom the Church of Rome says were baptismally born again in spirit. The claim is ridiculous as well as false. Rome's alleged baptism made no change in the babies; and to say they became children of God by a little water being sprinkled on their noses, or anywhere else, by a priest or a minister—Roman, Lutheran, or Episcopalian—is nonsense.

Then again I am against the false dogma of Papal Infallibility.

How can it be?

Here is Joachin Pecci or Sarto.

They were fallible cardinals.

A Conclave of Cardinals meets and wrangles and schemes, and finally it elects one of them to be Pope. Presto! He becomes an infallible Pope! How? How do they do it?

You might just as well take a congregation of women and have them declare that from henceforth one of their number shall be a man!

Can a number of voters transform a woman into a man?

Can a Conclave make an infallible Pope out of a fallible Cardinal?

The Pope's alleged infallibility is unreasonable and untrue.

Then I do not believe in Mariolatry. Whilst I venerate the Holy Blessed Virgin Mother of our Lord, I do not believe in the Immaculate Conception of the Virgin, because there is no proof of it in the Scripture.

But I do believe in the Sinless Conception of our Lord Jesus, the Christ; I believe in the Atonement; and I believe in many good things that the Church of Rome believes in.

I know that in the first centuries the Church of Rome was a power for God and His Christ, that glorious martyrs were numerous; and the early history of that Church is a history of great courage and faith.

I believe also, that all through the ages there have been great and good men there, and that there are some now; and I would be very, very sorry to say that Roman Catholics could not get to Heaven. It would be nonsense.

Many loved, and love God and serve Him according to their light.

I tell you that I am a very broad man.

I believe that, "As in Adam all die," as the Apostle Paul says, "Even so in the Christ shall all be made alive."

I believe Jesus' words are true, "I, if I be lifted up from the earth, will draw all unto Myself."

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I believe God hath concluded all under sin, that He "might have mercy upon all."

I believe that in the world to come our Lord Jesus, the Christ, will seek all sinners until He finds them, until He restores every one of them unto God.

I am a believer in Final Restoration.

Hell is not eternal.

I believe hell will pass away, and that death will pass away, and that evil will pass away; and if you say, "Then there is hope for the Devil!" I say "Why not?"

He must be very unhappy, and he once was good.

And why shouldn't he be restored, too?

I believe what the Scriptures have always prophesied, that the "Times of the Restoration of All Things" will come.

And I believe these "Times" have begun; and that God has called me to preach that Truth of the Final Restoration of All Things.

And I am preaching it as best I can.

I am fighting all things that are bad.

I fight War, for War is devilish; and I fight Capital Punishment, for God forbids it.

I think the worst use you can put a man to is to hang him.

Let him live out his life.

Give him solitary imprisonment and hard labor if you like; but you will not improve him by murdering him.

And I want to say, I believe in all good things, and in all that will promote Peace, Purity, and Progress, for every son and daughter of Adam and Eve.

DR. LINCOLN DE ZAYAS—Do you believe, Doctor, in kindness to dumb creatures?

THE FIRST APOSTLE—Yes, indeed. God and His Love in our hearts demands it.

DR. LINCOLN DE ZAYAS—Mr. Coronado wants to know how marriage is effected in your City.

THE FIRST APOSTLE—To me it is almost a Sacrament.

But our teaching regarding it is a little different from some, who do not understand the Commandment, "Thou shalt not commit adultery."

We hold also that divorce is permissible if there is adultery.

DR. LINCOLN DE ZAYAS—Does the innocent party have any privilege?

THE FIRST APOSTLE—The innocent party has the privilege of remarrying.

DR. LINCOLN DE ZAYAS—And who performs the marriage ceremony?

THE FIRST APOSTLE—The ministers ordained by the laying on of my hands.

We believe in "Receiving the Holy Spirit for the work of the ministry."

We claim Apostolic Succession.

As the First Apostle, I ordain, and Overseers and others thus ordained, may ordain others.

DR. LINCOLN DE ZAYAS—Do you think, Mr. Dowie, that God ever put this movement upon earth before your time? Did anybody ever start it ahead of you?

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THE FIRST APOSTLE—I think Edward Irving, one of the founders of what is known as the Holy Catholic Apostolic Church, was a mighty man of God, and might have been intended to do this work; but it all failed because his brethren were jealous of him. It broke his heart and he died.

He left no successor.

That church lapsed into a dead Sacramentarianism.

Its last Apostle recently died.

It also is practically dead.

But there are many good people in it.

DR. LINCOLN DE ZAYAS—May I ask you one more question, with your permission? How is Zion City governed?

THE FIRST APOSTLE—The City is governed municipally according to the laws of the State of Illinois and of the United States of America.

We bow to these, as good citizens, and we have our Charter from the State.

Our Mayor is elected by the people, and our Aldermen and Judge are elected, and all the officers.

But I may as well tell you, the people would not vote a ticket if I did not approve of it.

There is one ticket and one vote.

In voting for Roosevelt the other day I took pains with my people, and instructed them in the issues before the Nation, and in the political conditions of things from our point of view as Theocrats—believers in the Rule of God. We have formed the nucleus, and have published the Platform, of the Theocratic Party.

I said, "Why shouldn't we all vote for Roosevelt?"

Our City is a very young City, and a great many of our people could not vote. Some were born in foreign countries, and some in other parts of the United States. We have to live a certain time in a place to be able to vote; and so of the ten thousand people, less than thirteen hundred men could vote.

We polled, if I remember correctly, about one thousand two hundred sixty votes, and they were all for Roosevelt.

Only sixteen Democratic ballots were cast, and they came in from outside country districts, and did not belong to Zion.

We were President Roosevelt's "Banner City."

And then we had hundreds of places where our people, with only ten, twenty, fifty, or a hundred votes, were the balance of power between the Democrats and Republicans.

For instance, in Chicago it is estimated that the influence of our voting power is as much as twenty-five thousand sometimes.

The consequence is that since there is not that difference between the voting power of the Democrats and Republicans, sometimes the candidates of both parties come to see me, and say, "Will you vote for me?"

DR. LINCOLN DE ZAYAS—Has a serious crime ever been committed in Zion City?

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THE FIRST APOSTLE—No, sir. We have no crimes of violence. No man ever struck another in the streets of Zion City, so far as I am aware. I have never seen an intoxicated man, and there are no drunkards in Zion City. There has never been a woman insulted in the streets of Zion City.

When our Judge sits in Criminal Court, I give him a pair of white gloves. He has nothing to do. That is very good I think.

Then, we are a people who are very happy. We are very musical; and our people can play games. They play tennis and ball as well as your "jai alai" men.

DR. LINCOLN DE ZAYAS—How did "jai alai" (pronounced "high-aly") strike you.

THE FIRST APOSTLE—It was dreadful. It ought to be suppressed.

It is as bad as a bull fight. You cannot afford to have your young men and others spend Seventy-five Thousand ($75,000) Dollars a night in gambling. That will never do.

DR. LINCOLN DE ZAYAS—Do you think, Mr. Dowie, you have a Special Message for Cubans?

THE FIRST APOSTLE—I would send them this Interview through the columns of *La Discussion* with my Apostolic Blessing to one and all—saying, "God bless lovely Cuba and all its people!"

I have a message for all the world.

I am training as Evangelists a few Spanish-speaking people in Zion College, but it takes time, and I cannot do much at first.

But then I keep going forward.

I am now finishing a Tour of Observation through some of the Islands of the Carribean Sea; and, when I establish a Zion Plantation City and Port in Mexico I may come back to see you in a year or two, and conduct a Visitation in Havana and other cities.

DR. LINCOLN DE ZAYAS—You continually speak to large numbers of people?

THE FIRST APOSTLE—Yes; I sometimes speak to audiences of more than thirty thousand people in a week in Zion City, and frequently to twelve thousand people in a day.

We have many tabernacles in Chicago and other cities, not far from Zion City, and one of these in Chicago seats nearly three thousand people.

Shiloh Tabernacle in Zion City seats seven thousand three hundred.

(The First Apostle then spoke further concerning the work and the results of the Ecclesiastical, Educational, Business, and Political effort in Zion City and throughout the world. Senor Coronado and Dr. Lincoln de Zayas then asked for autographs and pictures, Zion Literature, and a copy of these Notes, which were given. They expressed their thanks to the First Apostle and his party and withdrew.)

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY A. C. R. AND E. S.

GO Forward!

As Moses spake to the children of Israel, so spake the Prophet of these Latter Times, Elijah, the Restorer, to Zion Restoration Host, on Lord's Day Morning, September 20, 1903—the morning of their First Anniversary.

In one short year, that Great Force, pushing out in front of the Church, and which is already creating consternation among the apostate churches, had multiplied into the thousands, there being an actual enrolment of more than six thousand, not including that other Host, Zion Junior Restoration Host.

An additional known two thousand, engaged in active work, made no less than eight thousand workers, carrying the precious Gospel of Salvation, Healing, and Holy Living to all.

And to every one of these the command was given, Go forward!

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, September 20, 1903.

The worship of God was begun with the singing of Hymn No. 35, in Gospel Hymns:

Awake, my soul! to sound His praise;
Awake, my harp, to sing;
Join, all my powers, the song to raise,
And morning incense bring.

Scripture Reading and Exposition.

The General Overseer then said:

Let us read in the book of Exodus, the 14th chapter:

And Jehovah spake unto Moses, saying,

Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea.

And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

Look at the map and note the position of Pi-hahiroth, Baal-zephon, and Migdol, the places by which they were to camp.

Humanly speaking, the Israelites would certainly be compelled to surrender to the Egyptians, who were pursuing them, or go into the sea and be drowned.

Around them was a wilderness, with rocks on every side, and the sea in front.

Apparently there was no way of escape.

Yet God put His people there.

God oftentimes, in dealing with His people, places them where there seems to be no way out of the difficulty.

No one knows that better than the leader.

The Divine Purpose is that God may show the way out in such a manner that there never can be any mistake as to who it is that leads us through and on.

Praying and Grumbling in the Same Breath.

That thought is in my mind this morning in connection with this camping ground of ancient Israel.

And I will harden [permit to be hardened] Pharaoh's heart, and he shall follow after them; and I will get me honor upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Jehovah. And they did so.

And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us?

And he made ready his chariot, and took his people with him:

And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them.

And Jehovah hardened [permitted to be hardened] the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with an high hand.

And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto Jehovah.

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt?

This is the kind of people that they were—grumblers, all the time.

They prayed and grumbled in the same breath.

Such people always get into serious trouble.

Better Die Free in the Wilderness than Live in Bondage to the Devil.

There was no real prayer to Jehovah; "they were sore afraid."

First, they were cowards.

Next, they prayed in their cowardice, and not in faith.

Then, they grumbled.

The coward prays and grumbles in the same breath.

A brave man does not grumble; he prays.

Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.

"Better to be a slave than to die free in the wilderness," they said.

But I would rather die free in the wilderness than be a well-fed hog of the Devil.

I know that, in the latter event, when I got fat enough, the Devil would serve me up to some one else.

Were these Israelites more short-sighted than many today who call themselves Christians?

Rather than sacrifice, they shrink and say, "Let us stay in these cities of sin and destruction; we cannot go out there in the wilderness with Dowie; we might perish."

Zion City does not look like a wilderness now, but two years ago it looked very much like one.

The Joy of Going to the House of God.

Here and there you could see a few pigs, and, at long distances apart, a few houses.

The first winter it looked very solitary, but those who came out found that it was a place where God richly blessed.

This morning, as I drove up, I said to members of my household whom I brought with me, "Children, is it not wonderful what joy we have in Zion, coming up through this grove, to this house of God? What a joy we have!"

There is no such meeting in all the world as this morning meeting. I am so grateful to God for it!

Oh, the grumblers of old! You well know they never got into Canaan.

Every one of their carcasses fell in the wilderness.

The men or women who grumble cannot pray in faith, because they are cowards.

"Let us alone," they cry, "we would rather die like hogs in Egypt than die free in the wilderness."

As for us in Zion, we would rather die in the wilderness with God than be fattened in the hog-pens of the World by the Devil.

We have that spirit in us, but we are not going to die in the wilderness.

*The First Apostle has not revised the following report.

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"Fear Not" the Key-note of All that Is Divine.

We have marched through, and there are still better lands ahead.

And Moses said unto the people, Fear ye not, stand still, and see the Salvation of Jehovah, which He will work for you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.

Jehovah shall fight for you, and ye shall hold your peace.

"Fear not" has always been such a beautiful, precious thought to me.

It is the key-note of everything that is Divine; it is the very key-note of the Gospel.

The angels said to the shepherds, "Fear not!"

The Christ said in the midst of the storm at sea, "It is I; be not afraid."

The angels said at the sepulcher, "Fear not ye: . . . He is not here; for He is risen, even as He said."

When John saw Him in the Apocalyptic Vision and fell at His feet, the Christ raised him up and 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 of Hades.

"Fear not," has been the key-note of the Gospel in every Age.

So Moses turned to these cowards and howlers—they really did not pray, they only howled—and said, "Fear ye not!"

And Jehovah said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

Going Forward Better Than Vain Repetitions in Prayer.

Moses had been howling to God; he had commenced a prayer that had a great deal of wailing in it.

A number of years ago, when Zion seemed to be in a very tight place, I went into my room, and said, I am going to have a long time with God in prayer; and I got down on my knees and began to pray.

I could not pray a long time.

I prayed a minute or two and then stopped and said to myself, What is the use of this business? Why should I repeat the same thing over and over again? I will not do it. I have prayed to God and I have told Him about this thing. It is His business; I will do my duty.

What was my duty then?

It came to me like a flash, as it came to Moses:

"'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.'

"Stop crying to Me and go at the people."

I stopped crying to God, and I went at you, and perhaps you remember that I said to the people, "Go forward."

And we did go forward.

The Voice of God Makes the Hard Places Easy.

Some shrank back when they heard the words of Moses, and said, "Why! he is telling us to go into the sea. If he would only show us a way back, we might go out between these rocks and in some way dodge the Egyptian army and sneak back into Egypt. That would be nice."

But the command was, "Go forward!"

There was nothing behind but destruction.

Pi-hahiroth, Migdol, Baal-zephon, rocks and the Egyptian army were on each side and behind, and in front was the sea.

It was a hard place for Moses until he heard the Voice of God.

When you hear the Voice of God everything becomes easy.

And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

And I, behold, I will permit the hearts of the Egyptians to be hardened, and they shall go in after them: and I will get Me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

And the Egyptians shall know that I am Jehovah, when I have gotten Me honor upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them.

A Mysterious Divine Act Results in Victory.

To some of these people it must have seemed as if God rebuked Moses.

The fiery, cloudy pillar had always gone before them.

Their escape had been led of God, but now Moses had made a terrific blunder; the fiery, cloudy pillar was not before, but behind them.

It was a very wonderful and mysterious act, but it was necessary.

God let Israel have the light behind them in going through the Red Sea, and He let Pharaoh have the cloud, so that he never could get near them.

It was a dark night—they were not going through the sea in sunshine.

When it is dark, sometimes the pillar of light sent by God, shining from behind, gives light over and in front of you.

And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left.

And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians.

And He took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

"Jehovah Shook Off the Egyptians."

"And He took off their chariot wheels, that they drave them heavily."

There is another very ancient version that says, "He bound their chariot wheels."

They went into the sand and were sunk there.

The chariots could not move.

It was too late to flee.

When the enemies of Jehovah pursue God's people, there comes a time when it is too late to flee. They cannot get away.

And Jehovah said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared.

The marginal reading says, "the sea returned to its wonted flow when the morning appeared."

And the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea.

There is a rendering of this verse that is very interesting and emphatic.

I believe that is the better one.

"And Jehovah shook off the Egyptians in the midst of the sea."

And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

There Is Perpetual Reward in Serving God.

The ancient Egyptian monuments tell exactly the same story that is told here.

There is a story on one of the Egyptian monuments about a Pharaoh who went after a nation of slaves.

He disappeared, the record says, and then there is a great blank.

The rest is not told; he was simply lost in the wilderness.

They would not engrave on their stones the fact that he had been engulfed, but simply left a blank.

Oh, the powers of evil seem strong, but when God shakes them off there remains not so much as one of them!

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

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Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in His servant Moses.

It always pays to serve God.

It does not matter what obstacles may seem to be in our path; it pays to obey God.

The Unchangeable Character of Jehovah.

It never pays to listen to cowards, murmurers, and howlers, who pray and curse in the same breath.

It pays to go straight forward; marching on.

March on then right boldly,
The sea will divide.
No word God has spoken
Was ever yet broken,
The Lord will provide.
It may not be my way,
It may not be thy way,
But yet in His own way,
The Lord will provide.

Jehovah-Tsidkenu, the Lord our Righteousness,
Jehovah-Jireh, the Lord our Provider.
Jehovah-Rophi, the Lord our Healer.
Jehovah-Nissi, the Lord our Banner.
Jehovah-Shalom, the Lord our Peace.
Oh, it is the same God all the way through!
Thank God, He is ever the same!
Let us pray.

Prayer was then offered by the General Overseer, after which the Congregation sang Hymn No. 27:

Far, far away in heathen darkness dwelling,
Millions of souls forever may be 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."

GO FORWARD.

After the announcements had been made the General Overseer pronounced the

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.

Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward.

I believe it to be my bounden duty to cease talking to God and to talk to the people regarding matters that concern you and me.

God will do His part; never fear about that.

Let us do ours.

Our great duty today is to see that we represent the Unity, the Solidarity, the Strength, and the Good Order of Zion in this beautiful Restoration Host.

You must ask God to help you and your officers to get into array in such a manner that no one will thrust the other.

Then of you will be true these beautiful words:

They run like mighty men;
They climb the wall like men of war;
And they march every one on his ways,
And they break not their ranks.
Neither doth one thrust another;
They march every one in his path:
And they burst through the weapons,
And break not off their course.

That is a description of the conquering forces of God.

May God help us to go straight forward, and we shall conquer.

PRAYER OF CONSECRATION.

Our God and Father, we come to Thee in Jesus' Name. Take us as we are, and make us what we ought to be in spirit, in soul, and in body. Give us power to do right, and to be helpful to others; to make this day a day of great blessing to others. In Jesus' Name and for His sake. Amen. [*All repeat the prayer, clause by clause, after the General Overseer.*]

The Congregation then sang the last verse of Hymn No. 20 in Gospel Hymns, after which the General Overseer pronounced the

BENEDICTION.

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

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

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 Apostolic 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.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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THE TWO CLASSES OF ANARCHY.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, MARCH 4, 1905.

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Resolve today that you will do this for the extension of the Kingdom of God.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois.

LATEST TELEGRAM FROM FIRST APOSTLE.

THE FOLLOWING Telegram was received from the First Apostle, February 26, 1905:

MEXICO CITY, MEXICO, February 26, 1905.

REV. JOHN G. SPEICHER, Zion City, Illinois.

Read 23d Exodus, verses 20 to 22.

Party arrived safely at Vera Cruz yesterday, and in City of Mexico this morning.

President Mexican Interoceanic Railway kindly sent his private car and baggage-car, with Judge Barnes, Deacons Peters, Cotton, Lewis, and Senor Roberto Garcia, to meet us and bring us here.

Deacon Wilhite, Engineer Spellman, and Deaconess Barnes met us on arrival here.

Great courtesy shown us by Mexican government officials and United States Consul, Vera Cruz.

Zion's affairs will probably keep us busy in Mexico City for one or two weeks before visiting properties under offer.

God has prepared the way before us, and all is well.

My health continues excellent, and all the party are well.

Let Zion be strong and of good courage.

Never forget that the coward leads the procession to hell.

Overcomers inherit all things.

The fearful inherit the condemnation of the Second Death; 21st Revelation, verses 6, 7, and 8.

Let all in Zion City be in earnest prayer tonight, especially at nine o'clock, as our party of twelve will be here.

God will answer and bless you at Headquarters, and give me new wisdom, grace, and power for the important work that lies before us.

Love to Zion everywhere

Mizpah.

FIRST APOSTLE.

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

REV WM. HAMNER PIPER, Overseer,
17 Capen street, New Dorchester, Boston, Massachusetts.
Phone Dorchester, 277-1.

Zion in Austria-Hungary.

German and Hungarian services are held in a fine hall in the center of the capital, Elisabeth-Ring, No. 7, Budapest, every Sunday and Wednesday, at 3 p. m., and Friday, at 3 p. m.

Meetings are also being held at Josefigasse 28, Neupest, Sunday and Thursday, at 8 p. m.

Rev. Thomas Kosch, Barossplatz 20, is the Elder-in-charge of the work in Budapest.

Literature is on sale, and application forms for Baptism and for Fellowship can be obtained at the above mentioned places.

Rev. Carl Hodler is the Overseer-in-charge of the Christian Catholic Apostolic Church in Zion on the Continent of Europe. His address is Zion City, Illinois, U. S. A.

Rev. Arnold Muggli, 76 Bahnhofstrasse, Zürich, Switzerland, is the Recorder and Financial Secretary.

Where there is no organized Gathering, all tithes and offerings and applications for fellowship from all parts of Austria-Hungary should be sent to the Recorder at the above address.

JOHN G. EXCELL,
General Ecclesiastical Secretary.

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Zion's Bible Class

Conducted by Teacher 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 22d or 23d.

Glimpses in Man's Form of a Holy God.

1. *He came from the beginning in the form of man unto man.*—1 John 1:1-5.
   The Christ came to show us God.
   He was made flesh of our flesh.
   He knows all about man's nature.
2. *The Christ was the exact image of God, and the Christ's form was like unto man.*—Hebrews 1:1-8.
   God is seen in the Christ.
   God was in the Christ.
   He is the Author of Life.
3. *The glory of God was ever seen in the Man, the Christ Jesus.*—John 1:6-18.
   God's glory shines in the Christ.
   He is God's Son, whom we are to hear.
   Without the Christ we could not fully know God.
4. *God is seen in glory and power in the likeness of man.*—Exodus 24:9-11.
   Unless a man sees God he will not do much for Him.
   What a glorious creation he is!
   We are to be like Him, for we are made in His image.
5. *There is a place in which to meet, see, and know God.*—Exodus 33:12-23.
   One must be confidential with Him.
   God reveals Himself to His own.
   You must be with Him to see Him.
6. *God, while in the form of man, is more than man.*—Genesis 32:24-32.
   God is a Man in His relation to us.
   We know Him as a Man among men.
   God wants us to come to Him in a violent faith.
7. *You must obey God's Voice fully before you can see His Face plainly.*—Deuteronomy 5:22-29.
   We must obey before He manifests Himself.
   We can each know Him, individually.
   Draw near to Him and He will to you.
8. *The unclean and sinful fear to see God; those who delight to do His will are ready to behold Him.*—Isaiah 6:5-12.
   We fear when we are not right.
   The one who is not right walks in darkness.
   When thoroughly cleansed, then we can see.

The Lord Our God is a Self-revealing God.

LORD'S DAY BIBLE CLASS LESSON, MARCH 26th.

The Earthly Image for Heavenly Abodes.

1. *Stephen knew Jesus, for he had seen Him before.*—Acts 7:54-60.
   It was the earthly Christ seen.
   He was seen in heaven as on earth.
   Some raved at the thought, but it was true.
2. *Even this wayward man knew Abraham, and was recognized by him.* Luke 16:22-31.
   He knew Lazarus.
   He could never forget him.
   Why do not people see that what God made is forever?
3. *Moses and Elijah were known by the disciples.*—Matthew 17:1-5.
   We shall know all who have gone there before.
   How real some can thus become to us!
   We shall know each other there.
4. *The Heavenly image is just as real as the earthly.*—1 Corinthians 15:40-49.
   We shall have a body there.
   It will be this body made better.
   All sin will be taken out of it.
5. *The resurrection did not change the form of His Body.*—Mark 16:9-14.
   The Christ was seen after the resurrection.
   Those who knew Him before knew Him afterward.
   Some doubt that we shall be so real there.
6. *The Christ will come back in the same recognizable form as He had before*—Acts 1:9-14.
   He went just as He lived.
   A real man with a real body.
   He is coming back thus in the same way.
7. *When He is seen in the clouds His pierced hands and side are seen.*—Zechariah 12:9-14.
   He is a very real Christ.
   Every eye shall see Him.
   They shall see Him as He is.
8. *Everything in our body that has been for good, with all sin eliminated, will live unchanged in the age to come.*—2 Corinthians 3:8-18.
   Marks for the Christ in the body will live there.
   The glorified body will be none the less real.
   The blind mind only can confuse us in this.

God's Holy People are a Divinely-preserved 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."

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Eight Hundred Forty Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Eight Hundred Forty Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754			
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37			
Baptized at Zion City by the First Apostle.....	647			
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812			
Total Baptized at Headquarters.....				11,250
Baptized in places outside of Headquarters by the First Apostle.....		765		
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,670		
Total Baptized outside of Headquarters.....				9,435
Total Baptized in seven years and nine months....				20,685
Baptized since December 14, 1904:				
Baptized in Zion City by Elder Royall.....	6			
Baptized in Zion City by Elder Adams.....	12			
Baptized in Zion City by Elder Cossum.....	6			
Baptized in Chicago by Evangelist Christie.....	2			
Baptized in Chicago by Deacon Brannen.....	7			
Baptized in Chicago by Elder Hoffman.....	2			
Baptized in Chicago by Evangelist Reder.....	1			
Baptized in Chicago by Elder Keller.....	4			
Baptized in Chicago by Deacon Matson.....	3		43	
Baptized in California by Elder Taylor.....		9		
Baptized in England by Overseer Cantel.....		25		
Baptized in Germany by Elder Kradolfer.....		15		
Baptized in Hungary by Elder Kosch.....		3		
Baptized in Indiana by Elder Osborn.....		1		
Baptized in New York by Overseer Mason.....		7		
Baptized in Ohio by Elder Arrington.....		1		
Baptized in Ohio by Deacon Kelchner.....		1		
Baptized in Pennsylvania by Elder Bouck.....		4		
Baptized in South Africa by Overseer Bryant.....		25		
Baptized in Texas by Elder Hall.....		17		
Baptized in Washington by Elder Ernst.....		4	112	155
Total baptized since March 14, 1897.....				20,840

The following-named believer was baptized in Cincinnati, Ohio, Lord's Day, February 19, 1905, by Elder A. E. Arrington:

Southern, Leviticus.....City Infirmary, Hartwell, Ohio

The following-named two believers were baptized in Seattle, Washington, Lord's Day, February 19, 1905, by Elder August Ernst:

Norton, Mrs. C. C.....81 Virginia street, Seattle, Washington
Powers, George Andrews.....Station L 85, Seattle, Washington

The following-named fourteen believers were baptized in San Antonio, Texas, Lord's Day, February 26, 1905, by Elder L. C. Hall:

Abbott, Miss Laura Alice.....218 State street, San Antonio, Texas
Abbott, Miss Lillie Blanche.....218 State street, San Antonio, Texas
Abbott, Miss Maggie May.....218 State street, San Antonio, Texas
Anderson, Peter.....2801 West Houston street, San Antonio, Texas
Coake, David.....1924 South Presa street, San Antonio, Texas
Garrettson, Ida May.....218 State street, San Antonio, Texas
Garrettson, Mrs. Laura Abbott.....218 State street, San Antonio, Texas
Harding, Mrs. C. Margaret.....333 Paso Hondo street, San Antonio, Texas
Hoskins, Mrs. Ethel.....101 Alder street, San Antonio, Texas
McCreary, Miss Carrie May.....107 Fannin street, San Antonio, Texas
Meyer, Herbert.....825 Kentucky avenue, San Antonio, Texas
Meyer, Louis Olwin.....825 Kentucky avenue, San Antonio, Texas
Stanley, Miss Rosa Mary.....316 North Pine street, San Antonio, Texas
Threadgill, William Lott...109 East Mistletoe avenue, San Antonio, Texas

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, December 18, 1904, by Evangelist W. C. Christie:

Akerman, Selma G.....1493 East 78th street, Chicago, Illinois

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 Saint Nicholas Terrace, Harlem, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 1350 East Sixteenth Street, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 10 Cité du Retiro, 35 Rue Boissy d'Anglas, Paris.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, Tauenzienstr 8, West 50, Berlin, Germany.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King Wiliam Road, Adelaide, Hyde Park, Victoria, S. Australia.
Sydney, New South Wales, Australia—Elder-in-Charge, Rev. J. Thomas Wilhide, Hawthorn, Bertha Road, Neutral Bay, Sydney, New South Wales, Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa.

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. Excell, General Ecclesiastical Secretary.

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ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

A Sample

of SOME *of the* LETTERS *from* APPRECIATIVE READERS *of the* COPIES *of* LEAVES *of* HEALING *which* WE *are* SENDING OUT

Dallas, Oregon, Sept. 17, 1904.

Rev. John Alex Dowie, Zion City, Ill.

Dear Friend: Have just read No. 15, Volume XV, of LEAVES OF HEALING, being the first literature from your own pen I have had the privilege of reading.

Find enclosed $2.25 money-order, for a year's subscription to LEAVES OF HEALING and the book, "Zion's Conflict with Methodist Apostasy." Would gladly receive for distribution your literature exposing Freemasonry or any secret society. JOHN H.

Woodville, Texas, Sept. 22, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Brothers: By accident I came in possession of one of your papers—LEAVES OF HEALING—and I must confess that I have never found anything that I like better.

I will subscribe for it in the near future. Now I would like to see a copy of THE ZION BANNER. Please send me one. I also want your book, "Zion's Conflict with Methodist Apostasy," for which please find enclosed 25 cents.

I do hope that Brother Dowie will organize in Texas.

J. K. P. M.

May God's richest blessings rest upon Zion.



Grafton, N. Dak., Sept. 26, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Gentlemen: I enclose P. O. Order for 50c, being subscription to THE ZION BANNER for six months. I would like a sample copy of your "Voice from Zion." I have been reading LEAVES OF HEALING for some time. I am in sympathy with the Zion movement, and think it is worthy of substantial recognition from the Christian and business world. I would like to be where I could hear such sermons as the Restorer preaches, every Sunday, and live in a city as clean as yours is said to be. You have not time to read all I should like to say to you.

Yours truly, CYPRUS P.



You are missing great blessings if you are not assisting in placing Zion's Publications in the hands of those who have never read them. We solicit your co-operation in extending the circulation of LEAVES OF HEALING, THE ZION BANNER, BLATTER DER HEILUNG and FEUILLES DE GUERISON.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 21. *ZION CITY, SATURDAY, MARCH 11, 1905.* *Price Five Cents*

NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF CANCER AND OTHER DEADLY DISEASES WHEN DYING AFTER MANY YEARS OF SUFFERING.

OH THAT MEN WOULD PRAISE JEHOVAH FOR HIS GOODNESS,

AND FOR HIS WONDERFUL WORKS UNTO THE CHILDREN OF MEN!

It is, indeed, great goodness, and a wonderful work of God, that this woman declares.

We praise Him for it.

We send the Story out to all the ends of the earth on the wings of the Little White Dove, that men everywhere may praise Him.

Praise Him, ye His children, because this Witness, after so many years of most terrible suffering, was gloriously set free.

Give thanks to Him, that she who was once a pitiful sufferer, her life a living death, her agonies a bitter sorrow to her loved ones, is now filled with the Life of God, and rejoices in the power to serve Him and humanity.

Magnify His Name, that the chill blackness of the shadow of death has been rolled away, and a home made happy.

Sing to the Lord in the rapturous words of the Prophet Isaiah:

"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."



DEACONESS LIZZIE S. WOOLDRIDGE.

It is not only that this Witness has been wonderfully healed when at the point of death with horrible cancers.

There is infinitely more to praise God for than the fact that this woman was instantly and perfectly healed after physicians and surgeons had drugged and operated upon her for years, and had left her to die.

This Testimony is a Message of Divine Hope to every sufferer in all the world, wherever it may come.

It is another revelation of the wonderful Love and Power of God.

It is one more, added to the many thousands of testimonies, declaring the present-day reality of God's Eternal Covenant, "I Am Jehovah that Healeth thee."

Praise His Holy Name that He has again, in the wonderful Miracle of Healing wrought in this Witness' body, declared His willingness to heal His children; for our Heavenly Father is "no respecter of persons."

Our God is an unchanging God.

He Himself has said it:

"I, Jehovah, change not."

He healed the sick among His children in the days of Moses, in the days of David, in the days of Elijah, in the days of Daniel, and in the days of Malachi. Then,

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nineteen centuries ago, He sent His Word, the Divine *Logos*, Jesus, the Christ, the Son of God, who "went about . . . healing all manner of disease and all manner of sickness among the people."

That glorious work of healing was the work of the Father; for Jesus came to reveal the Father.

The Christ said of His works:

"The words that I say unto you I speak not from Myself; but the Father abiding in Me doeth His works."

Nor has that glorious work ceased.

He who stretched forth His hand to the leper and said, "I will; be thou made clean," also said, "Lo, I am with you All the Days, even unto the Consummation of the Age."

It was the Father's Will to Heal then.

It is His Will to Heal now.

Jesus, the Word, who came to reveal the Father, healed then.

He Heals now.

We cannot but praise Jehovah for "His goodness, and for His wonderful works to the children of men."

But we deny that it is any part of His work to make people sick, as many who profess to be His ministers teach.

We could not praise Him for making people sick; for sickness is vile, filthy, and blighting.

God is Purity, and no uncleanness or disease could come from Him.

Sickness ends in death.

He "that had the power of death . . is the Devil."

Jesus said, "I came that they may have Life, and may have it abundantly."

Sickness is the result of sin, and sin is of the Devil.

Jesus, the Son of God, was "manifested, that He might destroy the works of the Devil," and He destroyed sickness.

Peter, speaking by inspiration of the Holy Spirit, said of Him, that He "went about doing good and healing all that were oppressed of the Devil."

This Witness says that she tried to bear her suffering patiently, because she had been taught in the Methodist church that disease was the work of God.

What a diabolical lie!

Those horrible, loathsome, stinking cancers, eating out her life, the work of a God whose very Name is Love!

Never!

While she tried to be patient, believing that hideous lie, she was dying.

When she believed that those cancers came from the Devil, and that Jesus was manifested to destroy the works of the Devil, she was healed.

The healing was God's "goodness."

It was one of God's "wonderful works to the children of men."

We can praise Him for that.

But it is impossible for any sensible being to praise Him for the almost intolerable agony, nauseating filth, and killing poison of cancer.

Even those who hypocritically claim to praise God for sickness, send for a doctor, at breakneck speed, imploring him to take it away.

This Witness saw the illogical folly of that teaching when a messenger of Zion brought her the True Gospel.

She had made a sincere Repentance for all sin, bringing forth "fruits meet for Repentance" by putting all wrongs right, as far as she knew and it was in her power.

She went to God in simple faith, simply claiming His promises.

God answered instantly.

A Miracle of Healing was wrought.

She became a perfectly well woman from that hour.

She rapidly grew strong.

Today she is a happy citizen of Zion City, and a faithful Deaconess in the Christian Catholic Apostolic Church in Zion.

"Oh that man would praise Jehovah for His goodness,

"And for His wonderful works unto the children of men!

. . . . . .

"They cry unto Jehovah in their trouble,

"And He saveth them out of their distresses.

"He sendeth His Word, and Healeth them." A. W. N.

WRITTEN TESTIMONY OF DEACONESS LIZZIE S. WOOLDRIDGE.

2406 GILEAD AVENUE, ZION CITY, ILLINOIS,
January 8, 1905.

DEAR FIRST APOSTLE:—It is with a grateful heart that I tell of God's goodness to me. I cannot thank Him enough for all His mercy and blessings.

I was a sufferer for eighteen years.

At twelve years of age I began to suffer terribly with a pain in my head.

One disease followed after another; lung fever, inflammation of the bowels, spinal trouble, rheumatism, paralysis in my left arm and leg, and internal trouble.

I married at the age of twenty-one, and at the birth of my first child was in a very critical condition from laceration.

At about that time a cancer started in my left breast.

The doctor gave me arsenic to relieve me from pain, giving at one time, he said, enough to kill four men. I used this drug a great deal for the next two years.

Then my second child was born.

Words are too feeble to tell what I suffered.

Because of the cancers in my left breast, the milk could not come into it, and seemed to poison my whole system.

Six months later, Professor Gilchrist, of Iowa City, assisted by Dr. Lee, of Riceville, Iowa, entirely removed my left breast with the knife, saying that there were seven cancers in it.

The wound did not heal for several months, and during that time another cancer started in the center of the wound, which Doctor Lee burned and then cut out.

Shortly afterward, a cancer started in my right breast.

I also had catarrh of the stomach, and my lungs were in very bad condition.

The doctor said that every organ in my body was diseased.

He advised me to go west for my health, and we were about to go to Tacoma, Washington, when my whole system seemed to give way, and, for three months, I lay nearly insane with nervous prostration.

I partially recovered, but for three weeks my stomach did not retain any food.

The doctor then said that my only chance of recovery was to have an operation performed, and have three internal organs removed.

November 18, 1898, Dr. Barret, of Osage, Iowa, assisted by his wife, two doctors, and others, performed the operation.

No one but God knows the suffering I endured.

Congestion of the kidneys was caused by this operation.

The doctor spoke of removing the other breast, but I said I would die just as I was—I would never have any more knives used on my body.

I was some better for awhile, then gradually failed.

It seemed that I could not bear the constant suffering much longer.

I became so weak that I could not sit up for two minutes without nearly fainting.

I could not take medicine because of sores in my stomach and bowels. Morphine was injected in my arms to relieve the pain. I suffered terribly from constipation.

Doctor Stinson, then of Riceville, Iowa, when called, said that she would not attempt to do anything for me, as I had tuberculosis, and she could not help me.

I tried to be patient, as I had been a Methodist for years, and was taught that it was God's will for me to suffer.

After I had laid in bed for nine weeks, a gentleman from Riceville, who had been in Zion Home in Chicago, came and told me that God was healing His children still.

We gladly received him, and my husband and son accepted the teaching as well as myself.

We had made things right with God and man before, and knew that there was nothing to hinder.

When they prayed I was instantly healed, April 5, 1898.

The next morning I dressed myself without assistance, walked into the next room, and ate what I wanted.

In two days the action of my bowels had become perfectly natural.

Five days afterward I rode twenty miles, and within two weeks I did all my own housework, including the family washing.

Though all the world should say there is no Divine Healing, I know when God touched my poor body and made me well.

In the nearly seven years which have passed since then, we have found Him an ever-present Help in time of need.

We do thank God for our beloved First Apostle, LEAVES OF HEALING, and our home in this beautiful, clean Zion City.

After I came here I overworked, and it seemed at times my strength was nearly gone, but prayer was answered, and today I praise God for health and strength, and for the privilege of having a little part in this great and mighty work.

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I do pray that God's richest blessings may rest on you, and dear Overseer Jane Dowie.

Thanking you for your prayers, I am

Faithfully your servant in Jesus,

(Mrs.) Lizzie S. Wooldridge,

Deaconess in the Christian Catholic Apostolic Church in Zion.

CONFIRMATION OF TESTIMONY BY T. J. WOOLDRIDGE.

Beloved First Apostle:—My wife has written a brief testimony, and I feel it a duty and privilege to add a few words as confirmation; also to express my thanksgiving to our Heavenly Father and to yourself.

I can truthfully say that the testimony my wife has given is true. Only those who are accustomed to seeing suffering can fully realize what God has done for her.

During the last nine years of her sickness I would carry her to a chair, but the longest she could sit up at a time was twenty minutes, and the day before God healed her she nearly fainted from sitting about two minutes.

I do thank God for His Word, for your plain, authoritative teaching, and for the brother who brought the teaching and prayed with my wife.

We have been reading Leaves of Healing ever since, and have been led to a closer walk with God, to a happier, and in some degree, I hope, a more useful life.

I can truly say, "Bless Jehovah, O my soul: and all that is within me, bless His Holy Name."

Your servant, "Till He Come."

T. J. Wooldridge.

Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Suffered Many Things of Physicians.

Had spent all her living upon physicians, and could not be healed of any.—*Luke 8:43.*

She was healed immediately.—*Luke 8:47.*

Honey Grove, Texas, January 24, 1905.

Dear First Apostle:—I feel it my duty to send my testimony of what God has done for me.

Nine years ago I was taken sick, and a physician, whom we called in, pronounced it pneumonia.

After two weeks I was a little better, but very soon I had a relapse and was again very ill.

The doctor said that he would not guarantee my life. He left me two bottles of medicine, which I was to take every half hour.

I did so, but it made me vomit so terribly that blood and gall came. My husband told the doctor, who then said that the medicine was too strong, and that I should take only half a dose each time.

I recovered sufficiently to be able to do a little work, but I had constant pain through my chest and back.

We consulted another doctor, who said that I had some kind of fever. He did not know himself what ailed me, but at last he pronounced it consumption. He said that I might live two years.

My husband had no more use for him, and we went to a third physician, Doctor Lehman, who said that I had waited too long.

The fourth physician said that he had some hope of my recovery.

Thus I went on for six years, without receiving much benefit from the physicians of no value.

I counted my medicine bottles and found that I had more than two hundred.

At last we heard of a lung specialist in Michigan, and we at once wrote to him.

He sent me two chains, one to be worn at night and the other during the day. They were to draw the disease out of the body. He also sent me three kinds of pills.

I took two thousand six hundred of them, as I was told that I must finish this treatment. I wore the chains and was almost blood-poisoned from them, because of the gangrene they drew.

I rapidly grew worse, so that I could not walk without a cane. I lost my voice, and I knew that I could not live much longer.

The doctors said that nothing more could be done for me.

I wrote to a sister in Denison, Mrs. Susanna Zoratto (now in Zion City), and told her that my end was very near.

The following day she came with my other two sisters. That was on October 9, 1901.

The morning after their arrival my sister, Susanna, took her Bible and read part of the 1st chapter of Mark.

She asked me if I could believe that God would heal me of my disease, and I said yes.

Then we knelt (I was almost too weak to kneel), and my sister prayed for me. The other sisters also prayed, and I shall never forget what a feeling went through my sore chest.

I said, "O God, help me!" And He did help.

Instantaneously the rattling in my chest was gone and I could take a deep breath.

Without any trouble I rose from my knees, and praised God for Salvation and Healing. I went to the kitchen and commenced to work.

The same evening I went up on a hill to get the cows home, and milked them myself.

My sisters went home leaving me three copies of Blätter der Heilung. That was the first I heard of Zion.

When I read the Blätter I believed every word in. From that hour I have not taken a drop of medicine, nor have I used pork or liquor of any kind.

We have had no doctor, and for three years and a half God has kept me well. Before my healing I weighed less than one hundred pounds, but in a very short time afterwards I had gained thirty-three pounds.

I praise God for His grace and great mercy, and for Zion teaching, which I find to be the true Gospel.

In December, 1904, I went to South Dakota to visit my aged parents. It was intensely cold, and on my homeward journey I caught a severe cold.

I got home January 4th, and that night I was taken ill with very high fever and a severe cough.

As I was growing worse from day to day I sent a request for prayer to Zion City, on January 10th.

Four days later I had sinking spells, and a voice said to me that I must die. However I did not believe the voice, and I held on to the promises of God.

My two dear children knelt by my bedside, and, with tears in their eyes, they asked God to chase the Devil away, and to make their mamma well, as they needed her so much.

I believe that that was the hour when Overseer Excell prayed for me, and God answered his prayer and the prayers of Zion, for I date my healing from that hour!

I got up and went to knitting. My dear children were overjoyed when they found me up and dressed, and they said to me, "O Mamma, first we thought that you would have to die, but now you are well!"

How happy I am that I have learned to know God and to trust Him fully!

The people of our church here are all against me, because I stand for Zion. But they cannot get me discouraged, and I pray that they also may accept the truth.

Every day I pray for the dear First Apostle and for Zion everywhere. May God grant that many more may be brought into His Kingdom.

Praying that God may use my testimony for a blessing to others,

I am, faithfully yours in the Christ,

(Mrs.) Karoline Schwarzrock.

MRS ZORATTO CONFIRMS HER SISTER'S TESTIMONY.

2009 Horeb Avenue, Zion City, Illinois,
February 20, 1905.

Dear First Apostle:—I am glad, and I rejoice in God for the privilege of confirming the testimony of my sister, Mrs. K. Schwarzrock. I can say that every word of her testimony is true, and I pray that it may be a blessing to many.

Faithfully yours,

(Mrs.) Susanna Zoratto.

Feuilles de Guerison

contains the messages of the First Apostle of the Christian Catholic Apostolic Church in Zion to the French-speaking people, and is published monthly.

It contains twenty-four pages the size of Leaves of Healing. It is freely illustrated and is printed on white enamel paper. It also contains testimonies of those who have been healed of all kinds of diseases and saved and kept by the power of God.

The story of Zion and its onward movement and successful establishment of Institutions and Industries is written up from time to time in a glowing and most interesting style, and is translated by accomplished and skilled translators.

In order that every one who speaks or reads the French language may know of this work, we offer to send sample copies free. The regular prices for subscription are as follows: 50 cents a year, 30 cents for six months, and 5 cents a copy.

The hearty coöperation of every friend and member of Zion is solicited in order that this publication, which was begun in October, 1904, may be very successful in its circulation.

Address Zion Printing and Publishing House, Zion City, Illinois.

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General Apostolic Letter



HOTEL "PALACIO,"
CITY OF MEXICO,
REPUBLIC OF MEXICO,

March 8, 1905.

TO THE ORDAINED OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION THROUGHOUT THE WORLD.

Beloved Brethren and Sisters in the Christ:

Peace to thee.

Very much in my mind today are the words of the Prophet Zechariah, tenth chapter and first verse:

> Ask ye of Jehovah rain in the time of the latter rain,
> Even of Jehovah that maketh lightnings;
> And He shall give them showers of rain,
> To every one grass in the field.

It has been my continuous experience that when God is preparing abundant blessings for His people, the enemy endeavors to "come in like a flood."

Satan's principal weapon in this age is a corrupt press; and the most Dangerous Combinations which exist in this world are the various Press Organizations which control the distribution of news to such an extent that they are able to disseminate absolute falsehoods continually over all the world, whenever they feel it to be for their interest to suppress the truth and suggest a lie.

It is not often that I am compelled to defend Zion in the press owing to the conduct of any of our principal officers; but that duty has been imposed upon me by a long attack which was telegraphed by the Associated Press to the *Mexican Herald*, in Mexico City, yesterday.

The courtesy and fairness of the editor was shown in sending me the despatch before it was published, and in enabling me in a long interview to deal with every one of the adverse allegations contained in it.

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I was able to undertake that task only at a very late hour last night, and I did not complete it until two o'clock this morning.

Wishing to place the whole matter before my dear people throughout the world, I have felt it would be well to forward the article as it appears in the *Mexican Herald* of this morning.

The fact that this article of more than three columns was set up in type in the office of that newspaper after half-past one o'clock this morning, shows the present willingness of the press here to do Zion justice.

A long article appeared also in the same paper, on March 5th, entitled, "Zion City a Kingdom Within Itself," which, notwithstanding a few comparatively unimportant mistakes in matters of fact, was written in an exceedingly kind spirit.

Another paper of this City, the *Daily Record*, also manifests an appreciative spirit, and I trust this will continue.

I know that all who are truly in Zion, and have the Spirit of God in Zion, will not wonder at these attacks whilst we are engaged in the important business which has brought us to the City of Mexico, and in which so far we have succeeded so well.

I am deeply grieved that it should be necessary for me to expose once more the lies of the Associated Press, which have already gone around the world; but, no matter what the cost to myself, I have ever been ready to defend that which God has intrusted to me in Zion.

It would not be wise for me to disclose at this time all the malignity of the enemies of Zion who are exerting all their powers to prejudice the authorities of this Republic, and the friends and investors in Zion's Enterprises throughout the world, against myself and the work of establishing a Zion Plantation, City, and Port in these beautiful Southern lands. Every endeavor, however, of the enemy has only recoiled upon themselves, and it is so in this case.

With the officers whom I have brought from Zion City to help me in this matter, I am continually engaged every day in most important business connected with the numerous matters which arise.

I ask that you will continue earnestly to pray for me and those associated with me, that a glorious outcome may result from our labors, which shall eventuate in the establishment of a magnificent home for hundreds of thousands of God's children, and an effective center for the evangelization of multitudes in these beautiful lands.

I send to one and all in Zion throughout the world my confident Declaration that God is establishing Zion throughout the world as a Spiritual, Educational, Commercial, Industrial, and Divinely Political Force; that for every million of dollars that has been invested there are now many millions more in splendid values; and that the projected Zion Cities and Plantations will prove to be untold blessings now and throughout eternity.

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We have no place in Zion for the fearful and the unbelieving; but for those that are brave, and trust and serve God, we have the assurance that "they that trust in Jehovah are as Mount Zion, which cannot be removed, but abideth forever."

With very hearty Christian love to you all, I am faithfully your friend and fellow servant in Jesus, the Christ, our Lord and Coming King,



First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Extract from the Mexican Herald, Wednesday, March 8, 1905

RUMORS OF FINANCIAL DIFFICULTIES AND DISSENSIONS IN ZION ARE DENIED BY DOWIE.

REPORTS FROM CHICAGO DENOUNCED AS WILFUL LIES

"MANUFACTURED TO INJURE ME IN MEXICO," SAYS PROPHET.

HIS CREDIT IS UNIMPAIRED.

DOWIE ASSERTS HOLDINGS AT ZION AND ELSEWHERE ARE WORTH TWENTY-ONE MILLION DOLLARS ABOVE LIABILITIES—SON WENT TO ZION TO TELL OF PROJECTED ESTABLISHMENT OF PLANTATION, CITY, AND PORT IN MEXICO—FACTS ABOUT BARNARD'S RESIGNATION.

ASSOCIATED PRESS DISPATCH.

CHICAGO, MARCH 7—A mission of A. J. Gladstone Dowie, who visited Zion City as the ambassador of his father, Dr. John Alexander Dowie, has been disclosed at a

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secret meeting of the elders and members in high standing of the Christian Catholic Church. The part made public was the definite announcement that a new Zion is soon to be established near the City of Mexico where Dr. Dowie now is. The "apostolic letter," which had been looked forward to with much interest by members of the church who had become uneasy through the persistent rumors of financial difficulty, was conciliatory and encouraging in tone. It has been rumored that Dr. Dowie will never return to Zion City permanently; that his advancing years and ill health have made it imperative upon him to assume less responsibility, and to prepare the way for his successor, who in all probability will be his son. Deacon Barnes, now with the party in Mexico, may be placed in charge of Zion City. Dr. Dowie is expected to arrive the second week in April for a visit.

Zion Financier Is Discharged.

Dissension again is racking Zion, and Deacon Charles J. Barnard, minister of finance and keeper of the strong box, has left the colony in dudgeon, says the Chicago *Record-Herald* of March 1. A dispute with John Alexander Dowie was the cause, and the question now agitating the disciples of the First Apostle is whether the financier resigned or was retired by special edict.

The origin of the quarrel that has lost Zion perhaps its strongest pillar has not been fully disclosed, but the rumor is abroad in the "city of the restoration" that when Barnard, using his power of attorney, recently mortgaged the lake front at Zion for $100,000 he did so without first getting the consent of the General Overseer.

To many of the Zionites the retirement of Deacon Barnard appears as an indication of monetary stress. They argue that if Mr. Barnard, who has been in full charge of the bank and the treasury department, thought it business policy to put a mortgage on some of Zion's most valuable property, it must be concluded that there is need of money.

The retiring head of the exchequer has been, next to Dr. Dowie, the most influential man in the community. Seven years ago he left the position of assistant cashier in the Commercial National Bank and cast his lot with Dowie. His accession to the church created more surprise than has any other.

As head of the treasury, Deacon Barnard arranged the extensions of Zion's overdue accounts, and outside of the colony he is regarded as the one genius to whom is due the credit for the marvelous way in which the finances of the city have been handled.

It was to put part of his plans into operation that Barnard is said to have negotiated the loan and mortgage for $100,000. When Dowie learned of the mortgage a stormy series of telegrams followed.

Other dismissals or resignations are expected in the near future.

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MAKES CATEGORICAL DENIAL.

Dr. Dowie Gives Out Statement Answering Charges.

John Alexander Dowie, shown the above telegram last night, practically denied the whole thing in toto, stating that it was on a par with some of the other fabrications emanating from like antagonistic sources. At a general meeting of himself with his advisory board of deacons last night, held in his private rooms at the Palace Hotel, the First Apostle of the Zionists church authorized the *Herald* representative who was present to print the subjoined interview which was made in the shape of a signed statement from himself.

Those present at last night's meeting were the following persons:

Rev. John Alexander Dowie, First Apostle of the Christian Catholic Apostolic Church in Zion; Honorable V. V. Barnes, Judge of City Court, Zion City, Illinois; Deacon Fielding H. Wilhite, Manager Stocks and Securities Department, Zion City; Deacon James F. Peters, Manager Zion's Transportation and Railway Affairs; Deacon George Spellman, Chief Engineer, Zion City; Deacon Frank W. Cotton, Manager of all Zion's Hospices, and Zion City Baking and Milling Industries; Deacon John Lewis; Deaconess Ida M. Stern, Secretary to the Rev. Jane Dowie, and Deacon Oran Reece, Secretary to the Rev. John Alexander Dowie.

STATEMENT OF DR. DOWIE.

The statement in full follows:

I would remark concerning the second sentence in the Associated Press telegram, which you have shown me, the statement is correct, for I intend to establish a Plantation, a City, and a Port for Zion, if it is possible, in the Republic of Mexico.

But that I can make no announcement as to the place, since no actual purchase has been made.

Regarding the fourth sentence, I would say that the rumor that I will never return to Zion City permanently is absolutely untrue, if by that is meant that Zion City, Illinois, will cease to be my headquarters.

As to rumors concerning my advanced years and ill-health, I may say, to inform the public, that I bear my fifty-seven years with comparative ease, and that I am in perfectly good health, so far as I know, and am equal to continuing the task which God and my people have given to me; and while I have for many years so conducted and organized the work that my successor could immediately take my place, and all things go on as at present, I am not, however, at this moment expecting an early demise, nor am I prepared to give the public any information as to who my successor will be.

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BARNES NOT SLATED FOR LEADERSHIP.

As to the rumor, also, that the Honorable V. V. Barnes, General Counsel and Judge in Zion City, who is now here in Mexico, may be placed in charge of Zion City, I wish to say that I have no such intention.

As for the sixth sentence, that I am expected to arrive in Zion City the second week in April "for a visit" only, I desire to say that my present intention is to remain continuously in Zion City until I pay my next visit to Mexico. I have no other arrangements. When that will be, I am not prepared to say. But the idea of my abandoning the direction of the work, or my very pleasant residence in Zion City, Illinois, is simply nonsense; and has never had any foundation whatever to rest upon. I hope, however, to be able to spend the greater part of many winters in Mexico.

IS NO TROUBLE IN ZION.

As regards the seventh sentence in the above telegram, that "dissension is racking Zion," and that "Deacon Barnard has left the colony in dudgeon," which statement is made upon the authority of the *Record-Herald*, and the further statement on the same authority, that a "dispute" with myself was the cause, and that the question now agitating the disciples of the First Apostle is "whether the financier resigned or was retired by special edict," all I have to say is, that this is just like the Chicago *Record-Herald*, and is "of a piece" with its constant, and wilful, and persistent habit of lying concerning myself and the Christian Catholic Apostolic Church in Zion.

The whole telegram is evidently framed for "foreign consumption." Not a word of it would be believed either in Zion City or Chicago by people of sense.

But I will say in the most emphatic manner that I have never had any dispute whatever with Deacon Barnard since he became an employee of myself and Zion.

Our relations have always been of the most pleasant, cordial, and Christian character. I have no letter, or message, or word in any way from him, indicating any reflection whatever upon myself. It may be well at this point to state what are the facts concerning the resignation.

THE FACTS ABOUT RESIGNATION.

It was not until my arrival at Vera Cruz on Saturday, February 25th, that I received a brief cablegram, which reads as follows: "I hereby offer my resignation and request its acceptance."

After consulting with the gentlemen now present, who had only recently come from Zion City, and who occupy important positions, I immediately telegraphed to Mr. Barnard that I would not accept his resignation, but that I relieved him from office for the

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present and appointed his assistant, Deacon Alexander Granger, to be general financial manager *pro tem.*

RESIGNATION MAY BE DUE TO ILL HEALTH.

There was not in my telegram a single word of reflection upon Mr. Barnard; for I understood from the gentlemen now present, and especially from Judge Barnes and Deacon Wilhite, that his state of health was such that it seemed to be impossible for him to cope with the burdens upon him, that in their opinion his resignation had simply been tendered under a sudden impulse, and that his physical and especially his nervous condition of health was such that he felt himself unable to fulfil the duties of the office, and begged to be relieved.

This was the general opinion of all these gentlemen, and under these circumstances I felt disposed to extend the utmost consideration to my old friend and colleague, and while appointing his assistant to be the manager *pro tem*, I left the whole matter open for future consideration as to his further business association with Zion.

I may inform you in this connection that he retains his membership and office in the Church, that there is no reflection upon his integrity, and that he has made no reflection upon me, so far as I know.

I am not at present sufficiently informed to be able to pass upon the whole matter, and am not disposed to utter a single word of reflection upon the Deacon, nor add to the pain which he must necessarily suffer in being out of office.

BARNARD DID NOT EXCEED POWERS.

As for the ninth sentence in the above telegram, stating that the "origin of the quarrel" has been that Mr. Barnard made a certain use of his powers of attorney which I resented. This statement is altogether false.

Deacon Barnard, so far as I am aware, never used his power of attorney in any other way than that of carrying out my instructions.

Judge Barnes, who was his colleague in these powers of attorney, and who is now present, will please to say whether this is the case, so far as his knowledge extends.

Judge Barnes: "Yes, sir, that is a fact."

Regarding the tenth and twelfth sentences, the insinuation as to the monetary distress, and that Mr. Barnard's feeling that he could not continue because of the difficulties of his position, it may be well for me to make a statement which ought to set that matter forever at rest. I will ask Deacon Fielding H. Wilhite, who will bear me out that I have not coached him in this matter at all, certain questions—I will first ask you: Have I told you of any question I was going to ask you?

Deacon Wilhite: "No, sir."

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Have I given you any direction, at any time, regarding how to answer in this matter?

Deacon Wilhite: "No, sir."

I may say that Deacon Wilhite, who is now answering my questions, is the head of the Zion Stocks and Securities Bureau in Zion City, and holds an office which is really a part of the general financial manager's department.

Did I direct you and Deacon Barnard toward the close of last year to prepare a statement of the assets and liabilities of Zion?

Deacon Wilhite: "You did."

And to get an estimate, cutting everything down to bed rock, of the value of our assets?

Answer: "Yes, sir."

ZION HAS BALANCE OF TWENTY-ONE MILLION DOLLARS.

Is it a fact that you, with Deacon Barnard, after exhaustive investigation, extending over many weeks, came to the conclusion that the estate of Zion, which means the estate which I absolutely control, showed a balance of over twenty-one million dollars over all present liabilities and future liabilities on stock extending into many years to come?

Answer: "Yes, sir."

Was that balance of Twenty-one Million Dollars, in your judgment, a fair and right statement of Zion's affairs?

Answer: "That is true."

And Mr. Barnard fully concurred in that?

Answer: "Yes, he chiefly furnished the statement. I merely aided him in it."

Have you heard Mr. Barnard, when I have referred to that statement in our meetings at Zion City, declare he believed that the estate was worth at least that sum?

Answer: "I have frequently."

And that statement left out many of my assets such as the value of Zion Printing and Publishing House, and my private estate in America, and Africa, and elsewhere?

Answer: "Yes, sir."

You are, then, very positive that Mr. Barnard has never gone back upon that statement, so far as you know?

Answer: "Yes, sir."

You therefore agree with me in saying that Mr. Barnard declared the present value of Zion's estate to be at least Twenty-one Million Dollars over and above all liabilities?

Answer: "Yes, sir."

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DEACONS SAW TYPEWRITTEN STATEMENT.

I will ask all the gentlemen present if they have heard Deacon Barnard make this statement?

Deacon John A. Lewis?

Answer: "I have seen the typewritten statement to that effect over his signature

Deacon James F. Peters?

Answer: "I not only have heard him make that statement, but was in his office just after he finished it, and he read the whole statement to me, and said many times that it was a low estimate."

Have you also heard him say he believed that the true estimate was nearly thirty millions?

Answer: "Yes, sir, not only that, but he told me of the many things that had been left out, such as your personal estate, and Zion Printing and Publishing House."

Deacon Cotton?

Answer: "I have heard him make that statement frequently, and that the valuation was nearly thirty millions."

Judge Barnes, do you indorse all these gentlemen say?

Answer: "I have heard him state that in his opinion the value was at least twenty-one millions and upwards."

Deacon Spellman, have you heard Deacon Barnard make such statements?

Answer: "I have heard him repeatedly make those statements from the platform, and say these were simply low estimates, and that the property was worth about thirty millions."

The gentleman at the head of Zion Stocks and Securities Bureau affirms that there has been no shrinkage in Zion values. Do you stand by that statement?

Answer: "Yes, sir."

RETIREMENT NO LOSS TO ZION.

Regarding the twelfth, thirteenth, and fourteenth sentences, that Deacon Barnard had been, next to myself, the most influential man in the community, etc., I have to say that Deacon Barnard was a very quiet man, simply attending to his duties, which were of an office nature, and he himself would be the first to smile at the allegation that he was the leading man in the community. He was, no doubt, intrusted by me, and I thought rightly, with the very important position which he held, but his retirement will not in the slightest degree affect the strength of the community.

The gentleman who has succeeded him is a splendidly qualified man.

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I have within Zion a dozen men who could take his place without any conscious loss to Zion.

I value Deacon Barnard, but the exaggeration of the strength of his position is not likely to be pleasing to him; and it is not true.

The fifteenth sentence is fully answered by my observations on the preceding sentences. This sentence evidently has been framed for the purpose of magnifying the loss to Zion of Deacon Barnard, if Deacon Barnard were lost to Zion.

It is evidently intended to make the public believe that there is great consternation inside and outside of Zion at the Deacon's resignation.

But I am informed, and I say this without desiring to lessen the value of his past services, that it is a simple fact that his retirement has caused no excitement, either in or out of Zion.

"I received a letter today from Zion City from a leading officer of the financial department," interjected Deacon Wilhite, "and he says, 'The action of Deacon Barnard has created no more than a ripple upon the surface.'"

NO OTHER RESIGNATIONS PENDING.

I desire to make a few observations, continued Mr. Dowie, concerning the closing sentence, "Other dismissals or resignations are expected in the near future."

All I have to say is, I have not received any other resignation, and I have not heard of any.

I will ask the important officers surrounding me if they know of any resignation?

Answer: "No, sir."

And as for the other statement, that dismissals are contemplated, that could not take place unless I authorized them; and I have no present intention of dismissing from Zion's service anybody who is now in Zion City; not even Deacon Barnard himself, unless I shall become acquainted with facts that are not now in my knowledge.

I do not say he will continue to occupy the same position; for it is quite evident he has felt himself to be unfitted for it.

As to the allegation, that when I learned of the mortgage, a stormy series of telegrams followed, and the result was the absence of Barnard from the bank, every word of this statement is a shameful fabrication.

DOWIE AUTHORIZED LOAN.

In negotiating that comparatively small temporary loan upon a portion of my property, which is worth millions of dollars, Mr. Barnard was simply carrying out my instructions, and there never was either a "stormy series of telegrams," or a single word of reproach directed to him concerning that matter.

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I would therefore say to the *Mexican Herald*, and to the entire public of this city, and of the republic, who may be sufficiently interested in this matter to read what I have spoken, that the entire telegram is of a piece with the whole conduct of the *Record-Herald*, and the Associated Press liars of the United States of America.

I do not ask the *Mexican Herald* to be of my opinion, but I claim the right under the circumstances to make this statement.

I can support it by hundreds of proofs.

My standing in the United States of America as a loyal citizen, and as one who holds the respect and friendship of many of the rulers of the land, demands of me that I shall refer to an attack made upon me in the Chicago *Record-Herald*, which is my chief maligner, according to this Associated Press telegram.

While I was en route from Havana to Vera Cruz a few days ago, it was made in the meanest way.

The shameful attack was, as usual, intended for "foreign consumption," and especially for consumption in this City of Mexico.

It was intended to prejudice me in Zion's business with the authorities of the Mexican Republic.

NOT OPPOSED TO REPUBLICS.

Accordingly, I sent on last Lord's Day, March 5th, the following in my weekly telegram, to be read in Shiloh Tabernacle, Zion City, to the many thousands that would then be present and to be handed to the press of Chicago. It explains itself. It is as follows:

"The Chicago *Record-Herald* of February 19th, has reached this city, and I repudiate and deny in the strongest terms the article on page three, which is entitled, "Zion Wants to Wipe Out All Republics, and the World Must Be Ruled by Absolute Monarchs and Beneficent Trusts."

"First, I am a loyal citizen of the Republic of the United States of America, and a strong supporter of the principle of republican government throughout the world as being the best form of government, short of Theocracy; and as affording me liberty to advance the work of Zion in the direction of the ultimate and universal rule of God.

"Second, I am absolutely opposed to the principle of monarchy, and have so declared consistently in my teaching for many years.

"More than twenty years ago, in Melbourne, Australia, I delivered a discourse against monarchy from the words of God in the prophet Hosea, 13:9-11.

"It is thy destruction, O Israel,
That thou art against Me, against Thy Help.
Where now is thy King,
That he may save thee in all thy cities?

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And thy judges, of whom thou saidst,
Give me a King and princes?
I have given thee a King in Mine anger,
And have taken him away in My wrath.

"Third, I am absolutely opposed to all illegal trusts, and all illegal combinations of capital and labor, and all practices destructive to individual liberty and national progress, and have always so declared myself.

"I most heartily indorse the policy of President Roosevelt in these matters."

LETTER CARRIED BY DOWIE'S SON.

Dr. Dowie then said to the *Mexican Herald* representative that if he had any proper questions to ask he would be glad to answer them.

Question: "Can you give me any information as to what that letter was which your son took?"

Answer: It was an Apostolic Letter to the Church referring to the whole business of Zion, to the Mexican land proposals matter, and many other things. I have already admitted that the letter contained the statement that I would probably have a plantation, a city, and a port in Mexico. But I will not disclose my plans or purposes, at present, in these matters.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, MARCH 11, 1905.

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TELEGRAM FROM THE FIRST APOSTLE.

The following telegram from the First Apostle was read from Shiloh Tabernacle platform, on Lord's Day afternoon last:

Mexico City, Mexico, March 5, 1905.

Overseer Speicher, Zion City, Illinois.

Read Matthew 28:16-20, and Revelation 19:1-16.

We thank God for very busy and profitable week.

Twenty-three definite offers have already been made to me of land in many parts of Mexico, aggregating more than 20,000 square miles.

One has several hundred miles of sea front.

So far as we know, nearly all are good, and some are undoubtedly very fine.

All the party well, and looking forward to another busy week or more in this city.

We will then make personal inspections.

Pray for me that I may make a rich selection.

We are well received everywhere, and many kind words concerning Zion City are written and spoken.

Very favorable articles have appeared in the daily newspapers of this city.

I am praying earnestly for you all in Zion City today, and for my beloved son and special messenger, and for a blessing upon his message to you all.

Help him to fulfil his mission quickly, and keep in your minds, and hearts, and lives the instructions of God in my message of last week, especially Romans 16:17-20.

The Chicago *Record-Herald* of February 19th has reached this city, and I repudiate and deny in the strongest terms the article on page three, which is entitled "Zion Wants to Wipe Out All Republics." "And the World Must Be Ruled By Absolute Monarchs and Beneficent Trusts."

First. I am a loyal citizen of the Republic of the United States of America, and a strong supporter of the principle of Republican government throughout the world, as being the best form of government, short of Theocracy, and as affording me liberty to advance the work of Zion in the direction of the ultimate and universal rule of God.

Second. I am absolutely opposed to the principle of monarchy, and have so declared consistently in my teaching for many years. More than twenty years ago in Melbourne, Australia, I delivered a discourse against monarchy from the words of the prophet Hosea 13:9-11. "It is thy destruction, O Israel, that thou art against Me, against thy help, Where now is thy King, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in Mine anger, and have taken him away in My wrath."

Third. I am absolutely opposed to all illegal trusts, and all illegal combinations of capital and labor, and all practices destructive to individual liberty and national progressiveness, and have always so declared myself.

I most heartily endorse the policy of President Roosevelt in these matters at the cost, almost, of my life.

I have built up the platform of Zion, and no one has any right to take a plank from it.

I say this with great love, and I expect every officer of every degree to strengthen and not weaken that platform.

Pray for us.

Love to you and all Zion everywhere.

Mizpah. FIRST APOSTLE.

LATEST MESSAGE FROM FIRST APOSTLE.

The following telegram has been received by Overseer John G. Speicher:

MEXICO CITY, MEXICO, March 12, 1905.

OVERSEER J. G. SPEICHER, Zion City, Illinois.

Alleluia! Praise ye Jehovah.

A splendid week in Zion's interests in Mexico closed yesterday.

Wish I could tell you all about it, but I cannot just now.

Delivered an address in English this morning, for nearly two hours, at the Teatro Arbeu to over one thousand five hundred people.

Splendid audience; earnest and appreciative; order perfect.

Continue to assist my son in fulfilling his special mission, by your prayers, sympathies, and co-operation.

Expect to leave here toward end of week, but won't tell you where I am going until later.

Love to all Zion everywhere.

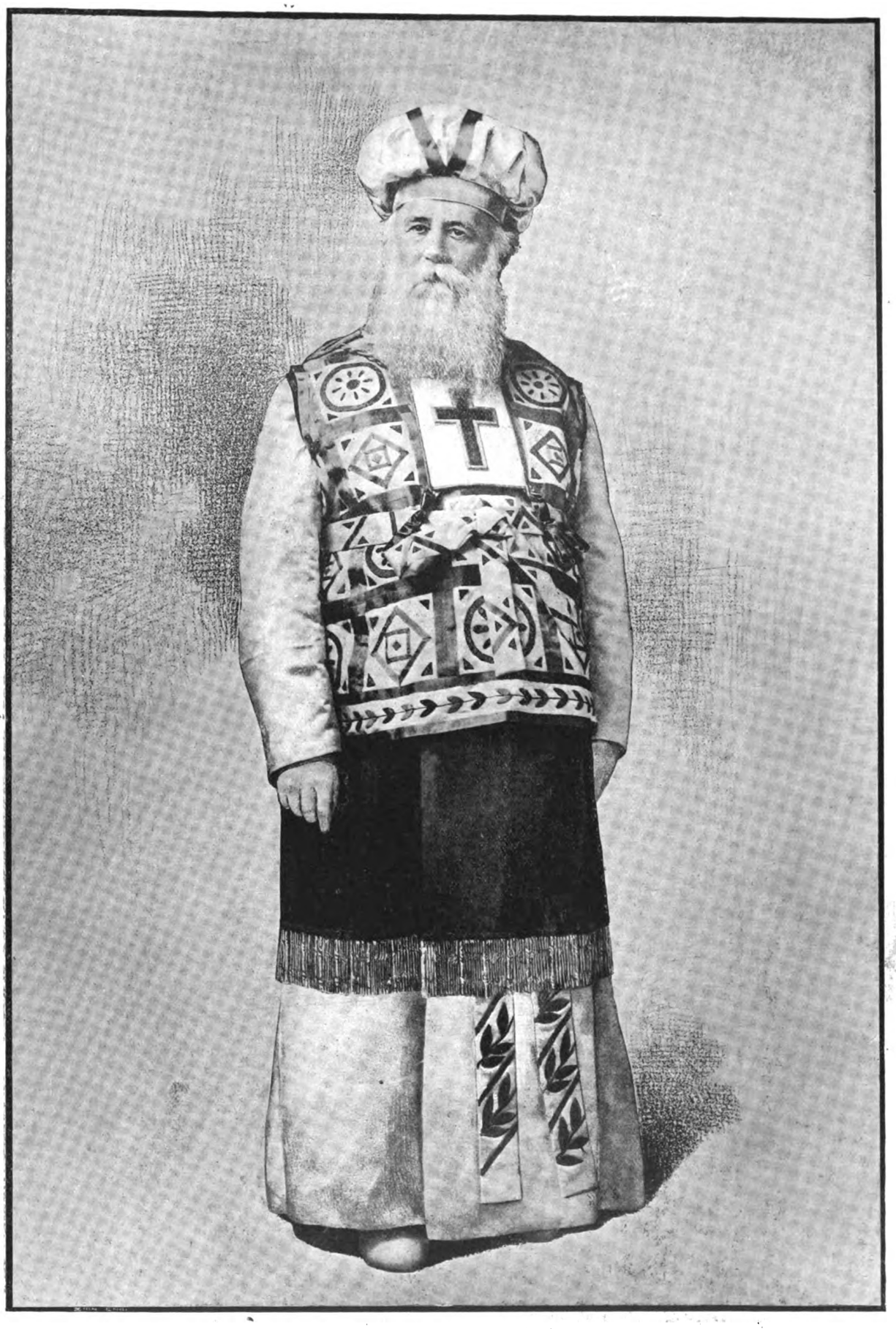
We pray for you always.

All the party are well, and my personal health is splendid, even though I live in the Tropic of Cancer.

Mizpah.

FIRST APOSTLE.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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THE RESTORATION MUST BE VIEWED FROM GOD'S SIDE.

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Early Morning Meeting in Shiloh Tabernacle

*REPORTED BY A. C. R., O. F., S. E. C., AND E. S.

THOUSANDS had gathered in Shiloh Tabernacle Lord's Day morning, November 22, 1903, when the messenger of God appeared upon the platform and gave loving greeting.

The voices of the thousands rose and blended in a splendid harmony of sound in the words of the grand old hymn, "Bless the Lord, O my soul."

As the prophet of God told of the sweet going to sleep of an aged brother in Zion, there were no tears, but rather joy; and triumphant rang the words of the grand old poem of the sweet singer of Israel, as recorded in the 103d Psalm, and repeated alternately by the General Overseer and people.

After another outpouring of the spirit to God, the Father, in prayer, the prophet of God directed the minds of his hearers to the 6th and 7th verses of the Psalm read.

"Jehovah executeth righteous acts,
"And judgments for all that are oppressed.
"He made known His ways unto Moses,
"His doings unto the children of Israel."

The life of Moses was portrayed in most graphic and effective language, and the lessons drawn from it were of such a character as to make a lasting impression upon the minds of the vast audience that listened to the inspired utterances of God's prophet.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, November 22, 1903.

"Peace to thee!" was the salutation lovingly given by the General Overseer, as he came upon the platform and faced an earnest audience of several thousand persons.

"Peace to thee be multiplied!" was the hearty response from the audience.

The worship of God was begun by the singing of Hymn Number 381, Gospel Hymns 5 and 6.

Oh, 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.

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.

Who doth redeem thy life, that thou
To death mayst not go down;
Who thee with loving kindness doth
And tender mercies crown.

Death Should Be Regarded as a Conquered Enemy.

The General Overseer paused at the end of the second line of the last verse, and said:

*The First Apostle has not revised the following report.

Are you going to die?

VOICES—"No!"

GENERAL OVERSEER—"If a man keep My word, he shall never see death."

I wonder if we believe that. People are constantly talking about "When I die."

Jesus said to Martha:

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

I wonder whether we really believe it?

Do we look upon death as a conquered enemy?

The Apostle Paul says that the Christ has "abolished death, and brought Life and Incorruption to light through the Gospel."

If a thing is "abolished," it is conquered.

One of the great terrors, the King of Terrors, to multitudes of people, is what they call "Death."

If I believed that I was to die, I should be an infidel.

I believe that I have "passed out of death into life."

To Escape Death One Must Keep the Christ's Sayings.

I cannot see how it is possible for me to see death, if I trust and obey.

Of course, if a man does not keep the Christ's sayings, he will see death; the condition must be fulfilled if one would realize the promise.

Many Christians see death, and they see it all the time. It is to them a terror.

The other day I went in to see the body of Father Jones, and I could have laughed.

I did not feel in the least like crying.

He was over eighty-two years of age.

He enjoyed his Religion; enjoyed it so much that in his eighty-third year he went to New York, and was there during the entire Visitation.

He always sat there. [*Pointing to a seat immediately in front of the platform.*]

You could always tell where to find Father Jones.

As I would look into his face, I could see that he was enjoying the service.

When I returned from New York I went in to see him, having heard that he was not very well.

When I got there, he laughed and joked with me, and finally sat up in bed and recited a poem about me.

I do not remember all that was in it, but he repeated it with the zeal of a youngster.

Sleeping in Jesus Not Death.

When I went in to see the remains of the father the other day, there was the sweet, old face, calmer and sweeter than I had ever seen it. The lines had all faded out; the face was almost smooth, and a smile was lingering there.

Never be afraid when a spirit has passed to Heaven.

Father Jones sang "Crown Him," and fell asleep.

He was a faithful Elder of this Church, and I do not feel like crying about his going; for he had earned his rest.

He never was old. He was one of those who are always young.

I have seen my loved ones pass, and they never saw death.

"He giveth unto His beloved sleep."

"Them also that are fallen asleep in Jesus will God bring with Him."

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"The child is not dead, but sleepeth."

The Lord Jesus would not allow it to be said that the dear little child that loved Him had died, and He awoke her and brought back her spirit to her body.

I cannot understand how you, who say you are Christians, can mourn and howl over a bit of earth.

I can understand natural grief.

A Striking Reproof for Injudicious Mourning.

I have *felt* it, and feel it still—the natural grief at being parted from loved ones; but it is only for a time—until the Lord shall come, or we shall go to Him.

When a spirit passes, some people howl as if they were bereft of everything.

They mourn and weep, making a luxury of their grief, and everybody around them is unhappy.

They tell everybody that the dearest and best friend they ever had, or ever can have, is gone.

That is not a very pleasant thing for their friends to hear—a sort of hint that only the "rubbish" is left.

The mother of a son and two daughters lost one of the daughters by death.

She howled for a couple of years and at last lost her sight.

She came to me and told me of her affliction and sorrow.

I laughed at her, believing that it was the best thing to do.

"You call yourself a Christian?" I said.

"Oh! I *am* a Christian!" she answered.

"What did you say about this girl that is gone?" I inquired.

"Oh!" she replied, "she was the best of all!"

"Well," I continued, "you have a very nice girl by your side! Had you not better get rid of her? She must be of small account to you!"

Sorrowing As Do Those Without Hope Is Foolish.

When our beloved who are in the Christ pass away, they have entered into Life; boundless Life; glorious Life.

I do not believe that they sleep for many hundreds and thousands of years.

Some good Christians, perhaps some of you, have that idea.

It would be a shocking loss of time to sleep for one, two, three, four, five, or possibly a thousand or two thousand years.

I was not made to sleep that long. I could not do it.

Surely we can be of some use to God in heaven, or to people on earth.

I believe that those that are "absent from the body" are "at home with the Lord."

But get rid of this ridiculous fear of death, if you are a Christian!

The outside world is afraid of death.

They think that the worst thing that can happen to them is to die.

So, when they threaten me with death, they say, "Now he will be afraid!" Such reasoning seems to me so funny!

Suppose I were to be killed, I should get to heaven more quickly.

Death a Hateful Enemy of God and Man.

I cannot conceive of being afraid because they said that they would kill me. I can only laugh at them.

My times are in God's hands, and if He is pleased to let me pass away in that manner, all right.

Have you any fear of death?

If so, there is something wrong with you; you are not right with God.

If you are right with God, out and out, you will never see death.

You will think of death as the time when you will lie down and sleep, and wake up in a better land.

But God does not want you to die until your work is done.

Death is hateful. Death is God's enemy and man's enemy.

Death and Hades shall be "cast into the lake of fire!" That is the place for death.

> Who thee with loving-kindness doth
> And tender mercies crown.

"Loving-kindness!" Get hold of that thought!

It is not only "mercies," but it is "tender mercies."

Many people talk about mercy, and then show "mercy" in a hard, grudging manner.

Divine Mercy is tender.

> Kind hearts are here.
> Yet would the tenderest one
> Have limits to his mercy;
> But our God has none.
> And man's forgiveness may be true and sweet;
> But yet man stoops to give it. More complete
> Is Love, that lays forgiveness at our feet,
> And pleads with us to raise it.
> Only God means crowned, not vanquished,
> When He says Forgiven!

He crowns us "with loving-kindness and tender mercies!"

The General Overseer then led in prayer, the congregation uniting with him at the close in chanting the Disciples' Prayer.

He then led them in singing some verses of Hymn No. 350, in Gospel Hymns Nos. 5 and 6, and then with the congregation read responsively the 103d Psalm.

A STUDY OF THE LIFE OF MOSES.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and profitable unto this company, 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 Wonderful Character of Moses.

The General Overseer then said:

There are two verses that are very much in my mind today—the 6th and 7th verses of the 103d Psalm. Read them with me again:

> Jehovah executeth righteous acts,
> And judgments for all that are oppressed.
> He made known His Ways unto Moses,
> His Doings unto the children of Israel.

I wish that we might get a clear understanding of God as a God of Justice.

"Jehovah executeth righteous acts, and judgments for all that are oppressed."

I suppose there are times when you all have been led to think about some of the great saints of old, and of their glorious triumphs, and sometimes, perhaps, of their sad failures.

But lately I have been giving some special study to the life of Moses, and I have been looking up in my Egyptology all that I could find about him.

I have been very much and increasingly impressed with the wonderful character of Moses, and with the mystery of his upbringing, and many things connected with it.

Of course we are not living so near the times of Moses, and do not have so much literature pertaining to him as those who lived when Jesus was in the flesh on earth.

Jewish Reverence for the Word of God.

I suppose you all know that the destruction of the celebrated library at Alexandria, Egypt, was one of the greatest misfortunes that ever happened to the world.

In that library were stored the most precious manuscripts, and it was in connection with the great founder of that library that the Old Testament was translated into Greek.

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Wonderful is it that that has been preserved, for it is one of the great proofs of the genuineness of the Hebrew Scriptures that we have such a beautiful translation into what is called the Septuagint; translated, it is supposed, by seventy great rabbis.

While talking with a rabbi yesterday, I noticed how reverently he spoke of the Word of God.

The Jews, in fact, were so devoted to the Word that even the very letter and every point was carefully studied. They were so particular that the Christ told them that "the letter killeth," and that they were missing the spirit.

It is not possible to get from the Old Testament Scriptures, nor is it possible to get from the New Testament, all that we would know about Moses if we had the monuments on which his great deeds were inscribed, and the key to interpret the writings.

But they are beginning to be revealed. It is wonderful how things are coming out in these latter days. But there is much yet that has not been studied.

Moses' Limited Understanding of God.

It may shock you to hear it, but there is much to justify the statement that Moses was the Priest of On, the Priest of Heliopolis; and that he married an Ethiopian princess somewhere in that neighborhood, as Joseph had, no doubt, when he married "Asenath, the daughter of Potiphera, Priest of On."

One of the interesting facts connected with Moses and Joseph is their association with that remarkable city, On. It is known better to those of you who know anything about the subject as Heliopolis, the City of the Sun.

Moses undoubtedly knew very little about God. He would never have murdered that Egyptian if he had.

The Book says that "he looked this way and that way," to see if anybody was looking at him; and then he killed the Egyptian who was striving with an Israelite.

If he had looked up, he would have learned that he was seen; but he did not do that.

God was not in him, and the consequence was that fear entered into him, and he fled.

It took forty years in the wilderness to make a man of him. He was about forty years old when he fled.

Moses at the Head of the Ecclesiastical and Political System of Egypt.

He might have sat upon the throne of Egypt, being Priest of On, and at the head of the religion, as well as of the politics, of Egypt.

I expect that he had this priestly office because he was the adopted son of Pharaoh's daughter, and heir apparent to the throne.

It was a part of the power of the monarch of Egypt, just as in the government of Great Britain today, Edward VII., who is the head of the Church of England by heredity, rules the Church of England, and appoints the Archbishop of Canterbury when the occupant of that office dies.

I have no doubt that Moses was really the head of the ecclesiastical system at that time.

There is no doubt whatever that it was a system that included the worship of the procreative powers of nature.

It was beastly worship, which dragged man down to worship mere animal passion—the most horrible kind of worship—finding its highest joy in the mere gratification of beastly desire.

Moses was a murderer, because he was without God.

He was a Hebrew, and the Hebrews knew very little about God.

They Were a Nation of Slaves.

He was the son of a Hebrew slave, one who had been taken up out of the mud of the Nile and put in the highest place in the land, because God had need of him.

I have been thinking how wonderful it was that God should select for a great work a man like Moses.

He saw only dimly; he had to struggle constantly against his own passions; and although he had a great love for his own oppressed people, he could not wait for God to execute vengeance, but must needs execute it himself.

He found the very man and people whom he befriended, by killing an Egyptian, turning upon him the next day, because he expostulated with them in fighting one another. They said, "Wouldest thou kill us [me], as thou killedst the Egyptian yesterday?" And so he fled.

Fear is no component part of a truly godly man.

The man who is really godly cannot be afraid.

You cannot make him afraid.

Nothing can make him fear; because "there is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."

No man can really be powerful with his fellowmen, or with God, who is afraid.

How Moses Came to Know God.

Moses, although great, and holding a splendid position, fled, leaving nearly everything behind him; fear lent wings to his feet, and he fled to the desert.

I do not think that he fled just as you think he fled.

Some think that he fled in a beggarly condition.

Moses was not that kind of a man.

He was a prince, having horses, and camels, and riches; and when he fled he went away as a prince.

He may have pretended that he was going off upon a military or diplomatic expedition.

Moses spent forty years in the wilderness, near Horeb, the Mount of God, and there he became acquainted with a man who knew more of God than he did; that was Jethro.

I wish we knew more of Jethro, the Prince of God, the Priest of God; one who taught Moses the way of God; one who showed Moses things he had never known; one who very likely told him of Melchisedec; one who himself may have been a descendant of Melchisedec; and one who told him of the wonderful things that are recorded in the book of Job—for the incident narrated in that book occurred before Moses was born.

It is not improbable that Moses either wrote or translated that book.

The "Good Old Times" Not as Good as Generally Represented.

Either the translation or the writing of the book of Job would give to Moses the key to the understanding of God's real nature.

The study of that book is a very wonderful study.

But whatever may be true of this matter, Moses passed year after year in exile, where he was married.

Moses did not understand married life as we know it now.

In those days, all were polygamists—godly and ungodly persons.

Abraham, Isaac, and Jacob were polygamists; in fact, all the Jews were polygamists.

I am not quite sure that some of the apostles were not; no one knows.

You should understand that family and religious life then was of a low type compared with what it is today; that we have grown; and that, with all our faults and imperfections, the generation of today is a thousand times better than the generation of Moses' time.

There is no use in lauding those old times; they were bad old times.

I hear many people talking about the "good old times" in this country; they were very bad "old times."

To Appreciate the Present One Must Understand the Past.

Nearly all the frontiersmen in this country were pretty bad.

Occasionally, decent men went out, here and there, and established themselves in the wilderness; but the old times were not so good as represented.

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My opinion, as a student of history, is that we are living in about the best times the world has ever seen.

With all the faults of today, we have more liberty, more knowledge, and more power to live and do for God.

One of the things that will make a wise person thankful for the present conditions is a real understanding of the past.

It took God forty years to get some real sense into Moses, to put something into him that was really worth talking about.

There was splendid material in him. He was a strong man, but composed of a strange mixture.

It was not until God revealed Himself in the burning bush, that Moses knew the great fact that He was an Ever-Living God; that He was a Consuming Fire; and that that fire never went out, but purified everything.

The Imperviousness of Some to the Truth.

When he saw that great sight of a bush that was being burned and never consumed, and heard the Voice bidding him put off his sandals from off his feet, for the place whereon he stood was "holy ground," then it was that everything that Moses had been taught became effective; then all the knowledge of Job's history, all that he knew about Melchisedec; all that he had obtained through all the great priests of the Jethro line, became effective.

When he came to know these things, his ears were opened so that he could hear.

There are many ears in Zion that are not open.

You can talk to some, you can plead with them, you can carefully show them something; but you might just as well pour water on a duck's back, as far as doing them any good is concerned.

You can get nothing into some persons.

They have been drenched with the Truth; like a duck in the pond, they have dived in the Truth, and the Truth has been poured on them until you think, "Now they know!" But they go out and flap their wings, and they are as dry as ever! [Laughter.]

I believe that truth in every form had been given to Moses.

The Egyptians had much truth.

A Marvelous Astronomical Monument Built by God Through Man.

I do not say that the Priests of On knew nothing. They were the most intelligent and magnificent men in the world at that time.

I shall not say that God did not speak to these men.

It was God who, working through man, erected those pyramids in Egypt.

It was God who erected that mighty pyramid that stands at Gizeh in Egypt; one of the most marvelous astronomical monuments that the world has ever seen.

All learning is from God, and God reveals Himself in many ways.

But all that Jethro taught Moses was of no use.

He was still a coward, skulking in the desert, while the people of God were in slavery in Egypt.

Instead of fighting for God and for Israel, he was saving his own miserable skin.

Looking around upon the churches today, I see multitudes of splendid men skulking in the desert.

They are full of learning, but they do nothing, because they are full of fear.

Eloquent and strong, they could be mighty for God.

The Transforming Power of the Consuming Fire of God.

They are skulking in that Episcopalian desert, grinding out the prayer, "Lord, have mercy upon us, miserable sinners! We have left undone the things we ought to have done, and done the things we ought not to have done; and there is no health in us!"

They have gone back to the worship of Baal; gone back to the worship of the sun god; gone back, through Masonry, to the worship of demons.

Poor, miserable Moses skulked in the desert, until at last Jehovah showed him that He was an Ever-Living God.

Oh, it took a long time, but the work was done well at last!

All at once, when Moses had become willing and obedient, the Consuming Fire entered into his heart.

God revealed Himself there in the desert and implanted His Love in the heart of Moses.

He came back to Egypt, not the Moses that went away, not the Moses with the dark hair and the long, black beard.

The Moses who came back was as white as snow; a man aged with years of thought, and toil, and prayer, and weeping.

He came back to Egypt alone, and did his work.

The Divinely Commissioned Pleader at the Throne of Pharaoh.

No sublimer sight do I know than that of the exile returning and standing on the very steps of the throne of Pharaoh, the oppressor, and demanding the release of God's people.

He pleaded the Law; reminding the monarch that his predecessor had pledged himself before the gods that he would be a blessing to the people of Israel.

He reminded the monarch that it was the Israelites who had saved the Egyptians in the time of famine, and that the king in gratitude had given them the land of Goshen.

He pointed out that they were being held contrary to law.

No man knew better than he the consequences of such a bold act as that.

He would also plead the command and the threatenings of God.

There he stood; the agent of Destruction; the agent of Judgment.

He said, "If you do not set the people free, the hand of the great God will be withdrawn from you, and you shall have plague after plague, until at last the hand of God will be withdrawn from the first-born in every house, and they shall perish."

Jehovah executeth righteous acts,
And judgments for all that are oppressed.

One Must Learn to Look Behind God's Actions, to His Intentions.

It was during that time that God "made known His ways unto Moses."

God showed him how He did things, and why He did things.

The great mass of the people of Israel saw only God's Actions; they did not see God's Motives and Intentions.

The Divine Intention was not made clear to them.

Beloved friends, if you do not look behind the actions, you will get into trouble.

Did you ever see a woman with a tapestry frame?

She has all colors of silken threads—blue, white, orange, gold, green, black, etc.

Watch her, as you sit looking at the back of the pattern.

She is making a beautiful picture, a beautiful tapestry.

The design may be the face of an angel, the form of an angel, or some beautiful object in nature.

What is she doing?

You sit there, and you say, "I cannot see that she is doing anything, except wasting threads."

In and out the fingers are plying, and you see only a confused tangle of colors.

There appears to be no order.

Only the Obedient Understand God's Designs.

You think "She is just wasting her time," and perhaps you inquire of her, "Why are you wasting your time?"

"I am making a beautiful picture," she replies.

"I do not see it," you say.

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"You will never see it on that side," she answers. "Come and sit here!"

The sun is shining full upon her design, and seeing the beauty of the pattern, you now say, "What a beautiful pattern! What a beautiful picture! What a beautiful tapestry it will make!"

As you stood on the other side of the frame, you could see neither design nor beauty.

It is so with the Divine Plan.

Unless you stand on His side, you will never see the beauty of His Work.

You are not obedient; you are standing on the wrong side; the disobedient never enter into the counsel of Jehovah.

They never get to stand where Moses stood, because they never come to obey as Moses obeyed.

They never can do what Moses was enabled to do, when He understood God's Acts.

Jehovah Always the Unchangeable God.

When God undertook to save the children of Israel from bondage. He did not do it in Moses' way.

He did it in His Own Way.

When the Egyptians would not yield, He permitted plague after plague to sweep over the land.

He at last permitted Death to sweep over Egypt.

When Pharaoh tried to get them back into bondage, it was He who made the sea to overflow.

I want you to know that the God who lived in Moses' time is just the same today.

Jehovah, who lived in the days of Elijah the Tishbite, is the same.

Elijah the Restorer has the same God; Zion has the same Wonder-working God.

No matter what the World or the Apostasy may say or do, God must conquer, and God shall.

Stand with me on this side, and you will see the Design of God.

You cannot stand with Zion's enemies and see the beautiful Plan of Jehovah.

You have to get where Moses stood.

Then, by and by, you will stand where Moses stood, forty years afterwards.

God Brings His People Out to Conquer.

The Wilderness journey over, God took him up to Mount Pisgah.

God showed him the Mount of God, and told him that it was time to rest, and buried him there.

You must understand that God takes His people out of great Darkness, great Confusion, and great Weakness.

He has taken you out of Darkness, and out of Confusion.

He has brought you from the East, from the West, from the North, and from the South; and He has led you safely here.

God did not bring us here to put us to shame. We have conquered every step of the way.

But if you stand outside, and will not stand where Moses stood, you will see simply a confusion of threads.

When you stand where God wants you to stand, everything will be clear.

Stand on God's side.

Look at God's Design, and then be perfectly calm.

Never waver; never doubt; never fear; no matter what happens.

It matters not if we should all die, as men call it.

If we have done our duty, we shall live.

The Performance of Duty All that God Ever Requires.

To do our duty is all that God will ever ask of us; and He will give us Victory.

He is going to give a clear Victory over all the powers of the enemy—the kind of Victory that He gave to Moses, long, long ago.

Moses stood on that mountain which God had told him to ascend, and looked over the tranquil sea.

Not an enemy appeared; the sea had closed over them, and they were swept away.

We shall get to that place, if we stand reverently in the desert, bowing our head, and acknowledging God as a Consuming Fire.

When we have taken that Fire into our own hearts; when that Fire of His Infinite Love consumes every evil desire; then, and not until then, will God make us clean and pure.

Then, and not until then, will God make Zion the great Power that it must become.

God has been doing this, and He is continuing to do it, and He will complete His works.

He will make us a blessing to all the earth, if we remember that He is a God of Judgment, that He "executeth righteous acts and judgments."

If we do our duty, if we "take forth the precious from the vile," if we execute "righteous acts," He in due time will give His reward.

May God help us to understand His Doings.

God grant us that we shall never fail in trusting, loving, and serving Him.

By and by, when the fight is over, Sin, Disease, Death, and Hell will have passed away.

Then cometh the End, when He shall deliver up the Kingdom to God, even the Father; when He shall have abolished all rule and all authority and power.

Then we shall stand before the Throne.
When earth and seas are fled.
And hear the Judge pronounce our name.
With blessings on our head.

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, in soul, and in body. Give me Power to do Right! May I believe, and obey, and trust, and follow Thee. Keep me, O God, from the Evil that would lead me back into Egypt and into its bondage. Give me Power, freed from bondage, "rather to be evil entreated with the people of God" if that is needful, "than to enjoy the pleasures of sin for a season." Help us to be Faithful; to be true to one another; to do our work, and to do it well; that we may be strong in Thee, strong in the place where Thou hast put us, strong in the work that Thou hast given us to do; and go forward. For Jesus' sake.

[*The above prayer was repeated, clause by clause, by the thousands present.*]

GENERAL OVERSEER—Did you mean it?

AUDIENCE—"Yes."

GENERAL OVERSEER—Now, live it!

The General Overseer then asked the Congregation to sing with him the 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.

After a few words of announcement, the General Overseer pronounced the

BENEDICTION.

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

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHARLES A. HOY, Elder-in-charge.

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Zion Restoration Host

Elder A. F. LEE, Recorder

AND this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.—*Matthew 24:14.*

THESE days of the printing press, together with the advantages of rapid transit and the many other conveniences of the twentieth century, afford an opportunity never before enjoyed for carrying out the directions of the Christ to herald the Gospel of the Kingdom throughout the whole world.

Zion Restoration Host is seeking in every possible way to take advantage of all these modern discoveries and inventions, and, we rejoice to say, with telling effect even in this early stage of the organization.

We give herewith some extracts from letters received from some of the faithful workers who have gone out from Headquarters into various sections of the great battlefield.

The following letter, written from Garfield, Washington, will be read with interest:

RECORDER ZION RESTORATION HOST, Zion City, Illinois.

Dear Elder:—The Messages reached me safely, for which I am very thankful.

I was at a small town a few weeks ago, and while there gave out some literature which I had with me. The kindest feeling toward Zion was shown in most cases.

As I passed down one side of one of the stores, I handed a Message to the manager, and as I came up the other, he quickly crossed to my side and inquired about Zion.

He informed me that he had purchased some Zion Lace, which he thought had many superior qualities.

Another man stopped me on the street, saying, "Will you give me one of those papers? I met some of your people in Oregon City."

One young man said he was going to see Zion City next summer, and expressed his great appreciation of the good done by Zion people.

I went into a hardware store, and offered one of the clerks a copy of LEAVES OF HEALING. "No, I do not want it," he said, "I would not read it." But I told him of the purity of life taught in its pages, and especially in social life, as proclaimed by our beloved leader, and before I left him he had taken a paper and began to peruse its pages.

Thus God is blessing the seed. To Him be the glory which is due His Name. Pray for the spread of the Gospel of the Kingdom.

Praise God for His continued blessing and keeping power, and pray God to give courage to the scattered members of Zion who are scores of miles apart in this beautiful land of bountiful harvests. I remain, as ever,

Yours in the Master's service,

CLARISSA ANDERSON,
Deaconess in the Christian Catholic Apostolic Church in Zion.

Another letter reads as follows:

RECORDER ZION RESTORATION HOST, Zion City, Illinois.

Dear Elder:—I send you a record of the work done during my trip to and from Winnipeg, Manitoba.

Doubtless Mrs. Smith will have reported the work done by us together in Winnipeg. Miss E. V. Clark, of the Lace Factory Office, also joined us during her week's visit in the city.

Winnipeg is a thriving city of seventy thousand inhabitants. It is the hub of Western Canada, and through it pass men from the East brought out to find work in the harvest fields, or homes in the new land; but Satan claims many of them.

The saloons are thronged. We made more than fifty calls in these places, and sold and gave away over one hundred copies of LEAVES, and distributed large numbers of Messages.

We visited many homes, and were received kindly, being frequently invited in. One woman complained that they could not live in the city without being surrounded with wicked influences, and when I told her of pure Zion, she said "How beautiful it must be to live there!"

One child, when near death's door, was delivered in answer to the prayer of the Restorationists. The parents, in consequence, are much interested in our work.

In Morris, Manitoba, a town of one thousand inhabitants, Miss Clark and I visited all in town with the exception of one street, and gave LEAVES and Messages.

In Gretna, Manitoba, a place of between eight hundred and one thousand inhabitants, while visiting a friend of Zion, one hundred calls were made, and the same number of Messages were delivered. The number of copies of LEAVES sold and given away in this place was about seventy-five.

In Barwick, Ontario, the amount of Literature distributed was not great, but Zion teaching sank deep into some hearts.

Throughout the trip LEAVES were sold and Messages given on the trains, where permitted, and much interest manifested. Sincerely,

Yours in the Master's service,

MARY A. CARSON.

Echoes of the bombardment of Zion Restoration Host come to us from even the opposite side of the globe, telling of faithful self-sacrificing work being done by those earnest soldiers of the cross in far distant lands.

We quote some extracts from a letter received from Farley Vale, Point Pass, South Australia, November 13, 1904.

DEAR BROTHER IN THE CHRIST, OUR COMING KING:—Peace to thee.

I wish I could tell you, but I never could in writing, how wonderfully God is blessing me in spreading the glorious Messages of Salvation, Healing, and Holy Living.

I have just sent to our Elder in Adelaide for one hundred fifty LEAVES OF HEALING, to take to Morgan, about thirty miles from our home.

For some time past the Lord has laid it upon my heart to go there, so I shall go doubting not but that I shall sell my one hundred fifty LEAVES.

Last March, I sent for two hundred fifty LEAVES to take to the Burra, believing the Lord had told me to take that number. One of my daughters went with me. We had to drive thirty miles, but had a glorious time, and like the Seventy of old "returned with joy," having sold all but eighteen copies of LEAVES, and having been away from home four days.

Later I went to Kapunda, with one hundred forty-two LEAVES. I had to go alone and by train. I sold all but one, which I had overlooked.

I went to this same place again, about one month ago, on my way to Adelaide and sold seventy LEAVES.

We live ninety-five miles from Adelaide, and there are no members of our church that I know of nearer than Adelaide beside those of my own family.

In compliance with the request of Overseer Voliva, of the members of the Church, I have posted and otherwise distributed about forty copies of the LEAVES relating to the business enterprises of Zion City.

Our Heavenly Father has permitted and helped me to sell one thousand one hundred eighty LEAVES this year. I have also paid for five three-months' subscriptions, to be sent to different addresses, persons in whom I am very much interested. Have also paid for one year's subscription to the German LEAVES.

I rejoice that it has been my privilege to send the LEAVES into nearly all parts of the world, and that a few through this have subscribed for it.

I am praying that I may secure twenty yearly subscribers by the end of next March.

I have started a little Junior Zion Gathering, and have over twenty children in attendance. My daughter and I drive three and a half miles every Lord's Day, and hold our services from 10 a. m. to 12 m. We gave these little people a picnic a few weeks ago. The party numbered thirty, including the mothers. After meeting at our home, where we had a season of prayer and some songs, greatly to the delight of the mothers, we took them up into the hills and spent a very pleasant day.

I feel very proud of our little Junior Gathering.

Our Father also permitted me to send in ten application forms, duly filled in, for fellowship, last year.

I also rejoice to say that God hears and answers prayer for the sick ones; but, as I have already said, I can never tell the half.

I earnestly ask your prayers for me and mine, that we may do far more, and especially that God will give wisdom and knowledge when to speak and what to say, as I carry the Messages.

I carry the LEAVES everywhere I go, and pass them out to teamsters as I meet them on the road; I esteem it a glorious privilege to have a part in this great work.

I should love to be with you at the early morning services in Shiloh Tabernacle, when the Holy Spirit is with you, as He evidently is in great power.

Praying for the success of Zion everywhere, and that our beloved leader may be strengthened and blessed to guide the people and do the will of God, with Christian love, I remain,

Your sister in the Christ, TAMSON FARLEY,
Deaconess in the Christian Catholic Apostolic Church in Zion.

P. S.—I went to Morgan, as expected, and took one hundred ninety-two LEAVES. Sold one hundred seventy-three, and had a blessed time, for which I praise God.

By means of the modern conveniences previously referred to, the Restorationists, when unable to fight the enemy at close range, adopt the methods of the Japanese, of training their long-distance guns upon any particular spot they may desire to reach, and commence to pour in Zion projectiles in the form of LEAVES OF HEALING.

Recently, one of the faithful Restorationists reported to us the results of some of this long distance work in sending the LEAVES to a brother in Central America, whom he had not seen for many years. We take the liberty of reprinting part only of a letter recently received from him, written at San Jose, Costa Rica.

We have received all the LEAVES OF HEALING you have sent us, and I can tell you they have been a great blessing. They have led me to read God's Word in a new light, while I must confess that I have not lived as I ought, having wandered far away from God, and grown cold; but I believe now that He has forgiven me and restored me. His Word has been made much clearer to me in

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consequence. I thank you, dear brother, for the LEAVES, and would like it to come regularly.

We have decided to send Lewis, our little boy, to Zion City to school, so he and my wife will start in the spring. When we received your letter he said, "Oh, Papa, I want to go right away!"

I feel the need of much information concerning Zion, as I have had several contests with the missionaries here. There are many questions being asked that I cannot answer. I wish you would send me the book on "Methodist Apostasy."

My wife and I have both received the teaching and believe in Dr. Dowie with all our hearts, though we have not been baptized. We have determined to have nothing more to do with doctors, but will trust God fully. We need your prayers.

I am passing the LEAVES along to some of the Jamaicans, who, I believe, are receiving the teaching, and to some natives. If you have the LEAVES printed in Spanish I should like to have some old copies, as I want to do something for God here.

Many are coming to us to inquire about Zion. We have had the Apostle's picture, which you sent, framed and hung up in our house, so that nearly every one that comes in, immediately makes inquiry about it. This gives us a chance to tell them what we know of your work.

Nearly all here are Roman Catholics, with the exception of one little English church. Next Sunday I am going to some natives who are anxious to know about the teaching, but I do not speak very good Spanish; but I believe the Lord will help me to make it clear.

There are a lot of professing Christians here, but they all seem to be after making money and have forsaken God. Even the few Christians here are always arguing and fighting over different doctrines.

This is a beautiful country, but nearly in the hands of the Devil.

I have wondered sometimes if some of the Restorationists could not be sent down here. There are a number of English-speaking people here, but very few who love God.

I feel as if I shall have to stand entirely alone, but the Lord has never failed me, although I have often forsaken Him.

May God bless you all, is my prayer.

Statistical Report of Restoration Work.

Following is a report giving the number of workers and the work done by them at the various points named throughout the United States and Canada, during the month of January, 1905:

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Alabama—					
Birmingham	1	1	25	....	....
St. Elmo	1	400	500	....	....
California—					
Bertos	2	193	....	12	56
Fresno	4	518	518	77	156
Haywards	1	8	....	10	8
Los Angeles	6	575	683	51	132
Parlier	1	100	202	10	7
Pomona	4	327	327	291	....
San Francisco	20	4603	7525	50	556
San Jose	3	370	523	37	58
Santa Rosa	1	33	44	19	15
Saint John	2	18	20	50	....
Colorado—					
Durango	2	445	759	104	....
Pueblo	2	326	340	5	76
Trinidad	2	277	308	52	38
Connecticut—					
Danbury	1	9	5	25	....
Florida—					
Melrose	1	50	72	55	....
Illinois—					
Chicago—Central Parish	14	246	1244	31	....
" Jefferson Pk. Ger. Par.	7	95	95	74	51
" North Parish	13	790	1003	54	71
" Northwest Parish	29	841	865	117	37
" West Parish	32	2492	2960	217	151
Everett and Lake Forest	1	135	1554	13	46
Highland Park	1	....	287	9	....
Lyndon	1	21	37	19	....
Odell	1	13	13	13	....
Pontiac	3	25	....	49	21
Quincy	2	270	125	120	7
Rock Falls	1	....	5	1	....
Waukegan	8	147	282	47	26
Indiana—					
Albion	1	[illegible]	....	15	....
Berne	1	5	....	12	....
Converse	2	....	70	2	....
Indianapolis	2	17	52	4	57
Lafayette	5	291	662	78	73
La Pax	1	....	300	30	15
Ligonier	1	266	259	....	....
Logansport	3	122	145	59	110
Marion and Converse	2	72	103	13	10
Monon	1	3	12	10	....
Valparaiso	2	....	37	10	....
Walkerton	1	....	21	34	....
Walton	2	91	150	....	46
Iowa—					
Cedar Falls	2	22	41	35	31
Council Bluffs	4	2	....	19	31
Dedham	1	5	73	3	....
Des Moines	2	4	33	15	....
Elberon	2	103	38	46	34
Forest City	1	....	352	3	59
Hubbard	1	6	75	7	....
Laporte City	1	6	....	5	10
Ledyard	1	61	....	20	33
Leeds	2	142	442	9	54
Newton	1	52	....	103	....
Rock Valley	1	94	....	97	47
Tipton	2	6	11	18	....
Washington	2	11	19	24	1
Webster City	5	114	104	18	43
Kansas—					
Eskridge	1	49	16	20	36
Hutchinson	1	....	117	2	....
Independence	2	147	314	103	43
Manchester	1	....	....	3	....
Manhattan	1	31	14	20	5
Nortonville	1	195	313	7	....
Talmage	1	....	....	13	....
Wichita	3	291	240	176	187
Kentucky—					
Danville	0	[illegible] 24	98	13	8
Massachusetts—					
Boston	15	2427	1144	365	1342
Lawrence	11	400	400	225	275
Michigan—					
Conklin	2	....	60	7	....
Detroit	10	350	1437	28	187
Milan	7	....	300	39	....
St. Jacques	1	10	10	8	....
Minnesota—					
Delavan	1	20	....	28	....
Rushford	2	2	64	20	....
Missouri—					
Higginsville	1	123	123	23	23
Neosho	2	176	200	4	....
Saint Louis	13	928	1435	40	206
Montana—					
Havre	1	8	23	18	....
Libby	1	80	120	10	....
Nebraska—					
Falls City	[illegible] 21	....	....	....	84
Inman	1	....	4	4	....
Republic	1	3	100	25	....
New Jersey—					
Salem	2	59	130	74	13
New York—					
Buffalo	6	931	1563	25	422
New York City	35	3816	6590	524	387
Poland	1	....	4	1	....
Rochester	1	....	3	1	....
Ohio—					
Ada	1	1	20	6	....
Akron	3	32	42	16	21
Alliance	1	21	271	45	11
Bluffton	3	....	....	....	45
Bowling Green	1	1	7	11	....
Cincinnati	29	1390	2140	290	151
Cleveland	13	620	817	140	99
Dayton	4	98	559	11	10
Eaton	1	50	35	10	19
Fredericktown	1	....	100	10	....
Germantown	1	603	611	9	45
Lancaster	1	25	344	10	10
Mansfield	1	....	68	13	....
Nevada	1	....	8	4	....
Oceola	3	11	63	21	....
Toledo	1	9	13	9	14
West Unity	5	90	....	50	....
Oregon—					
Portland	12	1004	1503	65	200
Pennsylvania—					
Bradford	3	....	127	258	....
Philadelphia	21	3861	13032	200	286
Souderton	1	13	53	12	....
Titusville	1	....	35	37	21
West Chester	1	194	549	26	38
South Dakota—					
Belle	1	....	....	58	....
Brookings	1	194	60	20	32
Sisseton	1	57	21	....	21
Summit	2	4	11	4	5
Tennessee—					
Chattanooga	4	210	286	6	49
Memphis	1	13	334	14	....
Texas—					
Batson	1	17	60	20	....
Clarendon	1	1	3	3	....
Dallas	3	605	219	39	201
Houston	2	134	273	144	....
Luling	2	42	58	38	1
San Antonio	16	3202	2408	62	854
Vermont—					
Brattleboro	1	3	14	4	....
Washington—					
Bellingham	4	80	75	84	....
Everett	2	139	136	4	29
Garfield	1	50	90	40	....
Lyndon	3	....	....	49	....
Mayfield	1	17	7	14	....
Seattle	22	813	1346	332	381
Spokane	5	1000	231	160	179
Tacoma	7	369	428	85	38
Wisconsin—					
Alma	1	....	3	13	....
Chippewa Falls	2	43	85	25	....
Kenosha	8	114	151	33	56
Maiden Rock	2	8	15	40	....
Maple Valley	1	....	6	1	....
Marinette	5	58	96	21	19
Milwaukee	11	3825	8490	1355	1002
Omro	1	43	67	13	13
Racine	8	273	802	132	73
Viroqua	2	64	96	19	5

DOMINION OF CANADA.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Brandon	1	74	43	5	31
Dinwoodie	1	3	3	....	....
Sucker Creek	1	45	388	6	16
Toronto	16	2328	5330	1858	331
Waubaushene	2	76	24	141	....
Total	601	46745	80247	10177	9690

Following is a Report of the number of workers and the work done by them at the points named throughout the United Kingdom of Great Britain and Ireland, during the quarter ending December, 1904:

UNITED KINGDOM.	No. of Workers	Houses Called at	Saloons Visited	Messages Given	Leaves Sold
England—					
Ashton-under-Lyne	5	650	....	1580	230
Beverley	1	322	....	....	166
Birch	2	180	....	79	81
Bradford	6	1404	....	....	441
Cambridge	....	543	....	....	184
Chorlton-cum-Hardy	13	3747	438	5708	1446
Doncaster	2	415	....	....	137
East Ardsley	10	528	....	....	224
Ipswich	6	981	....	930	345
Kelvedon	3	100	....	107	42
Kilnhurst	1	528	14	105	....
Leeds	18	8178	52	3000	1589
London	112	12832	202	46646	1665
Louth	1	2	60	445	82
Low Fell	7	2419	....	4321	662
Morcambe	2	1116	18	....	337
Morley	20	4780	35	....	1287
Pirbright	1	126	....	28	9
Portsmouth	1	225	....	....	34
Saint Neots	1	138	....	....	20
Southend	3	409	....	....	270
Stanningly	6	822	6	....	221
Scotland—					
Dundee	4	2272	....	2000	285
Edinburgh	6	869	21	3505	760
Kings Kettle	1	....	....	208	87
Ireland—					
Belfast	4	1163	258	4000	499
Cloughmills	....	119	8	2000	247
Dublin	....	....	....	2000	....
Londonderry	2	3945	228	2000	764
Total	239	48813	1532	78772	12114

Below is a report of the workers and the work done by them at the points named in the following countries during the months as indicated in the foot notes:

EUROPE, ASIA, AND AUSTRALIA.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Denmark—					
*Copenhagen	3	5000	9290	20	....
Switzerland—					
†Zurich	....	6500	8111	377	....
Japan—					
‡Yokohoma	7	630	650	....	....
Australia—					
‡Sydney	38	3341	786	98	630
Total	48	15471	18837	495	630

*January. †October and December. ‡December.

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By Evangelist **Sarah E. Hill.**

AND as Jesus sat on the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the Consummation of the Age?—*Matthew 24:3.*

SITTING on the Mount of Olives, with His disciples gathered around Him, our Lord gave His wonderful talk on the signs of His coming, and the Consummation of the Age. He sketched these signs in outline as conditions which should appear on the earth through the conflict of good and evil.

The disciples had been directing His attention to the strength and apparent indestructibility of the Temple. It lay like a beautiful picture before them, as they sat on the Mount. He with prophetic eye saw the time when it would be destroyed, so that not one stone should be left upon another that would not be thrown down.

The worshipers in the Temple, He knew, would soon attempt to destroy His wonderful Temple, the body which the Father had prepared for Him, and He had told them that He would raise it up again in three days.

The Jews thought He was promising to raise up this great Temple of Herod, which had been forty-two years in building.

He also foresaw that the Jews would reject Him as their King and choose a murderer instead, and condemn their King to be killed, saying, "His blood be on us and on our children."

It is not strange that, looking down through the centuries and foreseeing what would befall the Jewish Nation and their beloved city, He should weep over Jerusalem and long to gather the people safely under His protection; but they would not.

Since rejecting their Messiah, who came to save them, they have been scattered among the other nations, and have been despised, rejected, persecuted, and cast out—a byword and scorn in the whole earth.

The curse which they drew down upon themselves and their children has been literally fulfilled, but the time will come when the prayer of the Messiah, expressed in His longing cry as He wept over Jerusalem, shall be answered.

He will gather this people together under the protection of His Holy Presence, even as a hen gathers her chickens under her wings.

The mental powers of the Jews have been developed by their years of suffering, and they have learned lessons which will make them a mighty nation when gathered together once more.

They must, however, first accept Jesus, whom they rejected as Messiah, and also the Messenger of the Covenant, Elijah the Restorer, who has again come as His Forerunner to herald the return of the King, to gather His own out of the world.

As the disciples sat that day upon the Mount of Olives and considered the destruction of the Temple of Herod, they considered also the destruction of the world, and desired to know of the Lord what would be the sign of His coming, and of the Consummation of the Age.

He replied to their question first, by warning them to beware of those who would come proclaiming themselves to be the Christ—false Christs who would lead many astray and who were to be known by their fruits.

The Jews knew then, as they know today, that Elijah must first come to prepare the way before the Lord.

Elijah, as John the Baptist, was the Forerunner of the King to prepare His Way and make His Paths straight. John only knew himself as the Voice crying in the wilderness: Make ye ready the Way of the Lord. But the Lord said that John was Elijah and that he should come again and restore all things—which John the Baptist did not do. (Matthew 17:10-14.)

John preached only the beginning of the Gospel of Jesus, the Christ, by teaching the people to repent of their sins and make their ways straight, that they might be prepared for the Christ. (Mark 1:1-8.)

The Prophet Malachi tells us of the coming of Elijah, the Messenger of the Covenant, before the Great and Terrible Day of the Lord, and describes his work. (Malachi 3:1-6; 4:5.)

His work as described by the prophets is not one which any man would choose for himself. He is to teach the Covenant which establishes the rule of God in the spirits, souls, and bodies of men. It is to Save, to Heal, and to enable them to live Holy lives. His work is to fight every form of evil everywhere, from the throne and halls of legislation, to the humblest one who breaks the laws of God and despises the Everlasting Covenant.

It is a work that crosses the flesh in its desire to rule, and stirs up the World, the Flesh, and the Devil to fight the Messenger of the Covenant.

This is only the natural result of bringing to the world the Covenant which is to overturn the Devil's kingdom, and establish the Kingdom of God in man!

Only Elijah is able to do the work marked out for him.

In the Scriptures the events of prophecy are sketched in outline with only a touch here and there: but the details are to be brought out through the illumination of the Holy Spirit when the time comes for their fulfilment.

The times and the seasons are most difficult to discern, because they depend upon certain conditions in the world.

The Lord did not tell the disciples the time when those things which He prophesied should take place; but He told them to watch the signs of the Times as they watched the trees for the signs of the coming of summer.

When He spoke of wars and rumors of wars, He told them that the end would not be then; but that a more significant condition would appear when nation should rise against nation, and kingdom against kingdom. This means in time their overthrow and the reign of lawlessness for a season.

But all these things are the beginning of travail. (Matthew 24:8.)

The sin-cursed earth itself, the very ground of which has been defiled and cursed through the fall of man, is to be regenerated, born anew.

The Apostle Peter writes, "But the Day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness. . . . But according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight." (2 Peter 3:10-14.)

As we read the Scriptures we see that the stream of evil, which began in the human race when our first parents disobeyed God, grows darker and darker towards the End of the Age. In the

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Latter Days, when the time is at hand, God says, "He that is unrighteous let him do unrighteousness yet more (margin): and he that is filthy, let him be made filthy yet more; and he that is righteous, let him do righteousness yet more; and he that is holy, let him be made holy yet more." (Revelation 22:11.)

This shows that there will come a time when the evil influences in the world are so strong that those who do evil will have to be still more filthy if they will not repent and turn from sin and live righteous lives.

The old standard of right living or of holiness, will not preserve the people, but they will be forced to live holier lives than ever before to stand against the tide of evil.

Those who are sealed to go with the Lord in the rapture are not to be defiled with evil, and there is no lie to be found in their mouths. They have obeyed God's command, "Come ye out from among them, and be ye separate, ... and touch no unclean thing. (2 Corinthians 6:17.)

To meet the special needs of the Times in these Latter Days, God has sent Elijah, the Messenger of the Covenant, not only to teach the people how to come out and be separated from evil, but also to build a clean City as a place of refuge.

A time is prophesied when no man shall be able to buy or sell unless he has the mark of the beast; and God's people must unite for mutual help and preservation.

For this reason Zion City, in Illinois, has been established for God's people throughout the world; and sooner or later it will be needed as a place of refuge for all who desire to obey God.

From here, the message of its founder, the Rev. John Alexander Dowie, Elijah the Messenger of the Covenant, is sent over the world, commanding the people to repent and forsake their sins and prepare for the coming of the Lord.

Will you not help circulate the Literature of Zion?

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 11, 1905:

16,065 Rolls to..Business Men in the United States
3,835 Rolls to.....Business Men in Canada
3,592 Rolls to .....the Hotels of Europe, Asia, Africa, and the Islands of the Sea
2,240 Rolls to.....Hotels of the United States
400 Rolls to.....Switzerland and France
Number of Rolls for the two weeks..... 26,132
Number of Rolls reported to March 11, 1905.....3,819,019

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.—*Psalm 103:1-3.*

Notes of Thanksgiving From the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed of Rupture and Tumor.

Jesus the Christ is the same yesterday and today, yea and forever.—*Hebrews 13:8.*

PEKIN, ILLINOIS, January 30, 1905.

BELOVED FIRST APOSTLE:—As I am about to write my testimony as to what God has done for me, my heart goes out in thanksgiving to Him for all His blessings.

I pray that our Heavenly Father will take these words, and use them to the good of weary sin-stricken and disease-smitten humanity, so that Jesus, the Christ, may be known as Savior, Healer, Cleanser, and Keeper.

I thank God for LEAVES OF HEALING, and I praise Him that through you, our First Apostle, we have been led out of darkness into the wonderful light of this full Gospel.

I had suffered very much from a severe rupture in my right side for seven long years. One day LEAVES OF HEALING came to me, and I found that the Christ had been the same Healer always.

I sought God for my healing. I asked God to forgive my sins, and promised to obey Him, and instantly I was made whole.

God knows that these words are true.

I also have been healed of a large internal tumor, and many little ailments, and I give God all the glory.

I am a well woman, and work for God, carrying to people the message, "He Is Just the Same Today."

Your sister in the Christ, ELISA LINNEMANN.

CONFIRMED BY HUSBAND.

BELOVED FIRST APOSTLE:—I am so glad to confirm the testimony of my beloved wife, as I know all about her sickness.

I am glad today to give my testimony.

I was a stinkpot and drinkpot for long years; but when my wife's healing proved to me that our Father wanted to have clean people, I confessed and restored, and asked one of our dear Elders to pray for me.

That was three years ago, and I have been healed of all my diseases, and I give God the glory.

Praying God's blessing upon you and your family, I am,

Your Brother in the Christ,
H. F. W. LINNEMANN.

Healed of Measles.

Thou, Jehovah, hast not forsaken them that seek Thee.—*Psalm 9:10.*

R. R. No. 2, FALL CREEK, WISCONSIN, February 3, 1905.

BELOVED OVERSEER SPEICHER:—It is with a heart full of thanks to God for all His goodness and mercies to us that I write this testimony.

I also thank Him for all He has done for us since we came into Zion.

About a year ago we were all suffering with what the physician called measles, and some other disease combined, but he did not say what the other disease was.

My brother-in-law was first taken sick, and they sent their three children over to our home, thinking they would not take the disease, but they did.

About twelve days after they came to us they were taken sick, and then mother went home with them.

My sister was sick at the time, and mother had her and the three children to care for day and night, and at the end of two weeks she, too, was taken sick with measles.

My brother wrote you, requesting you to pray for mother, and my sister also wrote, asking prayer in her behalf, the very next day she got up and rode home, a mile distant.

When she arrived home she found me and my two brothers very ill, and she had to take care of us.

My brother then sent you a request to pray for us, and, thank God, your prayers were heard and answered. We give God all the glory and praise.

May God richly bless you and your family, and spare your lives for many years.

I am, yours in the Christ,
ISABEL C. GRAY.

Faith in God Brings Deliverance.

Blessed are all they that put their trust in Him.—*Psalm 2:12.*

72 FITZROY STREET, ASHTON-UNDER-TYNE, ENGLAND, December 10, 1904.

BELOVED FIRST APOSTLE:—Peace to thee.

Early in October I wrote requesting you to pray at your morning prayer meeting on the 26th of October, that I might be delivered from kidney trouble and hemorrhoids.

I especially mentioned that time and date, because Overseer Cantel would be holding a mission here on that date, and would probably be holding a Divine Healing Meeting at three o'clock in the afternoon, which would correspond with your nine o'clock in Zion City.

However, he was not able to get from Leeds in time to have an afternoon meeting.

He and Elder Cantel, and Deacon Innes, arrived just before three o'clock, and as we were walking along the principal street in the town we stepped into the doorway of a jeweler's shop, precisely at three o'clock p. m., and united with you in silent prayer, that I might be delivered from my affliction.

I think that was the only prayer meeting that was ever held in that place.

At 11 o'clock that night I again had a slight attack of hemorrhoids and thought within myself, "This does not seem like getting healing," but then I seemed to hear a voice say, "That's the last of them."

I am thankful to say that since then I have not been troubled with them or kidney trouble. I had suffered from both, periodically, for months, and the kidney trouble had caused my work to be very burdensome to me.

I remain, yours gratefully in the Master's service,
JOHN COSGROVE.

Delivered from Grip.

In the day that I called Thou answeredst me.—*Psalm 138:3.*

2809 ELIM AVENUE, ZION CITY, January 29, 1905.

DEAR FIRST APOSTLE:—Last week I had a severe attack of grip, but in answer to prayer I recovered very quickly.

I also had great pain in my head and left eye, and I was relieved when a Deaconess prayed for me.

I thank God for His healing power, and for the teachings of Zion.

Yours in the Master's service,
(MISS) DAISY PHILLIMORE.

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Zion's Bible Class

Conducted by Teacher 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 22d or 23d.

The Time of the End is Near.

1. *Nations are in a commotion of unrest.*—Matthew 24:3-14.
   Many are deceived by the cry of "Peace! Peace!"
   Some are deceived by the "Here! Here!" of others.
   Love is so prone to wax cold among the ungodly!
2. *The trend of things is toward religious intolerance.*—Matthew 24:15-28.
   Worship the image, or suffer with the Lord!
   That time will be of short duration.
   Be ready! Be looking! Be hopeful! Be happy!
3. *Signs indicate that the time is approaching.*—Matthew 24:29-35.
   Social conditions indicate it
   Religious conditions indicate it.
   Physical conditions indicate it.
4. *The approximate time can be known although even the day and the hour cannot.*—Matthew 24:36-44.
   See what people are living for!
   See how wickedness abounds!
   See how many do not even profess to be Christians!
5. *Professedly religious people get no pleasure out of their pretense of serving God.*—Malachi 3:7-15.
   There is no note of joy in their praise of God.
   In their hearts it is irksome.
   Their heart is elsewhere.
6. *Many of those professedly the Lord's are profoundly asleep as to the signs of the times.*—Revelation 3:1-6.
   See how the body is defiled by drugs and narcotics!
   See how the soul is defiled by uncleanness!
   See how the spirit is controlled by the spirit of this world!
7. *They make excuses and are interested in everything except God's call.*—Luke 14:15-24.
   One wants more property.
   Another wants more power.
   Another wants more pleasure.
8. *They want smooth things said to them; they will not buy the Truth.*—Isaiah 30:8-17.
   They want no man to condemn them.
   They do not care for Bible preaching.
   They despise the Word of God.

The Lord Our God is a Period-fixing God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 2d.

Scarcely Saved Christians.

1. *Some can never stand the time of testing.*—1 Peter 4:12-19.
   It does not hurt a true Christian to try him.
   He finds joy in suffering for the Christ.
   He knows that if he suffers he will reign.
2. *Some stumble along, never growing, only hoping.*—2 Peter 1:5-11.
   They do not grow from grace to grace.
   They do not have a new nature with life in it.
   They are always stumbling on and falling.
3. *They do not labor for the Christ, for they are not fully His.*—1 Corinthians 3:8-15.
   A man must work to eat at the Lord's table.
   He should be careful how he works
   God will pass in judgment on every man's work.
4. *Some may be saved, but have no reward—saved so as by fire.*—Revelation 7:9-17.
   They are asleep in the day of the Lord's opportunity.
   They say, "My Lord delayeth His coming."
   They reach Heaven after the marriage of the Lamb is over.
5. *Something somewhere hinders blessing from God.*—Matthew 13:3-12.
   They do not hold on to the Truth.
   The Truth does not flourish in them.
   There is no depth to them—mere surface Christians.
6. *There may be much good, but all is not consecrated.*—Matthew 19:16-22.
   They have something which they will not give up.
   They hold on to this or that, and even turn from the Christ.
   Some afterward repent and come back, but they have suffered loss.
7. *Some know little or nothing of the joy of hope, and the peace of righteousness*—Luke 23:39-45.
   They have lived for the god of this world.
   In the last breath they find their way to God.
   This entails the loss of a life of usefulness.
8. *Few learn the blessing of self-denying service; for most people are sensual and self-seeking.*—Matthew 20:20-29.
   Self-forgetful service is what counts.
   Mere position in life yields no lasting pleasure.
   One must live for the good one may do.

God's Holy People are an Abundantly-saved People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 Saint Nicholas Terrace, Harlem, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 1350 East Sixteenth Street, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 10 Cité du Retiro, 35 Rue Boissy d'Anglas, Paris.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, Tauenzienstr 8, West 50, Berlin, Germany.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King Wiliam Road, Adelaide, Hyde Park, Victoria, S. Australia.
Sydney, New South Wales, Australia—Elder-in-Charge, Rev. J. Thomas Wilhide, Hawthorn, Bertha Road, Neutral Bay, Sydney, New South Wales, Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 10 MacFarlane Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Nine Hundred Thirty-four Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Nine Hundred Thirty-four Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle	37		
Baptized at Zion City by the First Apostle	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	5812		
Total Baptized at Headquarters			11,250
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		8,670	
Total Baptized outside of Headquarters			9,449
Total Baptized in seven years and nine months			20,699
Baptized since December 14, 1904:			
Baptized in Zion City by Elder Royall	6		
Baptized in Zion City by Elder Adams	12		
Baptized in Zion City by Elder Cossum	6		
Baptized in Chicago by Evangelist Christie	2		
Baptized in Chicago by Deacon Brannen	7		
Baptized in Chicago by Elder Hoffman	4		
Baptized in Chicago by Evangelist Reder	1		
Baptized in Chicago by Elder Keller	4		
Baptized in Chicago by Deacon Matson	3		
Baptized in Chicago by Elder Hammond	3	48	
Baptized in California by Elder Taylor		9	
Baptized in Canada by Elder Simmons		4	
Baptized in England by Overseer Cantel		25	
Baptized in Germany by Elder Kradolfer		15	
Baptized in Hungary by Elder Kosch		3	
Baptized in Indiana by Elder Osborn		1	
Baptized in New York by Overseer Mason		7	
Baptized in Ohio by Elder Arrington		1	
Baptized in Ohio by Deacon Kelchner		1	
Baptized in Pennsylvania by Elder Bouck		4	
Baptized in South Africa by Overseer Bryant		26	
Baptized in South Africa by Elder leRoux		70	
Baptized in Texas by Elder Hall		17	
Baptized in Washington by Elder Ernst		4	187 235
Total baptized since March 14, 1897			20,934

The following-named fourteen believers were baptized in Wakkerstroom, Transvaal, South Africa, Lord's Day, December 11, 1904, by Elder P. L. leRoux:

Budulwako, Justina Miss, Driefontein, Wakkerstroom, Transvaal, South Africa
Dhlamini, Jona....Wakkerstroom, Transvaal, South Africa
Fisher, John Edricus....Wakkerstroom, Transvaal, South Africa
Hlatshwayo, Aron....Wakkerstroom, Transvaal, South Africa
Mabuza, Robert....Wakkerstroom, Transvaal, South Africa
Mapumulo, Miss Elizabeth....Wakkerstroom, Transvaal, South Africa
Mashinini, Piet....Wakkerstroom, Transvaal, South Africa
Mtshali, Joseph....Wakkerstroom, Transvaal, South Africa
Ncube, Miss Christina....Wakkerstroom, Transvaal, South Africa
Ngwenya, Johannes....Wakkerstroom, Transvaal, South Africa
Nkonyane, Jona....Wakkerstroom, Transvaal, South Africa
Nkoyane, Samuel....Wakkerstroom, Transvaal, South Africa
Nkosi, Miss Johanna....Wakkerstroom, Transvaal, South Africa
Nkosi, Johannes....Wakkerstroom, Transvaal, South Africa

The following-named forty-three believers were baptized in Volksrust, Transvaal, South Africa, Lord's Day, December 18, 1904, by Elder P. L. leRoux:

Abraham, Jacob....Volksrust, Transvaal, South Africa
Abraham, Mrs. Sarah....Volksrust, Transvaal, South Africa
Bantjes, Mrs. Sara....Volksrust, Transvaal, South Africa
Kubheka, Jeremia....Paardekop Station, Transvaal, South Africa
Kunene, Miss Josia....Driefontein, Amersfoort, Transvaal, South Africa
Mahlangu, Johannes....Volksrust, Transvaal, South Africa
Malindisi, Miss Johanna, Elandshoek, Volksrust, Transvaal, South Africa
Malindisi, Miss Josefina, Elandshoek, Volksrust, Transvaal, South Africa
Malindisi, Miss Melita....Elandshoek, Volksrust, Transvaal, South Africa
Manana, Miss Merika....Elandshoek, Volksrust, Transvaal, South Africa
Manana, Mrs. Santje....Elandshoek, Volksrust, Transvaal, South Africa
Maseko, Miss Jessie....Elandshoek, Volksrust, Transvaal, South Africa
Mashinini, Miss Bellina..Elandshoek, Volksrust, Transvaal, South Africa
Mashinini, Miss Bellina..Elandshoek, Volksrust, Transvaal, South Africa
Mashinini, Miss Elizabeth..Zandspruit, Volksrust, Transvaal, South Africa
Mashinini, Miss Jemima..Elandshoek, Volksrust, Transvaal, South Africa
Mashinini, Miss Kerlina..Elandshoek, Volksrust, Transvaal, South Africa
Mashinini, Miss Lizzie...Elandshoek, Volksrust, Transvaal, South Africa
Mashinini, Mrs. Mina....Elandshoek, Volksrust, Transvaal, South Africa
Mashinini, Mrs. Mina....Elandshoek, Volksrust, Transvaal, South Africa
Mazibuku, Mrs. Besta... Smalkloof, Volksrust, Transvaal, South Africa
Mbata, Aron....Elandshoek, Volksrust, Transvaal, South Africa
Mnisi, Samuel....Volksrust Location, Transvaal, South Africa
Ndhlalose, Jon....Wakkerstroom, Transvaal, South Africa
Ndhlovu, Mrs. Maria....Elandshoek, Volksrust, Transvaal, South Africa
Ngomezulu, Mrs. Elizabeth, Elandshoek, Volksrust, Transvaal, South Africa
Ngomezulu, Miss Julia..Elandshoek, Volksrust, Transvaal, South Africa
Ngomezulu, Mrs. Sannie, Elandshoek, Volksrust, Transvaal, South Africa
Ngwenya, Mrs. Emma...Elandshoek, Volksrust, Transvaal, South Africa
Nkosi, Mrs. Johanna.....Zandspruit, Volksrust, Transvaal, South Africa
Nkosi, Johannes.....Driefontein, Amersfoort, Transvaal, South Africa
Nkosi, Martha.....Driefontein, Amersfoort, Transvaal, South Africa
Nkosi, Mrs. Mikaya.....Elandshoek, Volksrust, Transvaal, South Africa
Nkosi, Mrs. Tafelina.....Elandshoek, Volksrust, Transvaal, South Africa
Pokane, Miss Ellie....Volksrust, Transvaal, South Africa
Sibeko, Miss Roselina...Elandshoek, Volksrust, Transvaal, South Africa
Tebe, Mrs. Bellina.....Almansnek, Volksrust, Transvaal, South Africa
Tshabalala, Joseph....Volksrust, Transvaal, South Africa
Tshabalala, Mrs. Lettie, Almansnek, Volksrust, Transvaal, South Africa
Zita, Miss Santje .....Elandshoek, Volksrust, Transvaal, South Africa
Zungu, Mrs. Mimie....Volksrust, Transvaal, South Africa
Zungu, Miss Nellie .....Coldstroom, Charlestown, Natal, South Africa
Zwane, Miss Annie....Wakkerstroom, Transvaal, South Africa

The following-named twenty-seven believers were baptized in Schurweklip, Utrecht, Natal, South Africa, Lord's Day, December 25, 1904, by Elder P. L. leRoux:

Hlapo, Mrs. Catherina Maria E., Groenvlei, Utrecht, Natal, South Africa
Hlapo, Jan....Groenvlei, Utrecht, Natal, South Africa
Hlapo, Mrs. Martha....Groenvlei, Utrecht, Natal, South Africa
Hlapo, Mateus....Groenvlei, Utrecht, Natal, South Africa
Hlapo, Philip....Groenvlei, Utrecht, Natal, South Africa
Hlatshwayo, Miss Roselina....Utrecht, Natal, South Africa
Mabuza, Andreas....Dageraad, Utrecht, Natal, South Africa
Mahlambi, Micha....Utrecht, Natal, South Africa
Makubane, Mrs. Johanna....Groenvlei, Utrecht, Natal, South Africa
Mbata, Amos....Groenvlei, Utrecht, Natal, South Africa
Mbata, Daniel....Groenvlei, Utrecht, Natal, South Africa
Mbata, Juba....Dageraad, Utrecht, Natal, South Africa
Mbata, Mrs. Letta....Groenvlei, Utrecht, Natal, South Africa
Mbata, Mrs. Martha....Groenvlei, Utrecht, Natal, South Africa
Mbata, Paul....Dageraad, Utrecht, Natal, South Africa
Mdebele, Miss Bellina....Utrecht, Natal, South Africa
Mdebele, Miss Justina....Utrecht, Natal, South Africa
Mdebele, Mrs. Roselina....Utrecht, Natal, South Africa
Mtembu, Willem....Groenvlei, Utrecht, Natal, South Africa
Narene, Andreas....Groenvlei, Utrecht, Natal, South Africa
Nkonyane, Mrs. Margaretha..Schurweklip, Utrecht, Natal, South Africa
Nkonyane, Andreas....Schurweklip, Utrecht, Natal, South Africa
Selinda, Philip P....Schurweklip, Utrecht, Natal, South Africa
Shabalala, Miss Roselina....Groenvlei, Utrecht, Natal, South Africa
Xaba, Johannes....Groenvlei, Utrecht, Natal, South Africa
Xaba, Mrs. Sanna....Groenvlei, Utrecht, Natal, South Africa
Zwane, Andreas....Dageraad, Utrecht, Natal, South Africa

The following named believer was baptized in the Private Bath, Beelaerts street, Johannesburg, Transvaal, South Africa, Tuesday, January 17, 1905, by Overseer Daniel Bryant:

Osborne, John, corner Wilhelmina and Beelaerts streets, Johannesburg, Transvaal, South Africa

The following-named four believers were baptized in Vancouver, British Columbia, Canada, Lord's Day, February 26, 1905, by Elder R. M. Simmons:

Greaton, Frank Richard....Vancouver, British Columbia, Canada
Jeal, Frank, 1751 Westminster avenue, Vancouver, British Columbia, Canada
Jeal, Mrs. Sarah, 1751 Westminster avenue, Vancouver, British Columbia, Canada
Millson, William, 510 Dunsmuir street, Vancouver, British Columbia, Canada

The following-named three believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, March, 2, 1905, by Elder Gideon Hammond:

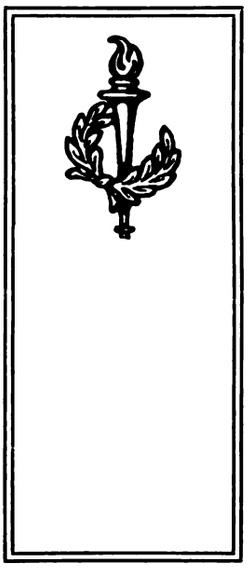
Butler, Mrs. Annie V....3432 Dearborn street, Chicago, Illinois
Hammond, Gordon Blackman..321 West 64th street, Chicago, Illinois
Parker, Mrs. Louisa M....3142 South Park avenue, Chicago, Illinois

The following-named two believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, March 2, 1905, by Elder C. R. Hoffman:

Board, Mrs. Mattie Annette, 1749 West Lawrence avenue, Chicago, Illinois
Graham, Mrs. Fannie Eva, 1749 West Lawrence avenue, Chicago, Illinois

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ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

Honesty and Quality
with Promptness bring Progress

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THIS is the motto which we follow when doing Printing, Designing, Electrotyping, Bookbinding or Blankbook work of any kind for our customers. We notice that many readers of **Leaves of Healing** and **The Zion Banner** are willing that we should do their Printing when they learn that we are doing work for firms at a distance from Zion City. We therefore invite all who have clean and acceptable printing to send copy and get our estimates, as we believe we can make it profitable to you in price, material, and workmanship. We have one of the best Electrotyping plants in the country, and can furnish the best work at prices as low as can be obtained anywhere, and make Electros for every line of clean business.

Zion Printing & Pub. House
Zion City, Illinois.

Our Art Department
is prepared to meet the demands for any kind of designing or drafting that may be required.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
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Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

DEACON GEORGE A. CORLETTE, Manager New York Office, No. 419 Flatiron Building, New York City.

A Sample

of SOME of the LETTERS from APPRECIATIVE READERS of the COPIES of LEAVES of HEALING which WE are SENDING OUT

Dallas, Oregon, Sept. 17, 1904.

Rev. John Alex Dowie, Zion City, Ill.

Dear Friend: Have just read No. 15, Volume XV, of LEAVES OF HEALING, being the first literature from your own pen I have had the privilege of reading.

Find enclosed $2.25 money-order, for a year's subscription to LEAVES OF HEALING and the book, "Zion's Conflict with Methodist Apostasy." Would gladly receive for distribution your literature exposing Freemasonry or any secret society. JOHN H.

Woodville, Texas, Sept. 22, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Brothers: By accident I came in possession of one of your papers—LEAVES OF HEALING—and I must confess that I have never found anything that I like better.

I will subscribe for it in the near future. Now I would like to see a copy of THE ZION BANNER. Please send me one. I also want your book, "Zion's Conflict with Methodist Apostasy," for which please find enclosed 25 cents.

I do hope that Brother Dowie will organize in Texas.

J. K. P. M.

May God's richest blessings rest upon Zion.



Grafton, N. Dak., Sept. 26, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Gentlemen: I enclose P. O. Order for 50c, being subscription to THE ZION BANNER for six months. I would like a sample copy of your "Voice from Zion." I have been reading LEAVES OF HEALING for some time. I am in sympathy with the Zion movement, and think it is worthy of substantial recognition from the Christian and business world. I would like to be where I could hear such sermons as the Restorer preaches, every Sunday, and live in a city as clean as yours is said to be. You have not time to read all I should like to say to you.

Yours truly, CYPRUS P.

You are missing great blessings if you are not assisting in placing Zion's Publications in the hands of those who have never read them. We solicit your co-operation in extending the circulation of LEAVES OF HEALING, THE ZION BANNER, BLATTER DER HEILUNG and FEUILLES DE GUERISON.

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FOOLS ARE AFFLICTED

BECAUSE *of* THEIR TRANSGRESSIONS, *and* BECAUSE *of* THEIR UNBELIEF.

BELIEF COMETH OF HEARING AND HEARING BY THE WORD OF THE CHRIST

LEAVES *of* HEALING

in ENGLISH, GERMAN and FRENCH bears to all the Word which makes Free in every respect, as the Christ said:

Now ye are clean through the Word which I have spoken unto you.—John 15:3.

Sanctify them through Thy Truth: Thy Word is Truth.—John 17:17.

Also in Psalm 107:20:

He sent His Word, and healed them, and delivered them from their destructions.

These words of the Christ were verified in the case of the servant of the Centurion, who said: "Only say the word, and my servant shall be healed." And again in Matthew 8:16:

When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His Word, and healed all that were sick.

And Mark 7:29:

And He said unto her, For this saying go thy way; the devil is gone out of thy daughter.

This Word of Power is transmissible as is shown in Luke 10:3, 16, 17, 18, 19 and 20:

Go your ways: behold, I send you forth as lambs among wolves.

He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name.

And He said unto them, I beheld Satan as lightning fall from Heaven.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven.

A careful investigation of LEAVES *of* HEALING shows that this power is accompanying the Word as published in it and those who hear it are healed of all kinds of sickness and diseases.

THE WISDOM OF THIS WORLD IS FOOLISHNESS *with* GOD. CAN YOU NOT HELP TO BRING TO PASS 1 CORINTHIANS 3:18-20?

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

And again, The Lord knoweth the thoughts of the wise, that they are vain.

SEND COPIES WHERE THEY CAN *do* GOOD

LEAVES *of* HEALING

MAKE WISE *the* SIMPLE

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 22. *ZION CITY, SATURDAY, MARCH 18, 1905.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY AND MIRACULOUSLY HEALED WHEN DYING OF A COMPLICATION OF DISEASES AND SURGICAL BUTCHERY—OTHER WONDERFUL BLESSINGS.

FOR THAT INDEED A NOTABLE MIRACLE HATH BEEN WROUGHT . . . IS MANIFEST TO ALL.

We have seen a great Commonwealth shaken to its depths by the Message of one man.

We have seen tens of thousands of people of all classes, sexes, ages, and positions raging in the streets, demanding that he be surrendered to them.

We have seen the entire religious and secular press of the country frothing in very rabies of malice and hate toward that man.

We have seen the sad spectacle of professed ministers of the Gospel and leaders in religious work openly encouraging their young people to mock, shriek, and sing vulgar songs while the Word of God was being read, prayer offered, and the Good Tidings of God's Kingdom proclaimed.

We have seen solemn assemblies of ecclesiastics take counsel together against him, and join hand in hand with the very worst elements of lawlessness in their persecution of him. All these things are known to the world as a part of the story of the Visitation of God's prophet and apostle to Australia during February and March of 1904. The whole world was astounded at this outbreak of rage and infuriated lawlessness. None were more astonished and perplexed than the thoughtful, law-abiding people of that commonwealth.



MRS. FRANCESCA MARIE CARRINGTON.

Few of them realized that, in the conflagration of wrath which swept the country and left smoldering embers of anarchy everywhere, history was simply repeating itself.

Whenever a true Messenger of God has proclaimed His Truth, a hypocritical priesthood has joined hands with sorcerers, magicians, and others whose "craft is in danger," and together they have stirred up the irresponsible rabble that is ever ready to cry "Crucify him!"

And the greater the power, the more marked the Divine Authority of the Messenger, the more bitter and murderous the envy and hate of his enemies.

It was when Jesus, the Christ, showed His power and Divine Commission by Miracles of Healing, that the Pharisees, scribes, and priests were most enraged against Him.

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This envious hatred reached its climax and resulted in their planning His crucifixion, when He "lifted up His eyes, and said, Father . . . that they may believe that Thou didst send Me," and called Lazarus from the dead.

These same ecclesiastical murderers trembled with greatest fear and plotted against the apostles of the Christ with most diabolical malice when they were compelled to admit, "For that indeed a Notable Miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it."

The Australian scribes, Pharisees, priests, doctors, and Masonic Baal-worshipers trembled with the same fear and raged with the same envy.

God had not only sent His apostle and prophet, but He had wrought "Notable Miracles," as a mark of his authority.

Twenty-five years before that time, many mighty works of healing had been wrought in Australia through the teaching and laying on of hands of this man of God, and the work had gone on for nearly ten years.

These miracles had not been forgotten.

Nor had the miracles ceased when God's Messenger left those shores, sixteen years before.

In his absence, those who had received the Holy Spirit for the work of the ministry, through the laying on of his hands, continued to pray the Prayer of Faith that saves the sick.

Then, having organized, under God, the Christian Catholic (Apostolic) Church in Zion, he sent Ordained Officers of the Church to the land of his earlier labors.

They boldly proclaimed his Divine Authority as a prophet of God, Elijah, the Restorer of All Things, promised by prophets, apostles, and by Jesus, the Christ, Himself.

Miracles of Healing were wrought through the laying on of their hands and their prayers.

No wonder the prophet was hated, reviled, persecuted, and that thousands cried "Kill him! Kill him!!" and sought his life in the streets of the principal Australian cities.

It was the same old envious, murderous hate.

It was the same trembling, terror-stricken admission "For that indeed a Notable Miracle hath been wrought . . . is manifest to all . . . and we cannot deny it"

One upon whom one of these Miracles of Healing was wrought is the bright-faced, intelligent, and happy woman whose portrait appears on the front page of this paper and whose beautifully-written testimony follows.

The doctors and surgeons cannot deny the Miracle; for eleven of them treated her, and, at last, after two terrible butcheries on that modern altar of Moloch, the operating-table, turned her out, torn, twisted, bleeding, dying.

Their knife-madness appeased, they offered her despair and anguish for a few short days, and consoled her with the promise of relief in death.

They boast of surgery as an exact science, and hold out the brightest hopes of wonderful recoveries; but the torture and carnage wrought in their "Mercy," "Good Shepherd," and other blasphemously-named hospitals, as well as in the shambles named after the so-called Christian denominations, claims more victims than war, famine, or pestilence.

The preachers cannot deny this Miracle; for they helped to beg the money to build the hospital where the knives were plunged into this Witness' body.

They taught her to go on trusting in the arm of flesh to save her, although the God whom they professed to serve had said, "Cursed is the man that trusteth in man!" "I am Jehovah that healeth thee."

They told her that God had afflicted her for her good and His glory, although He said, through His prophet, "In all their affliction He was afflicted."

They told her that God, her Father, was the Author of her disease, although Jesus, who came to reveal the Father, "went about doing good, and healing all that were oppressed of the Devil," and said that Satan had bound a woman whom He healed.

As a climax to their hypocritical inconsistency and illogical cant, they told her that the God who had given her disease, for her good and His glory had provided hospitals and had qualified physicians and surgeons to take away those diseases, His own "beneficent gifts!"

They even went to the length of entering the hospital before her butchery and praying to God to use the knives to her healing.

The scribes of the press could not deny the Miracle; for they had fostered and shared plunder with a huge, hideous flock of medical vultures that had preyed upon this and countless thousands of other victims.

No, they cannot deny it.

She was dying, and her blood was on their hands and on their heads.

Today, she sings in joyous praise to God as she goes about the streets and into the homes of the people, telling them the Glad Tidings that came to her, through which she was delivered from agony unspeakable and the jaws of death.

Hence their persecution and attempt to kill God's prophet.

But the Prophet of the Restoration proclaimed his Message in Australia.

God set the Seal of His Divine approval upon it by such Miracles of Healing as the one here recorded.

All the hosts of apostasy, medical and surgical sorcery, journalistic false witnesses, and Masonic Paganism cannot roll back the tide of Restoration Truth.

Nor is the Truth advancing in Australia alone.

Throughout the world is heard the joyous sound, in ever-increasing volume, of the singing of thousands who have been brought out of Darkness into Light, out of Sin and Sorrow into Salvation and Joy, out of Sickness into Health, through the Message proclaimed by God's Apostle and Prophet, and in answer to his prayers.

And what is the Message?

Simply the old-time Gospel taught and practised by Jesus and His apostles —the Gospel that tells men that Jesus saves, cleanses, heals, makes holy and happy those who trust and obey Him, and that He is quickly coming to earth again, as He said, to reign as King of kings and Lord of lords. A. W. N.

WRITTEN TESTIMONY OF MRS. FRANCESCA MARIE CARRINGTON.

"Lewis" 22 College Street, Hawthorn, Melbourne, Victoria, Australia, December 16, 1904.

Rev. W. G. Voliva, Overseer of the Christian Catholic Apostolic Church in Zion for Australia.

Dear Overseer:—With a single desire to promote the Kingdom of God, it gives me great pleasure to comply with your request to place on record God's dealings with me, particularly with reference to the marvelous way in which He raised me up and restored me to perfect health after I had been given up to die by physicians and surgeons

It may, however, serve a useful purpose to recount briefly my conversion from Roman Catholicism a few years ago.

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I have much to be thankful to God for in this respect.

The forms and ceremonies of that church, the idolatrous worship of the Blessed Virgin Mary and the numerous saints, the beautiful singing of the mass, the devout attitude of worshipers, the zeal and devotion of many of its adherents, and other such things, made a great impression on my sensitive and naturally imaginative disposition.

I was early supplied with the rosary and prayer-book, to which I devoted much time, repeating the prayers very frequently.

The Agnus Dei was also worn constantly, as a protection (?) from all evil.

I had a great desire to enter a convent and become a nun, this being considered the highest ideal of devotion and sanctity. Some of my relatives were also desirous that this would come to pass, but I fervently thank God, in the light of maturer years, that such a future was withheld.

About the time I was preparing for the rite of confirmation, which is made a very special season in the Church of Rome, the Spirit of God revealed to me, in a wondrous manner, the errors of that church.

Some five years previously to this my godfather, who had always evinced a great interest in me, was soundly converted on what proved to be his deathbed, by the reading of God's Holy Word. The day before his death he presented his precious Bible to my father, praying that he would read it and find the Way of Eternal Life.

The Bible was brought home and remained a sealed book in our library until about the time I mention, when the Spirit of God began to strive with me.

Then I thought of the Bible stowed away, and sought it out, having an idea that therein I might haply find peace for my troubled spirit.

At first the Word seemed a dry Book to me. I could not then find what I needed, so put it aside.

I was still attentive to my church duties—praying, fasting, etc., but all to no avail.

I sought for pleasure in the world with renewed zest. But the pleasures would vanish away, leaving me inwardly more miserable than ever.

One evening, at a friend's place, I was introduced to a Christian lady, and in the course of conversation I revealed to her my heart's desire for something different from what I then possessed. She told me the plan of salvation, and marked chapters and verses in the Word of God for me to read. For three weeks after this I just stumbled over the simplicity of the plan of Salvation.

If I had been told to take a pilgrimage, or torture my body in some way, it would have appeared easier.

I would lie all night prostrate on the floor, agonizing in prayer as best I knew how.

One night I opened at the 1st chapter of Isaiah, and my eyes were directed to the 18th verse: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

By faith I was enabled to receive and appropriate in its fulness this message from God.

I laid my sins on Jesus,
The spotless Lamb of God;
He took them all and freed me
From the accursed load.

I then and there made a surrender of myself and all to God, and promised Him that my hands should handle no more novels, that my feet should no longer engage in the dance, that my voice should speak only for Him. And the "peace of God, which passeth all understanding," and joy unspeakable flooded my whole being.

Of course, it was not to be expected that I would be allowed to leave the fold of the "holy" Roman Catholic church without a struggle. Both relatives and others interested themselves in the matter.

But, thank God, my newly-found joy and liberty were so real that I was enabled to stand firm, and trust God to keep me above all threats, as well as persuasions.

I was then informed that as I was not very strong it would not be very long before sickness would lay me low, and then—terrible calamity, to be sure—the "holy fathers" would not come near to pray, and that, when I died, my body would have to be buried outside of consecrated ground, on the roadside, perhaps, and that my future destination would be the fifth hell, the lowest and most awful place they are supposed to know anything about.

After my conversion, followed three years of bitter persecution, but thanks be unto God, His grace proved sufficient for every need, and this "chastening" period only served to refine, and purify, and establish my feet firm on the Rock, the Christ Jesus.

It was not long before I had evidence of God's unfailing goodness to those who put their whole trust in Him. This was in the healing of my body when given up by the doctors.

I had had a very severe attack of pleurisy. This eventually developed into rapid consumption. I had the best medical attention, and everything possible was done, humanly speaking, but all to no avail.

Ministers and church friends (for I had become connected with the Wesleyans) visited me, and spoke of it as God's will that I should suffer (and perchance die) for His glory (?).

But God, my loving Heavenly Father, had a better way of dealing with His child than that.

He sent me a pamphlet which taught some of the truths of Divine Healing. I was convinced, and put away all medicines.

One day, while reading Psalm 103: 2, 3: "Bless Jehovah, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities: who healeth all thy diseases;" a Voice as distinct as ever I heard in my life, said, "Get up and walk."

I did so, leaving the result with God. I found God true to His Word; I was healed.

The dreadful cough and expectoration ceased, strength gradually returned to my poor, shrunken frame, and in a short time I was once more enabled to get about, to the utter astonishment of relatives and friends, who never expected to see me well again.

I say, to the glory of God, that there has been no return whatsoever of the malady.

At this time I was attended by four doctors, Dr. Donaldson, late of Yarrawonga, Dr. Willis, Dr. Massey, Dr. Stevenson, all of Daylesford. The two latter are now deceased.

How sadly I stood in need of the teaching of Zion will be seen in the history of my future.

That God was able to deliver in a time of special emergency, when the arm of flesh had failed altogether, I firmly believed; but, alas! I fell in with the God-dishonoring teaching of the churches and general belief of the Christians of today, that the ordinary ailments of life were matters God, our loving Father, did not trouble about.

More especially was this idea paramount when the troubles peculiar to the married state (into which I entered shortly after the marvelous healing just detailed) came to be faced.

Oh, how much suffering would assuredly have been saved me, had I been enabled to trust God fully for deliverance at my first confinement! I was attended by two doctors, and I can truthfully say that they did me a great deal more harm than good; for, by their treatment I was left a partial invalid for years.

At the birth of each child after this I suffered intensely.

It was usually a month—and as long as three months with one—before I could get about.

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea, 13:14.

When I first heard of Zion I was lying on a bed of suffering, which probably, from a human standpoint, would shortly have ended in death.

For eight years I had suffered many things of many physicians, and was nothing bettered, but assuredly grew worse.

I was torn and bleeding to death as the result of two recent cruel operations that were performed to "save my life."

The first operation took place at the Women's Hospital, on the 28th of February, 1900, and was performed by Dr. South, assisted by others.

Being too weak to take chloroform, I was operated upon without any anesthetic.

Never shall I forget the torture my poor, weak frame was subjected to for something over an hour.

Noticing how weak I was becoming, they decided to leave the work unfinished.

I was carried back to bed and watched over through the night, being in a very low state.

The same night they had a lecture with the students in the lecture hall, and spoke of my case as something very special and intricate.

I prayed as best I knew how, and God was indeed gracious to deliver me from the hands of the surgeons on that occasion, although how I pulled through at all was a marvel to both them and me.

God is merciful.

What did it all avail? Nothing, absolutely nothing; for at the end of a week I was discharged with the intimation that another operation would be necessary as soon as I was strong enough.

I came home, and after a few days endeavored to get about again, but immediately I did so hemorrhage would set in.

So serious did my condition become that, yielding to the exhortations of friends, another doctor was called in.

He, after examination, refused to take up the case, expressing the opinion that septic poisoning was already setting in; that a drastic remedy was immediately necessary to save my life, and the only fit place for me was a hospital.

Being too weak to resist, even had I felt so inclined, I was hurried away to the Homeopathic Hospital.

After being there but a day I was subjected to another operation.

This took place on the 29th of March, 1900.

Early in the morning I received a scanty breakfast, and was allowed nothing else until after the operation.

About 11 a. m. a nurse came and took our deposition (there was an old lady undergoing an operation for cancer on the breast the same day).

We were then prepared and dressed in white, and the poor old lady declared that we had been gotten ready for our coffins.

Just before the time arrived for the operation, we were visited by two ministers and some members of the Salvation Army.

They all spoke of it as God's Will that we should suffer there for His glory.

One minister in his prayer thanked God for the wonderful buildings (hospitals) which had been raised up by Jesus for the help (?) of suffering

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humanity. He thanked Him for the wonderful medical science of today, prayed that God would direct the skilled hand of the physician, and guide the knife, that its work would be well done for the glory of God!

I was carried on a stretcher into the operating-room.

Oh, what a feeling came over me! The place was just like a vault, icy cold and all white.

The doctors wore white caps and aprons, and with their sleeves rolled up, they reminded one of so many pork butchers.

I was laid on the marble table, and this time was put under chloroform.

The anesthetic, however, proved nearly fatal, the greatest difficulty being experienced in combating its baneful influence in my weakened system.

I was discharged from this institution after a fortnight, with the intimation by one of the doctors that they had done all they could for me; that the operation was not a success, and that I would never be right again.

After getting home I had to remain in bed, owing to the hemorrhage.

I felt as if I were already half in the grave, and it seemed as though there was no possible hope.

My dear husband and four precious children were my greatest concern, but even them I had given up to God, and felt resigned to the inevitable.

The minister had led me to think this was so, had prayed in the manner of the apostate hireling shepherds that God, who had afflicted me for my own good, would be still with me to the end.

But, thanks be to God, deliverance was at hand!

The beautiful Little White Dove, with its Message of a Full Gospel—Salvation for the Spirit, Cleansing and Healing for the soul and body, and the Power to live a holy life, alighted in our home at the time of greatest extremity.

It was read with deep interest and profit, with the result that we obeyed God's call to Repentance, and sent for His servants to come and pray with me.

Deaconess, now Evangelist, Wilhide responded, on Tuesday afternoon, April 24, 1900.

When I met the conditions, and the deaconess laid hands on me and prayed the Prayer of Faith, a remarkable and instantaneous healing followed.

I felt a distinct sensation pass through my whole system.

The lower extremity of the spine had been injured (I feel sure) in the last operation, and occasioned great pain, the bone seeming to be dislocated.

This was the first thing put right, and it seemed as if some unseen hand placed it again in proper position. Certain it is that there was no further pain or discomfort from that source.

Then the hemorrhage, that had been constantly draining my life's blood, ceased, and the internal organs, so badly lacerated, twisted, and turned, were restored to their natural positions.

Dreadful pains in the head (for it seemed at times as if my brain was on fire) ceased, and such a measure of vitality was imparted to the whole body that I was enabled, by God's grace, and in His strength, to rise and walk the room without the slightest ill effects following, such a thing being impossible for months previously.

Thank God it was not hypnotism nor some passing craze, either, as some wished to make out, for day by day I got stronger, and within a week was enabled to resume family duties to the joy of husband and children, and the amazement of many who had never expected to see me well again.

Strange as it may seem, it is nevertheless a sad fact, that some Christian friends, who should have rejoiced with us in this marvelous answer to prayer, either ignored God's part in the matter or openly ridiculed the idea.

Amongst the number who came to visit us at this time was the old lady who, as previously mentioned, underwent the operation for cancer at the Homeopathic Hospital. She had had her whole breast cut away, and was turned out "cured."

The poor old lady, in her ignorance, could not credit the story and living testimony of God's power to heal, pointing exultingly to her own wonderful "cure."

What a deception and a lie!

Just twelve months, to the very day, from the time she underwent the operation, she was put in her grave—a victim of cancer, her last state being far worse than the first; for she died having a large cancer in the stomach and sixteen smaller ones!

How we have thanked God a thousand times for delivering us out of the hands of the sorcerers when He did!

We have likewise thanked Him for the Prophet of the Restoration, our well-beloved First Apostle, Elijah the Restorer, who has restored these blessed Gifts of Healings to the Church.

I was healed at this time of the following diseases: Prolapsus and retroverted uterus, chronic enlargement and inflammation of same; hemorrhage, constipation, neuralgia, severe headaches, muscular rheumatism, and general debility.

During the period under review, I was treated altogether by eleven doctors, namely, Doctors Warren, McGregor, Adams, Stone, Plummer, Meyer, Spiers, South, Clark, Sole, and Cook.

I obeyed God in Baptism June 17, 1900, and received a great spritual blessing and much physical strength.

I became a member of the Christian Catholic Apostolic Church in Zion, in July, 1900, and counted it a special privilege to suffer some persecution for so doing.

I will now briefly detail one of the sweetest joys of my life, the birth of a Zion baby.

Two years from the date of my healing, viz., on April 23, 1902, I became the happy mother of a sweet baby girl, born without the aid of doctors or drugs, and had a painless delivery.

This was a further demonstration, if any were needed, that God's Way of Healing is a perfect one, and a complete exposure of the foolishness of man's wisdom, for some of the doctors declared I could never again have children.

"Thanks be to God, which giveth us the victory," in this important duty and privilege of womankind.

We had a Zion nurse, Miss Smyth, and the Great Physician, Jesus, the Christ, present all the time.

After a period of quiet rest, at the end of three weeks I was enabled to get about with pleasure, and we thank God with our whole heart for the wonderful contrast between trusting the arm of flesh and trusting God.

What a blessing it has been to our dear babe, too!

She has never been the cause of any trouble or anxiety to us, as she has been kept by the power of God from nearly all childish ailments, from which the others all suffered more or less.

Overseer and Elder Voliva were made a means of great blessing and help at this time, and we owe a great deal, under God, to their teaching and prayers.

Their calm, unbounded confidence in God, and unwavering loyalty to Zion and the First Apostle, are a benediction and inspiration to all true Christians.

We have much to be thankful for, as a body, that God has placed them in the position they occupy.

This testimony would not be complete without reference to the children. They have all experienced many healings, and delight in the teaching of Zion, which appeals so beautifully to the minds and hearts of childhood.

What a blessing from God it all is!

Our eldest girl, Muriel, was miraculously healed when brought very low with black diphtheria, in answer to the prayers of Elder and Evangelist Wilhide, and also got deliverance from an impediment in speech, so that now no one would suspect that she had ever suffered in that respect.

Praise God!

I would like, in closing, to say that apart from the miracle of healing brought about by Zion's teaching, we were quick to recognize, as all earnest, thoughtful Christians must eventually recognize, in the Message of our beloved First Apostle, that of the Messenger of the Covenant, Elijah the Prophet of the Restoration, who shall appear before the Great and Terrible day of the Lord, as foretold in Malachi 4:5, 6.

By God's grace I shall "go forward" with Zion.

Since I obeyed God's call, to join Zion Restoration Host, a new joy has come into my life, and I am glad of this privilege of witnessing for God.

Praying God's continual blessing to rest upon our beloved First Apostle, and Overseer Jane Dowie, and their mighty work for God and humanity,

I remain, Your Sister in the Christ,

(Mrs.) Francesca Marie Carrington.

The Zion Banner

is the weekly newspaper printed and published by the Rev. John Alexander Dowie of Zion City, Illinois, and contains all the news of the day to the exclusion of the falsehoods and vile advertisements of the works of the Devil.

It has eight pages of four columns each, and is published on Tuesday of each week; and also contains the local news of Zion City, and editorials on the problems and topics of the day, written from a deeply spiritual standpoint.

Advertisements which are approved, and in accordance with the principles and policies of Zion, are published in this paper. Rates will be mailed upon application. Price 50 cents for 6 months, 30 cents for three months, and 3 cents per copy.

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is a monthly German publication which contains the sermons and addresses of the First Apostle of the Christian Catholic Apostolic Church in Zion, and wonderful testimonies of Salvation and Healing of those who have been blessed through his teaching and prayers; also descriptions of the progress of Zion City and the Institutions and Industries which have been successfully established here.

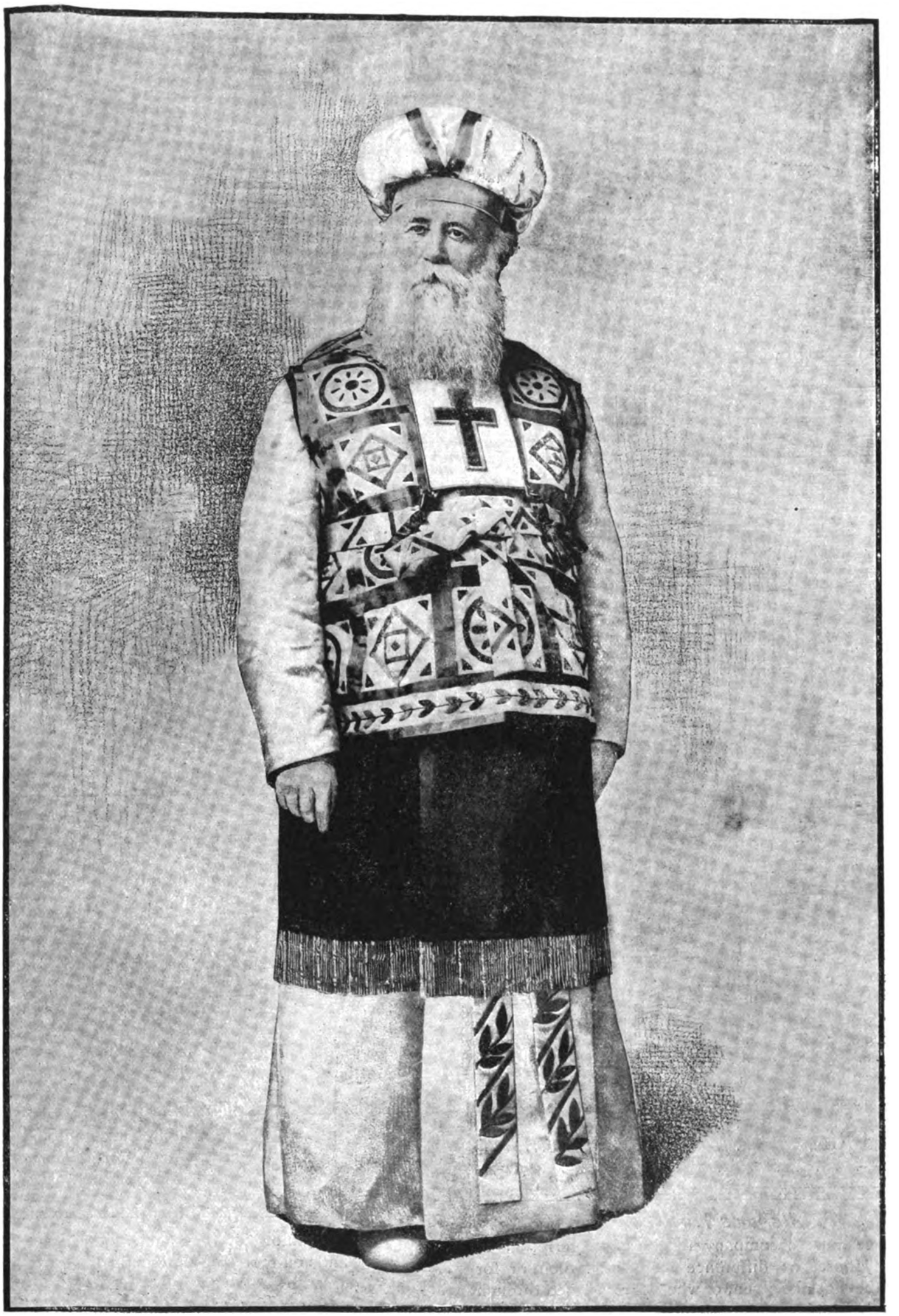
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It is our sincere desire that this paper shall be successful in reaching every one who is in need of help and assistance along these lines, and sample copies will be sent to all who may request them.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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ZION CITY, ILLINOIS, SATURDAY, MARCH 18, 1905.

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GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

God's Way Of Healing Is a Person, Not a Thing.

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

The Lord Jesus, the Christ, Is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever;" and He is still with us, for He said: "Lo, *I am* with you All the Days, even unto the Consummation of the Age." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on the Christ's Atonement.

It was prophesied of Him "Surely He hath borne our griefs (Hebrew, *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.

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By Evangelist **Sarah E. Hill.**

WHEN Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became His sanctuary,
Israel His dominion.—*Psalm 114:1, 2.*

THE experiences of God's ancient people as recorded in the Scriptures—their mistakes, their sins, and their deliverances by God—are repeated in the lives of the people today.

A business man in Zion, in speaking about his experiences in being helped and brought through difficulties by God, remarked that the 114th Psalm had been a great help to him.

This Psalm had never attracted our attention but had lain an unnoticed gem among these beautiful songs of praise.

Looking at it in the light of his experience its faces flashed in iridescent beauty.

Without further explanation, we saw it as the Psalm of the Christian man who is doing business for God.

It is necessary first to meet the conditions specified for God's people, which are as essential today as then.

They must come forth out of Egypt, which represents the rule of the flesh.

The Egyptians live for the flesh and material things, even worshiping the image of the calf as a god.

Those who are under the flesh will put material things first and care most for the gratification of the flesh and the supply of its needs.

These are spiritually in Egypt as much as were the Israelites of old who went down into Egypt for their bread when there was a scarcity in their own land.

At first they were "keepers of cattle" and enjoyed a life of freedom; but in the course of time they were forced to make brick under cruel taskmasters; thus being brought under bondage which they had not the power to break.

Then they cried unto God for deliverance, and He brought them forth out of Egypt.

In childhood the physical being, that which the Apostle Paul calls the natural man, must be developed first; the spiritual nature being held in subjection.

In order to build up a strong body, the house wonderful in which the spirit is to dwell, the child must play and run about to exercise its muscles.

It needs to learn about material things—how to work with them; and how to protect itself from that which is harmful in the world about it.

Through observation of natural things the child gains knowledge that will be of more practical value later in life, than all that it can learn from books.

When the physical being is thus developed it becomes very strong, ready to rule and put us under bondage to the flesh.

The spiritual being is not strong enough to overcome it without God's help.

When we repent of sin and come to God for pardon, He pardons and cleanses us; then, like Judah, we may become His sanctuary or temple.

God has said: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16.)

And as in the Temple of God at Jerusalem of old, which was spoken of by our Lord as a type of our bodies, we may enter the Holy of Holies through the blood of the Christ, and find God there.

But we, too, must come out from a people of strange language.

God's people will not talk as the people who are ruled by the flesh, and who are interested only in material things.

God is not in the thoughts of the latter, and their hearts are filled with the things and the pleasures of the flesh.

As a loving earthly father desires the love of his children, and to know that they think about him, so it is with our Heavenly Father.

He knows that out of the abundance of the heart the mouth speaks.

In the description of the work of the Messenger of the Covenant, it is written:

Then they that feared Jehovah spake one with another: and Jehovah harkened, and heard. . . . 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.*)

In regard to Egypt, God commands His people saying:

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.—*2 Corinthians 6:17, 18.*

God brought His people out of Egypt because Israel was to be His dominion—(His Kingdom) just as He is bringing out a people today to form a Theocracy.

He must rule in the spirits, souls and bodies of His people, and for this purpose He has sent Elijah, the Messenger of the Covenant, to establish the Kingdom of God in man's entire being.

Then those who accept the Covenant and keep it will have the Christ reigning within them, to save, to heal, and to enable them to live Godly lives.

When God's ancient people came forth out of Egypt, and separated themselves so that Judah became His sanctuary (temple) and Israel His dominion (kingdom), the sea saw it and fled; Jordan was driven back.

When they came to the Red Sea, they had no boats to carry them over its waters, and the army of Egypt was in eager pursuit behind them.

Then with seeming destruction before and behind, God made a way through the sea, a path through the mighty waters and the people went through in safety, both through the River Jordan and the Red Sea.

The mountains we are told skipped like rams, the little hills like sheep.

How often God's people have seen their way blocked by mountains of difficulties which they know they could never surmount in their own strength; but when they waited on God in faith they have seen these mountains skip out of the way and the smaller difficulties follow them like sheep!

Our Lord tells us today that if we have "faith as a grain of mustard seed, we (ye) shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." (Matthew 17:20.)

It depends upon our consecrating ourselves to God and letting Him rule in us.

The rock was turned into a refreshing stream on their journey.

Just so today, those who trust God get their greatest blessings out of the hard places in life; but they must remember that Jesus says: "Men ought always to pray, and not to faint."

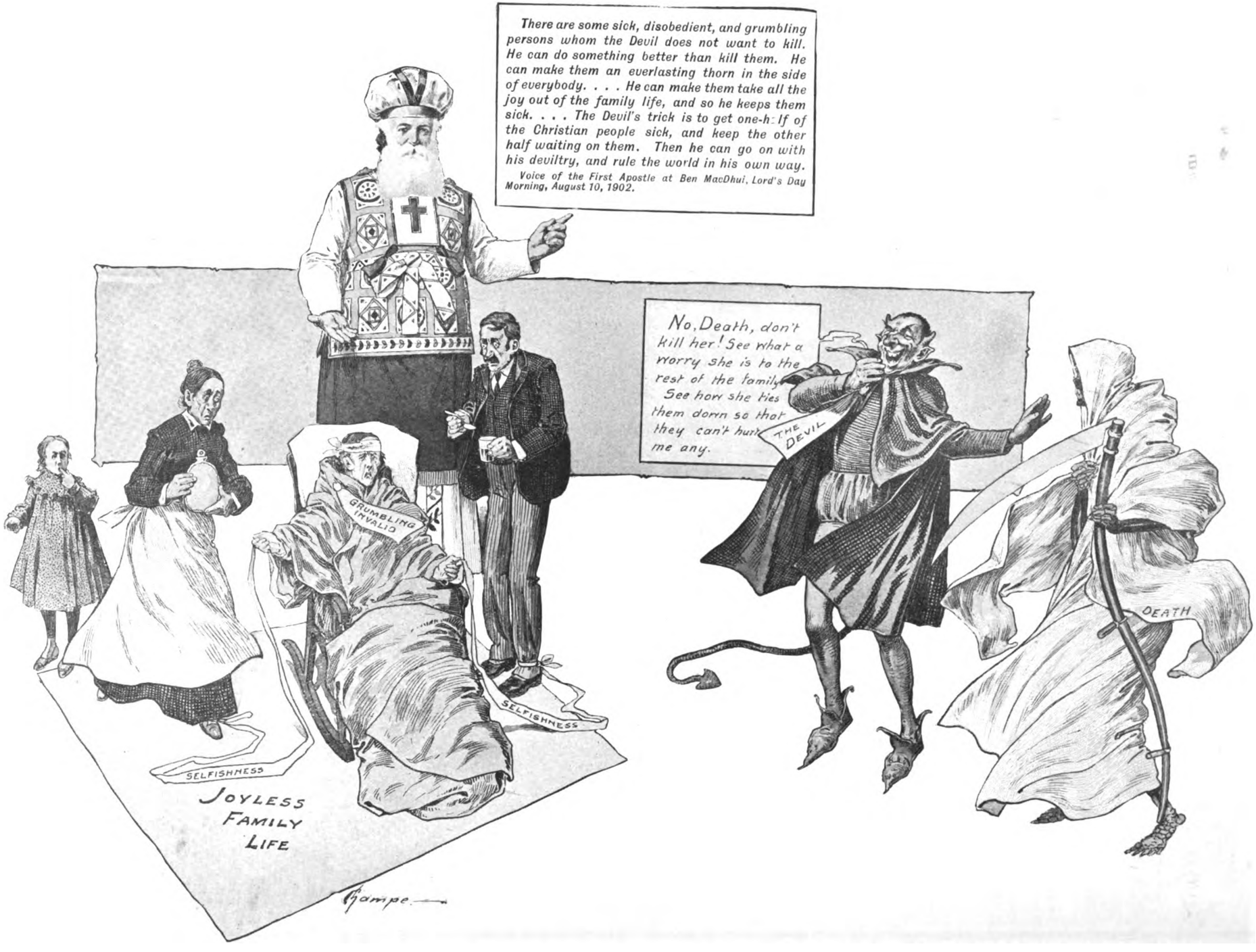
It is the persistent prayer that must prevail, and bring the blessing that causes our faith to grow stronger and stronger.

It is the rocky places that develop our powers.

A stronger, and finer man or woman than we dream of is undeveloped in every human being, waiting to be

(*Continued on page 711.*)

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WHEN THE DEVIL DELIGHTS TO LET A PERSON LIVE.

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Lord's Day Morning, August 10, 1902.

*REPORTED BY I. M. S.

SEASONS of Joy and Spiritual Refreshing are Family Prayers to the General Overseer's Household!

On Lord's Day, August 10th, while away from his multitudinous duties in the City of Zion, spending a few days of quiet and rest at Ben MacDhui, the beautiful summer home of Overseer Jane Dowie, the General Overseer found pleasure and rest in calling together his household for Prayer, Consecration, and Instruction from the Word of God.

For nearly two hours this consecrated minister of God expounded to them His Word with as much earnestness and zeal as if he were addressing an audience of thousands.

Deeply spiritual and helpful were his words as he told of the value of the Words of Jesus, spoken while abiding with us in the flesh.

With great impressiveness and Divine power he made plain the necessity of a full, whole-hearted, and willing obedience in all things commanded by God, and brought to our remembrance by the Holy Spirit and the servants of God.

The little household drank in the words with ardent desire, and were greatly revived and strengthened in spirit, soul, and body.

They had a greater eagerness implanted in their hearts to go forward and to do their part in the extension of the Kingdom of God.

May the words now sent forth, which were spoken to a simple Christian household, be an Inspiration and a Blessing to every one by whom they shall be read, as they were to the little company who heard!

Ben MacDhui, Montague, Michigan, Lord's Day Morning, August 10, 1902.

The meeting was opened with the singing of Hymns Nos. 355 and 213, from Gospel Hymns Nos. 5 and 6.

The General Overseer then said:

Last Lord's Day we sang that Hymn, No. 213, in the Tabernacle in Zion City. When I awoke this morning I found myself singing quite loudly these words:

Blessings abound where'er He reigns,
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise, and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen!

Scripture Reading and Exposition.

In the 14th chapter of the Gospel according to Saint John it is written:

Let not your heart be troubled: ye believe in God, believe also in Me.

That verse may be read a little differently: "Believe in God, believe also in Me," or "Ye believe in God, and ye believe also in Me."

The Greek word πιστεύετε (*pisteuete*) is in either the Indicative or Imperative Mood.

I prefer to read it in the Indicative, in both cases.

"Ye believe in God, ye believe also in Me."

In My Father's House are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

*The following report has not been revised by the First Apostle.

"In My Father's House are many mansions;" is not a very good rendering.

The word οἰκίᾳ (*oikia*) in the original signifies "a dwelling place," and the word μοναὶ (*monai*) may be better translated "abodes."

God's dwelling place, of course, is Infinite Space; and there are many mansions, many worlds, many planets—many dwelling places or abiding places.

The Father's Many Abiding Places.

"In My Father's Domain are many abiding places," it might be translated.

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.

And whither I go, ye know the Way.

Thomas saith unto Him, Lord, we know not whither Thou goest; how know we the Way?

Jesus saith unto him, I am the Way, and the Truth, and the Life; no one cometh unto the Father, but by Me.

If ye had known Me, ye would have known My Father also: from henceforth ye know Him, and have seen Him.

Philip saith unto Him, Lord shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Shew us the Father?

Believest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works.

Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.

Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.

If ye shall ask Me anything in My Name, that will I do.

If ye love Me, ye will keep My Commandments.

And I will pray the Father, and He shall give you another Comforter, that He may be with you forever

Another Comforter, Helper, Paraclete.

The word Comforter has the meaning of Advocate.

Παράκλητος (*Paracletos*) is one who pleads for another, and makes the matter plain.

The Holy Spirit comforts by showing God's Way.

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.

I will not leave you desolate: 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.

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, and make Our abode with him.

That last verse is one of the most wonderful of all the sayings of Jesus.

It is a revelation of the Indwelling of not only the Holy Spirit, but of the Father and the Son, within the being of the obedient believer.

The Triune God's Indwelling a Glorious Reality.

Obedience is not only a test of Faith and Loyalty, but it is also the way of the greatest possible Blessing.

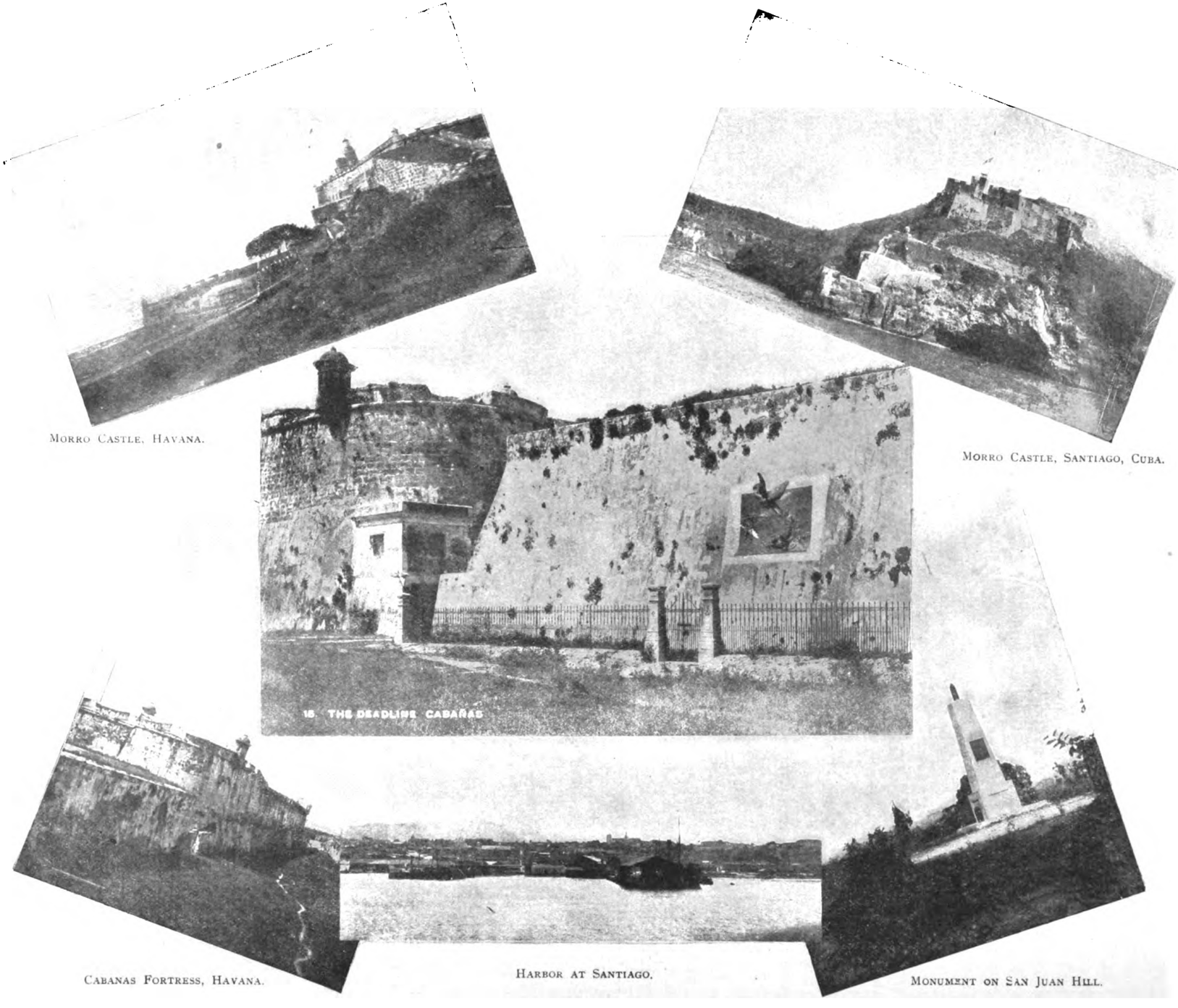
Disobedience is the foundation of all trouble.

To those who obey God there comes naught but happiness.

Transgression of Law brings trouble.

Here we are told of a wonderful blessing—"If a man love Me, he will keep My Word; and My Father will love

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MORRO CASTLE, HAVANA.

MORRO CASTLE, SANTIAGO, CUBA.

CABANAS FORTRESS, HAVANA.

HARBOR AT SANTIAGO.

MONUMENT ON SAN JUAN HILL.

SCENES AT HAVANA AND SANTIAGO, CUBA.

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him, and We will come unto him, and make Our abode with him."

It is not a mere figure of speech, but a great Reality, that God, by the Holy Spirit, will dwell within us.

How few keep His Words!

Many are His disciples that know nothing about this Indwelling of the Trinity.

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 have 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.

Ye heard how I said unto you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

"For the Father is greater than I."

The Three Persons in the Divine Triunity Not Equal.

It is always well to believe what Jesus says in defining the Doctrine of the Trinity. He knows.

I do not believe in the Equality of the Father, the Son, and the Holy Spirit.

Jesus says, "The Father is greater than I." That settles it.

If He had said, "The Father is equal with Me, and I with Him," I should have believed Him.

Triunity does not involve Equality in our own being.

In a triune man the spirit, soul, and body are not equal.

The spirit is the superior part; the soul, the animal life, and the body die, but the spirit lives forever.

We present in our own being a Triunity, made in God's own Image.

In the Divine Revelation of the God-head, the Christ is continually declaring that all things are from the Father; that He, His Son, and the Holy Spirit proceed from the Father.

The Father is "Greater than All," and therefore it is that both the Holy Spirit, and Jesus, the Christ, teach us to pray to the Father, and to the Father alone.

Remember, above all things, this truth, "The Father is greater than I."

And now I have told you before it come to pass, that, when it is come to pass, ye may believe.

I will no more speak much with you, for the Prince of the World cometh: and he hath nothing in Me.

What a wonderful thing it would be for you to be able to say that when the Devil comes he finds nothing in you that belongs to him.

The Devil Has a Right to Claim His Own.

It is a rule in Law that if a man has any property which belongs to him in your house he has the right to enter and get it.

The Law gives him the power in one form or another to come in and get it.

If you have anything in you that belongs to the Devil, he has the right to come in and get it.

That is why there is so much Devil in people.

There is much in them that belongs to the Devil, and he comes in to get his own.

Everything that is wicked and sinful belongs to the Devil.

If there is evil in you, he has a right to come and say, "That is mine, let me in."

Put evil out, that he may have no right to enter.

The Christ could say at the end of His life, "The Prince of the World cometh: and he hath nothing in Me."

There never had been anything in Him belonging to the Devil.

But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go hence.

At this time He must have been outside the house.

Probably He left the supper table at the end of the conversation reported in the closing verses of the 13th chapter, and moved out into the garden.

Prayer was then offered by Overseer Jane Dowie and the General Overseer.

Hymn No. 307, Gospel Hymns Nos. 5 and 6 was then sung.

THE OFFICE AND LEGACY OF THE HOLY SPIRIT.

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.

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.

The Greatest Blessings Are Yet to be Realized.

The Lord Jesus, the Christ, while on earth, spoke words of the greatest value, but they were not the last words that were to be spoken, by any means.

The greatest words have yet to be spoken.

The greatest deeds have yet to be done.

The Christ Himself said:

He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

He said also:

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.

In this passage, again, He says:

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.

I desire to speak for a little, first, concerning the Office of the Holy Spirit; and then concerning the Peace which is the Legacy of the Christ.

The Office of the Holy Spirit is distinct and separate from that of the Lord Jesus, the Christ.

The Unobtrusive Ministry of the Holy Spirit.

The two Offices blend, as everything Divine does; but they are not identical any more than are the two Beings.

The Individuality and distinct Separateness of the Holy Spirit is difficult to realize.

He is Invisible, and His Ministrations are such that He never obtrudes His own Personality.

He brings to the remembrance of God's people the words that the Christ spoke, and He pleads with Humanity for God.

He helps, silently and invisibly.

The Holy Spirit, has, however, an individual and distinct Personality, not to be confounded with that of the Father or the Son.

His Office is, first of all, that of a silent, invisible Awakener of the Conscience.

He executes the Office by instructing the mind and spirit, and creating Repentance.

The Christ said that the Holy Spirit when He came would do three things:

And He, when He is come, will convict the world in respect of Sin, and of Righteousness, and of Judgment:

Of Sin, because they believe not on Me;

Of Righteousness, because I go to the Father, and ye behold Me no more;

Of Judgment, because the Prince of this world hath been judged.

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The Agreement of the Quickened Spirit of Man with the Testimony of the Holy Spirit.

The first Work of the Holy Spirit is to Convict, or to Reprove, the World of Sin.

Now, the Office of the Holy Spirit has been manifestly exercised over all flesh, because God said that it would be.

He said that He would pour out His Spirit "upon all flesh."

There is no part of the world where men have not been Convicted of Sin.

They may resist the Conviction, they may rebel against the Conviction, but it is there.

Speak to men of any Nation in the Power of the Holy Spirit, and there answers in their own hearts something that the Spirit Himself put there, which says, "That is true. I have been convicted of that before!"

The Ministry that is in the Spirit will always touch the spirit, and first of all convict the spirit of Sin.

An Unspiritual Ministry, which is full of ineffectual formulas and the mere repetition of texts, will not in any way touch the human spirit.

It will not awaken in the spirit the Self-condemnation which a Divinely-inspired Holy Spirit Ministry will.

This convicting of sin is done in a perfectly reasonable manner.

It is the work of the Paraclete, the Advocate.

Teaching the First Work of the Holy Spirit.

The Advocate reveals God's claims upon the human heart; the claims of the Redeemer, and the claims of the Eternal Father.

I have always felt in my Ministry, that I must let the Advocate speak through me and plead with men for God.

I am an Ambassador; I am a Pleader; I have a Mission and a Message, to plead with men, first to convict them of Sin.

The fundamental Sin of which men need to be convicted, is that they do not believe in the Lord Jesus, the Christ.

"How shall they believe in Him whom they have not heard?"

The first mission of the teacher is to declare the fundamental facts of the Gospel.

God so loved the world that He sent a Redeemer

That Redeemer came, and lived, and loved.

He spoke, said certain things, and laid down certain rules.

Having given His life, He was raised up from the dead, and reascended into the Heavens.

The Holy Spirit came, and is here today for the purpose of carrying on His work.

Therefore, the first Office of the Holy Spirit is the work of Teacher.

The Christ and John the Baptist First Preached Repentance.

There is no possibility of awakening the heart to the necessity of Faith in the Christ until the spirit has been convicted of sin, SIN, SIN!

The first preacher of the Gospel was John the Baptist, and he preached "the baptism of Repentance unto remission of sins."

In the Power of the Holy Spirit he preached Repentance.

When the Christ came, His Mission was to preach.

So it is written:

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.

This was Jesus' first Ministry.

"You must repent!" was the burden of His Message.

That does not please Humanity.

Here is a man who has been posing as a Christian for years.

He says, "You tell me about paying tithes, and if I pay a tenth, I must give up three thousand dollars!

"How can I live, if I do that?"

It is not a question of living.

It is not necessary for me to live; I can die.

You say, "A man must live."

Obedience to Divine Law the First Duty of Man.

No, a man must obey God, but it is not necessary for him to live; he can obey God and die.

Get that thought fixed in your mind.

It is not necessary for you to live in this body, but it is necessary for you to obey.

It is not necessary for you to have three million dollars. Obey God if it leaves you without a cent.

As a matter of fact, no man ever obeyed God and in the end suffered loss.

No man ever gave tithes and was poorer for it.

The Holy Spirit teaches first, Repentance, then Faith, and Obedience

The moment a man repents of his sins, he turns to God, and casts himself upon His mercy.

The moment a man is convicted of sin, he knows that he can get no help anywhere but in God.

Convicted of sin he stands before the judgment-seat of God and says, "I am condemned in my spirit; I repent, I ask forgiveness."

He must believe in Jesus, the Christ.

There is only one Way to the Father, as Jesus in the first part of this chapter taught Thomas:

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

The Majority of Men Seek to Evade God's Will.

The great mass of humanity want to find some other way.

Large numbers of those who profess to be Christians want to do without the Christ.

They want to get in by some other Way.

They do not trust the Christ and obey Him; they obey the Church. They get sprinkled, and somebody undertakes for them as godfather or godmother.

They get confirmed and receive the Lord's Supper, and then they feel assured that they are on the highway to Heaven.

All that is a lie.

They cannot be regenerated in baptism as babies.

They cannot be united to the Christ by the mere act of Communion.

They cannot live without the Holy Spirit's guidance.

The mere assent and conformity to rules and regulations does not make a man a Christian. Never!

He must become a New Creation, and this is the work of the Holy Spirit, but only through Faith in Jesus.

The Holy Spirit is the Great Teacher. He has the ability to teach teachers.

He had to teach the Apostles.

The Importance of Memorizing the Word of God.

They did not understand the things that Jesus said; they forgot many truths, and it was necessary for the Holy Spirit to come and teach them, and bring to their remembrance the things that Jesus had spoken.

One great trouble with the mass of people is that they do not read what Jesus has said. They do not memorize it, or put it in their hearts.

They merely read it and pass it by.

The best way is to hide the Word in the heart.

I shall speak to my people about memorizing more and more of the Word.

I believe that the little ones, if instructed in their homes, could easily learn one verse of a psalm a day.

At the end of a week they could repeat seven verses, and, at the end of the next week, they would know fourteen verses.

If they kept it up, taking seven verses each week, they

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would soon have chapter after chapter of the Word of God in their minds and hearts.

I have been thinking much about this in connection with the training of the Junior Seventies.

We must train the memory of the little ones to lay hold of the Scriptures.

The General Overseer's Early Experience in Learning Scripture Verses.

For instance, what a wonderful power it would be to memorize this 14th chapter of John!

I memorized that chapter long, long ago, and I used to repeat the whole of this Gospel from the beginning to the end.

There was a time when I could repeat the whole of the four Gospels, without much halting. I forget how early I learned them. I learned them in Sabbath-school, and it seemed to me quite easy.

The consequence is, that, although I may not now be able to repeat them all, yet the moment an incident is brought to my remembrance I know the whole thing.

[*The General Overseer here repeated the 14th chapter of John down to the 28th verse.*]

Every word of that is in my heart.

One great thing the Holy Spirit does, is to give people good memories.

MRS. DOWIE—"Children with good memories learn the Bible very quickly."

GENERAL OVERSEER—There will be no difficulty at all in teaching the children of Zion to memorize the Word of God.

The great thing is not merely to get the words, and repeat them like a parrot. You must get them in their proper order, and understand their proper meaning; you must learn also their power and reality.

An Example of Innocent Childish Scripture Perversion.

Our son here, when he was a little boy, was able to repeat whole chapters of Scripture.

He could repeat the passage telling of the birth of the Christ, but he did not understand it all.

When he was quite young Mrs. Dowie read the Scriptures to him.

For several days she had been reading the 1st and 2d chapters of Luke at family prayers, and at intervals he would bring the Bible to her and ask her to read, and she would read it to him again.

One day while she was sewing, little Gladstone found a hammer and some tacks, and began to drive them into some matting on the floor.

As he did so, he said in baby fashion, "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed."

After saying this over several times, as if to familiarize himself with the words, he continued very slowly and deliberately, driving a tack between each of the words, "And this taxing was first made when Cyrenius was governor of Syria."

The Importance of Scripture Exposition.

His idea of taxing was to drive tacks into the floor or the carpet.

He read that there was such a thing as taxing, and he got hold of a hammer and tacks, and was taxing; so he thought.

Many people are not very much wiser regarding words than that. They do not understand the meaning of words that they are learning.

In my youth everybody was crammed with a Shorter Catechism of the Bible; and the more Bible they memorized the less Religion they had.

There was no exposition; there was no interpretation; they were not helped to understand it.

They knew just about as much as my little child did, when he thought he was "taxing."

People do not understand that "Sin is Lawlessness"—the most horrible thing in all the Universe.

Sin is a fight against God!

Sin would drag God down from His Throne if it were allowed to go on unchecked.

It is rebellion and must be crushed, no matter what the cost may be.

The Devil Knows the Power of Sin.

When people sin, they get into his pathway and he gets power over them; he has something in them.

He has Sin, or Lawlessness, in their hearts, and can drag them down to Hell with it.

Sin made the Christ die; He died for sinners.

His own blood was necessary to take away the Sin of the world.

Sin! How easy to say the word!

But, oh, the hideous reality of it!

Let us really trust! The word "trust" is so often used in a flippant, careless way.

To trust means to lean upon, to rest upon, to obey, to do the thing that God commands.

Trust is not a mere word.

Love does not consist "in word," but, "in deed and truth;" pour out all your Life and Heart to God. That is Love.

"If you loved Me," Jesus said, in substance, "you would think differently; you would be glad that I had to go. It is necessary for Me to go so that the Holy Spirit may come. You are mourning because you will miss Me."

It is for the Devil's Interest to Spare Some Persons' Lives.

People do not realize the Power of the Spirit's Teaching in the understanding, memorizing, and remembering of the Word.

He teaches us moreover that God's Ways are Right.

It is hard for us to see it sometimes.

God permitted our own daughter to reap the wages of her little transgression, her only transgression, in an awful way, but yet it was right.

It would not have happened if she had not gone over on the Devil's ground.

It was cruel, but she stepped off the Divine pathway, and he struck her.

Others will step off the pathway and he will not strike.

There are some sick, disobedient, and grumbling persons whom the Devil does not want to kill.

He can do something better than kill them.

He can make them an everlasting thorn in the side of everybody.

He can make them drag their fathers and their mothers down.

He can make them take all the joy out of the family life, and so he keeps them sick.

One-half the Church Sick—The other Half Waiting on Them.

I heard last week of one woman whom the Devil has been keeping sick for sixty-two years.

She was an abomination nearly all the time; continually sucking the life and money out of her friends.

She sucked the life out of her father, mother, sisters, and brothers; and she lives on, an invalid.

Most interesting is this invalid, whom the Devil has kept sick for sixty-two years!

If I were the Devil, I would make people sick, and then keep them alive to be a worry and a thorn.

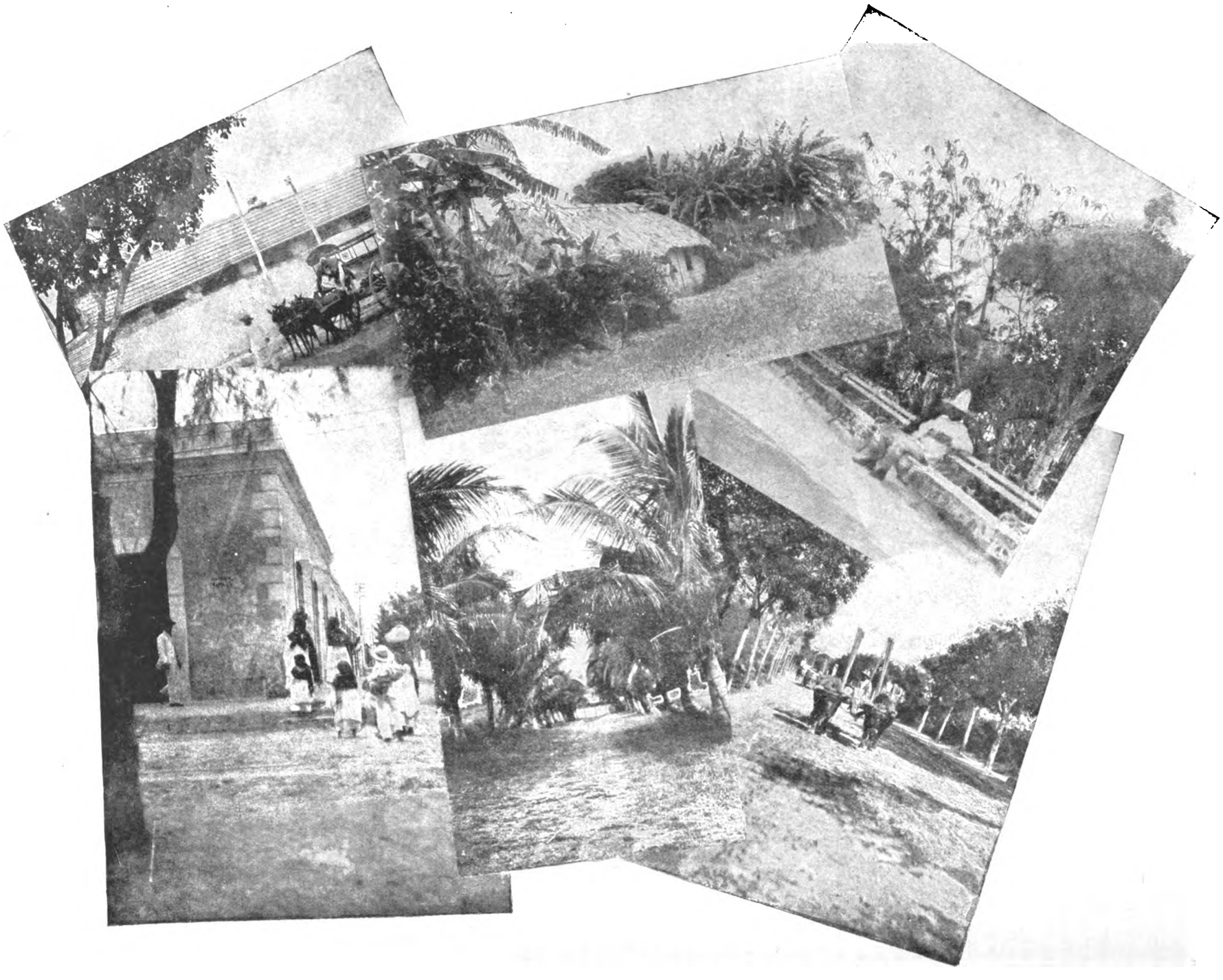
The Devil's trick is to get one-half of the Christian people sick, and keep the other half waiting on them.

Then he can go on with his deviltry, and rule the world in his own way.

That is almost the condition of the Church today—one-half sick, and the other half waiting on them.

When Satan sees a real out-and-out, healthy, strong, powerful Christian, who hates him and his kingdom, he wants to kill that person.

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SCENES IN CUBA.

(From photographs by Dr. A. J. Gladstone Dowie.)

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The better, purer, and more powerful you are, the more the Devil will hate you.

The Holy Spirit Unveils the Devil's Iniquity.

The Devil does not need to hate some people; they are hateful enough themselves, without his hating them in the least.

They do his work too effectively to be killed by him.

I have known, and know today, large numbers of Christian people, whom the Devil seems to let live for the purpose of worrying.

Look at the numbers of demented children, whose fathers and mothers have to humble themselves and watch them all the time, so that their lives are wrecked for anything else.

The Devil would make a great mistake if he killed persons of that kind, because they keep many people from being useful in the extension of the Kingdom of God.

The Holy Spirit reveals and makes plain these things; indicating what the Devil's work really is.

One of the horrible "heresies," in these days, is that God does not make His people sick!

"Why! everybody knows better than that!" they cry. "Did not Frances Havergal and many other persons say it?

Satan, Not God, the Afflicter of Mankind.

"Did not David say it?" Yes, and David said many other foolish things.

"Did not Job say it?" Yes, and he said many other things that were not true.

It was not the hand of God; it was the hand of Satan that smote Job from head to foot with those horrible boils.

It was demons who stole his cattle, and burned up his sheep.

It was a devil who pulled down his son's house and killed his children.

Job had no business to say, "Jehovah gave, and Jehovah hath taken away; blessed be the Name of Jehovah."

When the Holy Spirit comes, He teaches us that Sin, Disease, and every evil thing is of the Devil, who sinned from the beginning of the world.

He calls us to a Repentance from Sin, a hatred of Sin, and an exact Obedience.

It is not, Obey sometimes and not at other times; it is not, Obey when you are ready; but it is, Be ready to obey all the time. The moment you get a right command obey it at once.

Trouble Always Arises from Disobedience.

If Adam and Eve had been obedient to God, there would have been no mourning, sorrow, sickness, death, or misery.

To be obedient at one time and not at another, means that you are on the Devil's ground all the time.

All the authority that many recognize is that of their own selfish wills.

Large numbers of people contend that they know the leadings of the Holy Spirit, when nothing but their own self-will is leading them.

Men will have to give themselves to God.

"I will give myself up to God," they say, "but I will not give myself to Dowie."

They forget that God has sent His Messengers to lead in every age.

They forget that those that wanted to obey God in the time of Moses, had to obey Moses.

In every age, obedience to God has meant obedience to those whom He has sent.

It is the same today.

If you intend to obey President Roosevelt, you must obey the man who is giving directions according to the President's orders.

You cannot say, "I will obey President Roosevelt, but not that policeman on the crossing;" for he has his orders from Roosevelt.

God's Law Cannot Be Transgressed With Impunity.

You cannot say to the lowest Judge on the Bench, "I will not obey you." If you do, you are sent to prison, and taught to respect and obey the Law.

If this is the case with regard to human Law, surely it is so with regard to the Law of God.

Is God's Church the one lawless organization in existence where men can do what they like and go as they please?

If so, nothing will be done.

We do not believe that, and so we get something done

The Holy Spirit teaches us that there is a Law, "The Law of the Spirit of Life in the Christ Jesus," which sets us "free from the Law of Sin and of Death."

This Law of the Spirit of Life must rule in our hearts and lives.

Because there has been no Law, no Authority, no one to rule in the Church in the past, there has been failure and loss.

The members have had their own way, there has been no effective organization, and in consequence God's work has gone to smash.

Loving Obedience Always a Joy.

Zion's Seventies are systematically organized and are doing excellent work.

In the near future these Seventies will be reorganized as Zion Restoration Host.

Many Godly people are gathered together in Zion City They desire to work for God, and, after preparation, they will be sent out to all the summer resorts and cities between Chicago and Milwaukee.

Zion Restoration Host will be under my direction.

The Divine Power will flow most abundantly through an indivisible body, such as this Host will be.

Remember, always, to obey God, and those who have the rule over you, with a willing, loving Obedience.

True Obedience is not slavish submission to tyranny; to obey God is "Peace and Joy in the Holy Spirit."

Jesus said that the Holy Spirit would teach us all things, and bring all things to our remembrance.

We shall be guided and helped in building up Zion, if we are obedient.

The Christ said that greater works would be done.

If we follow Him He will give a larger Revelation, more Power, and that best of all legacies, Peace.

Peace I leave with you; my peace I give unto you: . . . . Let not your heart be troubled, neither let it be fearful.

Those Who Invoke Peace Should Possess It.

I say to you today, as Seventies who are about to go out, if the Peace of God is not in your hearts, do not go.

See that the Peace is in your own hearts before you go to carry Peace to others.

Then, with the Peace in your hearts, go out and say "Peace be to this house!"

If you have no fear, and no trouble, then you have the Peace of God, and people will understand your Message.

If they ask, "Have you that Peace that you invoke upon this house," what will you say?

HOUSEHOLD—"Yes."

GENERAL OVERSEER—How much of it have you? Does it possess your whole spirit, soul, and body?

If it does, then you will be a real Messenger of Peace.

You have something that the world cannot give, or take away, Peace with God.

If you young men and young women carry this Message with authority, you will be a blessing to this neighborhood.

You have a Message from God, and they will feel the power of it.

It is a Glorious Thing to Have This Work to Do.

Who can tell what mighty results will follow the carrying of this Message?

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If we cast our bread upon the waters, we shall find it after many days.

Go forth, in obedience to God's Command, and remember that the Christ promised to send the Holy Spirit to help you

I believe that He has sent the Spirit today, to plead with you; to show you these things more clearly, and to bring you the Peace of God.

As you go forth, I shall pray that you may be blessed.

I cannot now go into the streets and lanes of the city, and along the highways.

I used to do this kind of work with joy, but now I can do much more through my people. I can work most effectively in another sphere.

It is better for you to go than me, for many reasons.

The Master sent them "two and two before His face into every city and place, whither He Himself was about to come."

You also are going before the Lord; He is coming where you go.

You are taking my Message, as Elijah the Restorer, and you are taking His Message, which is best of all.

The General Overseer and his household then offered a Prayer of Consecration, after which the benediction was pronounced as follows:

BENEDICTION.

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

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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.

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Just give it a trial.

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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.

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."

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Citizens' Mid-Week Rally

Held in Shiloh Tabernacle, Wednesday Evening, November 11, 1903.

*REPORTED BY A. C. K. AND O. L. S.

AN audience large in numbers and full of enthusiasm greeted the General Overseer as he stepped on the platform of Shiloh Tabernacle to preside at the rally held on Wednesday evening, November 11, 1903, the first meeting of his people since the conclusion of the meetings in New York City.

The drizzling rain of the day was replaced by delightful, brisk, and snappy weather in the evening.

Zion Choir was present, while the Zion City Band, under the leadership of Director Bosworth, rendered a number of musical selections in a decidedly pleasing manner.

Quiet reverence and affection were manifested by his people toward the General Overseer, upon his coming into the auditorium, such as could be accorded only by people who have learned to love him for his wisdom, grace, and innumerable acts of kindness and consideration for their welfare.

Zion's beloved leader came upon the platform in his usual sprightly manner, with a happy smile upon his face, and at once gave the Zion salutation, "Peace to thee," and instantly came the reply from fully five thousand people, "Peace to thee be multiplied."

Without any further ceremony, the meeting was opened by the Congregation's singing Hymn No. 348, "Faith Is the Victory," and a most enjoyable and profitable meeting followed.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Evening, November 11, 1903.

Number 348 in Gospel Hymns was sung.

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.

Overseer Speicher led in the common supplications, after which the General Overseer offered a few words of earnest supplication in behalf of the sick and sorrowing, and for the interests of Zion over all the world.

When this was concluded, he led the Congregation in the chanting of the Disciples' Prayer.

Scripture Reading and Exposition.

The General Overseer then said:

I will read to you from the Inspired Word of God in the 2d Epistle of Paul to Timothy, in the 2d chapter, beginning at the 14th verse.

Of these things put them in remembrance—

We are so prone to go astray by forgetting!

O God, lest we forget, put us in remembrance! [Amen.]

How quickly some people forget the mercies of God!

How quickly some people forget the deep pit and the miry clay out of which God took them!

Even God wants us to put Him in remembrance.

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.

Thanks be to God, He has been making Zion a praise!

There is not an enemy in New York that can charge one of the Host or its leader with an iota of evil.

They lie, but they can prove nothing.

Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear.

Some are always talking about words, and wanting to get Divine Truths put into words that will suit them. They want theology put into words and labeled in packages.

God Approves Honest Workmanship.

God does not care a snap about your hair-splitting definitions of Him and His Work.

Strive not about words, to no profit, to the subverting of them that hear.
Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of Truth.

What kind of a man is "approved unto God?"

"A workman," a man that works.

"Timothy," Paul says, "get to work! Do something!"

For "handling aright the Word of Truth, "the margin says, "holding a straight course in the Word of Truth."

But shun profane babblings; for they will proceed further in ungodliness,
And their word will eat as doth a gangrene.

The King James Version had "canker," but in the Revised Version the Greek word is properly translated "gangrene."

The words of a bad person spread like gangrene. That means death quickly.

Of whom is Hymenaeus and Philetus;
Men who, concerning the truth have erred.

Literally, "missed the mark."

These talkers think they are going to do something very clever, and they "miss the mark."

Thoughtless Talk May React Upon the Speaker.

I have seen an unskilful man using the boomerang in Australia.

When he missed the mark, in throwing it, it came back and hit him.

When you miss the mark, your talk is apt to come back and hit you.

Men who concerning the truth have missed the mark, saying that the Resurrection is past already.

If it is not "the resurrection" they are talking about, it is some other doctrine. It does not very much matter what the subject is.

And overthrow the faith of some.
Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are His: and, Let every one that nameth the Name of the Lord depart from unrighteousness.

The seal here described has two sides, like a coin.

This coin which I hold in my hand has on one side a figure emblematic of America, and on the other a figure which says that it is a half dollar.

The one side of this Seal of God says, "The Lord knoweth them that are His."

That is God's side.

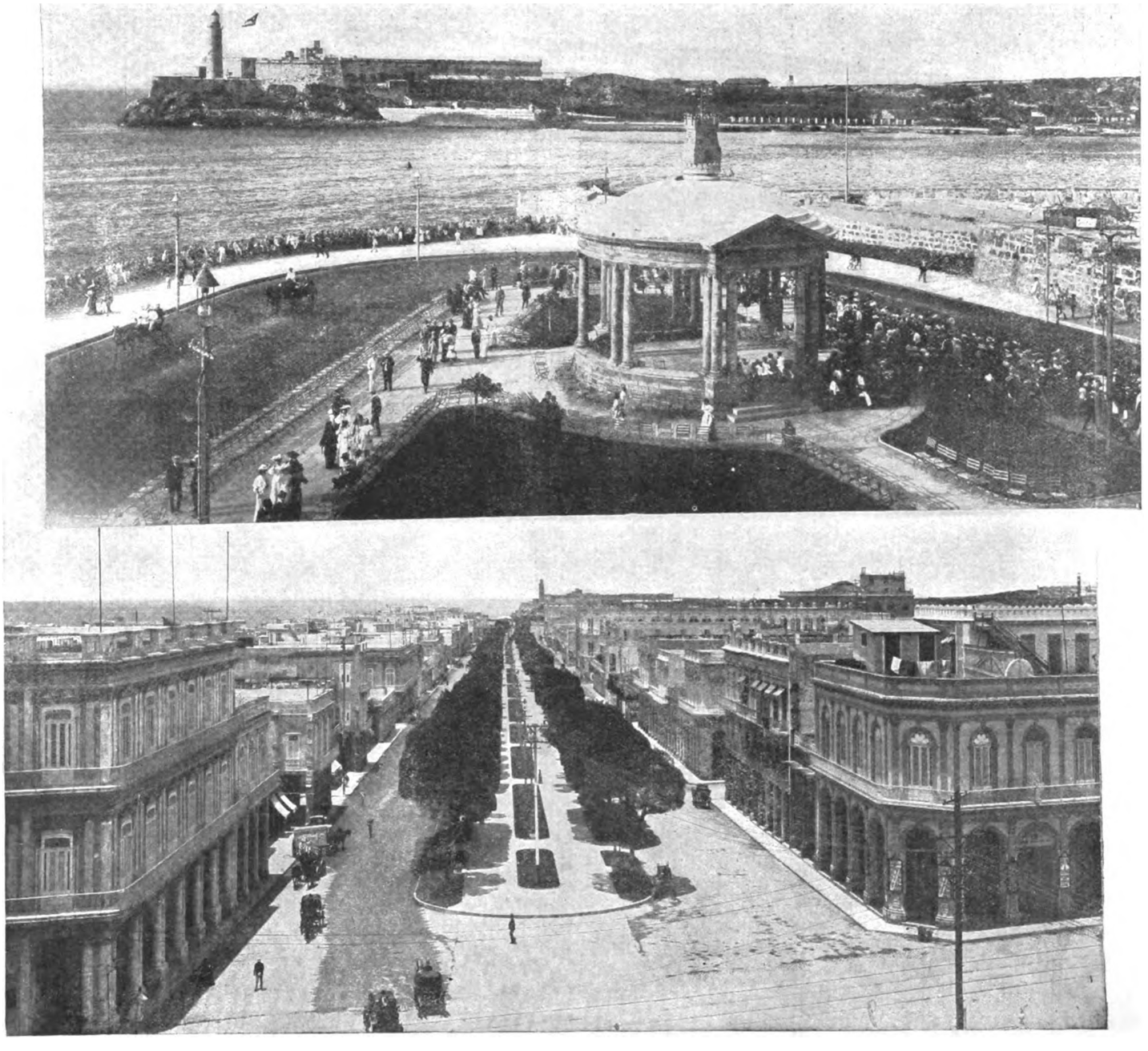
The other side has this inscription, "Let every one that nameth the Name of the Lord depart from unrighteousness."

"The Lord Knoweth Them that Are His."

One can always tell when a man has the impress of the Divine Seal; God knows, and men know.

*The following report has not been revised by the First Apostle.

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SCENES IN HAVANA, CUBA.

The upper picture is taken from Malecon Park, near which was the First Apostle's hotel, and shows Morro Castle and Cabanas Fortress across the bay. The lower picture shows a portion of the Prado.

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Men know when a man is right, by the fact that he departs from unrighteousness.

He gets away from iniquity; he will not talk or think about it.

He is determined to work Righteousness.

The man that does not do these things has not that seal; the Devil's seal is on him.

On one side is written, "The Devil knoweth them that are his."

The other side has, "And let every one that serves the Devil get mixed up in every dirty, lying, unrighteous word and work."

That is the Devil's seal.

What a beautiful thought, that "the Lord knoweth them that are His!"

I know not what awaits me,
God kindly veils my eyes,
And o'er each step of my onward way,
He makes new scenes to rise;
And every joy He sends me, comes
A sweet and glad surprise.
Where He may lead, I'll follow,
My trust in Him repose;
And every hour, in perfect peace,
I'll sing, "He knows, He knows."

Does God know that you are His?

Listen! Have you the Seal?

Does God know, and do you know that God knows?

Do your fellowmen know that you can always be reckoned on as being on the right side, fighting sin and departing from all unrighteousness in every part of your life, or are you found sometimes on the wrong side?

The Importance of One's Recognizing One's Own Value.

Those who stand squarely against iniquity everywhere and always are the kind of people for Zion. No others need apply. [Laughter.]

Now, in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor.

The man who is a vessel of earth sometimes says to the vessel of gold, "I am as good as you!"

He begins to think of himself as a vessel of gold, or a vessel of silver; he does not know that he is earthenware.

His value is very small, compared with the golden vessel.

Keep that fact in mind, please, and recognize your present value.

I have seen a man who was working in the dirt set himself up as if he were perfectly invaluable.

A hundred like him could be obtained any morning; there would be no difficulty in filling his place.

Yet God can take and wonderfully use even an earthen vessel, when it is clean and sweet.

The Water of Life out of a clean earthen vessel will taste just as sweet as if it came from a golden vessel.

Some vessels are made "unto honor" and some "unto dishonor."

You use some vessels for purposes that are common and menial.

All Divine Preparation Ends in Useful Service.

These are not to be compared with the vessels in which you serve food to your guests; or in which you put beautiful flowers and enshrine some of your sweetest and most precious things.

If a man shall therefore purge himself from these—

That is, from these sins of which the Apostle has been speaking; *cacoethes loquendi*, the diarrhea of talking, or *cacoethes scribendi*, the diarrhea of writing.

If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared for unto every good work.

Some vessels are good for only the humblest kind of service, while others are "meet for the Master's use."

Oh, can the Master of us all have too good a Vessel for Himself?

Would we want to take to the Master even water in anything but the very best vessel?

Let us be purged, that we may be vessels "unto honor, sanctified, meet for the Master's use."

Listen! It all ends in work. We shall be "Prepared unto every good work;" prepared as tools and agencies that the Master can use.

Silly-headed, foolish, half-blind, talkative people can never be used by God; they can, however, be used by the Devil.

God's First Work in Man Is to Cleanse From Sin.

Purged and cleansed, humble, sweet, and pure, God can take them and fashion them anew, melting them over and over again. He can make even them "meet for the Master's use."

Some people are not prepared for every kind of work. They can do only a few kinds of work; but do you know that it is possible for God to take a man, or a woman, and use him or her in all kinds of work? It is wonderful what God can do.

When I faced this Zion problem, I said, "I do not know how I am going to get through, I have got to be an Ecclesiastic, an Educator, a Financier, and a Politician."

I have to remember that the Kingdom of God has interests in the Church, in the school, in the Home, in the Workshop, and in the Factory.

"O God," I cried, "if I am to be prepared to every good work, You will have to make me so!"

The first thing that God does is to purge a man, to clean out of him the sin, the self-sufficiency and the pride.

Then Jehovah makes him strong, and teaches him "not to think of himself more highly than he ought to think," and not to think of himself less highly than he ought to think.

The Stupendous Folly of Desiring to be Nothing.

Many people go about this earth apologizing for their existence.

"Oh, I can not do it! I am humble!" says one of this class.

Bosh! I do not think you can! You are too contemptible a hypocrite!

The fact is, such people are too lazy, too greedy and too foolish. They wish to work when they like and in their own way.

God will not have that; so He has to purge us, and teach us that His way is best.

"O Doctor," some one says, "I love to sing the hymn, 'Oh, to be Nothing, Nothing!'"

Get up and be something! Who wants you "to be nothing, nothing, only to lie at His feet?"

What good could I do lying there, "a broken and emptied vessel?"

If I smash that glass which contains water, and empty it, will it be of any further use to me?

Does the Master want broken and empty vessels?

How would I like to see my servant bring me tonight a cup, broken and empty, for my use? She would hear about it!

Hard Service Demands Sound Vessels.

God does not want us to be broken. He healeth the broken-hearted.

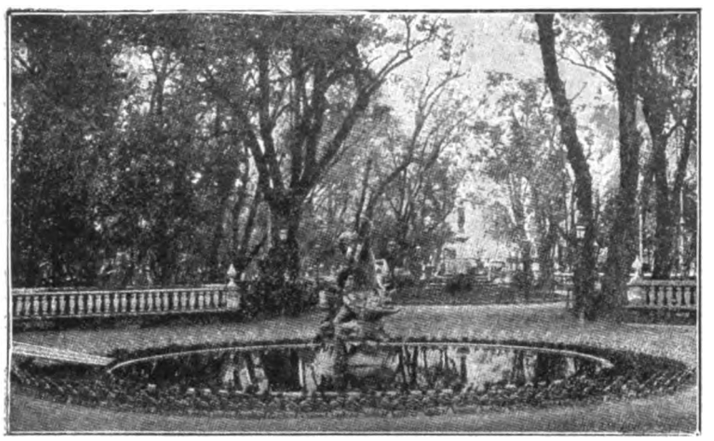
He does not want us to be empty. He desires us to be filled.

If I had been only "a broken and empty vessel," how much good would I have done in Madison Square Garden?

A pretty sound vessel was required there, when the Columbia boys were present.

They had broken up every meeting they ever entered in New York, and they boasted of it.

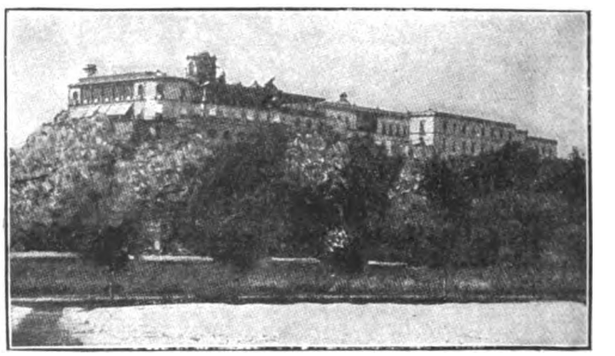
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SCENE IN CITY OF MEXICO.



PASEO DE LA REFORMA, CITY OF MEXICO.



CHAPULTEPEC, PALACE OF PRESIDENT OF MEXICO.

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I walked all around them, put a handkerchief over them, and carried them off! [Applause.]

As I went out of the door, they cheered me.

They said to their companions, "Well, Dowie is the only man that ever did it!"

The President of Columbia University said, "Dowie's the biggest man in New York! The fellow that could keep our students in order, when they had gone there to raise a disturbance—well, I do not know much about his being Elijah, but a man who can take a contract like that looks like Elijah."

I do not say that these were his words, but the story came from a reliable source.

Righteousness Always Precedes Peace and Joy.

Do you think that a broken vessel and an empty head could have done it.

It took that band, it took that drum corps, and it took me to handle those students.

Let us understand that God wants us to be sound, whole, sweet, and clean.

But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.

Of what use is it to follow after "Faith, Love, Peace," if you do not " follow after Righteousness?"

You will never get near them, unless you start with Righteousness.

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

You will have no Peace or Joy unless you have Righteousness.

But foolish and ignorant questionings refuse—

If a man goes around town, continually asking, "Do you know what they say?" he is foolish and ignorant.

Mark the man that goes about town with an interrogation point on his nose. He is good for nothing.

Probably he is a reporter, but not a Zion reporter.

The Old Version says, "Avoid" these things, but the Revised Version says, "Refuse," which is stronger.

Refuse to gossip. Say, "That is not my business! I shall attend to my own business; and I refuse to discuss your question."

Knowing that they gender strifes.

And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves.

Some Persons Are Intoxicated with Talk.

When a fellow opposes himself and needs a thrashing, he must be attended to.

The man that fights against God and truth has to be corrected.

If peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves.

The Greek says, "return to soberness." They are drunk.

The fellow that is continually talking gets drunk with talk.

Some who are in insane asylums today began the habit of talking, talking, talking, and became mad.

They did not know when to be still and think.

And they may recover themselves out of the snare of the Devil, having been taken captive by the Lord's servant unto the Will of God.

It is wonderful that we can go out and take captives "unto the Will of God."

May God bless His Word and the exposition of it!

A FEW OF THE RESULTS OF THE NEW YORK VISITATION.

The General Overseer then offered an Invocation and said:

I am glad to see you. I feel happy tonight. I have had a good time in New York.

Somebody said to me, "That was a great battle, Doctor!"

The New York Visitation Only a Reconnaissance in Force.

"No," I answered, "I call it a reconnaissance in force; that is all."

I took only one legion, and many of them were raw recruits.

Had you ever been in a fight like that before?

VOICES—"No."

GENERAL OVERSEER—Yet we had been drilling and prepared a little; and we had done something in Chicago.

Some of us had fought this fight in high places in other lands.

We had fought it in Trafalgar Square, London, in Manchester, in Leeds, in Belfast, and in Ballymena.

You should have seen those Ballymena people. They were amazed, and listened to my words with delight.

But when I said to them, "The trouble with you Ballymena people is that you are full of pig! Ugh!" they began to look queer, and said "It is not so!"

How an Island Was Cleared of Snakes.

I continued, "I have come here to do you good! Don't you want to hear the truth? Say Yes or No!"

Some of them answered, "Yes!" but I said, "I don't know whether it is wanted or not, but you are going to get it now!"

Then I proceeded, "Saint Patrick was born about seven miles from here, you say, and you also say that he cleared the snakes out of Ireland. I believe he did. Tradition says that he was a swine-feeder—that he kept swine. I believe that Saint Patrick set the swine upon the snakes, and that the former ate the latter up."

Then I told the story about Snake Island, near Detroit, in the Detroit River.

I said, no one knew what to do with the snakes. Nobody could land there, and so they put a herd of swine upon it, and by the time these swine were fattened there was not a snake on the island. They therefore called it Hog Island.

Then they took away the hogs, connected it by a bridge with the main land, and converted it into a beautiful island, on which they have a lovely drive. Now they call it LaBelle Island.

The New York Visitation a Glorious Victory.

I said to the Ballymena people, "My difficulty with you is that the Irish people are still eating the swine that ate the snakes; and the trouble is that when you eat the swine you eat the snakes too, so that you are a compound of hog and snake!"

Oh, how they howled!

I wanted to say something to them that they would never forget.

We went to New York, and you did your duty splendidly. Just think what a glorious time we have had, and what a glorious victory we have had!

By the grace of God, we opened six hundred thousand doors. Think of that!

We knocked at them and they opened at our call; and we put in a lovely little card.

The Roman Catholics sometimes crossed themselves, and kissed the card. They loved it, and put it in their breast. A poor fellow was murdered, and when they opened his coat to prepare him for burial they found a "Dowie card," as they called it, next to his heart; and the newspapers printed a picture of the man, and of the "Dowie card."

The card was a representation of Jesus standing at the door, and saying, "Behold, I stand at the door and knock!"

That man had been in the Madison Square Garden; and he had put the card near his heart.

Six Hundred Thousand Doors Opened!

Some one of you gave that man that card, and I cannot doubt that the Christ had been accepted and entered into his heart.

There are so many stories, some of them very interesting, in connection with that wonderful Visitation!

Some said that we had failed, but whenever did they open six hundred thousand doors?

I think that was a success in itself, was it not?

I think that these six hundred thousand salutations,

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THE CATHEDRAL, CITY OF MEXICO.

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loving greetings, words of prayer, and many kindly words and acts, were something.

And then the million and a half pieces of literature we gave away; was not that something?

One man went aboard a battle-ship, and he was taken into the steering-tower; and there, where the lieutenant was on duty, right over the compass, was our card.

The lieutenant said, "Oh, I love to look at that card. I love to think of the kindness of the Master, who knocks at the door of my poor heart!"

I was told that some restorationists boarded a vessel that was about to go to sea, and that they found these cards in nearly every one of the officers' rooms; and some of the officers had two copies of the messages.

That Looks Like Doing Something.

And then you were the means of winning many to God.

We received one hundred twenty-five into fellowship and baptized eighty.

We did not expect to gather the fruit of our Visitation immediately.

We expected to sow our bread upon the waters, and that we would find it after many days.

But we got a great deal, and a great deal more than I shall tell tonight; for I have no doubt that some of the miserable reporters are here.

Some of them in New York said to me, "I wrote a good report, but my editor altered it!"

I asked them, "Why don't you resign?"

"Because I havn't backbone enough! I do not know where to get my bread!" they answered.

I said, "I would rather get it breaking stones on the streets than doing that!"

And I say to any such reporters that are here tonight, who may be writing lies to order, You had better hang a millstone around your own neck, and be cast into that lake, than to offend the humblest child of God, let alone one specially called to be a servant of God.

Confidence Inspired by Zion's Uncompromising Attitude Toward an Iniquitous Press.

There is a Word which says, "Touch not Mine anointed ones; and do My prophets no harm!"

You had better touch a live electric wire than touch me! [Applause.]

Nothing inspired the people of New York with greater confidence in Zion, than the fact that we were willing to brave and fight the whole combined iniquitous press.

Our mission in New York has been abundantly successful, judged only by what I have said.

But there is much more.

I had the joy of speaking to what has been estimated as audiences that aggregated from two hundred thousand to three hundred thousand, and I suppose two hundred and fifty thousand would be a conservative estimate.

These audiences were most remarkable.

They were composed largely of people who never went to hear a minister of God at any time.

One man said, "He is the first minister I have heard in thirty years," and that man stood in line for hours, patiently waiting to get in.

Thousands Upon Thousands Repeat the Prayer of Consecration.

The police told me that, reckoning the people who came up and saw the long line, and would not wait—which is a fair way to estimate—that there were fully fifty thousand to one hundred thousand who came that last night, and failed to get in.

No other man has spoken three times a day, for six successive days, in that vast auditorium, at any time in the whole history of New York.

The only other man that ever spoke in it and filled it, and was heard, was William Jennings Bryan, and he spoke only once.

The churches never dared undertake it.

Moody never dared to face it; and all the churches in New York combined will not dare attempt it now.

We have some reasons to thank God, have we not?

What was the result of each meeting? Some persons forget to consider this.

We called the people to Repentance; I demanded those who wanted to do right to stand, and they stood.

Do you know the average number that stood each of the fifteen days?

The average number that respectfully repeated the Prayer of Consecration was between ten thousand and twenty thousand.

Among these were some ladies and gentlemen of high rank.

Fashionables Left Social Gatherings to Attend Zion Meetings.

I lived in the Fifth Avenue Hotel, and near me was a certain senator and his wife, with whom I had just the slightest acquaintance.

I noticed that the senator was present at the meetings with his wife, and that the lady, who had been taking wine or some other liquor at almost every meal, from the time that she attended and made consecration, had no intoxicating liquors on her table again. [Applause.]

One-half the guests in that hotel were present at the meetings every night.

Some came after attending parties.

They would excuse themselves, and say, "We want to get in; we have a ticket tonight that will let us in by the stage entrance."

They would come in their society costumes, wrapped up closely, and take in as much of the meeting as they could.

Many of them even gave up their appointments.

A hotel waiter told me that he had never seen anything like it.

He said that people came down there from all parts of the city, and staid at the hotel merely to be near the Garden.

He said that he never knew before that they had any religion in them.

Not a Man Lost or Wounded.

That was the case in many of the best hotels in New York.

I saw those people myself.

On the last Saturday night, when our triple quartet sang in the drawing-room of my hotel, after I had had the pleasure of giving them a dinner in that hotel, the large drawing-room was crammed.

They listened to the singing, and tears fell from their eyes; and then they remained to ask questions.

The soil was ploughed, subsoiled, and the seed sown. [Applause.]

These things that I have mentioned are wonderful results of the great Visitation; and if you say they are not, then you will never be able to call anything great or good.

We have reached every denomination; and out of all these apostasies we are getting people.

I would like to know where the failure comes in.

With the tremendous pressure of the host of Hell around us, we not only preserved our entire force intact, but we did not lose a man.

We brought back to Zion every one we took away, and every one we brought from other places went to their homes and did not get a scratch.

And Yet We Dared Everything.

We denounced Rum; we denounced Secretism; we denounced Rome; we did not stop at any evil thing.

I thank God for the visible and the invisible results.

Amongst other things, three saloon-keepers were converted and their saloons closed.

Well, I had a real good time in New York, and I had a good time on the way home.

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I have great affairs in hand in connection with God's Kingdom that I cannot talk about.

Some of you have an idea that this little town is all there of Zion.

Why, Zion's flag is everywhere over the world!

Some of you have no idea what God is doing.

But I will tell you who has—the big men of this country!

How many of you saw the President as you came through? [*A large number rose.*]

I, too, wanted to see the President. So I told Judge Barnes that I would entrust him with a very important letter.

He saw the President, and the result was that when I came through I saw the President.

The General Overseer Meets President Roosevelt in the White House.

One of the gravest talks of all my life, one of the most important, that I prayed over it very much—full of great meaning to the world—I had last Monday.

The President wanted to see me, and gave me my own hour any time that day.

His excellency is a very remarkable man, a good man.

I will not tell you what passed, but on one of the busiest days that a President of a great nation can ever have, when Congress was meeting in special session, and when it was of great importance that his policy should be adopted by Congress, he put everything aside.

He met a friend of mine on a Sabbath, when he was walking from church, and said, "Congressman So-and-So, come and talk with me about Dr. Dowie. I am to see him tomorrow, and I am thinking much about him!"

I passed through a crowded room of people who were waiting for the President, saw the secretary alone, and passed into the cabinet-room alone; and there I had such a greeting from the President as I might receive from the dearest and nearest relative I have on earth.

He could not have greeted me more considerately, and kindly, and lovingly.

Distinguished Compliment to Zion's Business, Educational, and Ecclesiastical Cabinet.

For one hour I sat with him in his room, and we talked as only men who have grave issues at stake talk.

After an hour I came out, and representatives of the press were waiting to know what I had said to the President, but they could not find out; and neither can you. It would not be right to tell.

The interview was of great importance; and no man, senator, governor, or ambassador, was allowed to disturb the President for one entire hour.

Zion is honored in President Roosevelt's heart. [Applause.]

He said, "I want to see Zion City," and added, "I like the looks of your men, your cabinet; they are clean, good men. It was a delight to meet them!

"They are men that any man in any position might be proud to have for his colleagues!"

I thanked him for his confidence.

Perhaps you do not realize what kind of men are in my Business, and Educational, and Ecclesiastical councils. They are splendid, magnificent men!

I do not speak of myself, because the great God knows that I want only to fulfil my mission; that I want only to do my little part, and then get some rest for my weary head, and my weary hand, and my weary heart; and to see the faces that I "have loved long since and lost awhile."

Zion will Stand as a Unit with the General Overseer.

If it were not for the work that I have to do, and the good that I might do, I should want to be there.

But I must live and do my work; and I want to do it!

Zion has a warm friend in President Roosevelt, and I have a warm friend in him.

And I will add that he has a warm friend in me; and I believe that Zion will stand as a unit with me in seeing him through! May God help you! [Amen.]

I cannot tell you what that conversation was.

Some day I will, however, tell you; or, if I cannot tell you, you will learn it otherwise; for the things I talked about may cost me my life. But if they mean blessing to millions in the world, my life will have been well spent.

Still, I must confess that I want to live as long as I can.

I have a very strong conviction that there are a lot of babies in Zion City need me; and some of them are six feet tall.

Well, I thank you! You know I love you!

You know I would do anything in the world for you.

I have no other desire than to make this first City of Zion such a beautiful City, such a successful City, such a loving City, such a City of God, and of Power, as will make it a blessing to the whole world.

Stand around us, and stand up for us; and every man and every woman in this meeting that is determined to support the General Overseer, and all the Institutions of Zion, stand and tell God so.

Now, pray!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am; make me what I ought to be, in spirit, in soul, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, and help me to hold up the hands of all in authority in Zion, and of the General Overseer. Bless the people of New York, who have learned to love us and wanted us to stay. And bless Thou the Overseer that will go to them. And bless the Evangelist there, and the Overseer who is there now. And oh, may many, many hundreds of thousands be quickly blessed through Zion, by the seed sown in New York. And now keep us close to Thee. Help us to obey the voice of Thy servant, and be blessed in building up this beautiful City, and getting ready the beautiful Tabernacle of Shiloah, and in getting ready for other Visitations. For Jesus' sake. Amen.

[*The above prayer was repeated, clause by clause, after the General Overseer.*]

After making some announcements, the General Overseer closed the meeting by saying, "May God bless you!" and asking them to pray for him.

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, 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.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed in Old Age.

And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus, the Christ.—*John 17:3.*

COLUMBUS, WISCONSIN, December 29, 1904.

DEAR FIRST APOSTLE:—I am writing my mother's testimony to the present-day healing power of God, through Jesus, the Christ, our Lord.

About May 30, 1902, while I was working in Zion City, mother had two attacks of what we think was pleurisy.

The attacks were very severe, but she trusted God wholly and received the victory.

In the summer of 1903, she was again afflicted by Satan, this time with a terrible gathering in her head, which I sometimes thought would drive her mad.

The pain was terrible. Her ears ran and a huge boil formed at the edge of her hair on the back of her head.

She would walk the floor and slap her head day and night. She was unable to sleep.

I prayed for her, and wrote to Mrs. Dowie. About the time that she received the letter the pain left mother's head and the gathering healed. The boil disappeared, never entirely coming to a head.

Satan was not going to give up so quickly, and just before Thanksgiving, the same year, her nose began to bleed.

It seemed as if she would bleed to death, the blood flowing from both nostrils.

We prayed for her, and I sent you a request for prayer. The bleeding stopped, but came on again, I believe, on Thanksgiving Day.

I sent another request for prayer, and the bleeding stopped almost as soon as I had written, and, praise God, it has never returned.

Mother tells me that she has been healed several times, in answer to her own prayers, and also the prayers of Zion.

She is seventy-nine years old. She loves to hear me read LEAVES OF HEALING.

May this be a help to other suffering ones.

Yours in the Christ, G. W. H. VOSBURGH.

Saved, and Healed, and Blessed.

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.*

SIMON, PENNSYLVANIA, November 27, 1904.

DEAR FIRST APOSTLE:—I wish to write you of my healing of heart disease.

I was born in March, 1846, and was always sickly. I did not walk until I was three years old.

My father taught me to drink before I was six, by putting liquor on tansy and giving it to me in the morning for my health. I came very near dying at the age of eleven, and always took drugs.

At the age of twenty-six I had to quit work on account of sickness.

I had two doctors, They could not cure me, and told me to use tobacco. I drank off and on all the time.

I had a large family, and had a hard time to make a living.

I made a start to live for God in the Free Methodist church. I think I was pardoned, but there were a number of different doctrines around.

One old man told me that whoever was born to be saved could not be lost, and that whoever was born to be lost could not be saved, and if I would just wait, the Lord would bring me out all right, that He that had begun a good work would perform it until the day of Jesus, the Christ.

So I waited, and in a little while I was drunk, and I began to think that the Bible was a humbug.

I had awful times, and was under treatment all the time.

In 1888, I was drunk for six or eight days. Then I called on God to forgive me; and, praise His Name, He did pardon all my sins, and I have lived for Him the best I have known ever since.

I spent all the money that I could afford on doctors, and in 1897 they told me that I might die at any time.

During the fall of that year some one sent me LEAVES OF HEALING, and on February 17, 1898, I came to Zion.

The next day Mrs. Dowie held a meeting in Zion Tabernacle.

After the meeting she prayed with about forty people, and I was among that number. I have not had heart disease since.

I have never taken any medicine, nor used tobacco or pork since.

I have been sick, but in answer to prayer I was soon better.

I hope God will let you live twenty-five years yet, and that He will bless you and Mrs. Dowie, Till He Come.

Yours truly, JEREMIAH SWINGLE.

Healed of Fever.

They that wait upon Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint.—*Isaiah 40:31.*

2807 ELIZABETH AVENUE,
ZION CITY, ILLINOIS, February 1, 1905.

DEAR FIRST APOSTLE:—I feel that it is my duty to testify to the wonderful healing I had about three weeks before going to New York.

I was taken very sick with fever while living in Deacon Sprecher's house.

Mrs. Sprecher asked Deacon Bosworth to come and pray for me.

I had very severe pains in every part of my body; I felt I could not endure it much longer.

He came and laid hands on me and prayed.

I asked that the pain be taken away, and before he removed his hands the pain and sickness was all gone.

A few days later Deacon Bosworth came again and prayed for me, as I was still feverish; and again before he removed his hands the fever left, and I felt well, except that I was very weak.

Elder Clibborn also prayed for me that I might get my strength.

When I went to take the train for New York I had to rest three or four times before I got to the depot.

The first day we went out doing Restoration Work I could not walk very well.

I said, "The Lord has given me strength to come, and I believe He will give me strength to go up the stairs."

When I came to the first stairs I went up without difficulty.

I went out with the Host every day but one.

When I returned to Zion City, I went the next Monday into the Lace works and have worked ever since.

A month or more after we came back from New York I awoke in the night with a very high fever.

My hands and arms smarted and pained me fearfully.

I prayed very earnestly and then fell asleep. When I awoke I was well.

I pray daily that God will bless you and Overseer Jane Dowie and Dr. Gladstone Dowie.

Yours in the Master's service,

(MRS.) MARY LOUISE SHEPARD.

Healed by God When Obedient.

Jehovah is good, a stronghold in the day of trouble; and He knoweth them that put their trust in Him.—*Nahum 1:7.*

NORTONVILLE, KANSAS, February 16, 1905.

DEAR FIRST APOSTLE:—I was an invalid many years, suffering from chronic rheumatism, and many other maladies.

My lower limbs ached constantly, and I could be on my feet only a little.

I tried many doctors and sanitariums.

At last I realized there was no help from man.

I read my Bible carefully and prayerfully that I might learn this Gospel of Healing.

After many months a friend sent me a copy of LEAVES OF HEALING.

When I read the teaching of the old time Gospel, and the testimonies of those who had been healed, I saw that this gift was for me.

Though my healing was not rapid, after a time I was well.

God graciously kept me in health for many years.

Through caring for an aged mother, my health once more failed.

Some time before my health failed, I had ceased to talk of my healing, or to distribute LEAVES OF HEALING because of its unpopularity.

In the summer of 1902, I came to Zion City, that I might learn more about the Full Gospel, for I had seen no one who belonged to Zion.

Many times in my isolation, I had asked God that some time it might be my privilege to live among this people.

Through the fuller light and the prayers of God's people, with obedience to a command of a Zion Elder that I should decidedly resist the Devil's work in my body, I was once more liberated.

In the spring and summer of 1904 I was sorely afflicted with corns.

Through the prayers of Elders, and obeying the command of one of them, not to try to assist the Lord in the healing, but to let Him do the work alone, the trouble was removed.

Since then, in answer to my prayer, God has given me great overcoming power, through the Name of the Christ, who "Himself took our infirmities and bare our diseases."

I realize more and more that the spiritual must overcome the physical.

It is by the power of God alone that I have been delivered from the life of a useless, suffering invalid.

I do praise and thank Him for the blessings that He has given me.

I am happy in giving to others the light of the Full Gospel. (MISS) HARRIET GLASPEY.

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Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

The United Kingdom.

Overseer-in-charge, Rev. H. E. Cantel, 81 Euston Road, London, N. W., England.

ZION stands for the Kingdom of God. That Kingdom is declared in the Word of God to be a Universal Kingdom. The Kingdom of God must rule over all.

The Christ died that the Kingdom of God might be established throughout the whole earth.

The work of the Christian Catholic Apostolic Church in Zion is to extend God's Kingdom.

Overseer Cantel, with his colaborers, are doing excellent work, and Zion is being strongly established in the United Kingdom.

At the All-Night with God, in Zion City, the following cablegram was received:

JOHN ALEXANDER, ZION CITY, ILLINOIS.

Zion at one hundred twenty-five places in the United Kingdom unites in sending heartfelt greetings, and prays with and for you, your wife, son, and fellow laborers, asking God to bless your Apostolic Powers to all the families of the earth during the New Year. Psalm 147:12-15.

CANTEL.

Under date of January 28th, Overseer Cantel wrote as follows:

MY DEAR OVERSEER:—Peace to thee.

I have pleasure in enclosing herewith a report, for Field Notes, of work done in the United Kingdom during the last five months of the year 1904.

The following is the report which was enclosed, written by one of our faithful members in London:

Zion in the United Kingdom.

Jesus 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.—*John 8:12.*

And have no fellowship with the unfruitful works of darkness, but rather even reprove them.—*Ephesians 5:11.*

Beginning with the Visitation of the First Apostle in June, Zion in the United Kingdom of Great Britain and Ireland has experienced a wonderful fulfilment of the above Scriptures.

The British nation, which has had more light than any nation in the past, is now in great darkness, because of her pride and disobedience, which culminated in her rejecting and seeking to slay the Prophet of the Restoration.

The representative Officers and Members of Zion went from the Visitation to their respective centers throughout these islands of the sea, rejoicing in persecution, but also carrying with them the light which shines from Zion's Hill, to flash into the darkness around them.

At the Headquarters in London, the city which is the hub of the "whole world which lieth in the Evil One," the light of the Christ flashed out brighter than before.

"Zion's Exposure of Humbugs" caused London's unfruitful works of darkness to totter, and their effects in many sinners to be removed.

Afterwards, "Zion's Realities" put in place of the former the new life produced by the light from Zion City.

Among the first series of Lord's Day evening Messages, exposing the humbugs of today, were some of the following subjects:

"Medicine, the Mother of many Humbugs;" "Drink, the Unquenchable and Red-handed Humbug;" "A Lying Press, the Nest of Humbugs;" "Tobacco, the Subtle and Filthy Humbug;" "The Humbug of Apostate Christian Organizations;" "Freemasonry;" "The Theatre, Satan's Humbug School of Morals;" "The Pharmacist, the Deadly 'Cure-all' Humbug."

Perhaps no one could have exposed the Humbug of Medicine better than did Overseer Speicher, who was passing through London from Zion City.

On the preceding Lord's Day, August, 1904, he had spoken on "Zion City, a Clean City for a Clean People;" a very real and much needed lesson to this city of uncleannesses, which is a veritable Babylon, the mother of the abominations of the British Empire.

The second series of addresses, that on "Zion's Realities," followed the exposures of humbugs.

Among others, the following subjects were presented:

"Zion City, Her Foundations and Her Civic Life. (Limelight lectures.)

The Beautiful Realities of Divine Healing. (Witnesses.)

"John Alexander, the First Apostle of the Times of Restoration."

"The King of all the kings of the earth."

"The Devil, where he is and what he is about."

"Hell, what it is, and what it is not."

"Heaven, the sham and the real contrasted."

"Demons, their wiles, works, and wickedness."

"Angels, their nature and ministry today; Men; Womanliness."

A great announcement, in keeping with the vastness of the subjects handled, blazed forth each week from over the entrance to the Tabernacle.

Thirty thousand cards, bearing Zion's beautiful reproduction of "The Light of the World," and announcing the services in startling boldness of speech and forceful language, were carefully distributed, chiefly from house to house.

When the supply of these "Christ Knocking at the Door" cards was exhausted, the beautiful photograph of the First Apostle in his priestly robes appeared each week on the three thousand cards which were circulated.

Every daily and weekly newspaper in London received these by post every week.

The ministration of the strong Messenger of the Church in the United Kingdom was a flaming fire.

The beautiful and peaceful rendition of the music in the full Zion Service by the white-robed choir of forty voices was inspiring.

The London Seventy of Zion Restoration Host called at twenty-two thousand homes and five hundred saloons, sold three thousand three hundred fifty copies of LEAVES, and distributed sixty-seven thousand invitation cards and Messages during this six months.

Into that "place of terror," Zion Tabernacle, 81 Euston Road, N. W, London, a large number of outsiders were brought each week.

Many of them are now no longer "strangers and sojourners, but . . . fellow citizens with the saints, and of the household of God."

The London Company of Zion Guard, uniformed as in Zion City, also rendered efficient service.

The need of this gallant band of defenders is often seen.

In the midst of this great fight, Overseer Cantel made time to visit the most important centers in the Provinces of the United Kingdom, where he pressed the battle in every city and place.

In Ireland, his coming with Zion's Message smote the apostate priesthood of Rome and the "demon notions" (denominations) with fear and frenzy.

For two nights, Dublin, the capital of "Erin's Isle," was in an uproar; large crowds of over one thousand persons attending the limelight lectures on Zion City.

Only one of these could be given in full, because of the ravings of some "lewd fellows of the baser sort;" but hundreds of friendly strangers here and elsewhere handed in their cards for literature to be sent, and much real seeking after the truth was manifest by a large part of the audiences.

The afternoon Divine Healing services were attended by the latter in hundreds, and the teaching distilled as the dew.

The Overseer and Elder had the same experience both in Ballymena and Londonderry during the following four days.

These cities were even more lawless, for the uproar centered in their Town Halls, where the meetings were held.

In the midst of all this confusion, however, in Ballymena, a dear little child, whose physical form had almost wasted away, experienced the saving virtue of the Prayer of Faith; and in Londonderry, hundreds of people who had been cursed with the darkness of ignorance and prejudice saw by the light of the stereopticon the realities of Zion and "the City which hath the foundations" of Purity, Peace, and Power.

Zion throughout these islands was stirred to pray much through these persecutions.

When Zion's messengers, few in number, arrived in Belfast, the capital of Ireland's commerce, they found that the haven of their desire had been reached at last.

Vast audiences of teachable people gathered in the Exhibition Hall, both at the two limelight lectures and the Divine Healing services.

At one of the latter a party of students from the adjoining Medical College endeavored to create a disturbance, but a friendly stranger at the back of the Hall threatened to put them out, and they subsided until the close of the meeting.

Then they pressed forward, only, however, to listen intently as the Overseer stood in their midst, both hearing them and asking them questions, and pointing them to the only Way of Healing.

A fortnight later the strong message of Zion was carried by the Overseer to the peoples of the two most important centers in the provinces of England—Leeds and Manchester, including Ashton-under-Lyne.

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The Coöperative Society's Halls were used in these vast industrial centers, and the people sat and beheld a vision, not a mirage, but the realities of the beautiful City of Zion, where Christian Coöperation is daily carried out on a plan of such scale and outline as they had never dreamed of.

The newspapers of these various cities gave reports which detailed the teaching to hundreds of thousands in all parts as they sat down to eat before leaving home for their daily labors.

Manufacturers and other business men were also reached through these limelights, and are being drawn in spirit into Zion through the stirring appeal, which was made by the limelight exhibition of Zion City.

Deacon John W. Innes, Zion's Financial Agent for the United Kingdom, accompanied these expeditions, and any interest manifested has been keenly followed up for the extension of God's Kingdom.

A few weeks afterwards this party again sallied forth to bring the hot fire of Zion to the hearts of the stern Northcountry men and Scotchmen.

When they reached Gateshead-on-Tyne an extreme of cold, stormy weather arrived to hinder their work; but the Overseer held good meetings in the Town Hall.

He used the hammer of God's truth to beat the hearts of the people of this foundry district into a better frame of mind for the reception of Zion's realities.

Going on to Edinburgh, from whence so many have gone forth to teach in all parts of the earth, large numbers of representative people were gathered into the lectures and services to receive the most wonderful teaching the world has ever known

Here Deaconess Macduff faithfully and ably continues to follow up many who attended the meetings.

The Scotchmen are slow to act, yet they are pondering in their minds whereunto this will grow.

May they soon add their strength to Zion by coming to her to be made strong in righteousness!

In Dundee, which is said to be the most wicked city in Great Britain, the Zion party spent Friday, and the common people heard them gladly.

The chief evening newspapers reported the afternoon meetings very fairly, and at night the hall was crowded with a splendid audience of more than seven Hundred, to whom the realities of the most righteous City in the world came with tremendous conviction and appeal. This meeting was fully reported in the next morning's papers, and an extract from the *Dundee Advertiser* reads:

"Citizens of Dundee who wished to learn something of the latest religious movement emanating from America, and associated with the name of Dr. Dowie, had an opportunity of doing so yesterday, when the Rev. H. E. Cantel, Overseer for the United Kingdom, of the First Apostle of the Restoration, visited the city, and delivered two lectures in the City Assembly Rooms. The afternoon subject was 'Divine Healing, a Present-day Reality.' The audience was not large, scarcely a hundred persons being present, but it was an interesting gathering, as most of those attending sat out the two hours during which the proceedings lasted. The evening meeting was devoted to a lecture, illustrated by limelight views, on Zion City. There was a large attendance. In the earlier part of the proceedings, Mr. Cantel's attention was drawn to a printed document which was being circulated in the meeting, and which consisted of a letter sent from Zion City, criticising the work done there. Mr. Cantel, referring to the document, said no one had a right to bring charges against another unless he was willing to give his name. The letter was made up of general charges, with enough truth in them to give them countenance."

Zion Literature Mission

(Continued from page 691.)

developed through the experiences of daily life.

These can be brought out only by difficulties and trials of every kind.

Those who go through adversity in the strength of God are the overcomers who "shall inherit all things," and whom God can use in the greater work of the Kingdom in the millennium.

God has established this Zion of the Latter Days largely as a school for the training of workers whom he can use in the Millennial Period.

Zion Literature teaches the people who are overcomers.

It goes forth to gather a people who shall be overcomers, prepared to go with the King when He comes.

It prepares others to go through the Great Tribulation, and teaches them how to overcome.

The world's greatest need today is the Full Gospel teaching of Zion.

Will you not help us to circulate the Literature of Zion?

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for the week ending March 18, 1905:

5,500 Rolls to	Business Men in the United States
1,304 Rolls to	Hotels in Various States of Union
738 Rolls to	Hotels of Scotland and Switzerland
80 Rolls	Miscellaneous
1,200 Rolls to	Germany
300 Rolls to	France
Number of Rolls for the week	9,122
Number of Rolls reported to March 18, 1905	3,828,141

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.—*Psalm 103:1-3.*

Elijah's Restoration Messages

Of Purity, Peace and Power

are published in the following sermons:

The Purifying Word
Purification by Obedience
The Purifying Water of Life
Purification by the Word of Wisdom.
Purification by Penal Fire.
Zion's Star of Hope and Peace.
Thy God Reigneth.
Peace Passing all Understanding
Then Peaceable.
Sowing Peace.

Published in two booklets at 5c each.

Inquire at Zion Literature Counters or address Zion Print. & Pub. House, Zion City, Ill.

SENT PREPAID

Zion's Conflict with Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"
Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heathen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secrecy and the Open Speech of Christianity."

NINTH DISCOURSE.
"The Christian's Duty in Breaking a Bad Oath."

Freemasonry is fully exposed with all its secrets and workings, which reveal the iniquity of this antichristian organization.

Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

ADDRESS

Zion Printing and Pub. House
Zion City, Illinois.

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Zion's Bible Class

Conducted by Teacher 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 5th or 6th.

Some Divine Requirements.

1. *We must submit to the regenerating power of God's Spirit.*—John 3:3-12.
   Then we can know God.
   Then we can enter the Kingdom of God.
   Then we can understand the mysteries of God.
2. *We must be awake to the salvation God offers for our bodies.*—Acts 4:5-12.
   God does make people whole.
   He heals through Jesus, the Christ.
   Some reject the Christ as the Healer as they once rejected Him as the Savior.
3. *We must keep ourselves clear from ungodly fellowship.*—1 Corinthians 5:6-13.
   One wicked thing leads to another.
   Keep company with a man and you will do as he does.
   No Christian can safely play with the Devil's own.
4. *We must know the truth of God through the Spirit of God, in order to enjoy the worship of God.*—John 4:24-26.
   When you worship, you tell what God is worth to you.
   You thank Him and bless His Name.
   You pour out your heart and are filled with Himself.
5. *We must be wise and gentle, and not use force in the service of God.*—2 Timothy 2:23-26.
   Things not profitable are not to be followed.
   We are not to seek to antagonize men.
   We are to win souls to God, not drive them to the Devil.
6. *We must labor as in God's sight, in a right spirit, so as to be approved of Him.*—2 Corinthians 5:8-14.
   How has God shown approval of your labor?
   Some do good, some bad; you well know which.
   You can love men to God and away from sin.
7. *We must be all God would have us be, breaking every tie, whatever others may do or say.*—Mark 2:21, 22.
   God has new places for new things.
   Things do outgrow their usefulness.
   Old movements will not accept new truths.
8. *We must not balk when trials come or persecutions arise, but be happy and go on.*—Acts 14:19-23.
   We must go on unto perfection.
   We must go through trials into glory.
   We must continue in faith to the end.

The Lord Our God is a Rigidly-Exacting God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 9th.

With God There Are No Exceptions.

1. *Every man has sinned.*—Romans 3:21-26.
   There is not one righteous.
   The man lies who says he has not sinned.
   None are what God would have them be.
2. *Every man is without excuse*—Romans 2:1-6.
   No one can lay the blame on the Devil.
   Men will not be judged for Adam's sin.
   Men will have to answer for what they do.
3. *Every man must be honest.*—Romans 13:5-10.
   He must obey laws because they are right.
   He must seek to avoid no duty.
   One should not incur a debt and not pay it.
4. *Every man is guilty unless he tries to keep every command.*—James 2:8-16.
   A person cannot be justified who breaks one command.
   God makes no exceptions, but expects all to be kept.
   God's commands are kept only in good works.
5. *Every man owes much to every other man.*—Romans 1:14-20.
   One's neighbor is the one in need.
   It goes beyond blood or race.
   It must include every enemy.
6. *Every man has his rightful chance for salvation with God.*—Romans 5:15-21.
   Christ tasted death for every man.
   Every sinner is called to repentance.
   God freely offers this grace to every offender.
7. *Every man who seeks it can find his way to close relations with God.* Romans 10:6-13.
   It does not require a "here" or "there."
   The word of faith is in God's Word.
   Get the heart right and Heaven is here.
8. *Every man can find grace with God for every good gift bestowed.*—Acts 15:6-11.
   God looks on the state of the heart.
   The heart gets pure by obeying the truth.
   Those who obtain the Holy Spirit are blessed.

God's Holy People are a Favored People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Kansas City, Missouri—Deacon-in-Charge, Charles E. Robinson, 2112 North Fourth Street, Kansas City, Kansas.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Marinette, Wisconsin—Elder-in-Charge, Rev. A. W. McClurkin, 1119 Oddfellow Street, Marinette, Wisconsin.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 Saint Nicholas Terrace, Harlem, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 1350 East Sixteenth Street, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 10 Cité du Retiro, 35 Rue Boissy d'Anglas, Paris.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, Tauenzienstr 8, West 50, Berlin, Germany.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King Wiliam Road, Adelaide, Hyde Park, Victoria, S. Australia.
Sydney, New South Wales, Australia—Elder-in-Charge, Rev. J. Thomas Wilhide, Hawthorn, Bertha Road, Neutral Bay, Sydney, New South Wales, Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 7 Victoria Terrace, Brougham Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Eight Hundred Four Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Eight Hundred Four Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754	
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37	
Baptized at Zion City by the First Apostle.....	647	
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812	
Total Baptized at Headquarters.....		11,250
Baptized in places outside of Headquarters by the First Apostle.....	765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	8,789	
Total Baptized outside of Headquarters.....		9,554
Total Baptized in eight years.....		20,804

The following-named two believers were baptized in Auckland, New Zealand, Lord's Day, November 20, 1904, by Deacon William Johnson:

O'Callahan, John Henry, Dome Valley, Warkworth, Auckland, New Zealand
Phillips, Miss Irene Constance Margaret, Dome Valley, Auckland, New Zealand

The following-named seven believers were baptized in Sydney, New South Wales, Australia, Lord's Day, December 25, 1904, by Elder J. Thomas Wilhide:

Ainsworth, Wilton McLeay, 42 Albion Street, Annandale, Sydney, New South Wales, Australia
Edmiston, Miss Ellen May, 68 Grose street, Camperdown, Sydney, New South Wales, Australia
Hall, Miss Alice.....Bingara, New South Wales, Australia
Hodges, Mrs. Ellinor Maud, 45 Moneur street, Woolahra, New South Wales, Australia
Kercher, Mrs. Marion Elizabeth, 1 John street, Newtown, Sydney, New South Wales, Australia
Metcalfe, Mr. Jothan, 85 Marian street, Enmore, Sydney, New South Wales, Australia
Spicer, Master Alfred, Neville street, Dulwich Hill, New South Wales, Australia

The following-named two believers were baptized in Wellington, New Zealand, Saturday, December 31, 1904, by Elder J. S. McCullagh:

McCullagh, Miss Chrystabel Harriet, 7 Victoria Terrace, Brougham Hill, Wellington, New Zealand
Wood, Mrs. Amelia Francis, 7 Victoria Terrace, Brougham Hill, Wellington, New Zealand

The following-named twenty-four believers were baptized in Zion Tabernacle, Melbourne, Victoria, Australia, Wednesday, January 11, 1905, by Overseer Wilbur Glenn Voliva:

Auld, Mrs. Elizabeth, 217 McKeen street, Clifton Hill, Melbourne, Victoria, Australia
Austin, Miss Doris Norman Hudson, 22 Liardit street, Port Melbourne, Victoria, Australia
Crooks, Miss Emma Annie, 218 Faraday street, Carlton, Victoria, Australia
Dickenson, Miss Elizabeth Hettie, 57 Lyle street, West Brunswick, Victoria, Australia
Edwards, David.....416 Queen street, Melbourne, Victoria, Australia
Fairweather, Miss Janet Russell, 35 Nammo street, Middle Park, Melbourne, Victoria, Australia
Fernie, Alex., 46 Osborne street, South Yarra, Melbourne, Victoria, Australia
Fernie, Miss Annie, 46 Osborne street, South Yarra, Melbourne, Australia
Hammond, Mrs. Jane Elizabeth, Wright street, North Brighton, Melbourne, Victoria, Australia
Hammond, William Henry, Wright street, North Brighton, Melbourne, Victoria, Australia
Hunt, Mrs. Grace Helen, 44 Walker street, Clifton Hill, Victoria, Australia
Lloyd, Mrs. Mary Henrietta, 200 Bridge Road, Richmond, Melbourne, Victoria, Australia
Lloyd, William Piercy, 200 Bridge Road, Richmond, Melbourne, Victoria, Australia
Mahany, Miss Catherine Marguerite Gladstone, 83 Chetwynd street, North Melbourne, Victoria, Australia
Miller, Mrs. Catherine May, 16 North street, Ascot Vale, Victoria, Australia
Moule, Mrs. Emma, 21 Hardy street, East Brunswick, Victoria, Australia
Nicoll, Robert, 133 Holden street, North Fitzroy, Melbourne, Victoria, Australia
Peck, Miss Eva Minna Margaret, 101 Bank street, South Melbourne, Victoria, Australia
Reay, Mrs. Helen, 131 Campbell street, Collingwood, Melbourne, Victoria, Australia
Saker, George John..69 Parker street, Williamstown, Victoria, Australia
Salmon, Mrs. Annie Mary....95 High street, Malvern, Victoria, Australia
Simpson, Albert, 93 McPherson street, Essendon, Melbourne, Victoria, Australia
Simpson, Mrs. Ellen, 93 McPherson street, Essendon, Melbourne, Victoria, Australia
Smith, Miss Gladys May..203 Auburn Road, Auburn, Victoria, Australia

The following-named thirteen believers were baptized in Adelaide, South Australia, Lord's Day, January 15, 1905, by Overseer Wilbur Glenn Voliva:

Charles, Mrs. Ethel May.....4 Field street, Adelaide, South Australia
Cope, Miss Hilda.....Birrell street, Norwood, South Australia
Drechsler, Mrs. Annie.....Hyde Park, South Australia
Dunn, Florence.....Teatree Gully, South Australia
Hastie, Christina.....Parade, Norwood, South Australia
Keig, James.....Campbell House Station, Milang, South Australia
Parry, Mrs. Ellen.....Norwood, South Australia
Parry, Isaac.....Norwood, South Australia
Perry, Walter.....Rokeby avenue, Norwood, South Australia
Proud, Miss Bessie.....Halifax street, Adelaide, South Australia
Proud, Mrs. Jane.....Halifax street, Adelaide, South Australia
Richardson, Mrs. Julia Estana, Gonger street, Adelaide, South Australia
Wohler, Charles William...Chapple street, Thebarton, South Australia

The following-named five believers were baptized in Adelaide, South Australia, Lord's Day, January 22, 1905, by Overseer Wilbur Glenn Voliva:

Boyce, Mrs. Louisa....."Sunnyside," Wallaroo, South Australia
Cope, Mrs. Jessie.....Birrell street, Norwood, South Australia
Cope, Miss Violet.....Birrell street, Norwood, South Australia
Harry, Thomas.....Knightsbridge, South Australia
Nietschke, Mrs. Amanda Mary..W. A. Bank, Bridgetown, West Australia

The following-named eleven believers were baptized in Caledonian Road Baths, North London, England, Lord's Day, February 26, 1905, by Overseer H. E. Cantel:

Adams, Herbert.....Wroxham, near Norwich, Norfolk, England
Ball, Harry Athol, 23 King Henry's Road, Hampstead, N. W. London, England
Benson, Mrs. Sarah, 43 Ashburnham Road, Southend-on-Sea, Essex, England
Butcher, Miss F...14 Forest Drive West, Leytonstone, Essex, England
Etheridge, Miss Emma Maria, 7 Grand Parade, London Road, West Croydon, Surrey, England
Foucault, Miss Lucie, 22 Camden Hill Road, Upper Norwood, S. E. London, England
Goobey, Herbert....79 Brunswick Road, Poplar, East London, England
Harrington, Miss Nellie, 28 Redcliffe Gardens, South Kensington, S. W. London, England
Ingold, Miss Marie, 28 Camden Hill Road, Upper Norwood, S. E. London, England
Salter, Charles William, 32 Ormond Yard, Queens Square, Bloomsbury, W. C. London, England
Shorey, Mrs. Mary Ann Elizabeth, 14 Forest Drive West, Leytonstone, Essex, England

The following-named two believers were baptized in the North Side Tabernacle, Chicago, Illinois, Lord's Day, March 5, 1905, by Elder J. R. Keller:

Johnson, Frank Emil.....North 48th avenue, Forest Glen, Illinois
Redmond, Miss Katie.....298 Webster avenue, Chicago, Illinois

The following-named four believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, March 9, 1905, by Evangelist W. C. Christie:

Brooks, Benjamin.....5218 Lake avenue, Chicago, Illinois
Ludwigson, Gustaf.....8727 Buffalo avenue, Chicago, Illinois
Nelson, Charlotte.....4841 Michigan avenue, Chicago, Illinois
Patterson, Mrs. Clara Amelia.....67 Sibley street, Hammond, Indiana

The following-named two believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, March 9, 1905, by Elder A. W. McClurkin:

Davis, Mrs. Lillian, Flat 8, Woodstock Flats, Wabash avenue, Chicago, Illinois
White, Frank W.....4923 Dearborn street, Chicago, Illinois

The following-named believer was baptized in the North Side Tabernacle, Chicago, Illinois, Lord's Day, March 12, 1905, by Elder J. R. Keller:

Palmer, Miss Lillie.....1039 Barry avenue, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named three children were consecrated to God at Philadelphia, Pennsylvania, Lord's Day, March 12, 1905, by Elder R. N. Bouck:

Gaumer, Josephine Naomi, 1433 North Camac street, Philadelphia, Pennsylvania
Osborn, Russel Stanley...2063 North street, Philadelphia, Pennsylvania
Osborn, Mary Dorothea...2063 North street, Philadelphia, Pennsylvania

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ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

Honesty and Quality with Promptness bring Progress

We are especially prepared to make
Fine Catalogs, Brochures, Periodicals and do Bookbinding, Blankbook work & Special Ruling

THIS is the motto which we follow when doing Printing, Designing, Electrotyping, Bookbinding or Blankbook work of any kind for our customers. We notice that many readers of **Leaves of Healing** and **The Zion Banner** are willing that we should do their Printing when they learn that we are doing work for firms at a distance from Zion City. We therefore invite all who have clean and acceptable printing to send copy and get our estimates, as we believe we can make it profitable to you in price, material, and workmanship. We have one of the best Electrotyping plants in the country, and can furnish the best work at prices as low as can be obtained anywhere, and make Electros for every line of clean business.

Zion Printing & Pub. House
Zion City, Illinois.

Our Art Department
is prepared to meet the demands for any kind of designing or drafting that may be required.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to ready investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
DEACON ALEXANDER GRANGER, Acting General Financial Manager, Zion City, Ill., U. S. A., or
DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Manager, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

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DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

MRS. GEORGE A. CORLETTE, Acting Manager New York Office, No. 419 Flatiron Building, New York City.

A Sample of SOME of the LETTERS from APPRECIATIVE READERS of the COPIES of LEAVES of HEALING which WE are SENDING OUT

Dallas, Oregon, Sept. 17, 1904.

Rev. John Alex Dowie, Zion City, Ill.

Dear Friend: Have just read No. 15, Volume XV, of LEAVES OF HEALING, being the first literature from your own pen I have had the privilege of reading.

Find enclosed $2.25 money-order, for a year's subscription to LEAVES OF HEALING and the book, "Zion's Conflict with Methodist Apostasy." Would gladly receive for distribution your literature exposing Freemasonry or any secret society. JOHN H.

Woodville, Texas, Sept. 22, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Brothers: By accident I came in possession of one of your papers—LEAVES OF HEALING—and I must confess that I have never found anything that I like better.

I will subscribe for it in the near future. Now I would like to see a copy of THE ZION BANNER. Please send me one. I also want your book, "Zion's Conflict with Methodist Apostasy," for which please find enclosed 25 cents.

I do hope that Brother Dowie will organize in Texas soon.

J. K. P. M

May God's richest blessings rest upon Zion.

Grafton, N. Dak., Sept. 26, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Gentlemen: I enclose P. O. Order for 50c, being subscription to THE ZION BANNER for six months. I would like a sample copy of your "Voice from Zion." I have been reading LEAVES OF HEALING for some time. I am in sympathy with the Zion movement, and think it is worthy of substantial recognition from the Christian and business world. I would like to be where I could hear such sermons as the Restorer preaches, every Sunday, and live in a city as clean as yours is said to be. You have not time to read all I should like to say to you.

Yours truly, CYPRUS P.

You are missing great blessings if you are not assisting in placing Zion's Publications in the hands of those who have never read them. We solicit your co-operation in extending the circulation of LEAVES OF HEALING, THE ZION BANNER, BLATTER DER HEILUNG and FEUILLES DE GUERISON.

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A Lawyer Tempted the Christ

He Said—

"Master, What Shall I do to Inherit Eternal Life?"

Jesus made him give his own answer from the Law—

"Thou shalt love the Lord thy God with all thy Heart,
and with all thy Soul,
and with all thy Strength,
and with all thy Mind,
and thy Neighbor as thyself"

Jesus said—

"This do and thou shalt live."

The lawyer feigned ignorance, hoping to dodge the issue, as Cain did, when he said, "Am I my brother's keeper?" and asked the Christ, "Who is my neighbor?"

Jesus then gave him a striking illustration, which shows God's view of our proper attitude toward our fellow men:

JESUS made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead.

And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.—*Luke 10: 30-37.*

We do not intend this as a Sword thrust at you, but please do not stop to inquire who is your neighbor, and before you forget, write in this place, just now, the address of that person who needs LEAVES OF HEALING to guide him into the Truth of Salvation, Healing and Pure Living.

.....

.....

MAIL TO ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILL.

Write in this space the address of the one who fell among thieves, and the small sum for LEAVES OF HEALING will take him into the Inn.

.....

.....

Be the Good Samaritan Neighbor, and be Approved by the Christ.

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APR 3 06

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 JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 23. *ZION CITY, SATURDAY, MARCH 25, 1905.* *Price Five Cents*

NEW YORK PUBLIC LIBRARY

GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF CONSUMPTION THROUGH FAITH IN GOD.

WHATSOEVER YE SHALL ASK IN MY NAME, THAT WILL I DO.

This is a Promise of Jesus, the Christ, the Son of God.

He was about to leave His disciples.

His Crucifixion was at hand.

He wanted them to know His Love, and to take strong hold upon the power He would place in their hands.

He wanted all who would love and trust Him in all the coming time to enjoy the wonderful Gifts He was about to purchase for them by His death.

Hence He emphasized over and over, this wonderful Promise.

He had walked and talked with them, giving them the Truth of God, and leading them into the Paths of Righteousness.

Their diseases had been healed with a Word — the Word of the Father, which He had been given authority to speak.

When they were hungry, He had fed them.

Storms that raged around them, He had stilled at their request. He had met every need of their spirits, their souls, and their bodies,

How they must have depended upon Him! Had they sinned? He would forgive and restore. Were they perplexed or troubled? His words were words of Infinite Wisdom. Were they sick or in pain? A touch of His strong, clean, gentle hand, and they were well.

They had but to ask, and they received.

But now He was going to leave them.

The three years of Blessed Companionship was at an end.

That majestic Divine Presence, which was so intensely human, and so tenderly loving and sympathetic, was about to pass from their midst.

What would they do without Him?

Ah, He knew their weakness, their helplessness, their dependence upon Him.

And so He reassured them by telling them, again and again, that, although He was going to His Father, yet they could still ask anything in His Name and receive it.

Just before His ascension, He gave them another Precious Promise: "Lo, I am with you All the Days, even unto the Consummation of the Age."

He would be with them still, and He would still supply



CLEMENT W. MOLE.

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all their needs. How gloriously He has kept those Promises!

The Acts of the Apostles, the writings of the early Christian Fathers, and the lives of tens of thousands of His saints in all the centuries since, give the beautiful record.

And yet, notwithstanding His own Word—notwithstanding the long record of His dealings with His people, His professed ministers today deny those Promises.

They say that His people must pray, "If it be Thy Will."

They say that His people must seek aid from other sources, because He no longer assures them that He will do what they ask.

"Sometimes He does, and sometimes He does not," they say.

"Ask of Him only when you have exhausted every other means," is another of their teachings.

"His promises refer only to spiritual needs; He does not trouble Himself about trivial things," they declare.

"His words are only a rhetorical hyperbole," is one of the most recent insults thrown in His face by those who say with their lips that they love and serve Him.

"To take this promise literally is presumption; it takes no account of the progress of science," say many.

Shame—a burning, bitter shame and disgrace!

Can it be that any one who truly loves his Master would thus make Him a liar?

No; those who make of none effect the Promise that the Christ was so determined to impress upon His disciples are His enemies, no matter how beautiful their professions.

They are also the most destructive and dangerous foes of His people.

They cloud with doubt the clear blue of the sky of God's Love.

They darken and chill with fear the warm rays of the Sun of Righteousness, who has risen with Healing in His wings.

They defile the pure waters of the River of Life.

They "shut the Kingdom of Heaven against men: for" they "enter not in" themselves, "neither suffer" they "them that are entering in to enter."

God is angry with these false shepherds.

This is His Word to them:

Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?

Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them.

And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, and were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea, My sheep were scattered upon all the face of the earth; and there was none that did search or seek after them.

That is true today.

God's sheep have been scattered into hundreds of sects and factions.

They have become meat to the "beasts of the field."

The Devil, cruel author of sin and disease, "as a roaring lion, walketh about seeking whom he may devour."

He is devouring God's sheep by the thousand, with his filthy, deadly diseases, because these false shepherds have taught the people that Jesus did not mean what He said.

Medical and surgical "beasts of the field" make meat of God's sheep, poisoning and butchering them because of the lies of those who ought to have led them to the Good Shepherd, who gave His life for them, and who said, "Ask whatsoever ye will, and it shall be done unto you."

Through this false teaching, prayer has become a deadly insult.

It is as if a child were to say to his father, who had repeatedly promised him some gift: "O Father, I know that you have said that you will give it to me, but I cannot believe you. You may not be willing to give. You may not have meant what you said. I know that you have given similar gifts to your other children, but I cannot be sure that you mean this for me. I know that you have said that you are willing, but I cannot be sure. 'If it be thy will,' give it to me."

How can God answer such an insolent, absurd prayer as that?

Where is the Faith in that petition.

Is there any love in it?

No wonder God does not answer.

But He does answer the Prayer of Faith.

We know the young man whose portrait appears on the front page of this paper, and whose testimony follows.

He is a faithful employee in Zion Printing and Publishing House.

We saw him wasting with deadly disease.

We saw the very pallor and emaciation of death in his face.

A few short weeks afterward we saw him in perfect health and gaining in weight and strength every day.

We see him every day, now, as he happily goes about his duties, praising God for the truth of His Precious Promises.

We know that his testimony is truth.

We send it forth gladly to all the ends of the earth, telling sick and suffering ones that Jesus did mean what He said.

This young man only fulfilled the conditions of Repentance, Faith, and Obedience and simply trusted God to keep His Word.

And His Word to this Witness is His Word to all men. A. W. N.

WRITTEN TESTIMONY OF CLEMENT W. MOLE.

3014 Gilead Avenue,
Zion City, Illinois, March 4, 1905.

Beloved First Apostle:—Peace to thee!

Recently God wonderfully healed me of consumption, and I desire to praise Him by giving this testimony.

Last November, I was taken sick with a heavy cold in my head, and extreme costiveness.

My lungs became affected, and the severe coughing was very painful.

The profuse expectorations were quite offensive, as was my breath.

I could not eat, and in three weeks lost sixteen pounds.

I became very weak, and knew there was something seriously wrong with me.

After an interview with one of our Health Officers, who told me that consumption had gotten hold of me, I saw that I must lose no time in seeking the Lord with all my heart.

Deacon Beetlestone, whom I knew in England, called frequently at our home, and encouraged my faith.

When he prayed with me, I received a partial deliverance.

I knew that if I fulfilled God's conditions and trusted fully, I must be wholly delivered.

In family worship, father made God's promises to stand out clear and plain to me.

This promise was especially helpful to me: 1 John 3:21, 22. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His Commandments, and do those things that are pleasing in His sight."

Father said, "Clement, this is for you, and you *must* fight. 'Resist the Devil and he will flee from you.'"

It was God's responsibility to keep His Word; to make the Devil flee from me.

In looking over my past life, I could see nothing I had done to give Satan a chance at me.

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In England I served as an apprentice three years in an illy-ventilated dry-goods store.

In looking up hereditary tendencies, I learned that consumption was in the family.

I did not disturb myself further by looking at myself.

I praise God for godly parents, who have thrown around me a spiritual atmosphere, that has helped me to do right and please God always.

Before my coming to Zion City, which was one year and eight months ago, I had been associated more or less, in business and social circles, with young men who smoked, and drank, and attended theaters, being the only young man among fifty who did not smoke.

But the Christian training in my home life showed me the sin of these things and they were never a temptation to me.

My acquaintance with God helped me to know that He had always kept His Word with us; that His promises were good.

I saw plainly that my sickness was the Devil's work, and I was determined that he should not have his own way with me, since my God was All-powerful and able to deliver.

I did not act according to my feelings but stepped out on God's promises, knowing victory was sure.

I resumed my duties again at Zion Printing and Publishing House, after an absence of nearly four weeks.

In a short time I regained my weight and added to it, so that I weigh more now than I ever did before.

A friend who works with me in the Publishing House, who is not a member of Zion, said, "I've heard of Divine Healing. I've seen it now. I expected never to see you at work again."

There are others who have been associated with me, who saw my physical condition, who know the quickening power of the Holy Spirit in my life.

They unite with me in praising God for my speedy and complete healing.

Today I have a sound, strong body, because of God's goodness to me.

For these mercies and blessings I give God my hearty praise.

I trust that this simple testimony may be an encouragement to others to accept and step out upon God's promises in simple faith.

May God continue to use you abundantly in giving out His Word to all the world.

Faithfully in His service, Till He Come,

CLEMENT W. MOLE.

Blatter der Heilung

is a monthly German publication which contains the sermons and addresses of the First Apostle of the Christian Catholic Apostolic Church in Zion, and wonderful testimonies of Salvation and Healing of those who have been blessed through his teaching and prayers; also descriptions of the progress of Zion City and the Institutions and Industries which have been successfully established here.

It is translated from the English by skilled and intelligent translators. Its aim is to extend a knowledge of the will of God for His people concerning Salvation, Healing, and Holy Living to all who speak or read the German language.

It is our sincere desire that this paper shall be successful in reaching every one who is in need of help and assistance along these lines, and sample copies will be sent to all who may request them.

The subscription price is 50 cents per year, 30 cents for six months, or 5 cents a copy. Special trial subscriptions will be sent to new addresses for 25 cents for ten months. Foreign, 75 cents a year.

Address all orders to Zion Printing and Publishing House, Zion City, Illinois.

Notes of Thanksgiving From the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed of Weak Eyes.

Then He touched their eyes, saying, According to your faith be it done unto you.—*Matthew 9:29.*

410 SAINT NICHOLAS AVENUE,
NEW YORK CITY, NEW YORK,
November 2, 1904.

DEAR FIRST APOSTLE:—I have read LEAVES OF HEALING over seven years.

After a time I felt a desire to join the Christian Catholic Apostolic Church in Zion, and put in my application for membership in 1900.

God opened a way in 1899 for me to come to New York City. The following spring I learned from LEAVES OF HEALING that you were to preach in the Opera House, in Philadelphia, Pennsylvania, and as I desired to receive Triune Immersion, I thought it would be an excellent opportunity.

God be praised, I was enabled to go, and attended all the services held there that day, but was disappointed in not being baptized, as there were no facilities for immersion. I received blessing and greatly enjoyed the meetings.

In June, 1901, God greatly blessed me in that I was enabled to go to Zion in Chicago for a week's stay. I received Triune Immersion while there.

That fall I took my glasses off, and asked God to give me my sight, and the sight came gradually. I have never had them on since. I can read, sew, and thread my needles.

I was troubled with constipation fifty years. God has delivered me from that, for which I praise His Holy Name.

The week before the New York Mission, I fell off a step-ladder and dislocated my right hand, breaking the wrist about an inch above the joint. My daughter and I prayed, and it went into place while we were praying.

My daughter also sent for Evangelist Kindle, to telegraph you for prayer. It never gave me a moment's pain, and I slept every night as usual.

I work with it doing all kinds of work and it is strong as ever it was.

Many times God has answered prayer for colds, burns, and all our troubles, which we take to Him. In His great love and mercy He hears and answers, for which I praise and thank Him continually; also for His Apostolic Prophet, John Alexander Dowie. I bless the day that brought him and his noble family to these shores.

Faithfully your sister in the Christ,

IRENE J. DYER.

Healed of Influenza.

Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah.—*Psalm 27:14.*

DEAR FRIENDS IN THE CHRIST:—With thankfulness to God I write this testimony for the glory of His Name. I have had the demonstration now in my own body that "the Christ is the same, yesterday and today, yea and forever."

December 31, 1904, I became severely ill. I had the influenza, with an awful pain in my throat, and could not speak.

The next day it was still worse; I was quite powerless, and felt I could not pray.

I sent then to Deacon Voskuil, asking him if he would come to pray for me. He came before the evening meeting, on Sunday, the 1st of January. He spoke first with me, and read some verses from God's Word, after which he told me not to fear, but to trust God perfectly.

He asked me to pray first and then he prayed himself.

Thank God, He broke the bonds of Satan and I felt the Healing Power coming over me! Satan had to depart.

The next day I was perfectly well. Praise the Lord for His Full Gospel, which Zion is to proclaim throughout the whole world.

Faithfully yours in the Christ,

(MISS) R. LAMMERS.

Wonderful Healing in Baptism.

And I know that His Commandment is Life Eternal: The things therefore which I speak, even as the Father hath said unto me, so I speak.—*John 12:50.*

2617 ELIM AVENUE,
ZION CITY, ILLINOIS, August 5, 1904.

DEAR GENERAL OVERSEER:—Peace to thee! I feel that I must write to give my testimony to the wonderful deliverance through faith in the Christ, during the act of Triune Immersion, administered by you on the 21st day of August, 1901, in Central Zion Tabernacle, in Chicago.

Three and one-half years previously to my baptism, I sustained double hernia in childbirth, which the attending physician called, "Hernia Umbilicalis" and "Hernia Abdominalis."

Doctor Ferguson, who was also a surgeon of large practice, told my husband that he had never seen such an abdomen in all his practice, also that it would be impossible for me to ever again go through the period of pregnancy.

In your talk to all the candidates preceding the Baptism, you laid special weight upon this thought, "If any one present has a bodily ailment, he should pray God that He may heal it while in the water."

This I appropriated to my own case, and agreed with my husband to pray for the healing of my disease, while being immersed.

My husband was sitting next to me, he being also at that time a candidate for Baptism.

As soon as you had immersed me, I felt the Power of God flow through my body, and I was healed at that very moment.

No doubt I should have given you this testimony three years ago, but I wanted to see if the healing of the hernia proved to be a permanent one and if I could be delivered in childbirth also.

Today I can say that on July 16th last God enabled me to give birth to a beautiful, healthy boy, weighing ten pounds.

Upon the suggestion of the lady who waited upon me, my husband brought a prayer request to Shiloh House, at seven o'clock in the morning, requesting you to pray for me, to receive a happy deliverance, and at ten minutes past eight o'clock the child was born.

My husband and I join in giving God all the honor and glory, and in thanking you, dear General Overseer, for your kind prayers in my behalf.

I sincerely hope that this testimony will be a blessing to other mothers, and help them to trust God, and see the fulfilment of the glorious promise to us in 1 Timothy 2:15: "But she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety."

May God bless you and all Zion everywhere, is my prayer.

(MRS.) MARY L. ROTTMAYER.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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		

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

Make 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.

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ZION CITY, ILLINOIS, SATURDAY, MARCH 25, 1905.

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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.

LATEST FROM MEXICO.

The following telegram from the First Apostle was received in Zion City on Thursday morning last, March 23d.

VICTORIA, MEXICO, March 22, 1905.

OVERSEER SPEICHER, Zion City, Illinois.

God has spoken to me as to Joshua in the 1st chapter, 9th verse.

Read words to people at Rally tonight.

With entire party, and with guides, guards, wagons, and horses, will leave early tomorrow morning for investigation of large areas of magnificent land.

People kind, from highest to lowest.

Zion will probably soon enter upon a splendid career of colonization, upon a scale which will impress the whole world, and extend the Kingdom of God.

Zion City, Illinois, will be immensely strengthened and benefited by this movement.

Pray for us.

Love.

Mizpah. FIRST APOSTLE.

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to 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.

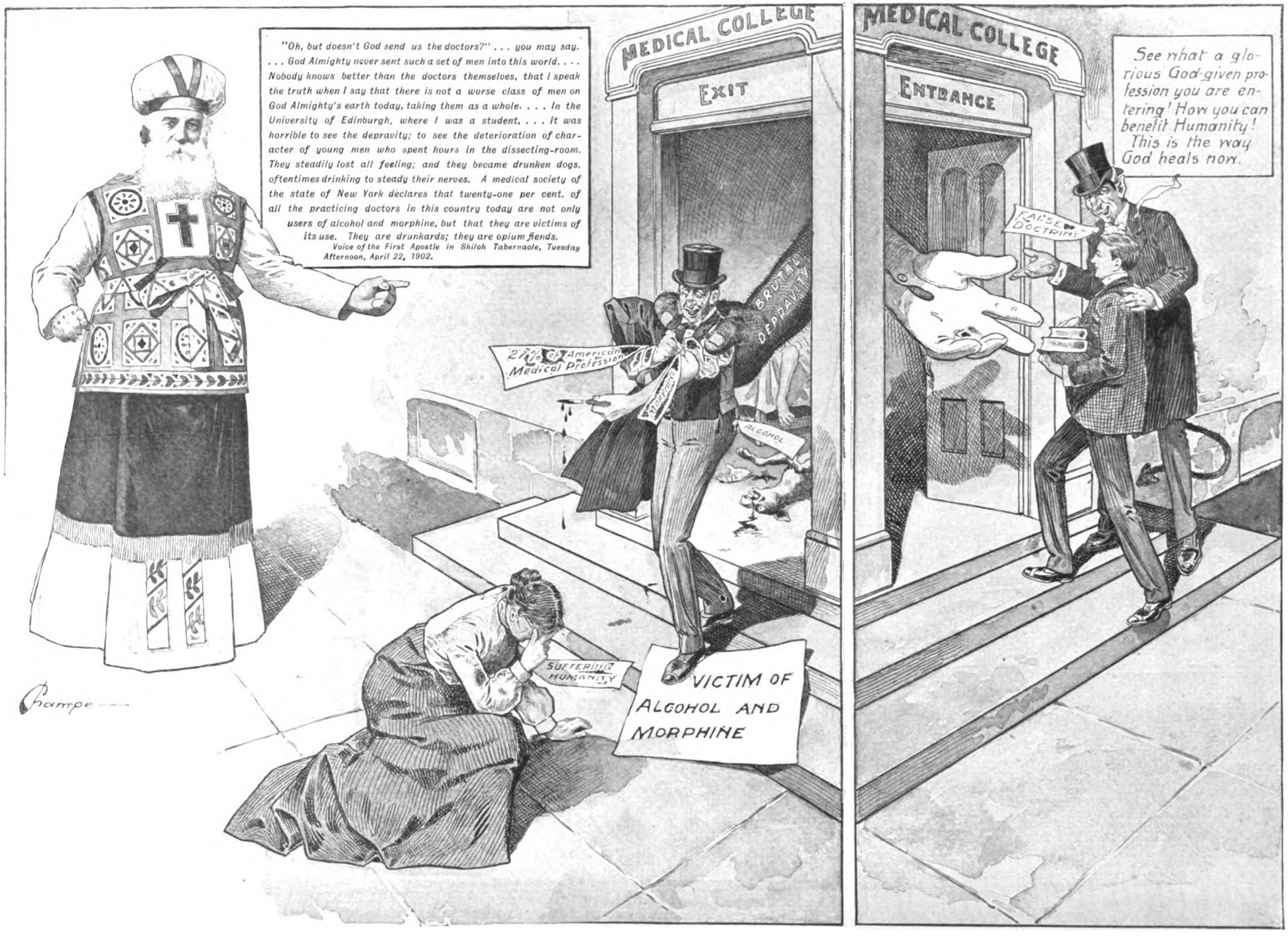
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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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THE FIRST APOSTLE ARRAIGNS THE MEDICAL PROFESSION FOR THE BRUTAL DEPRAVITY IN ITS RANKS.

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Divine Healing Meeting

Held in Shiloh Tabernacle, Tuesday Afternoon, April 22, 1902.

*REPORTED BY O. L. S., I. M. S., A. C. E., AND F. A. F.

THERE is no ambiguity in the teaching and preaching of the General Overseer.

It is so direct and simple that a child can understand, and so practical that it appeals to the understanding of the most intelligent listener.

This is especially true in his treatment of the fundamental principles of Salvation and Healing.

He always places them in their Scriptural and logical order.

Salvation first; then Healing.

In his teaching and preaching at the Divine Healing Meeting, held in Shiloh Tabernacle, on Tuesday afternoon, April 22, 1902, there was no room for his hearers to misunderstand the essential conditions of the manifestations of God's Healing Power.

Lovingly, yet firmly, the truth was pressed home to the understanding and consciences of those who were seeking God's blessing in their bodies.

And the spoken word was accompanied by the conscious Power of the Holy Spirit.

It was not spoken alone to those who listened to the speaker's voice, but also to that vast multitude to whom the inspired utterances will be borne on the wings of the Little White Dove.

Alone in their conscious need and sorrow many will read in this and the coming time, and the blessing of God that was invoked at the beginning will follow the Message in its mission of Hope and Love.

It was the first Divine Healing Meeting held in Shiloh Tabernacle, and in its manifest Power a glorious earnest of many that are to follow.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, April 22, 1902.

The meeting was opened with the singing of Hymn No. 151, Gospel Hymns Nos. 5 and 6.

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.

Overseer Jane Dowie read from the Inspired Word of God the whole of the 67th Psalm, and the first seventeen verses of the 8th Chapter of the Gospel according to Saint Matthew.

The General Overseer then said:

When we say "Let us pray," do not let me be the only one to do the praying. You pray, also.

Some of the most marvelous healings that I have ever known have been those of persons who were healed while we all were praying; persons who expected God to bless them, and who got a blessing before the teaching was closed, or the prayer-room opened; and who got very perfect ones, too.

*The following report has not been revised by the First Apostle.

The General Overseer then offered prayer, after which Hymn No. 350 was sung.

Christ has for sin atonement made,
What a wonderful Savior!
We are redeemed! the price is paid!
What a wonderful Savior!

CHORUS—What a wonderful Savior is Jesus, my Jesus!
What a wonderful Savior is Jesus, my Lord!

I praise Him for the cleansing blood,
What a wonderful Savior!
That reconciled my soul to God;
What a wonderful Savior!

He cleansed my heart from all its sin,
What a wonderful Savior!

The Blood of the Christ Cleanses from All Sin.

We must not be content with merely singing these words, we must know, by personal experience, that they are true.

I wonder whether you all can say that the third verse expresses your experience.

He cleansed my heart from all its sin.

Not merely from some, but from all its sin.

It is a great thing to be able to say that; not merely that your sins are forgiven, but that your heart is completely cleansed.

"The blood of Jesus, His Son, cleanseth us from all sin."

How far have you a right to thank Him for the cleansing blood?

How much has God done for you?

Do not be satisfied with being forgiven for past sin; but think of the privilege which is yours—that of being cleansed from all sin!

If you are not thus cleansed, ask God to do it; and if you cannot say that He cleansed you, you can sing, "He will cleanse my heart from all its sin," and then you can go right to Him for the cleansing.

He cleansed my heart from all its sin,
What a wonderful Savior!
And now He reigns and rules therein.

Is that true?

God Will Heal Only in His Own Way.

It is just here that the blessing comes first—in a prepared heart.

God will not give you the blessing of Divine Healing for your body if you do not yield your spirit entirely to Him.

God will do things in His own way.

He will not do it in your way, nor in my way.

"I think so and so," you say.

Well, it does not matter what you think; and it does not matter what I think.

Never forget that.

The only thing that matters is what God thinks, and you have to think as He thinks, or else you will not think rightly.

You have to do as God tells you, or you will not do rightly.

His thoughts are not your thoughts, and His ways are not your ways.

All God's methods are entirely different from ours.

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

One great trouble with humanity is that they want their own way; and when they get it, they go to smash.

There is no quicker way for a man to go to pieces than for him to go his own way.

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Keeping and Overcoming Power Needed by Those Who Are Saved and Healed.

But if he will go God's Way, he will be kept together and be strong.

Ask God to do for you that which will enable you to sing:

He cleansed my heart from all its sin,
What a wonderful Savior!
And now He reigns and rules therein;
What a wonderful Savior!

He walks beside me in the way,
What a wonderful Savior!
And keeps me faithful day by day;
What a wonderful Savior!

It is not only a good thing to be saved and healed, but the best of all is to be kept—"kept by the power of God through faith unto Salvation."

You need not only to be made well, but to be kept well; not only to be made clean, but to be kept clean.

He gives me Overcoming Power,
What a wonderful Savior!
And triumph in each trying hour,
What a wonderful Savior!

It is a wonderful thing to receive Overcoming Power—to overcome the World, the Flesh, and the Devil.

When you have overcome the World, you have realized a great victory; but when you have overcome your own Flesh, overcome and conquered self, you have obtained a greater victory.

The Evil of Bothering About Old Sorrows.

If you do not already possess this Overcoming Power, I want you to get it.

Just think of the many things that God has promised "to him that overcometh."

Put on your thinking-caps.

People do not think keenly enough.

They do not think continuously; they let go.

Now, hold on! Think, and think until you get through! "He gives me Overcoming Power!"

Have you overcome the World, the Flesh, and the Devil today?

Have you overcome your bad habits, or is there need to cut off a little piece of your tongues, or to sweeten them a little?

Do you continue to bother about the past?

That is another trouble with many people.

They keep thinking about something that has happened; and they are, therefore, always in trouble.

They have an old sorrow, and spend all their leisure in digging it out of its grave, and rattling its skeleton over the stones.

Better to Overcome the Past than to Be Overcome by the Past.

Or they have an old wound, and they like every now and then to open it and give it a rub until it becomes a very painful and offensive sore, so that everybody around knows that the old wound is there.

That is a very bad habit.

Let it go.

It is in the past anyway.

Get the Power to Overcome past things.

Do not let your past overcome you.

The way to overcome the past is to go right on into the future, and leave the past behind.

But think what that means—"He gives me Overcoming Power!"

Overcoming Power over all the past—even the good things that have been done.

Some carry these good things around with them; they are afraid that somebody will forget them.

They like every now and then to enumerate them.

They keep a regular catalogue of them, and parade them until people get awfully tired of them.

They always tell you about their experiences.

I Take No Stock in Your Experiences.

It is manna that was stinking long ago, if it ever was any good.

And, besides, I discount these old experiences.

What is the use bothering about them. Leave them alone.

Go on, and get a new and better experience.

Overcome the habit of trotting out all the good things you ever did.

I suppose it is not difficult for some of you to trot them all out, for they are few in number.

If you had done a great deal of good in your life, you would not be able to remember a tithe, a hundredth, or even a thousandth part of it.

I like to forget the things that are past, both good and evil, and to look forward to better things.

A man may do more harm to the cause of true religion than tongue can tell by continually pouring out his old experiences.

Why don't you get some new experience to talk about—something that is fresh and up-to-date?

When you participate in an experience meeting, you ought to tell some very recent experience.

God Demands a Permanent Consecration.

What a wonderful Giver He is to give Overcoming Power and Triumph in each trying hour! What a wonderful Conqueror!

To Him I've given all my heart,
What a wonderful Savior!

Is that true? Be quite sure about it!

The world shall never share a part;
What a wonderful Savior!

That is a pretty strong thing to say. It is a grand and glorious thing to be able to say it truly.

The Devil shall never have a part; the Flesh shall never have a part, because, "To Him I've given all my heart."

I have heard of people giving their hearts, but they do not give them for long.

As the little boy said when something was given him, "Is it for keeps?"

Or is it only a loan—just a transient loan?

You sing it, and you give it then, and you give it for a time.

But something turns up, and it is at once very evident that your heart has not been given wholly to God; because, if you give your heart wholly to God, it carries everything with it.

Everything Belongs to God.

It carries your time, and your talents, and your money, and your business, and your husband, and your wife, and your son, and your daughter, and your friends—everything!

Can we truthfully sing this line from our hearts:

To Him I've given all my heart.

Or, is your heart holding on to the world?

Is it in a lot you bought in Zion City, and a one thousand one hundred years' lease?

Do not get your heart there, because you own nothing there. It is only a leasehold.

All that any of us have in Zion City is a leasehold.

This ground is God's.

If there is no other place in the world of which God is the owner, Zion City is such a place. It belongs to God.

Let us yield everything we have, remembering that it belongs to God.

See that your time, and your talent, and your money, and your husband, and your wife, and your son, and your daughter, and your friends, and all the powers that God has given you, and all that He ever will give you, is given to God.

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Entire Consecration Brings Real and Continuous Blessing.

I say here today, that I am grateful that I believe that the reason why God has so wonderfully blessed me is that "To Him I've given all my heart."

If you have not already given Him all your heart, if I were you, I would sing it this way:

To Him I now give all my heart,
The world shall never share a part.

If you give your heart to God wholly, He will make you such a blessing to the world in every way!

I say again that, looking back upon the past, I believe with all my heart that it has been only the entire consecration of all my spirit, soul, and body that has brought blessing; and it has been real and continuous.

That is the principal thing—not only to make it real for a time, but real for all time and under all circumstances.

Get a hold of that thought; and when you sing these hymns, endeavor to mean every word.

After the announcements and further singing, the General Overseer pronounced 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, 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 words that have been read to you from the 8th chapter of the Gospel according to Saint Matthew will constitute my subject, not only for today, but for many days.

I shall specially speak to you this afternoon concerning the words in the 17th verse of the 8th chapter of the Gospel according to Saint Matthew.

JESUS, THE CHRIST, THE UNCHANGEABLE HEALER.

TEXT.

That it might be fulfilled, which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

I want you this afternoon to listen very earnestly to every word that I shall say, as having a direct bearing upon the whole question of your own personal healing.

Let me first of all tell you that our Lord Jesus, the Christ, has not changed; that Jesus, the Christ, the Messiah, is "the same yesterday and today, yea and forever!" the same Savior, the same Healer, the same Cleanser, the same Keeper, the same Friend.

There is no change in Jesus.

And let me tell you that Jesus is not away from us, but that what He said is true, "Lo, I am with you alway, even unto the End of the World;" or, according to a better translation "Lo, I am with you All the Days, even unto the Consummation of the Age."

All the Days—there is not a day when He is not with us in spirit!

These two things you will please keep in mind.

There is no change in Him.

He is the same Savior, the same Healer, the same Cleanser, the same Keeper, the same Sympathetic Friend of humanity that He was in the days when He walked visibly in the flesh upon earth.

The Kingdom of Hell as Well as the Kingdom of Heaven is Within.

Remember, also, that He is always with us, although invisible.

We need also to keep in mind that human nature today is very much the same evil thing that it was nineteen centuries ago.

The human heart has not changed.

The Devil has not changed for the better.

Sin is still Sin; Disease is still Disease; Death is still Death; and Hell is still the same old stinking Hell.

Filthy, foul Hell! A real Hell! Not a Hell that you can reach only through death.

You can find it within—perhaps in some of you.

The Kingdom of Hell is within mankind, as well as the Kingdom of Heaven.

Hell is a condition even more than a location.

Heaven, also, is a condition even more than a location.

It is a fact that there is a real Devil, and a real Devil's work going on in the world today, and that mankind is still made up of the same stupid, foolish kind of people; they let the Devil fool them, every generation, the same old way.

You would think that mankind would learn something; that they could not always be fooled, but there is no change.

Humanity Slow to Learn by the Sufferings of Past Generations.

Some whose fathers and grandfathers were fooled by whisky, are themselves fooled by whisky today.

Succeeding generations have been fooled by whisky, and all kinds of miseries have happened to them.

Tales could be told of bloodshed, of murder, of rapine, of wo, and of misery, right back for generations; and yet the present generation is going in just the same way.

The doctors have fooled generation after generation in the same old way; not with the same drugs, because every generation of doctors says that the last generation was a generation of fools—and they are right.

The generation that is coming on will say that the generation that is passing away was a generation of fools—and they will be right.

Still the people continue to be fooled in every generation.

Therefore, I want you to think of what I shall say to you as something that happened a little less than two days ago, when Jesus, the Christ, was here in the flesh on earth.

One day is with the Lord as what?

AUDIENCE—"A thousand years."

GENERAL OVERSEER—And a thousand years is as what?

AUDIENCE—"One day."

To Think as God Thinks Brings the Remote Past Very Near.

GENERAL OVERSEER--It is less than two thousand years since the Christ was here on earth, and these years are just two of God's days.

To God it is as if it were yesterday when His dear Son was here on earth.

Eternity, immeasurable time, is something that we cannot grasp; we have no words for it; but God is Eternal and His years are without end.

Not only to Him are a thousand years as but one day, but to those of us who think as God thinks, the things that happened when the Christ was here on earth are but as those of yesterday.

So much have I come to think in that way that I tell you frankly the things that Jesus wrought nineteen centuries ago, are to me more real than the things that I have seen wrought by God during the few short years of my own life —during the years in which I have ministered to multitudes in this and many other lands.

Listen closely to the teaching, for that is the most important thing.

Now open your Bibles to the 4th chapter of Matthew, and read the 23d verse:

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 Importance of Storing Up the Word of God in the Mind and Heart.

He went about doing three things.

The first thing was Teaching.

The second was Preaching.

The last thing was Healing.

How many kinds of sicknesses did He heal?

AUDIENCE—"All kinds."

GENERAL OVERSEER—Keep that in mind, and remember the place—Matthew 4:23.

The best place in which to make notes is in your mind.

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Some of you have not much mind left.

You lost it through taking medicine.

I could point to thousands of people that have poor memories because of the drugs they have taken, and of the wretched operations they have undergone.

I am so sorry when people forget; therefore I say bring pencil and paper; but I never carry pencil or paper.

Do you notice that I never preach from paper?

I have the Word in my heart and head; then I get in front of my desk and look at you, and talk.

The next chapter I want you to read is the 9th chapter of Matthew, the 35th verse:

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness.

God Has to See that One Is in Earnest Before Giving Healing.

Here we find the order as before—Teaching, Preaching, and Healing.

Healing did not come first, nor second.

It came last.

That is where it will come now.

You have to get the Teaching, and you have to Believe it, and you have to Live it.

God has to see that you are in earnest, before you can get Healing; remember that.

I know a good deal about this matter, although there are lots of things that I do not know.

When I don't know, I get a man that does know, and I say to him, "How much do you know about this thing?"

He tells me, and I say, "Now go away; I will see you by and by."

Meanwhile I begin making inquiries about him, and learn the opinion of competent persons as to his knowledge.

Having done that, I say to that man, "I have made up my mind that you know how to do this thing. Now go and do it."

After he has done it, I examine the job and say, "That man did not know how to do it," or "He did know how to do it," as the case may be.

The Difficulty Is Not in Not Knowing the Law, But in Doing It.

Some people do not know, and therefore cannot do.

Others do not and will not know.

And there are still others who will not pay the price that knowledge demands.

When you know the Will of God, you have to do it.

Let me tell you the difference between these three things, Teaching, Preaching, and Healing.

Preaching the Word is only a secondary thing.

As used in the original, in the Scriptures, it means the simple proclamation of an ascertained truth—a declaration that something has happened.

Properly speaking, it is the proclamation of a herald, like the cry when a king dies, "The king is dead!"

He then blows the trumpet and proclaims the name and titles of the new king, and cries, "Long live the king!"

That is preaching.

He does not argue about it; he simply proclaims that something has happened.

But Teaching is different, and of far more importance.

The teacher's duty is to instruct the ignorant, and to enlighten those who are in darkness; to remove from their mind ignorance about God and His ways.

A Teacher Should Be an Educator as Well as an Instructor.

It is not only to instruct them, but to draw out of them.

Teaching has two sides--one is instructing, or putting in; the other is educating, that is, drawing out.

As in starting a pump, you have to put in before you can draw out.

God first instructs; that is, He puts something into you, and then He educates and draws it out.

This instructing and educating process is going on all the time; that constitutes teaching.

A teacher should not only be an instructor, but an educator—one that not only puts something in, but draws something out.

The first thing to consider is what Jesus taught; because, if I am to teach you effectually today, I must teach as Jesus taught.

If you are to be blessed, you must believe what Jesus taught; you must do as Jesus tells you; you must get the Teaching and the Preaching.

If you do that, you will get the Salvation and the Healing.

I will tell you some of the plain, simple things that some of you think you know, and which you do not know.

The trouble with a vast number of people is that they think they know things that they do not know. I find that more and more every day I live.

One May Talk Like an Angel and Be an Incarnate Devil.

Vast numbers of people think that because they can talk about a thing they know it.

You may be able to talk religion like an angel, and sing it like a seraph, and yet be an incarnate devil.

It is not a matter of your being able to talk, it is a matter of your really having.

See whether you really do know.

The first thing that Jesus said He came to do, was to take away the Sin of the world. That is what John the Baptist said He came to do, when he exclaimed, "Behold, the Lamb of God, that taketh away the sin of the world."

The first thing that the Lord has to do, is to take away something that is in you.

He has to take away forever the Sin of the Heart that has defiled you, in Spirit, Soul, and Body.

That Sin has made you sick.

There is no use concealing the fact that sin is at the bottom of all sickness.

Either you sinned, or your parents sinned, or Adam and Eve sinned.

It may be that somebody sinned against you, and the consequence is that you now suffer; but you must remember that, in one form or another, sin is the cause of your disease.

One Must Accept the Authoritative Teaching of the Christ.

That is what Jesus taught.

He taught that Satan and Sin were at the root of all human misery.

Somebody may say, "I do not believe that there is a Satan."

Then go home!

Get out of this meeting quickly, because I will not bother myself about you.

You are not disbelieving my word, but the word of our Lord Jesus, the Christ.

He said there was a Devil--a great, big Devil who is at the head of all the devils.

When in the days of his earthly ministry, people sinned, and lied, and said they belonged to Abraham, Jesus answered, No! "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."

If you differ with the Lord Jesus, the Christ, I can teach you nothing, because I can teach you only what the Lord Jesus, the Christ, taught.

Satan the Father and Sin the Mother of All Disease.

If you imagine that I have something to teach other than that which Jesus, the Christ, taught, you have come to the wrong place and the wrong man.

I have to teach you simply what my Master taught—nothing else.

You had better believe what He believes.

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You had better believe what He taught.

You had better think as He thought.

He said that He came to take away sin; or, to put it in another form, "The Son of God" was "manifested, that He might destroy the works of the Devil."

That is putting it plainly.

The first work of the Devil is Sin, and the next is Sickness, because Sin is like a mother—the female counterpart, as it were, of the Devil.

When Satan begets disease he begets it in the womb of Sin.

Mother Sin and Father Satan are the source of all human misery.

There never yet was a sickness; there never yet was a disease; there never yet was a misery, that cursed humanity that was not the offspring of Satan and Sin.

That is the teaching of the Lord.

God's Hatred of Sin, Disease, and Death.

He taught, therefore, that He came into this world to take away Sin, and to destroy the Works of the Devil, which came through Sin; namely, Disease, and Death, and All the Powers of Hell.

God hates Death as He hates Disease, as He hates Sin.

"Him that hath the power of Death that is the Devil."

"The Wages of Sin is Death," and death is so hateful to God that one day Death and Hell shall be cast into the lake of fire.

If we are to believe the Christ's teaching, we must believe in His Power to eradicate sin; and not only to take away sin, but to take away Sickness, a consequence of sin. If the Christ came only to take away the cause, and not the consequence, it would be an illogical act.

It was impossible for the Christ to make an atonement for sin without making an atonement for sickness.

He must needs take away sickness as well as sin.

It is impossible for him to be other than the destroyer of Death.

The Absolute Certainty of the Christ's Atonement.

That is the point upon which the churches have gone to the Devil, and become Apostate.

I want you to look up Isaiah, 53:4.

What is the first word?

AUDIENCE—"Surely."

GENERAL OVERSEER—Is it "perhaps?"

AUDIENCE—"Surely."

GENERAL OVERSEER—There is a good deal in getting a word into one's mind.

It is not "perhaps;" it is "Surely"—"*Surely!*"

Now what does it say?

AUDIENCE—"Surely He hath borne our griefs, and carried our sorrows."

GENERAL OVERSEER—Have some of you marginal Bibles? Have you a mark against the word "griefs" there? What does it read in the margin? Read it.

AUDIENCE—"Sicknesses."

GENERAL OVERSEER—That is the proper translation.

"Surely He hath borne our sicknesses, and carried our sorrows."

AUDIENCE—"We did esteem Him stricken, smitten of God, and afflicted."

Some People Persist in Walking in a Circle Instead of Going Ahead.

GENERAL OVERSEER—Was he "stricken, smitten of God, and afflicted?"

AUDIENCE—"No."

GENERAL OVERSEER—It is "We did *esteem* Him smitten of God, and afflicted."

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are Healed."

That is the Word of God—That Healing came through the wounds of Jesus; that He died not only for our sins, but for our sicknesses.

Do you believe that?

If you do not, there is no use talking to you further.

You will never get any further, if you stop there.

You will be like the man with a wooden leg. He got it into a hole, and walked around the hole all night; he never got any farther.

He was drunk.

Many people are drunk—stupidly drunk, as regards spiritual things.

They say, "I do not see. I will not see. I believe in getting my wooden leg into a hole and walking around it all the time. Here my father stood; here I stand. I do not believe in Salvation and Healing; I believe in Salvation only. I am a man that has one natural leg, and one wooden leg. I do not believe in two oars; I believe in one oar."

Only an Out-and-out Christianity Acceptable to God.

When a man pulls on one oar only, he goes around in the same place.

I am telling you how to get the boat along.

Salvation and Healing go together.

Pull on both oars at the same time.

Do not pull on one at one time, and on another at another time.

Believe in the Christ all around.

Isaiah says, "With His stripes we are Healed."

Now, the question is, Do you believe it?

Have you come with medicine in your pockets?

I saw one man putting a lozenge into his mouth, and wondered if there was any opium in it; and I saw a woman sneak into her reticule and take out something, and I wondered what she had in her mouth.

Perhaps some of you have come to the Divine Healing Meeting with a few pills in your pockets.

The Lord have mercy upon you.

I do not know, but I want to say if you believe the Word of God, you will live it.

You have to live it out-and-out, or not at all.

You cannot fool with doctors and drugs and trust God at the same time.

The Moral Depravity of the Medical Profession.

"Oh, but doesn't God send us the doctors, and doesn't God send us the drugs?" you may say.

Well, if He sent the doctors, He sent a mixed multitude, didn't He? Homeopaths, Allopaths, Isopaths, Osteopaths, Psychopaths, Hydropaths.

My God! How many "paths" of that kind there are that lead to the grave!

If God Almighty sent us doctors, He would be likely to send us doctors all saying the same thing.

No two schools of medicine say the same thing.

No two members of any one school of medicine say the same thing.

God Almighty never sent such a set of men into this world.

Many of them are unmitigated scoundrels.

Nobody knows, better than the doctors themselves, that I speak the truth when I say that there is not a worse class of men on God Almighty's earth today, taking them as a whole.

I was educated among them, and I know what I am talking about.

Divine Healing the Death-Knell of Medical Practice.

In the University of Edinburgh, where I was a student, it was a horror to meet these young men a short time after they had been in the dissecting-room and plunged their knives into the scarcely dead bodies of people, while the flesh was yet warm.

It was horrible to see the depravity; to see the deterio-

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ration of character of young men who spent hours in the dissecting-room.

They steadily lost all feeling; and they became drunken dogs, oftentimes drinking to steady their nerves.

A medical society of the State of New York declares that twenty-one per cent. of all the practicing doctors in this country today are not only users of alcohol and morphine, but that they are victims of its use.

They are drunkards; they are opium fiends.

If twenty-one per cent. use it to excess, what about the other seventy-nine per cent.?

They are a dissolute and brutal body of men.

I know them, and they know me.

In every country of the world they howl when they hear of Divine Healing, because they know that it is the death-knell of medical practice everywhere.

God Never Made Medicinal Poisons.

Moreover they know that the day for fooling the women with local treatments and horrible operations has gone.

My good Lord, how women and men have to suffer over all the world, through these accursed things!

No! God never sent us doctors, and God never sent us drugs to be put into our stomachs.

"Oh, God made those poisons," some say.

No, He did not.

God made minerals, but man has turned them into liquid poisons.

The former have their place in nature, but they were never intended for human stomachs.

God has said, in the Bible, "Ye are all physicians of no value," and "In vain dost thou use many medicines," and you know that is true.

Jesus, the Christ, came to Save and to Heal, but He never yet healed any one who did not give Him the heart.

Unless you will yield your heart to Him, my brother and my sister, you cannot be saved; and unless you are saved, you cannot be Healed, for Salvation must precede Healing.

I do not know of a single case in which God ever healed any one who was opposed to or alienated from Him.

Humility of Heart Essential to Salvation and Healing.

Humility of heart is essential, no matter how ignorant one may be of the personality of the Christ.

One must needs be a humble worshiper of God.

The man born blind did not know that Jesus was the Son of God; but he had known God, and he worshiped God, and would not curse Jesus.

When Jesus said to him, after he received his sight, "Dost thou believe on the Son of God?" he said, "Who is He, Lord, that I might believe on Him?"

And when Jesus answered, "He it is that speaketh with thee," he said, "Lord, I believe!"

He had no difficulty in believing.

He was ready to believe that the Man whom God had used to open his eyes was not a sinner, and that He would never lie to him; and so, when He told him that He was the Son of God, he believed Him.

So with the centurion.

He did not know about Jesus, but he knew about God; and God sent the Apostle Peter to him, and when he preached Jesus, he received Him; thus it always has been.

If there have been, here and there, some that have been blessed who did not know Jesus, they were really lovers and worshipers of God, and were ready at once to receive Jesus as He was revealed to them.

All God's Commandments are Reasonable and Right.

God will not ask of you, my brother or my sister, more than is reasonable or right.

He will never ask of us more than He has a right to ask of us.

But He has a right to ask of you today whether you will surrender your heart; whether you will repent of your sin; whether you will quit your sin; whether you will confess your sin to those whom you have wronged; whether you will make restitution for wrongs.

If you cover your sins, you will not prosper.

"He that covereth his transgressions," it is written, "shall not prosper, but whoso confesseth and forsaketh them, shall obtain mercy."

If you confess and forsake your sin, you will obtain mercy, but there will be no mercy—not an atom—so long as you keep your sin concealed.

You have to confess or be damned.

If I were you, I would not be damned when I might be saved.

I would not be sick when I might be well.

I would not be weak when I might be strong.

I would not be in the shadow of God's anger, in the fierceness of His wrath, when I might live in the sunshine of His pleasure.

Why should you?

Why be such a fool as to hold on to your sin, and cover it up, and be sick, and die a sinner?

I want you, first of all, to get Salvation.

I am very little concerned about your Healing as a first thing; because, if you get a real Salvation, there can be no question, beloved friends, about your Healing.

You will get the Healing, if you keep on seeking it.

Get the real Salvation first, and may God bless you.

Every one in this meeting who is determined, by the grace of God, to have a real Salvation for Spirit, Soul, and Body, and to ask God for it, stand and tell God so. [*Apparently all rose.*]

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. For Jesus' sake have mercy upon me. For Jesus' sake take away my sin; give me a true repentance, that I may hate sin, and determine to do right; to put away sin; to confess to those whom I have wronged; to bring the hidden things to light; and, no matter what it costs, to put the wrong thing right. For Jesus' sake, have mercy on me. Cleanse me perfectly. Cleanse me through the blood shed for me, by the power of the Holy Spirit given to me. Father, help me. And now help me to bring my body to Thee. Cleanse my defiled blood. Cleanse the diseased body. Give me power to hold on, no matter how long it takes, until I get to the place where I trust Thee perfectly; where I trust Thee always. For Jesus' sake. Amen.

That is a very glorious sight—a sight I often see; but I always rejoice in it.

While you are still standing, I ask you, my brothers and sisters, do you mean that prayer?

AUDIENCE—"Yes."

GENERAL OVERSEER—Are you really going to live it?

AUDIENCE—"Yes."

GENERAL OVERSEER—May God bless you!

The General Overseer then pronounced the

BENEDICTION.

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

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Talks Beside My Galilee

Delivered by the First Apostle at Ben MacDhui, White Lake, Michigan, on Friday Evening, June 14, 1901.

*REPORTED BY O. L. S. AND F. A. F.

PEACE!

The Peace of God.

The Peace of God that passeth all understanding.

The Peace of God that brings eternal rest to the troubled and restless heart of humanity.

This was the subject chosen by the General Overseer with which to refresh the spirits of his household, at Ben MacDhui, on the evening of Friday, June 14, 1901.

It was a fitting subject for the quiet evening hour, and as the General Overseer read the tender words uttered by Jesus on the eve of His agony in the Garden of Gethsemane, and commented upon them in his own inimitable way, all hearts were touched.

The address, delivered as earnestly as if thousands, instead of a small household, were listening, was not a mere sentimental arrangement of words; but it clearly pointed out the Way of Peace.

It was the Way that the Master trod—the Way of Duty.

It was often a painful Way, and sometimes a Way that men call Death—for one cannot always escape "the penalty of faithfulness."

But the Peace of God is always there, to keep unruffled the mind and heart.

Tribulation in the world, but Peace in the Christ—this is the Christian's legacy.

THE PEACE OF GOD.

Ben MacDhui, Montague, Michigan, Friday Evening, June 14, 1901.

The General Overseer read in the 14th chapter of Saint John, from the 1st to the 27th verse.

Taking the 27th verse as the basis of his remarks, he said:

That is the legacy of Jesus—Peace.

These words were spoken on the eve of His agony in the garden of Gethsemane, and of His betrayal, and of the other terrible scenes of that awful night, during which He was dragged from one tribunal to another, and scourged and spat upon; and preceding the awful day when He was condemned, unjustly, for the heathen judge before whom He stood, himself said, "I find no fault in this Man."

But the Jews had a law.

They had passed it for this purpose, and they cried out, "'We have a law, and by that law He ought to die.' He has made Himself a King, too; and we have no king but Cæsar. 'If thou release this Man, thou art not Cæsar's friend.'"

So that cruel judge, Pilate, the procurator, after endeavoring to get them to take Barabbas, the robber, for crucifixion—it was his custom to release a prisoner at the Feast, and he had then a noted robber named Barabbas—gave them the choice between Barabbas and Jesus, and they chose Barabbas, the robber.

The Transitory Peace of the World Hard to Get.

When he said, "What then shall I do unto Him whom ye call the King of the Jews?" they cried, "Crucify Him!" and so He was put to death by crucifixion.

But Death could not hold his prey.

He arose from the grave, and spoke to His disciples.

He ascended into Heaven, and the Holy Spirit came down.

Through all the ages the Church has kept within her bosom the beautiful thought that the Christ's words, "I will not leave you desolate: I come unto you," are true.

These words which we have read tonight are a part of the comforting thoughts that He gave to His disciples at the Passover Feast, before He went into the Garden of Gethsemane.

"Peace I leave with you"—"the Peace of God, which passeth all understanding."

It keeps the Heart and Mind in the Knowledge and Love of God.

The peace which the world gives is only for a time.

It is hard to get, and it must be given up.

Think of these three things of the world's gifts—they are hard to get; they are only for a time; and they must be given up!

The Peace of the Christ Undisturbed by the Knowledge of Impending Sorrows.

But the Peace which God gives is not hard to get.

It is a Gift.

It will never need to be given up; it endures forever.

The Peace that was in Jesus' heart was not given as the world gives.

It was given as God gives—freely, gladly.

The Peace that He gave was His own Peace.

It was not the peace of earth or the peace of man; it was the Peace of Heaven and the Peace of God.

"Let not your heart be troubled, neither let it be fearful."

He knew what was coming to pass.

He knew that that night would see His betrayal by one of His own Apostles, who would kiss Him in the garden as a signal that He was the Man whom they wanted.

He knew that that night all these Apostles of His would forsake Him and flee, and that He would be left alone.

He knew that through the long night of agony there would be none with Him; that when Peter crept in from the outside, he would pretend that he was not a Christian and deny it, and at last, with oaths and curses, deny His Master, and say that he did not know Him.

He knew that these terrible scenes were impending.

Each One Must Bear the Penalty of Faithfulness.

He knew that the way He would have to tread would be the way of shame, and that He would submit Himself to death, even the death of the Cross.

He might have delivered Himself, but for this purpose He came into the world, to do His work, and to bear the penalty of His faithfulness.

And so we must each bear "the penalty of faithfulness."

It may mean death, or it may mean only loss.

It may mean more than any of us can tell just at this moment; but whatever it may be, all is well.

"He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

So we have to "Go Forward," and do the work that God gives us to do.

No matter what happens, we are never to consider the consequences.

We are simply to consider duty.

What does God call us to do?

Let us do our duty, and leave the consequences with God.

In Zion today we learn how blessed it is to have this wonderful legacy of Peace in our hearts, so that, no matter what happens, all is well.

*The following report has not been revised by the First Apostle.

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The Hope of Future Life Renders Present Conditions Tolerable.

Life would be an intolerable burden, if it were not for the sure and certain hope of the life beyond.

If this life were all, it would not be worth living.

Real life here is possible only because there is life beyond.

"If in this life only we have hoped in the Christ," says the Apostle Paul, "we are of all men most pitiable."

He was right, because as Christians we put away the things that make men temporarily happy, that we may minister to our spiritual need.

We wilfully, knowingly, and deliberately put away many things that would gratify the fleshly nature, and say, "No! We are spiritual beings. We will not allow our fleshly natures to drag us down spiritually into the deep depths of sin!"

But if in this life only we have hope, and there is nothing beyond, then let us eat and drink, for tomorrow we die; or let us do the things that gratify the senses for the time being.

If that is all, we will simply be as brutes with brutish promiscuousness, and without any sense of virtue or separation; just following and gratifying the instincts of our animal natures.

So we might live. So many do live.

The Glorious Triumph of the Christ Over the Kingdom of Darkness.

The only thing that at all restrains them is the consideration that if they were to do openly all that they do secretly, they would not be so successful in winning popular opinion, and applause, and place, and power.

That is the only thing that keeps them even outwardly decent.

But this all passes away.

For the time being it seemed as if Herod and Pilate, and the Pharisees and the Scribes, had gotten the victory, and that the Christ had lost.

He was crushed into a bloody grave.

But it was only for the time being.

He rose from the dead, and now has a Divine Life which cannot die.

He reassumed the body.

He reascended, and now lives in that Glorious Body.

He is above all Authority on earth, and to Him the Father has given Authority in the Heavens and on earth—All Authority.

The Times of Restoration to be Accompanied with Conflict.

Hence we know that He who speaks these words is triumphant, and that His Peace is the Peace of the Conqueror; the Peace of Him who has prevailed and will continue to prevail.

The sense of Victory is in that Peace.

The Peace which occupied the Christ's heart and mind so perfectly, was the peaceful and abiding consciousness that at last, though far from man's eyes, He would be victorious; that the kingdoms of this world, that were then in rebellion against God, and that now are so largely rebellious, should "become the Kingdom of our Lord, and of His Christ," and that the day would come when His ministry should prevail, and when the things that had been lost should be restored, and the way for His own coming prepared.

We believe we are Living in the Latter Days.

The Times of Blessing, and of the Restoration of All Things, have come.

But they will be accompanied with conflict.

The Church has not been militant; that is to say, the Church has not been fighting.

The Church has been quiescent.

The Church has been acquiescent.

Zion Will Go Only God's Way.

It has not only been quiet, but it has agreed with the world and gone its way.

Now God has raised up Zion, and Zion goes right on in the teeth of the world and says, "No, we will not go the way that the Church or the world has been going.

"We will go God's Way.

"It does not matter to us what you say, we will go God's Way.

"That is the Way of Salvation; that is the Way of Healing; and that is the Way of Holy Living.

"It is the Way of Repentance; the Way of Purity; the Way of Power; and the Way of Peace.

"We are going Wisdom's ways, that are wise and blessed, and whose paths are Paths of Peace.

"The Christ is the Way of Salvation.

"The Christ is the Way of Healing.

"The Christ is the Way of Holy Living.

"And if you tell us that we are not to go that Way, we say that you have no right to interfere.

All the Weapons of Zion Are Spiritual.

"God has called us, and God has made us go into that Way, and you cannot keep us back from the Christ as the Way of Salvation—from the Christ as the Way of Healing.

"You cannot keep us back from the Christ, for He is the Highway of Holiness.

"That is the Way to Zion, and no matter what you say we are going that Way, and we will teach others the Way."

The World says, "We will fight you."

Very well.

It is only a question of who will win.

We shall defend ourselves, but not with the weapons of war that you use; not with the Weapons of Secrecy and Darkness that you use; but with the Sword of the Spirit, which is the Word of God, and with the weapons of Purity and Power, which is God's Way.

We shall say the thing that is true, and fall back upon the rights of God, and upon the fundamental rights and liberties of men; and we shall go right on!

"Oh, but you must not denounce our actions!" you exclaim.

We will! If you drink liquor, we will say that you are drinking Liquid Fire and Distilled Damnation.

That is what we will call it.

No One Has a Right to Resist or Disobey God.

If you take tobacco, we will say that you are smoking Satan's Consuming Fire.

If you eat swine's flesh, we will say that it is a disease-producing thing.

We will say these things, no matter what you may say, because it is our duty to protest against those things in the Name of God.

You have no right to waste God's money.

You have no right to waste your own bodies.

You have no right to destroy your own health and that of your children, and to defile the world.

You belong to God, you rebels, and you have got to do what God tells you!

That is all there is to it!

Some say, "Leave us alone," but we say, we will not let you alone!

That is what the Devil said in the days of Jesus of Nazareth.

> And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice—
>
> Ah! What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.
>
> And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt.

The Wickedness and Folly of Compulsory Medical Attendance.

Jesus said, "Be silent!" He suffered not the Devil to speak.

It is the same old fight.

Some say, "No, we will not have this way of Healing.

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You must go the way we tell you—the way we will enact by law. You must put the babe in the hands of the doctors. No one shall come into the world without a doctor, and no one shall live without a doctor, and no one shall die without a doctor!"

We say, "You shall not determine what we shall do. We were born under liberty and we will fight for it by law; and if necessary, we will suffer in maintaining our liberty of action."

The fight is on!

You see, the world is full of things that are Dark and Evil.

We are asked, "Why do you object to our course? If you will not be Freemasons yourselves, why not let us alone?"

Simply because we are sent into this world to put you right.

I Am God's Minister.

My mission is to warn you to flee from the wrath to come.

Let Christians be in earnest about things; not indifferent.

You must be in earnest; and if you are not in earnest you will go to pieces.

The Christ's fight was not compulsory.

He could have let those persons in the Temple go on selling doves.

He could have let the exchanging of money and defiling the House of God go on in the Temple.

But He would not do it.

He went into the Temple and made a whip of small cords, and laid it on the backs of those who were doing these things, even by the license of the Sanhedrin.

He denied the right of the council to license these things, and He drove them out.

He said, "It is written, My house shall be called a house of prayer; but ye make it a den of robbers."

The Christ Vindicated His Right to Exercise Divine Authority.

What right had He to do that?

The right that God gave Him.

He was the Son of God.

He was the Savior of man.

He had proved His right.

He had done the works that no one else had ever done.

He had vindicated His right to be called the Son of God.

But they denied His right to call Himself the Son of God, declared it blasphemy, and put Him to death.

If He were here today doing the same things, how much better would He fare?

Would the church stand by Him?

Suppose He came to Chicago, with twelve fishermen, from the little Wisconsin lakes, a hundred or two hundred miles away, and preached as He preached nineteen centuries ago, what would they do with Him?

They would say He was a "paranoiac" [laughter], and perhaps send Him to a lunatic asylum; or, perhaps, they would arrest Him and call Him an anarchist, and hang Him, because He was disturbing present conditions. They would want to kill Him.

The Inseparableness of the Purity, Peace, and Power of God.

They might not be able to do this, because liberty is now given to every citizen to believe and live as he pleases, provided he does not conflict with the rights and liberties of others.

We say, "Yes, you are a Roman Catholic. You can preach your accursed doctrine if you like, but we will call it by its right name, and you can say what you like about our doctrine. We will let the thing be fought out. Let it be shown by God which is right and which is wrong. We will not prosecute you, and we will not let you persecute us. There shall be liberty."

If medicine is right, let it be demonstrated.

If Divine Healing is right, let it be demonstrated.

Let the arguments and the facts go before the people.

But the way to win this fight is to have the Peace of God in our hearts all the time, and unless this Peace is in our hearts, we shall never be able to stand in Chicago.

If once we lose the Peace of God, we lose the Power of God; we lose the Purity of God; we lose the Presence of God.

Peace comes through Repentance for sin; through Obedience to God; through Faith in our Lord Jesus, the Christ; through the blessed Help that He imparts; through the Love that never fails.

There Is No Room for Fear in the Peace-filled Heart.

Peace! Peace! With that Peace there is no need of Fear.

There is no room for Fear.

Fear is sin—Sin!

It is a sin to be a coward.

It is a sin to have a troubled heart.

That chapter begins with the thought, "Let not your heart be troubled; ye believe in God"—He is your Father; "believe also in Me"—I am His Son.

"In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you."

I am going—I am going through this Path of Blood and Death.

I am going to Heaven 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."

If we believe that, why have a troubled heart?

The heart that is troubled is not right with God.

So the Christ, when He gave that legacy, said:

Peace I leave with you; My Peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, Neither let it be fearful.

Foolish Threatening Letters Sent to the General Overseer.

I have in my pocket a letter that I read only this afternoon.

It was written on the 8th of this month, and the writer signs it, "An expert anarchist."

He tells me that he has dynamite beneath the floor of my Tabernacle; that he has dynamite underneath all our Institutions; and that, unless I go up and see Chief of Police O'Neill, and tell him that I am going out of business, I shall be blown into hell with all my people.

Well, I did not go, and shall not go, and he cannot blow me into hell.

If he had dynamite underneath all our houses, he could not do it.

I do not believe for a moment that the dynamite is there.

Moreover, he talks about dynamite as one who does not understand it; saying that he has a stick of it underneath our buildings.

If there were one there, and it went off, it would make a little flash, but it would not bring down our buildings.

They are all too thick for that.

It might blow a hole in the wall, but as for bringing down the buildings, that is impossible.

The Devil's Opposition Certain Proof of Well-doing.

I had a letter the other day from some persons in Oshkosh, on which they had marked a skull and cross-bones, saying that they were coming down to hear me at the Auditorium the following Sunday, and that if I did not there and then take back all I had said about the pope, they would murder me that night.

I knew very well that that was all buncombe, because if a man intends to murder you, he will never send you a letter informing you of his purpose.

The thief that really intends to steal, never sends letters telling you that he intends to do it.

I should think myself perfectly safe in the hands of one who did inform me of such purpose.

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I have the Peace of God in my heart, and I do not care a snap about any person's threats.

No one can make me for one moment go back from doing my duty with any threat.

That is the thing that makes me know that I am on the right path.

I would not be half so sure concerning many things if the Devil did not howl.

The Devil Howls Only When He Is Hurt.

The moment you have the Devil howling on the other side, that moment you may know that you are right.

He never howls unless he is hurt.

He never howls unless he sees his kingdom is in danger.

He never howls at the churches that are full of secret-society men.

Those are the churches that he likes.

He does not howl at the ministers down in Chicago.

One of them lied the other day, and said that within the last few days I had been five times to a physician.

He knew all about it, and was just as big a liar as the newspapers.

When the Devil does not want a certain thing, then I know something that God wants.

When the Devil hates a thing, I know that is something that God loves.

When the Devil fights, then you may depend upon it, he realizes that something is being done.

I have watched to see what the Devil would do when I have taken a certain stand.

I was confident that I was right before I did it, but when I saw the Devil acting disapprovingly, I knew for a certainty that I was right.

Faithfulness in Well-doing Sure to Provoke Opposition.

Whenever the Devil leaves you alone, and gives you no fight, and all the bad people around are your friends and praise you, something is wrong with you. You are not living straight.

Marvel not, brethren, if the World hateth you

. . . . . .

If the World hateth you, ye know that it hath hated Me before it hated you.

. . . . . .

A disciple is not above his teacher, nor a servant above his lord.

It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house, Beelzebub, how much more them of His household.

If you are loved by those who are wicked, and lie, and do wrong, and fight God, something is wrong with you.

When all the gamblers and saloon-keepers, and thieves, and thugs of a place, speak well of a man, look out; that man is no friend of the people.

That man is in league with the thieves.

When the Chief of Police in any city is greatly beloved by the law-breaking element, then set it down that he is not a faithful chief of police; but when all the law-breaking element hate him, and howl, and say, "Get him out," then you may consider that he is a good Chief of Police.

He is the man to keep there.

Why?

Because he is executing the law, and making law-breakers feel its power.

The Servant of the Lord Should Not Strive With Men.

So it is with the man who is doing his duty in the Ministry of the Gospel.

If he is doing his duty, the Evil One will fight him on every hand; but good people will bless him.

The poor will hear the Gospel.

They will read it and say, "That is the Gospel we want; let us have it. Salvation, Healing, and Holy Living—that is the kind of Gospel we need."

You should have no fight with men.

Make no mistake!

Men may fight you, but you must have no fight with them.

None of you, perhaps, will have to do what I am doing.

Not even my own Overseers have to do it.

There is a certain work which the General Overseer has to do as the Messenger of the Covenant, and Elijah the Restorer, that no one else has to do.

No one else ought to attempt it.

No one else has a right to undertake it.

They will probably be whipped if they do; because, if a man undertakes something that he has not the strength to accomplish, he is likely to be whipped; and if he undertakes something that he has not the necessary Authority to do, he is sure to be whipped.

The General Overseer Speaks and Acts With Divine Authority.

It is the consciousness that I have the Authority to Go Forward, that makes me do it; otherwise I should be whipped.

I have claimed certain Authority, and I have not been whipped.

Referring to a recent victory, a certain Philadelphia paper said, "He has never yet lost a battle. If he loses this one it will be the first."

We must be faithful, and remember this, that the only way for us to do this work is for each one to help support and strengthen the hands of the Elders and Officers of the Church, and do his or her own work.

Do the thing that is lying nearest at your hand.

See that everything is clean.

See that the horses are clean.

See that the house is clean.

"Oh," you say, "these are little things."

No, they are not.

The health of these horses may be an important thing to Zion some night.

The readiness of the harness may be a very important thing for Zion some hour.

Serious Consequences Often Follow Negligence in Little Things.

If something were wrong with the vehicles at a critical time, it might be a very serious thing to Zion.

We must have things ready.

If there are holes in the boats it may be a very important thing for Zion some night.

We do not know how important it may be.

A great battle and a kingdom were once lost, because the saddle-girth was not in order.

A great warrior and king in full armor mounted his horse.

He rode at the head of his men, and was in the very front ranks.

The dead were falling around him on every side, from the blows of his great battle-ax.

The opposing host were falling before him, and his men were cheered and rushing on to victory; and the other army was beginning to retreat.

All at once it was seen that the king was swaying, and he fell, and his horse fell on top of him.

There was horror in his army.

The enemy turned on the king's forces, and they, thinking that the king had been mortally wounded, fled.

No One Can Determine in Advance the Value of One Duty.

There was no truth in their conjecture.

The king's saddle-girth had broken, his saddle had slipped from the horse, and he went down, in consequence of which the battle and the kingdom were lost.

Everything had been attended to except the saddle-girth, which was held by only two or three stitches.

Who can tell what the value of one duty may be?

You may have an opportunity of speaking only one word to some poor, wretched fellow.

Speak that word.

Who can tell the result?

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If you are faithful it may be as it was with a certain waiter in a ten-cent restaurant.

He laid his hand upon John B. Gough, and said, "Come and sign the pledge."

John B. Gough was then a poor, drunken wretch; so drunken and miserable was he that he was thinking of drowning himself that night.

He signed the pledge, and before John B. Gough died, four hundred thousand people had signed the pledge, and tens of thousands of them are in heaven today.

I heard him myself.

He was one of the greatest temperance orators of his day.

The General Overseer a Heavenly Power in a Bad World.

He would have been in hell but for that waiter, who had served him with dinner, and heard him say that he intended to go down to the river and drown himself that night.

He said to himself, No, I "will save that man tonight."

He was only a poor servant, but he laid his hand on that man, took him to church, and got him to sign the pledge.

Each of you may do a good thing by merely keeping the saddle-girth all ready.

Keep things in order.

Have the oatmeal properly cooked, instead of having it cooked in a man's stomach.

You do not know what God is preparing you for.

Do your duty, and do it where you are.

Because I have done that, I think, is one reason why God has graciously entrusted me with considerable power.

One man wrote to me the other day and said, "Doctor, you are a world-power."

"All right," I said, "if it pleases you, I may be a world-power. But," I added, "I am something more than a world-power. I am a Heavenly Power in a bad world."

How did I become a world-power?

By doing my duty in little things.

The Lesson Contained in the Parable of the Pounds.

I have done my duty all through life—as a boy, as a clerk, and in higher positions—by attending to little things as well as the larger duties.

I attend to little things to this day.

I attend to corrections of the press—looking to every comma, semicolon, colon, period, paragraph, etc., to have them exactly right.

Why?

Because, if I have them exactly right, and the paper goes out to all the world, it is going to do some good.

Neglect the little things and you will not gain in big things.

I never neglect little things, because if I were to neglect little things I would neglect big things; and I would never get big things.

In the Parable of the Eight Talents, the lord said unto his servant, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord."

In the Parable of the Pounds, to the man who received one pound and made ten pounds more, the lord said, "Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities."

Illogical Action of an Unfaithful Servant.

To another, who made five pounds more, the lord said, "Be thou over five cities."

There was another that said, in substance, "I have a pretty hard master. I will dig a hole and bury my talent, and when he comes and asks me where it is, I will say, 'I knew that thou wert a hard man, gathering where thou hadst not strawed, and I dug a hole that I might put it where I could find it when you came.'"

What did the lord say to him?

"If I were a hard man and an austere man, as you say, why did you not put my money in the bank; then, when I came back, I would have received my own with regular interest? Take the pound from him and give to him that hath ten pounds. 'Unto every one that hath shall be given.'"

That is the substance of the Parable.

If you are not faithful in the use of the talents given you, you will not get others.

The church has not used her talents.

God has given to the church a glorious Gospel, but the ministers do not live it or preach it.

The consequence is—what?

That they have no increase.

The Wrong of Fooling Away Leisure Time.

Make no mistake about it.

Use the little things, and God will bless you.

Be faithful in them.

Never miss a minute.

God's eyes are upon you.

Do something.

Keep doing it, and when you have a little leisure, write some one; send him or her LEAVES OF HEALING, or a Message.

Do not fool away leisure time—use it for God in some way.

You do not know what the result may be.

Be faithful, no matter what the duty is, even if it is growing cabbage.

See that you do not grow bad cabbage.

Don't grow worms.

While you have strength you ought to work, for the day will come when you cannot work.

The day will come when I shall have given all the strength I have to God; then I shall rest, unless I get my rest earlier.

I do not know when I shall get my rest.

I do not know when a chance bullet or a stick of dynamite will come; but I know that God will do His part, if we do ours.

The Humble Servant a Part of a Great Work.

Remember, too, that you are a part of a great work, although you may have a very humble part.

That little nail [referring to a fingernail on one of his hands] is a very humble part of my body; but if some one were to tear it out, oh, what pain it would give me!

The head would cry out; the heart would cry out; every nerve in my body would cry out.

So, if you are but a little nail in the great Body of the Christ, if that little nail suffers, all the members will suffer.

So, remember that each one of us has something to do.

It may be only a little thing, but it is very important.

There are certain joints in these fingers that are so important that if they were not there, I could not do the work I have to do.

These joints, being all in good order and perfectly supple, enable me to write without weariness, hour after hour.

I can work without weariness, but if there were the slightest degree of pain or rheumatism, I could not do my work.

If you have the Peace of God in your hearts you will be able to do your work well.

The General Overseer then led the household in prayer.

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

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Thanksgiving Day Service

Conducted by the Rev. John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, Shiloh Tabernacle, Zion City, Illinois, November 27, 1902.

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

ABOUT four thousand gathered in Shiloh Tabernacle to attend the first Thanksgiving service held in that place.

The service opened at half past ten o'clock with a most impressive processional of the full Zion White-robed Choir, both Junior and Adult, numbering in all about four hundred members, and hundreds of Zion Robed Officers.

After the regular opening exercises of Zion's full service, there occurred one of the most wonderful scenes of the many which have made Shiloh Tabernacle memorable in the few brief months of its history.

At the call of the General Overseer for a special Thanksgiving Offering, to consist of yearly subscriptions to LEAVES OF HEALING, hundreds of people left their places in the audience, came from the ground floor and the galleries, and streamed in a throng up to the space in front of the platform, where the General Manager of Zion Printing and Publishing House, and a large force of assistants, seated at tables, received the subscriptions and the money which the people brought in their hands.

For nearly half an hour they kept coming until one thousand one hundred sixty-eight subscriptions had been received.

With others which were received, before and after the service, this made about one thousand four hundred received on that day.

With about six hundred more, received at the Chicago and Zion City offices of Zion Printing and Publishing House, two thousand subscriptions were added to the list as the result of the special Thanksgiving Offering.

Those present can never forget the splendid Thanksgiving Address by the General Overseer which followed.

Although his time for speaking was very much curtailed by the delay in the arrival of the train from Chicago, and by the receiving of subscriptions, God's Messenger was able to set forth the many reasons for thanksgiving which his hearers had, not only as inhabitants of Zion City, but also as citizens of the United States of America.

The service closed with fervent, heartfelt prayer of Thanksgiving and Consecration, joined in by almost all the audience, a beautiful Recessional, the Benediction, and Zion's salutation and response.

Then the people separated, after many hearty greetings, and were soon gathered in little family groups in hundreds of happy homes throughout the City, about tables groaning under the weight of many viands which testified, not only to the prosperity of the Zion City householders, but also to the excellent culinary skill of their good wives.

Shiloh Tabernacle, Zion City, Illinois, Thursday Morning, November 27, 1902.

The Service was opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing as they came.

At the end of the Processional, the General Overseer ascended the platform, and the people rose and stood 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. 12, Gospel Hymns Nos. 5 and 6.

"God is love!"—His Word proclaims it,
Day by day the truth we prove;
Heaven and earth with joy are telling,
Ever telling, "God is love!"

CHORUS—Hallelujah! tell the story,
Sung by angel choirs above;
Sounding forth the mighty chorus—
"God is Light, and Life, and Love!"

RECITATION OF CREED.

Those present were then led 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 Commandments were then repeated, after which the words, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee," were reverently 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.

*The following address has not been revised by the First Apostle.

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VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The General Overseer then read the 107th Psalm, closing with the prayer, "May God bless His Word."

Prayer was then offered by the General Overseer, after which subscriptions for LEAVES OF HEALING were received and the tithes and offerings collected.

SOME REASONS FOR THANKSGIVING.

The General Overseer then pronounced the

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.

O give thanks unto Jehovah; for He is good;
For His loving-kindness endureth forever.
Let the redeemed of Jehovah say so,
Whom He hath redeemed from the hand of the adversary,
And gathered out of the lands,
From the East and from the West,
From the North, and from the South.
They wandered in the Wilderness in a Desert Way;
They found no City of Habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto Jehovah in their trouble,
And He delivered them out of their distresses.
He led them also by a Straight Way,
That they might go to a City of Habitation.

The Story of Zion City Almost Like a Fairy Tale.

These words have been in my thought in connection with Zion's Thanksgiving.

God in His infinite mercy has brought you here from the West, from the East, from the North, and from the South.

Many of you whose spiritual life was always one of hunger and thirst have been richly fed and blessed by God both spiritually and materially.

I do not hesitate to say that the story of the City of Zion during the past fifteen months would read almost like a fairy tale.

It is a story of Christian coöperation on the simple plan of people being willing to come together and obey God.

It has not been a large land job scheme, but the establishment of a City by God's people for God.

We can say today concerning this City, that there is not a known drunkard, harlot, or adulterer within it.

There is not a single Secret Society or gambling hell within it.

Many things which are injurious to mankind are not to be found here.

On the other hand, there is to be found a people who are sober, God fearing, and family-loving.

Here family life is being maintained, and the voice of prayer and praise begins and closes the day.

Here, in every department of labor, men meet together and begin the day by asking God for His blessing upon their work.

Throughout the day, where men labor in thousands, not one word of blasphemy is heard.

Vigilance alone has enabled us to keep the City so.

That vigilance is perpetual.

If I were to tell you the story, which I never will tell, of how we have had to chase out of this City scores upon scores of bad people, and even of the danger to which our City police have been exposed by these bad people, you would be astounded.

For instance, there was brought to me this morning, a revolver with two charges still in it.

I had reason to know that an exceedingly bad man, whom I had sent out of the City, was coming back for the purpose of eloping with a poor young girl, whom he had deceived and brought into his toils.

He had been sent away from the City many months ago.

He established himself at Winthrop Harbor, for the purpose of being near us to carry out his devilish plan of stealing a Zion girl.

Care and Vigilance Exercised in Zion City.

I got upon his track some days ago, and had the officers waiting for him when he came into Zion City from the north.

He had no sooner entered the City than they discovered and surrounded him.

He became frightened and threw away the revolver which was in his hand.

He told us later where to find it, and I had it handed to me, with two charges in it, a few minutes before I came into this tabernacle.

That man, of course, was taken to Zion lockup.

We investigated the whole matter.

The poor girl has been sent to Zion Home of Hope for Erring Women, and he has been sent far away.

Last night the train bore him hundreds of miles away.

If he comes back, a warrant will be issued which will result in his being sent to the penitentiary.

We have been careful and vigilant, and the present condition of the City is due, under God, to an unceasing watchfulness every day.

If you imagine that all the people who come here are good, and that all live as they ought to live, you are entirely mistaken.

They were not good when they came here.

Perpetual Vigilance the Price of Safety.

Many of them were just about as bad as the Devil makes them.

The worst of it is, some of them were devilish and came into Zion for the purpose of getting work, and wages, and gratifying their own devilish lust.

We have been careful, and watchful; and, by the grace of God, have been enabled to keep the City clean.

I thank the officers, both ecclesiastical and civil, for their coöperation with me in making this a City of Habitation as clean as it can be made under all the circumstances.

It is a place where God dwells, and where the people may dwell in safety.

However, the price of safety is perpetual vigilance.

We shall never be able to cease to be vigilant.

Remember that what has been accomplished has been realized not merely by your faithfulness, but by our being enabled to get rid of those who were evil and unfaithful.

These, however, have been a very small proportion, yet they have been a very dangerous proportion, for even "one sinner destroyeth much good."

Looking back upon the past year I can see a wonderful increase in the spiritual and intellectual life, and in the good habits of the people.

Only Those Who Know How to Obey Are Competent to Command.

There is a refinement coming to our people which comes only from the gentleness of Jesus.

They are learning to respect, and to be patient with, one another.

They are learning to be submissive to discipline, and to recognize that those who have the rule over them must be honored and upheld.

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That is the one way for you to rise in Zion or anywhere else.

The only man who will ever be entrusted with responsibility in Zion is the man who knows how to obey.

If you do not know how to obey, and are not a good servant, you can never become a good master.

I am so thankful that God is training a wonderful people.

Our City is only in its infancy, but God is leading us in a Straight Way.

There has not been a crooked turn in Zion's actions.

Zion today stands strong because, as far as I know, she has no hiding places for dirt.

I would not care if all the world knew everything connected with Zion, except that it is not good to let the Devil know what you intend to do.

The Wonderful Results Accomplished in Zion City.

I am so grateful to God, when I look upon this City, and see that in the past fifteen months a City has been built which really is a City.

That which but a few months ago was open prairie and desolate land is now being covered with hundreds upon hundreds of happy homes, in which are healthy children, who are growing better every day, and as I believe, desiring to do still better.

Here are happy youths and maidens desiring to do right.

Here are men and women who are finding in their relations as husbands and wives an increasing Love, increasing Purity, and increasing Power to bring up their children amid these scenes where there are no outward temptations.

I thank God that from the East and the West, from the North and the South, He has led you and me to this City of Habitation.

However, we have to remember that we are still a part of a great Nation which does not properly recognize God.

Still, there is much to inspire gratitude.

We thank God for the President of the United States, albeit he is very strenuous, and likes to kill bears, and wild-cats; yet the young man has something in his heart that is much more than bear-killing.

The United States Now Entering Upon Larger Responsibilities.

Straight and clean in his private life, he is a believer in God, and, I think, humbly desires to do His Will.

Let us pray for the government in its exceedingly difficult position.

One of the great problems which will face this country in the immediate future is its relations with foreign lands.

Until lately the United States attended to its own affairs, and had no connection with foreign countries.

Now the great trade of the United States, carrying its flag to the old lands in Europe, and Asia, and Africa, and to all parts of the world, demands protection for these merchantmen and their merchandise, and for those who dwell under this flag.

Therefore the United States has to take its place in the family of nations, and among the makers of treaties with great lands.

We are passing through a wonderful stage of the world's political, social, and commercial affairs.

I am hoping that the day will come when from week to week I shall be able to do something in helping to keep you abreast of the world's affairs.

I keep myself abreast as well as I can, but I find it easier to get knowledge than to impart it.

Zion's Service Not Spasmodic, but Continuous.

In Zion, we are carefully watching the trend of the Nations and seeking to learn God's ways.

I am thankful that, for the most part, the world is at peace.

There are few wars, and those are little ones, and sometimes very foolish ones.

No great nations are at war today.

Beloved friends, while the gates of the world are open, let Zion pass through with the Everlasting Gospel.

Let us do all we can first to send Zion on wings.

You would make great sacrifice today if you only knew what it means to multitudes to get LEAVES OF HEALING in the various tongues in which it is printed.

If you were to see letters which we see, and know how they weep over these pages as they tell what blessing LEAVES OF HEALING brings to multitudes of saddened hearts and saddened nations, you would give more than merely the crumbs which fall from your table.

We are thankful that Zion has done much.

Our kindness and our givings are not spasmodic, but continuous.

Nevertheless, let us, in these days when we can do much for the world, do all we can.

The Bountiful Harvest of the United States.

We are raising and training here a people who, I do not doubt, will be used elsewhere.

This is especially true of our children.

I believe that there are sitting here, boys and girls, and youths and maidens, who will be Zion's Messengers in far distant fields, who may lay down their lives under the blood-stained banner of Zion.

May God prepare us for this.

May God make us to see what an honor and a joy it is, not only to live for the Christ, but to die for Him.

I now desire to speak a few words concerning the bounteous harvest of this year.

Perhaps some of you do not know that the harvest that has just been reaped is the largest ever known in the United States of America.

The average of corn is over twenty-six bushels an acre.

The total reaping of corn has amounted to two billion five hundred fifty million bushels.

If you reckon that at only fifty cents a bushel, in round numbers that would be one billion three hundred million dollars for the corn crop alone.

The wheat, rice, fruits, and other crops are also the largest.

I have the figures here, but it would be wearisome to read them.

Zion Squanders No Money on Sinful Indulgences.

The export value of that which the United States has for exportation, after feeding its own people, is much more than one thousand million dollars.

That is the estimate. Think of what that means!

What a vast sum for the sale of the products of the soil, which are therefore the true gift of God, not to speak of the manufactured articles in this country!

It is probable that the latter would add perhaps two hundred fifty to three hundred millions more.

I am of the opinion that the harvest and the manufactured products of the United States of America are worth in actual money nearly one billion five hundred million dollars.

Think of what that means!

Yet that is only a sum equal to that which this people are destroying in tobacco and alcohol every year.

Oh, that God might smite these evils! [Amen.]

We are grateful that in Zion not one dollar is spent on these things.

Although hard times may come, which is always possible, yet there is no people who will be better able to weather the storm of hard times than the people who neither smoke, drink, gamble, eat the things which defile and destroy, nor take the accursed medicines that are worse than the original disease.

I Am Grateful to God for the Prosperity of the Nation.

I asked God for it at the time we established Zion.

I prayed on the highest story of Zion Building in Chicago

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on the night when the election returns came in, showing that President McKinley had been elected.

I watched the flashings of the colored lights on the Auditorium tower which told us the result, as State after State reported.

I had told God that if this people went upon a silver basis that I would cross the border and establish the headquarters of Zion either in Canada or in some other part of the British Empire.

I said that if on the other hand God put this land upon a gold basis, and there were no attempt to pay private and public obligations in a depreciated silver currency, that we could then establish Zion in the United States.

I believed that God would enable us to do it, for the gold from all the world would then be attracted to the United States.

I said that publicly, and brought my people into line with me, so that we went upon a gold basis.

What has been the result?

Ever since that day in November, six years ago, when President McKinley was first elected, there has been a steady increase of prosperity.

There Has Been a Steady Inflow of Gold from all the World.

There has been a steady increase in foreign investments, so that today there are more than six hundred million dollars of gold in the National Treasury alone.

With the immense amount of gold which will come back from Europe and other countries for the purchase of this year's produce, both in manufactures and in crops, we shall probably have an increase in the gold of the United States of not far from one billion dollars.

Then this country will have, and in fact has now, the largest gold reserve in the world.

In all this Zion has a part.

We prayed.

We fought.

We did our part.

We helped to create public oponion.

We told God that it was necessary for the establishment of Zion that these conditions should be the same as found in His Word where He promises to give us gold as the basis of national prosperity in Zion.

Pray that God will literally give us gold.

I am praying that God will bless our brethren who are mining for gold in various parts of this and other lands.

Valuable Possessions a Curse Unless Used for God.

I know of one brother who is a member of the Christian Catholic Church in Zion, who has discovered a gold mine, and is working it, for which he has been offered fifteen million dollars.

May God bless that man.

May God bless all our people in working gold, land, or manufactories.

May God bring into Zion the gold and the silver which are His.

May God make us a holy people.

The mere possession of money, intelligence, and skill in manufacture, and great possessions may be a curse, unless it is used for God.

Then let us live for God with a deeper humility, a purer faith, and a warmer love for humanity.

Let us go from this place today, giving thanks to God, "for He is good; for His loving-kindness endureth forever."

Let us especially praise Him who have been brought to this City of Habitation from the East, and from the West, and from the North, and from the South, from places where we were weary, and spiritually famished.

"Oh that men would praise Jehovah for His loving-kindness and for His wonderful works" to us in the City of Zion.

Those who desire to consecrate themselves to the service of God 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, no matter what it costs; to confess, and to restore, and to do right in Thy sight and to all men. Bless those in Zion who have the rule and authority. Give to Thy servant, the General Overseer, the grace to guide this people; to grasp the ecclesiastical, educational, commercial; and political situations, and to direct the operation in such a manner as shall redound to Thy glory and be the means of Salvation, and Healing, and Cleansing to millions throughout the world. Make us humble, faithful, hopeful, loving, true, and pure, for the pure in heart alone can see God. Let the young be guarded amid the temptations which creep in even to this City. May we do our part, every one of us, by word and deed to encourage and to make bright the young lives.

God of all comfort, comfort us, in all our sorrows, in all our trials, and when our work is done, take us into Thy City wherein there is no sin, no sorrow, no death, no winter, and no night. For Jesus' sake Amen.

[*All repeated this prayer, clause by clause, after the General Overseer.*]

The General Overseer then pronounced the

BENEDICTION.

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

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

REV. WM. HAMNER PIPER, Overseer,
17 Capen street, New Dorchester, Boston, Massachusetts.
Phone Dorchester, 277-1.

ZION IN FRANCE

ZION'S hall, offices, and depot in Paris, at 10 Cité du Retiro, 35 Rue Boissy d' Anglas, are in a very central position, a little over one hundred yards from the magnificent church of the "Madeleine." At this point many compressed-air tram-lines have their termini, and run to all points of the city and suburbs. Omnibus lines for all directions run down the Rue Royale.

The Metropolitan Underground railway station at the Place de la Concorde is close at hand.

The Cité du Retiro is an open, airy square with several private hotels. It is laid in asphalt throughout, therefore no noise. It is kept in perfect cleanliness.

The hall is well shaped, high ceiling, with abundance of daylight, and special ventilation conduits under the flooring.

The main entrance to the Cité is by a large ornamental gateway at 35 Rue Boissy d' Anglas, just opposite the Galerie de la Madeleine. The other entrance is at No. 30 Rue du Faubourg St. Honoré, the street in which are the British Embassy and the Elysée, the palace of the President of the Republic.

The Services are as follows at present:

Lord's Day Morning, 11:00, Children's Service.
Lord's Day Afternoon, 3:30, General Meeting led by Elders Arthur and Catherine Booth-Clibborn.
Thursday Evening, 8:15, Meeting for Teaching by Elder Booth-Clibborn.

The special Evangelistic meetings on Lord's Day evenings, led chiefly by Elder Catherine Booth-Clibborn, are announced locally. Entrance is by a ticket containing certain conditions of conduct which the bearer accepts.

The above services are all in French.

Every second and fourth Tuesday Elder Arthur or Catherine Booth-Clibborn will conduct services in English.

A large supply of Zion literature in various languages is kept in depot.

Hotel accommodation at reasonable terms can be had for friends of Zion who give notice in time of the nature and grade of their requirements.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

THE supplication of a righteous man availeth much in its working.—*James 5:16.*

THE children of Zion believe the Word of God.

They have been taught not only to accept the Salvation which God has so freely provided through our Lord Jesus, the Christ, but also to accept the Healing which has been provided by the Atonement.

They believe that the Prayer of Faith shall save the sick; and in thousands they send their requests to the General Headquarters Offices, that the First Apostle, whom God has raised up, may offer up the supplication which saves the sick.

The following incident is worthy of note, as it illustrates the above text.

September 7, 1904, the following request for prayer was sent to the First Apostle:

Please pray for Elder Dietrich that he may be delivered from his sore throat; he is quite sick; has been in bed since Monday noon.

Faithfully yours in Jesus' Name,

SARAH DIETRICH.

The First Apostle received this request and prayed; the request being stamped "Prayed Sep. 7, 2:14 p. m. 1904, John Alex. Dowie."

In order that Evangelist Dietrich might know that the First Apostle had received the request and had prayed, the request thus stamped was returned to her.

The following day the request was again sent to the First Apostle with the following written upon it:

DEAR GENERAL OVERSEER:—I was most wonderfully healed at the selfsame hour; got up and made out my weekly report to the General Recorder, and my monthly report and was "on deck" the next day to work. All glory be to God.

Yours in Jesus, JOHN DIETRICH.

The following witnesses also gladly join in testifying to the truthfulness of the above text.

Healed of Severe Sprain.

For I will restore health unto thee,
And I will heal thee of thy wounds, saith Jehovah.—*Jeremiah 30:17.*

MEMEL, PRUSSIA.

DEAR OVERSEER:—On a Sunday, August, 1904, I sprained my ankle very badly by stepping on a piece of wood.

I said to the man who was with me, "God will heal me," and holding on to the fence I was able to walk home, although I suffered severe pain.

I went to bed, trusting God for deliverance. At about eleven o'clock that night I woke up with terrible pain in my foot, which felt as if it was burning up. I was unable to stand on it, and the Devil took the opportunity to put fear in my heart.

My wife was away at the time, and I was alone. In that moment of temptation and fear I fell on my knees and cried to God for help.

The pains in my foot were getting worse every minute, but I was no longer afraid, and I held on to God and His promises.

Putting my hand on my sprained ankle, I prayed, "Father, in Jesus' Name, heal me now." Then I went back to bed, and slept till morning. When I awoke, all pain and swelling was gone, and my foot was perfectly healed. With tears of joy and gratitude I praised God for this wonderful deliverance.

In my family God has proved Himself to be the Healer of His people in many instances, and we are more than ever convinced that the teaching of our dear General Overseer is indeed the Full Gospel, as taught in the Word of God.

I was horrified to read in BLÄTTER DER HEILUNG, how the Satanic Australian people treated our dear General Overseer.

However, his cablegram, that the German-speaking countries are much easier reached with Zion teaching than all others, filled my heart with joy.

I do regret that it was not my privilege to attend his meetings in Zürich, but I am glad that the reports of the meetings were printed in BLÄTTER DER HEILUNG. I read them with intense interest.

Praying God's blessing upon Zion everywhere, I am, your brother in the Christ,

F. SCHULZKE.

Healed of Bronchitis.

Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with Thy countenance.—*Acts 2:28.*

HOREB AVENUE AND TWENTY-FIRST STREET,
ZION CITY, ILLINOIS, January 24, 1905.

DEAR OVERSEER:—It gives me joy to testify to the goodness of God in delivering me from a severe attack of grip, which settled on my chest in the form of bronchitis.

I was taken sick Wednesday, December 28th, with pains in my chest and throat. Thursday I had a high fever and pain through my whole body.

In the afternoon, some friends visited us, and we had united prayers, and sang the beautiful hymn, which is such a help to me:

Out of my bondage, sorrow, and night,
Father, I come; Father, I come;
Into Thy freedom, gladness, and light,
Father, I come to Thee.

I was much relieved, but still quite sick. The next day I was very sick. I could hardly speak, and my throat and chest were exceedingly sore.

In the afternoon, I remarked to my daughter that I felt sick enough to die. She then went to the school building, which is only a block away, and telephoned you to pray for me.

Before she got back I was much better, and improved from that time on. I also received blessings through the prayers of other dear friends who visited me.

I was not able to go to the All-night meeting, but God was with me and I was greatly blessed. I praised Him for His goodness to me during the year 1904.

I am now quite well, and praise God for His saving, healing, cleansing, and keeping power.

I have been healed many times in answer to the prayer of our dear leader, the First Apostle.

May God greatly bless him and his dear wife and son; and give them the needed wisdom and strength for the great work He has entrusted to them.

I will close by thanking you for your kindness to me, and praying that God's richest blessings may rest upon you and your family. Pray for me that I may remain faithful.

Yours in the Christ, (MRS.) ANNA CAMPBELL.

Safe Deliverance in Confinement.

Blessed are all they that put their trust in Him. *Psalm 2:12.*

RHEINECK, SAINT GALL, SWITZERLAND,
November 3, 1904.

DEAR FIRST APOSTLE:—Peace to thee. I have received your letter of September 22d.

To the glory of God I can say, that He has answered your prayer on my behalf in giving me safe deliverance in childbirth.

On August 26th, God gave us a big, healthy baby boy. He is such a good baby!

Dear First Apostle, we thank you for your prayers, and we trust that you will keep on praying for us.

We pray for you every day, that God may keep you by His power, and give you wisdom and strength to be a great blessing to the whole world for many years to come.

With Christian love, I am,

Faithfully yours, (MRS.) PAULINE KERN,
Member of the Christian Catholic Apostolic Church in Zion.

Healed of Disease of the Feet.

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.—*3 John 2.*

EOLA, TEXAS, January 8, 1905.

DEAR OVERSEER:—Peace to thee and all Zion everywhere.

On December 11, 1904, I sent a request for prayer for Walter's feet to be cured of sweating, and about the 18th of December, wrote another request for the same thing, and had just mailed the letter when Walter came in and said, "Mamma, what can I do for my feet; they are plum wet now?"

My answer was, "There is only one remedy. Go to Jesus.

"Go bathe your feet in warm water and in the Name of Jesus ask God to heal them." They sweat no more, and were healed before the request left the postoffice.

Praise God from whom all blessings flow. There is nothing too small to ask God to heal.

I thank God for Elijah the Restorer, the High Priest that He has sent to teach us mothers aright, so we can live pure lives before the children and teach them to go to Jesus for all ailments, and to leave them with Jesus, knowing that He will answer the Prayer of Faith. Praise His holy Name!

(MRS.) M. C. SPEARS.

I testify to what Mamma has written as being just as she has written it.

WALTER RICHARD SPEARS.

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IF IT BE THY WILL.

BY REV. JOHN ALEXANDER DOWIE.

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

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

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.

2. It may be for God's glory that we shall not be healed.

3. This form of prayer is justified by the prayer of the leper, "Lord, if Thou wilt, Thou canst make me clean."

4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

5. It is justified by the Lord's Prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

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

1. It can never be presumptuous to pray with Divine assurance for healing if all the conditions are fully complied with by the supplicant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith, pleading His Covenant Name and Promises.

It is presumptuous to doubt what God has said, or to ask in any other spirit than than of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee" (Exodus 15:26), and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all mine iniquities, who healeth all my diseases." Unchangeable as God Himself, that Name reveals His nature as the Healer of His people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fulness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah thirty-fifth embodies this glorious three-fold blessing of Salvation, Healing and Holiness. Salvation first: "He will come and save you." (Verse 4.) Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (Verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (Verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual Gospel of Salvation and Healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He went about teaching, preaching, and "healing all manner of disease and all manner of sickness among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs (Hebrew, 'sicknesses') and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum (Matthew 8:16, 17), "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will" rings out in every page of the Gospel.

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

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom Thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was *glorified*, as the Son of God, *in the delivering His loved one from the power of the Devil*, who is the author of disease and death. Jesus did not say, "God *made him sick* that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed; that is, from the Devil.

Christ did not go about healing those that were oppressed of God, for it is written (Acts 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the Devil;* for God was with Him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He *might destroy the works of the Devil*" (1 John 4:8), then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned.

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What a glorious power will be given to the Church of God when those who are now useless in the battlefield will rise up at His command, filled with Divine Life and glad with the indwelling consciousness of His Healing power in every part of their spirit, soul and body.

What mighty blows will then be dealt in Jesus' Name, and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts who will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and soul, but for the body also.

This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "He shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sickbeds, groaning with cancers and rheumatism and fevers, that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger.

On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' Name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

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

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

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His Word in John 12:27, where he says, "Now is my soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour"; and then it was that He, withdrawing that prayer, said, "Father, glorify Thy Name," and to that there came a Voice from heaven, saying, "I have both glorified it and will glorify it again."

It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn; and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say is, "Not as I will, but as Thou wilt"; only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

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

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

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

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

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

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

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

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

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

But let us reascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie'?" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth today, as that will is now done in heaven; and as disease and corruption now defile my body, which is Thy Temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done."

Will that prayer be answered?

If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK," and heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie." He promised, and He must perform.

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

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which keeps thee from the touch of Christ's healing hand waiting to heal thee now? We can only add our fervent exhortation and our earnest prayer for you in the words of the holy Apostle Paul, "Abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT."

Let him do it; and songs of rejoicing will ring through earth and heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

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

WHO IS THE AUTHOR OF DISEASE?

Extract from Sermon, "Satan the Defiler," by the Rev. John Alex. Dowie.

NINETEEN centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all whom He healed were oppressed of the Devil; if that is true, then nineteen centuries ago every kind of disease was the work of the Devil. Can it be God's work today? "No." Whose? "The Devil's." It must be so unless you are going to prove that God is doing the work today which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases has crept into the churches, is embalmed in their songs, and taught from their pulpits, that God blesses humanity by laying His hand, full of corruption, upon it and making the people sick. I tell you this, as God's minister today, there are things that God cannot do.

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Form of Application for Membership in the Christian Catholic Apostolic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Apostolic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Apostolic 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 Alexander

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic 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 JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, Zion City, Illinois, U. S. A.

I hereby make application to be received as a member of the Christian Catholic Apostolic 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? _____ *Date and year of birth*_____

Are you married, unmarried, widowed, or divorced? _____ *How many children have you living?*_____

*What is your father's full Christian name?*_____

*What is your mother's full Christian name?*_____

What is the full name of husband or wife? _____

*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 baptized by TRIUNE Immersion?*_____

*By whom were you baptized?*_____

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 Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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Present Day Themes of JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion

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Zion's Bible Class

Conducted by Teacher 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 12th or 13th.

The Value of Good Counsel.

1. *Good intentions will not stand unless given support.*—Proverbs 15:22-25.
   Many start out only to fail.
   It is well to know just what to do.
   The upward look helps in every time of perplexity.
2. *Good counsel is necessary to the perpetuity of a matter.*—Proverbs 11:14-21.
   A nation grows by reason of wise counsel.
   Homes are happy because of it.
   Individuals get on well through it.
3. *Wise counsel is needed more than money.*—Ecclesiastes 7:11-14.
   Wisdom keeps the credit that one obtains.
   Wisdom gets good value from things.
   God's work stands because of wisdom.
4. *One person can see and suggest things another cannot see.*—Ecclesiastes 4:9-16.
   Have some one to counsel with.
   Have a good partner in home or in business.
   One person can thus help another.
5. *The right kind of counsel must be had; any kind will not do.*—Ecclesiastes 9:13-18.
   You can save the day by it.
   Cities are saved by wise counsel.
   One wise counselor is enough.
6. *All healthful growth is the outcome of wise counsel.*—Proverbs 24:3-12.
   By counsel build up your business.
   Counsel with those who have succeeded.
   You triumph always through wise advice.
7. *Good counsel is always exemplified in right doing.*—Proverbs 12:2-16.
   Good counsel always points in the right direction.
   Good counsel warns of danger.
   Good counsel shows how to avoid danger.
8. *A plan with a purpose must be followed; such counsel is always inspired of God.*—Isaiah 28:23-29.
   One effort must follow another.
   Counsel never mixes things up.
   God teaches men to do things orderly.

The Lord Our God is a Counsel-giving God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 16th.

The Folly of Doing Evil that Good May Come.

1. *Our foreparents went to pieces on this hidden shoal.*—Genesis 3:5-7.
   They thought some good would come by so doing.
   They did not expect death.
   They believed the Devil.
2. *Men seek distinction by mixing in some evil.*—Genesis 11:1-56.
   They work hard, but forget God.
   They think only of self.
   They do not believe God.
3. *When applied to family life it only made trouble.*—Genesis 16:1-6.
   One wife for one man is God's plan.
   The wife thought she could improve God's way.
   She had only sorrow from it.
4. *It is sometimes tried as an expediency, when it is done to save by it.*—Genesis 19:4-11.
   Policy with some weighs more than virtue.
   God wants no one to suffer from evil doing for His sake.
   God rebukes those who would do wrong with the purpose of accomplishing a good work.
5. *Good can never come out of evil; evil is a curse.*—Genesis 19:30-38.
   These two races were enemies of God.
   This evil seed warred against the good.
   Strategy is seldom in the right.
6. *Good never comes from wilful deception.*—Genesis 20:1-9.
   How near she came to sin!
   Being afraid will not save one from censure.
   One, to save self, will submit to much in hope.
7. *One cannot take advantage of confidence to advance his or her prospects.*—Genesis 27:6-17.
   One can act a lie and not say a word.
   When one sees a person going astray, what then?
   How far is one responsible for another's conclusions?
8. *Good and evil cannot come from the same heart; they oppose each other.*—James 3:9-18.
   Good is the enemy of evil.
   One is to overcome evil with good.
   Goodness is from God—evil from the Devil.

God's Holy People are a Warning-heeding People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

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Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
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Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 1350 East Sixteenth Street, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

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Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

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Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 10 Cité du Retiro, 35 Rue Boissy d'Anglas, Paris.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, Tauenzienstr 8, West 50, Berlin, Germany.

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Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
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Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812	
Total Baptized at Headquarters.....		11,250
Baptized in places outside of Headquarters by the First Apostle.....	765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....	8,863	
Total Baptized outside of Headquarters.....		9,628
Total Baptized in eight years.....		20,878

The following-named fifteen believers were baptized at Zurich, Switzerland, Lord's Day, September 4, 1904, by Evangelist Arnold Muggli:

Baumgartner, Mrs. Bertha.....Weiach, Canton Zurich, Switzerland
Bolliger, Mrs. Rosa.....Feldstrasse 115, Zurich, Switzerland
Brunner, Albert.....Thalwil, Canton Zurich, Switzerland
Fehr, Mrs. Anna.....Culmanstrasse 8, Zurich IV, Switzerland
Frei, Mrs. Lina.....Thalwil, Canton Zurich, Switzerland
Jsler, Jakob.....Strehlgasse, Winterthur, Switzerland
Knabenhans, Miss Rosina.....Thalwil, Canton Zurich, Switzerland
Leimbacher, Miss Elise.....Rueschlikon bei Zurich, Switzerland
Läser, Hans, Bleicharstrasse 612, Veltheim bei Winterthur, Switzerland
Läser, Gottlieb, Bleicherstrasse 612, Veltheim bei Winterthur, Switzerland
Läser, Mrs. Emilie, Bleicherstr 612, Veltheim bei Winterthur, Switzerland
Müller, Albert.....Marktgasse, Winterthur, Switzerland
Müller, Mrs. Marie.....Marktgasse, Winterthur, Switzerland
Pfenninger, Conrad.....Sonnenweiss, Stäfa, Canton Zurich, Switzerland
Sidler, Gotlieb.....zur Platte Wald, Canton Zurich, Switzerland

The following-named six believers were baptized at Zurich, Switzerland, Lord's Day, October 2, 1904, by Elder Frederick Rickert:

Bertschinger, Jacob.....Bruttisellen, near Zurich, Switzerland
Dünki, Mrs. Ursala.....Langasse 29, Winterthur, Switzerland
Hottinger, Mrs. Anna.....Toessfuldstrasse 2, Winterthur, Switzerland
Jucker, August.....Schutzenstrasse 24, Winterthur, Switzerland
Kuhn, Rudolph.....Zehnderweg 16, Zurich IV, Switzerland
Schreiber, Miss Emma.....Dietlikon, bei Zurich, Switzerland

The following-named ten believers were baptized at Zurich, Switzerland, Lord's Day, November 6, 1904, by Elder Frederick Rickert:

Berchtold, Miss Karoline.....Seebach 235, near Zurich, Switzerland
Bley, Fritz.....Gemeindestrasse 4, Zurich V, Switzerland
Diez, Mrs. Anna.....Brandschenkenstrasse 12, Zurich, Switzerland
Fischer, Miss Maria.....Ueltibergstrasse 30, Zurich III, Switzerland
Hess, Miss Elsa.....Munstergasse 20, Zurich I, Switzerland
Schäfer, Emil.....Museumstrasse 25, Winterthur, Switzerland
Sieber, Miss Marie.....Friedhofstrasse 13, Winterthur, Switzerland
Utzinger, Mrs. Bertha....Eschwiesenstrasse 33, Zurich III, Switzerland
Vollenweider, Albert.....Kuttelgasse 15, Zurich I, Switzerland
Vollenweider, Miss Emma.....Kuttelgasse 15, Zurich I, Switzerland

The following-named thirteen believers were baptized at Zurich, Switzerland, Lord's Day, December 4, 1904, by Elder Frederick Rickert:

Büchi, Miss Martha...Stationstrasse, Toess bei Winterthur, Switzerland
Debis, Ernst.....Zurchonstrasse 5, Winterthur, Switzerland
Fischer, Johann.....Uetlibergstrasse 30, Zurich III, Switzerland
Fischer, Walter.....Uetlibergstrasse 30, Zurich, Switzerland
Höppli, Mrs. Sophie...Dammstrasse, Toess bei Winterthur, Switzerland
Müller, Rudolf.....Glattfelden, Canton Zurich, Switzerland
Saggioro, Mrs. Rosa.....Haslen, Canton Glarus, Switzerland
Schmid, Jakob.....Zürcherstrasse 5, Winterthur, Switzerland
Schuhmacher, Mrs. Barbara.....Berg, Canton Thurgau, Switzerland
Weber, Mrs. Margaretha.....Haslen, Canton Glarus, Switzerland
Wehrli, Mrs. Juliane.....Hildastrasse 10, Zurich III, Switzerland
Weilenmann, Rudolf, Langstrasse 1194, Toess, Canton Zurich, Switzerland
Wyss, Miss Elisabeth.....Neuveville, Canton Bern, Switzerland

The following-named eight believers were baptized at Herisau, Canton Appenzell, Switzerland, Lord's Day, December 4, 1904, by Elder Arnold Muggli:

Brüllisauer, Miss Margrith...Ruhbergstrasse 45, Saint Gall, Switzerland
Buff, Johanna Miss.....Lachen 12, Saint Gall, Switzerland
Burgermeister, Mrs. Rosina, Fahr Rheineck, Canton Saint Gall, Switzerland
Dierauer, Miss Amanda.....Lowengasse 2, Saint Gall, Switzerland
Gantenbein, Adolf...Lutzenberg, Tobel, Canton Appenzell, Switzerland
Graf, Fredr. Karl, Hafnergasse 2, Oberuzwil, Canton Saint Gall, Switzerland
Keller, Mrs. Elise.....Oberuzwil, Canton Saint Gall, Switzerland
Schiess, Mrs. Anna....Briete, Altstatten, Canton Saint Gall, Switzerland

The following-named five believers were baptized at Berlin, Germany, Lord's Day, February 25, 1905, by Elder Krodolfer:

Däunig, Miss Anna.....Berlin, Germany
Meyer, Mrs. Wilhelmine.....Berlin, Germany
Niedermeiser, Mrs.....Berlin, Germany
Schmeckebier, Miss.....Berlin, Germany
Tcske, Mrs. Ulrike.....Belgard, Pommerni, Germany

The following-named believer was baptized in San Antonio, Texas, Lord's Day, March 5, 1905, by Elder L. C. Hall:

Neal, Mrs. Bessie O.....134 Dawson street, San Antonio, Texas

The following-named believer was baptized in San Antonio, Texas, Lord's Day, March 12, 1905, by Elder L. C. Hall:

Haak, Miss Rosalie.....308 Buerlosou street, San Antonio, Texas

The following-named twenty-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, March 12, 1905, by Elder C. F. Viking:

Ellis, Mrs. Catherine M.....Chrisman, Illinois
Gallagher, Louy.....2313 Elijah avenue, Zion City, Illinois
Galloway, Miss Ruby Lorena..2802 Elizabeth avenue, Zion City, Illinois
Garrison, Anna Orr.....2710 Enoch avenue, Zion City, Illinois
Herrington, Mrs. Florence.....Edina Hospice, Zion City, Illinois
Kresge, Miss Genevera.....2807 Elisha avenue, Zion City, Illinois
Kresge, Howard.....2807 Elisha avenue, Zion City, Illinois
Kresge, Miss Ruth.....2807 Elisha avenue, Zion City, Illinois
Lowe, Oscar.....Elijah Hospice, Zion City, Illinois
Lowery, Isaac.....Edina Hospice, Zion City, Illinois
Mitchell, Mrs. May.....2919 Gabriel avenue, Zion City, Illinois
Moore, Carrie Elnora.....Casnovia, Michigan
Noble, Charles.....Elijah Hospice, Zion City, Illinois
Rebman, Mary.....2603 Gideon avenue, Zion City, Illinois
Ripley, Ethel.....3210 Gilead avenue, Zion City, Illinois
Smith, Roy.....2607 Elizabeth avenue, Zion City, Illinois
Sommers, Wilhelm.....3215 Gilboa avenue, Zion City, Illinois
Steinhauer, Mrs. Julia.....1701 Hermon avenue, Zion City, Illinois
Steinhauer, Louis.....1701 Hermon avenue, Zion City, Illinois
Steinhauer, Viola May.....1701 Hermon avenue, Zion City, Illinois
Van Zandt, Mrs. Emma.....3215 Elisha avenue, Zion City, Illinois
Waters, John.....Shiloh Cottage, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named three children were consecrated to God, Monday, December 19, 1904, by Overseer Daniel Bryant:

Pullen, Amedee Raymond, Box 13, Krugersdorp, Transvaal, South Africa
Pullen, Cecil Rhodes.....Box 13, Krugersdorp, Transvaal, South Africa
Pullen, Maud Louise.....Box 13, Krugersdorp, Transvaal, South Africa

The following-named four children were consecrated to God at Schurweklip, Utrecht, Natal, South Africa, Lord's Day, December 25, 1904, by Elder P. L. le Roux:

Dhlamini, Melita.....Utrecht, Natal, South Africa
Mdebele, Ellie.....Utrecht, Natal, South Africa
Msibi, Dorie Dageraad.....Utrecht, Natal, South Africa
Selinda, Johannes J.....Schurweklip, Utrecht, Natal, South Africa

The following-named three children were consecrated to God in Marinette, Wisconsin, Lord's Day, February 26, 1905, by Elder A. W. McClurkin:

Johnson, Alice Martina...411 Stephenson avenue, Menominee, Michigan
Johnson, Esther Charlotta, 411 Stephenson avenue, Menominee, Michigan
Muma, John Benjamin.....Marinette, Wisconsin

The following-named four children were consecrated to God in Toronto, Ontario, Canada, Lord's Day, March 12, 1905, by Elder Eugene Brooks:

Brooks, Joseph Eugene Alexander, Cor. Queen st. and Beech ave., Balmy Beach, Toronto, Ontario, Canada
Marlatt, Gladys Hazel.,....628 Brock avenue, Toronto, Ontario, Canada
Shields, Frances Irene ....86 Maitland street, Toronto, Ontario, Canada
Shields, Viola Madelenc...86 Maitland street, Toronto, Ontario, Canada

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ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

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with Promptness bring Progress

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Fine Catalogs, Brochures, Periodicals and do **Bookbinding, Blankbook work & Special Ruling**

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Zion Printing & Pub. House
Zion City, Illinois.

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is prepared to meet the demands for any kind of designing or drafting that may be required.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to readv investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
DEACON ALEXANDER GRANGER, Acting General Financial Manager, Zion City, Ill., U. S. A., or
DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Manager, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

MRS. GEORGE A. CORLETTE, Acting Manager New York Office, No. 419 Flatiron Building, New York City.

A Sample

of SOME of the LETTERS from APPRECIATIVE READERS of the COPIES of LEAVES of HEALING which WE are SENDING OUT

Dallas, Oregon, Sept. 17, 1904.

Rev. John Alex Dowie, Zion City, Ill.

Dear Friend: Have just read No. 15, Volume XV, of LEAVES OF HEALING, being the first literature from your own pen I have had the privilege of reading.

Find enclosed $2.25 money-order, for a year's subscription to LEAVES OF HEALING and the book, "Zion's Conflict with Methodist Apostasy." Would gladly receive for distribution your literature exposing Freemasonry or any secret society. JOHN H.

Woodville, Texas, Sept. 22, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Brothers: By accident I came in possession of one of your papers—LEAVES OF HEALING—and I must confess that I have never found anything that I like better.

I will subscribe for it in the near future. Now I would like to see a copy of THE ZION BANNER. Please send me one. I also want your book, "Zion's Conflict with Methodist Apostasy," for which please find enclosed 25 cents.

I do hope that Brother Dowie will organize in Texas.

J. K. P. M.

May God's richest blessings rest upon Zion.



Grafton, N. Dak., Sept. 26, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Gentlemen: I enclose P. O. Order for 50c, being subscription to THE ZION BANNER for six months. I would like a sample copy of your "Voice from Zion." I have been reading LEAVES OF HEALING for some time. I am in sympathy with the Zion movement, and think it is worthy of substantial recognition from the Christian and business world. I would like to be where I could hear such sermons as the Restorer preaches, every Sunday, and live in a city as clean as yours is said to be. You have not time to read all I should like to say to you.

Yours truly, CYPRUS P.



You are missing great blessings if you are not assisting in placing Zion's Publications in the hands of those who have never read them. We solicit your co-operation in extending the circulation of LEAVES OF HEALING, THE ZION BANNER, BLATTER DER HEILUNG and FEUILLES DE GUERISON.

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Zion Printing and Publishing House

JOHN ALEXANDER DOWIE

The Christian Catholic Apostolic Church in Zion

John Alexander. First Apostle.

ZION CITY, ILLINOIS, MARCH 25, 1905.

TO ALL READERS OF LEAVES OF HEALING:

WE TAKE THIS OPPORTUNITY TO BRING TO YOUR ATTENTION THE ONLY SOURCE OF INFORMATION, CONCERNING ZION, WHICH IS ACCURATE AND RELIABLE. OCCASIONALLY FAIR REPORTS ARE GIVEN IN OTHER NEWSPAPERS, BUT THESE PAPERS CAN NEVER BE RELIED UPON.

THE ZION BANNER SUPPLIES RELIABLE INFORMATION CONCERNING ZION, TOGETHER WITH THE NEWS OF THE WORLD BROUGHT UP TO DATE, AND WRITTEN IN A MOST INTERESTING STYLE. ALMOST THE ENTIRE CONTENTS ARE DIFFERENT FROM THE MATERIAL IN LEAVES OF HEALING; THEREFORE, UNLESS YOU READ BOTH PAPERS, YOU CANNOT KEEP POSTED ON ZION'S AFFAIRS AND THE WORK OF THE FIRST APOSTLE.

THE EDITORIALS ARE WRITTEN WITH THE VIEW OF HELPING OUR READERS OVER THE SERIOUS AND KNOTTY PROBLEMS WHICH COME UP CONTINUALLY IN EXTENDING THE WORK OF ZION, IN THE HOME, IN BUSINESS, IN POLITICS, IN EDUCATION, AND ALONG OTHER LINES, WHICH ARE MOST NEEDED EITHER BY THE PEOPLE OF ZION OR THE PUBLIC IN GENERAL.

AT PRESENT THE CIRCULATION IS QUITE GRATIFYING, BUT IT IS OUR INTENTION GREATLY TO ENLARGE IT, AS IT IS ONE OF THE MEANS TO BE USED FOR THE EXTENSION OF THE KINGDOM OF GOD.

IF YOU ARE NOT A SUBSCRIBER WE WANT YOU TO BECOME ONE NOW. OUR RATES ARE 30 CENTS FOR 3 MONTHS, OR 50 CENTS FOR 6 MONTHS.

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ZION CITY, ILLINOIS

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 24. *ZION CITY, SATURDAY, APRIL 1, 1905.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS

GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF HIP AND SPINAL DISEASE AFTER MONTHS OF TERRIBLE SUFFERING.

THY WILL BE DONE, AS IN HEAVEN, SO ON EARTH.

"As in Heaven"—there is no sin there. "There shall in no wise enter into it anything unclean."

Nor is there any sorrow or crying there.

"God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes."

Nor is there any sickness or suffering in that Beautiful City.

"Death shall be no more; neither shall there be mourning, nor crying, nor pain."

All is joy and gladness, and light and life in that bright home.

The King Himself is ever in those blest abodes, and in His presence there "is fulness of Joy," and at His "right hand there are pleasures forevermore."

All the Joy, and the Light, and the Beauty, and the Glory of that Heavenly City are because God's Will is done there.

His Will is the highest expression of Infinite Love.

And can His Will be done on earth as it is done in Heaven? Will the hideous blight of sin be blotted out? Is there hope that the bitter tears of sorrow will no longer dim our eyes? Can we believe that the weariness, the agony, and the chill despair of sickness and disease will disappear from earth? Or does the Christ, in this, the only prayer that He ever taught us, tell us to pray for the realization of a fanatical, impossible dream?



ETHEL FOLEY.

Ask the apostles, martyrs, saints in all the ages since, whether the Christ Himself was not the "Lamb of God, that taketh away the sin of the world," and whether He did not take away their sins.

Ask the millions in all the world today, called by whatever name, who have had their lives cleansed and purified by the Blood of that Spotless Lamb.

"Yes, yes, yes, glory, and honor, and praise, and thanksgiving be to His Holy Name, He does save us from our sins, and in that, the Will of the Father is done on earth, as it is done in heaven," comes the mighty answering cry down through the centuries and up from all the ends of the earth.

And the sorrows?

Aye, the sorrows too are

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gone. The Christ who taught that prayer, brought Joy to the world.

In a beautiful prophetic psalm which foretells His coming, the Holy Spirit says, through Isaiah, "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."

The same inspired prophet sings again of Him, "Surely He hath borne our Sicknesses, and carried our Sorrows."

He, Himself, said, "These things have I spoken unto you, that My Joy may be in you, and that your Joy may be made full."

But is it real?

Are not these the beautiful but unreal fancies of mystics and fanatics?

A very cloud of witnesses answer, No.

They have tasted of the Joy of the Lord.

They know that the Will of the Father is done, "as in Heaven, so on earth," and already they have heaven within.

And sickness?

Read what her mother writes of the sweet-faced girl whose portrait accompanies these words.

It is simple, straightforward, and unimpassioned.

It has the ring of absolute sincerity and truthfulness in every sentence.

She tells of the terrible suffering and cruel twisting of her daughter's body by disease.

She gives the names and addresses of the physicians that treated her.

She tells how that disease was instantly healed and the tortured and misshapen body restored to its vigor and form.

She gives her present address.

Who dares dispute the truthfulness of the testimony?

The healing came by the Power of God, in answer to the Prayer of Faith.

As there is no sin in Heaven, and none on earth where God's Will is done; as there is no sorrow in Heaven, and none on earth where God's Will is done, so as there is no sickness in Heaven, there is none on earth where God's Will is done.

He who said, "Thy sins be forgiven thee," said also "Arise, and take up thy bed and walk."

Of the Christ, who was called "the Lamb of God that taketh away the sin of the world," it was also said, "Himself took our infirmities and bare our diseases."

He who said, "Your Sorrow shall be turned into Joy," said also, "These signs shall follow them that believe: in My Name . . . they shall lay hands on the sick, and they shall recover."

O weary, suffering, despairing one, do you pray that prayer?

Do your lips form the Divinely-taught petition, "Thy Will be done, as in Heaven, so on earth?"

Is the prayer in your heart?

Then fulfil God's conditions of Repentance, Confession, Restoration, Faith, and Obedience, and claim the promise.

Let your Father's Will be done in you.

It is not His Will that you should be sick; for there is no sickness in Heaven, and there His Will is supreme.

Then your Heaven will begin here and now. A. W. N.

WRITTEN TESTIMONY OF MRS. JENNIE C. FOLEY TO HER DAUGHTER ETHEL'S HEALING.

2618 Elizabeth Avenue Zion City, Illinois,
March 16, 1905.

Beloved First Apostle:—With a desire to glorify God, and to make known His Way and His "Saving Health among all the nations," I send you these words.

Words are too weak to express the love and gratitude I feel in my heart toward God, my Heavenly Father, for His goodness to me and mine, and yet I would like to have everybody know how wonderfully we have been saved, healed, and kept by His Power.

During the spring of 1892 my daughter, Ethel, whose photograph I herewith send, fell from a second-story window to a sidewalk below, a distance of about twenty-four feet. She recovered from that fall, as I thought, but in the latter part of the same year she was taken very sick.

I called in a doctor, and he said the child was suffering from a severe case of mumps.

After attending her for nine days, he told me she was suffering from scarlet fever.

As he intended to go to Europe in a few days he advised me to call in another doctor.

I called in another physician who treated her for scarlet fever.

At the end of sixteen weeks she was able to sit up again.

She had a running ear, the result of the scarlet fever, and was deaf.

The physician told me to syringe the ear out every day, and then to inject some white powder which he gave me.

I did exactly what he told me, and inside of three or four days the ear stopped running.

But the diseased matter seemed to settle in her right hip.

From that time on, for nine long months, I scarcely closed my eyes, night or day, the suffering of the child was so great.

I called in another physician, who said she was suffering from spinal and hip disease.

He treated her for a considerable length of time, and then said he could do nothing for her.

I then saw Professor Fenger.

He wanted to have her put in his own private hospital.

I asked him what he could do for her.

He said that there was no other way but to put in electric needles.

He said that I must bring her into the hospital for about five weeks at a time; that if no inflammation set in, it might be no longer than four weeks, but if inflammation set in it might be longer.

I asked, "How long would she have to be in the hospital?"

He said, "Every five weeks for two and one half years."

Then I asked, "After the two and one half years, would the child be perfectly healed?"

He said, "she would have a leg without any feeling in it."

I said, "What kind of a leg is that?"

He said, "A dead leg."

My family physician advised me not to go, so I called in another physician, who put an iron brace on her.

She wore this brace for eight or nine months, crying with pain night and day.

This doctor then gave her up, saying that he could do no more.

He advised me to go to the Indianapolis Surgical Institution.

I started to get ready and had my trunks packed ready to go, when I happened to read an article in the Chicago *Daily News* about a Dr. Dowie who was doing a remarkable work on the South Side.

I threw the paper down and started to read something else, but a voice told me that I had better write to him.

I wrote him a letter the next morning.

He answered it very kindly and at once, and said I should come out and hear the teaching: that he would see the child later and pray for her.

He prayed and laid hands on her in the Name of the Lord Jesus.

She stamped her foot down on the floor—the foot in which she had had no power for months.

She had a swelling, about six inches long, above the knee.

Dr. Dowie prayed and laid hands on that tumor, for that is what the doctors called it, and in three days it entirely disappeared.

This tumor had been very painful, and the doctors thought it would soon break, and then they could operate on the leg.

I have never put the brace on her from that day to this, and it is hanging among hundreds of others on the walls of Shiloh Tabernacle.

Words and spirit would probably fail me if I attempted to speak this testimony in public, but I am glad to send it to you in this form, and pray that it may be a blessing to all who read.

Praying God to bless you and Overseer Jane Dowie in the good work that you are doing. I remain,

Faithfully yours in Jesus,
(Mrs.) Jennie C. Foley.

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.—*Psalm 103: 1-3.*

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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Six Months	1.25	25 Copies of One Issue	1.00
Three Months	.75	To Ministers, Y. M. C. A's and Public Reading Rooms, per annum	1.50
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ZION CITY, ILLINOIS, SATURDAY, APRIL 1, 1905.

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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.

LATEST TELEGRAM FROM THE FIRST APOSTLE.

The following cheering telegram from the First Apostle was received by Overseer Speicher:

SOTO LA MARINA, MEXICO, via LAREDO JUNCTION, TEXAS,
March 27, 1905.

REV. J. G. SPEICHER, Overseer-in-Charge, Zion City, Illinois.

"They that trust in Jehovah are as Mount Zion, which cannot be moved, but abideth forever."

Standing on the banks of the beautiful river Soto LaMarina, this morning, I have seen a grand mountain, which we may yet call Mount Zion, Mexico.

I have also seen at its feet in the distance, what I think might prove to be the site of the first Zion City in Mexico.

Senor Coronel Pedro Arduelles, Governor of the State of Tamaulipas, has been most kind to us throughout our journeys during the past week, making telegraphic arrangements in advance for our accommodation at the centers of a scattered population.

We have been most kindly received by all the officials, and frequently entertained.

I have just closed my first service with Mexicans, and have had a very distinguished gentleman to act as my interpreter.

It was most delightful to have the little Mexican congregation join with us in our Prayer of Consecration.

A picture of all present has been taken, and will, I hope, appear in LEAVES OF HEALING, with the report of this portion of our journey.

Wondrously bountiful, in the glory of the Spring, are the lands which stretch away on every side in great valleys, amid the mountains, and from the mountains to the sea.

Our first four days of travel have been trying, but most successful.

We have been well provided for every night, and safely guarded all the time.

Tomorrow, God willing, we sail down the river for fifty miles, in its wanderings to the sea, that we may become acquainted with this portion of the land which we are considering.

We shall leave the ladies and a portion of our party here for several days, resting horses, strengthening vehicles, etc., and we shall then resume our journey throughout the vast areas of land that we need to see.

My heart is strongly drawn out to the kind, gentle, and long-suffering people of this land, who most lovingly received my Message from God.

The ways of Zion are being prepared on every side.

The health of all the party is good, and my own specially vigorous, notwithstanding the unaccustomed strain of the journey and of camp life.

We are all praying for you, and for Zion throughout the world.

Pray for us.

Love to Zion everywhere.

Mizpah.

FIRST APOSTLE.

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 16—26, you may know that your subscription expires with Volume XVI, Number 26, which will be April 15, 1905. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money-order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed by the Direct Prayer of Faith.

Himself took our infirmities, and bare our diseases.—*Matthew 8:17.*

623 Shiloh Boulevard,
Zion City, Illinois, March 7, 1905.

Beloved First Apostle:—It is now nearly three years since I received my healing.

When Leaves of Healing first reached me, I was very ill, suffering from prolapsus of the uterus.

Although I was attended by a noted physician, Dr. Kinyon, of Ann Arbor, Michigan, my trouble steadily increased.

As soon as I learned that there is a God who is all powerful and can care for the physical as well as the spiritual welfare of His people. I called upon Him to heal me and was well within two days.

My healing was complete, and no symptoms of the disease have ever returned.

Since then I have received many healings, and have been greatly blessed spiritually in Zion, for which I thank God and His Apostle through whom I received this blessed teaching.

May God bless you and your dear wife, and give you power even more abundantly than he has done.

Your servant in the Christ,

Rachel Mothersill.

Blessed in Tithing.

For your sakes He became poor, that ye through His poverty might become rich.—*2 Corinthians 8:9.*

436¼ Clementina Street,
San Francisco, California,
March 3, 1905.

Dear Overseer:—I wish to hereby testify to the glory of God, that He has wonderfully blessed me financially.

Since I began to pay my tithes according to the established order, I have had nearly twice as much to pay as formerly.

Please pray for me, that I may walk so uprightly before God that He may bless me spiritually and physically, and that my family may be saved and healed.

Yours in the Master's service,

E. C. Sanderson.

Delivered from Cancer.

The supplication of a righteous man availeth much in its working.—*James 5:16.*

Auburn, Nebraska, March 2, 1905.

Dear Brother in the Christ:—I wrote you on the 17th of February, asking you to pray for me.

After I had sent the note, I began to feel easier, and on the 18th, at evening, the soreness and pain all left at once.

I believe I was very near having pneumonia. I am now well.

I had not been sick before since God healed me of cancer; that will be five years the last night of May.

I do praise God for His mercy, and thank you for your prayers for me.

Your sister in the Christ,

(Mrs.) Sarah Moore.

A Baby Healed.

Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.—*Matthew 18:14.*

Servia, Indiana, March 13, 1905.

Dear Overseer:—It is with a thankful heart that I write to tell you that God heard and answered prayer the moment I decided to trust God and requested you to pray

I noticed a change in my baby's condition.

His fever became less and his breathing easier, and by noon the next day he was as well as ever.

I thank you for praying and give God all the glory.

Yours in the Christ,

Ausbern Kuhnle.

Two Children Delivered from Sickness.

Like as a father pitieth his children, so Jehovah pitieth them that fear Him.—*Psalm 103:13.*

Amiral, Maryland, March 13, 1905.

Dear Overseer:—The Lord answered your prayers and delivered my two children from their sickness. They are now happy and well.

We thank you for your prayers and give God all the glory.

Your brother in the Christ,

Edward Wagner.

Healed of Tumor.

Bless Jehovah, O my soul;
And all that is within me, bless His Holy Name.—*Psalm 103:1.*

2913 Enoch Avenue, Zion City,
February 21, 1905.

Dear First Apostle:—Although I cannot tell half of what God has done for me, I wish to tell of some of His blessings.

I suffered from internal trouble for years, and in the fall of 1893, I broke down, and put myself in the hands of physicians.

I submitted to the severest treatment, and endured suffering that almost killed me, and at the end of six months the physician said he could do no more, and that I would have to submit to an operation.

I then tried patent medicines, but was not benefited.

At that time a traveling specialist came through our town, and said that if I would take medicine from his dispensary, I should be well in six months.

They treated me through the mail for eighteen months, and then gave me up.

I had no appetite, and my mouth was sore all the time. I had numb spells as soon as I would lie down, and even my tongue would get stiff. I suffered agony from both tumors and ulcers.

One day the Little White Dove flew into our house. I was very weak, and read it a little at a time, comparing it with the Bible.

I found that God wanted to heal me, and I wanted to get well.

This was in 1896. We wrote to you to pray for me, and Mrs. Dowie wrote me such a sweet and loving letter, stating that you had prayed for me, and setting a time for prayer.

We prayed at the appointed time, and I got the assurance that the healing had begun. I did not see much change at first, but felt sure the blessing would come.

I had to give up everything. Even the syringe, that I thought I could not do without, I put in the stove.

God heard and answered. The tumors passed away, and the ulcers soon left.

My appetite came back, and the neuralgia, which was all through my system, and which almost smothered me at times, was soon gone. My strength returned.

I praise God for it all, and thank you for praying for me.

We have a home in Zion City, and praise God for it, and for all the rest of the blessings we have here.

I write this to the glory of God, and hoping that it will do some one good.

May God bless you and yours is my daily prayer.

Yours in the Christ,

(Mrs.) Parthena Loy.

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 Teacher Daniel Sloan	11:00 a. m.
Afternoon service	2:30 p. m.
First Lord's Day of Every Month—Communion service, after 2.30 p. m. service.	
Third Lord's Day of Every Month—Junior Restoration Host Rally and Consecration of children	9:45 a. m.
Monday—Zion Restoration Host rally, (Second Monday of every month)	7:45 p m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir Practice	7:45 p m.
Wednesday—Baptismal service	7:30 p m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—First and third of each month, Officers of the Christian Catholic Apostolic Church in Zion Meeting in officers' room.	7:30 p. m.
Friday—Adult Choir Practice	7:45 p. m
Saturday—Junior Choir Practice	2:00 p. m.

COLLEGE CHAPEL.

Lord's Day—German service	10:30 a. m.
Tuesday—German Choir Practice	7:00 p. m.
Tuesday—German Rally	8:00 p. m.
Every Lord's Day, except the third—Zion Junior Restoration Host Rally, at each of the four Schoolhouses	9:30 a. m.
Lord's Day—Service at the four Schoolhouses	11:00 a. m.

THIRTY-FIRST STREET TABERNACLE.

Lord's Day—German service	7:30 p. m.

The Zion Banner

is the weekly newspaper printed and published by the Rev. John Alexander Dowie of Zion City, Illinois, and contains all the news of the day to the exclusion of the falsehoods and vile advertisements of the works of the Devil.

It has eight pages of four columns each, and is published on Tuesday of each week; and also contains the local news of Zion City, and editorials on the problems and topics of the day, written from a deeply spiritual standpoint.

Advertisements which are approved, and in accordance with the principles and policies of Zion, are published in this paper. Rates will be mailed upon application. Price 50 cents for 6 months, 30 cents for three months, and 3 cents per copy.

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APATHY TOWARD "CIVILIZED" IDOLATRY, BUT CONDEMNATION FOR THE HEATHEN.

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Divine Healing Meeting

Held in Saint Martin's Town Hall, London, England, Friday Afternoon, October 12, 1900

*REPORTED BY O. L. S. AND F. A. F.

THE General Overseer of the Christian Catholic Church gives no countenance to the popular interpretation of many events that are said to "happen."

There is no room for accidents in his philosophy.

People are saved, or not saved; healed, or not healed; kept or not kept, according to the conditions or laws to which they yield themselves.

One cannot live an unrepentant and disobedient life, and be a Christian.

The sick cannot continue to go to doctors and depend upon pills and potions, and get healing.

Those who refuse or neglect to obey the ordinances and commandments of God, cannot be kept by His Power.

If people will doubt God's Word, eat swine's flesh, visit the theater or opera, and fool away their time in reading fictitious literature, they must take the consequences, and perish.

These things the General Overseer made very plain in his address to a London audience, in Saint Martin's Hall, on Friday afternoon, October 12, 1900.

His words, spoken in the power of the Holy Spirit, reached their mark.

Some opposition was manifested, but this was proof that the Devil's kingdom had received another shaking.

The Message was received by hungry hearts, and resulted in blessing that only the coming years can fully reveal.

And now, on the wings of the Little White Dove, it goes forth to a still larger audience and, it is believed, to an even more fruitful hearing.

Saint Martin's Town Hall, London, England, Friday Afternoon, October 12, 1900.

The services were opened with the singing by the congregation of Hymn No. 44, Gospel Hymns Nos. 5 and 6.

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 Counsellor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

In giving out the last stanza, the General Overseer said:

I want to know whether you really believe the words of this stanza—"To Him *some* power is given."

VOICES—"All."

GENERAL OVERSEER—Is it all? Be quite sure that you mean it—"To whom *All* Power is given."

That is His claim, that God, the Eternal Father, gave to His Son All Power.

It is even a stronger word than that.

The Greek word is ἐξουσία (*Exousia*) and means *Authority.*

We Do Not See the Exercise of that Power.

Authority is a greater thing than power, for power may be in the hands of an oppressor; power may be in the hands of a rebel, but the power of which we are singing here is Authority.

Men do not submit to Him.

"Now we see not yet all things subjected to Him," but we see Him, by faith, "crowned with Glory and Honor."

We believe that He tasted "death for every man."

We believe that He has All Authority, but His Authority is rejected.

It is not a railing accusation to say that the vast majority in this imperial city reject the Authority of the Christ.

They may, in words, say He is Lord of All, but is He?

Do they submit to His Authority?

Do they do the things that He tells them to do?

Do they believe in the full extent of His power; that He has All Authority and Power in the heavens and on earth.

They have put Him out of the earth.

They say, "He has power to save now as He used to have, but He does not heal now, or He may have the power, but He does not exercise it. He is changed."

They practically say that He has handed the sick over to digitalis, nux vomica, arsenic, strychnine, Little Liver Pills, and all the abominations of quackery, and to all the varied contending schools of medicine and surgery—homeopathy, allopathy, hydropathy, psychopathy, osteopathy, and I know not how many other paths to the grave.

Why, God never left us to such a mass of confusion as that!

We will sing what I hope you mean:

Oh, precious Name, exalted high,
To Him All Power is given.

Power to Save, to Heal, to Cleanse, and to Keep—just the very same Lord.

To Him All Power is given;
Through Him we triumph over Sin.

Why not over Sickness?

"Himself took our infirmities and bare our diseases."

His Atoning Sacrifice covers all the consequences of sin.

Disease is one of them.

I would like you to sing it intelligently.

Scripture Reading and Exposition.

After the congregation had sung the remainder of the Hymn, the General Overseer read the first seventeen verses of the 8th chapter of Saint Matthew.

I will say right here that there is no accident in Divine Healing any more than in anything else; that God is the Author of Order throughout the Universe; that there is a Law that governs Divine Healing, just as there is a Law that governs Salvation.

There is no disorder about it.

It is "the Law of the Spirit of Life in the Christ Jesus" that alone can set you free from the Law of Sin, and the Law of Death.

The Law of Sin is the Devil's law.

The Law of Death is the Devil's law.

He that hath the power of death is the Devil; and it is only "the Law of the Spirit of Life that can set you free from the operation of that diabolical "law of Sin and Death."

There comes in "the Law of the Spirit of Life" to those who are forgiven, and sets them free from "the Law of Sin and Death;" and it is orderly.

You cannot do what you like about this thing.

You have to obey God's Will in an orderly manner.

If any one imagines I am on the side of the do-as-you-please and go-as-you-like Christianity, they are greatly mistaken.

*The following address has not been revised by the First Apostle.

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There Is Freedom and Order in Zion.

I have no sympathy with that kind of Christianity.

I have sympathy with good order; and the Church of which I have the honor to be the General Overseer marches in good order.

We fall into line, and I venture to say that there are no freer men and women in the world than those who compose this Church; but we have Order.

I have a thousand Seventies, who go out two and two into the streets and lanes of Chicago.

I could put my hand upon any one of them tonight by cable; and if I should direct them to go to a particular place, they would go, and they would go, too, regardless of consequences.

We believe in Order.

In this little service today there is Order; there is Law.

There are certain conditions that you must fulfil before you can get Divine Healing.

And Jesus saith unto him. See thou tell no man; but go, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

This man did not do as he was told, and consequently he got into trouble.

Every man that does not testify in the way God says will get into trouble.

Perhaps this man said, "What has that old priest to do with it, anyhow?"

One Does Not Need to Understand in Order to Obey.

The Christ had told him to go to the priest, and make him testify to his healing, and he thought he could do without going.

When God says do a thing, never mind if you do not understand. I have done many things that I did not understand, and I do things now that I do not understand.

A man once said to me, "I know all about Divine Healing."

"Permit me to sit down and listen to you," I replied. "I want to listen to the man who knows all about Divine Healing.

"I have been praying with the sick for a quarter of a century, and I do not know all about Divine Healing."

The man did not know the first thing about it.

He was about as ignorant as the press, that wants me to run my Mission according to their wishes.

I would like to know what kind of a mission it would be if it were run in accordance with the *Daily Wail* or *Daily Star*—written by a lot of stinking, drinking fellows, that do everything except think.

My soul is full of indignation!

The absurdity of it!

A Result of Failure in Strict Obedience.

Young men who do not know the first thing about God or His work undertaking to criticise and write a lot of stuff!

The Lord have mercy upon their miserable little souls!

Everything in God's work is orderly.

This man did not do what he was told, and consequently, although he got the healing, he could not stay in the town.

He had to go out in the desert place.

The priest drove him out, saying that he did not fulfil the stipulated sanitary requirements.

That is a very interesting thing to consider.

And when He was entered into Capernaum, there came unto Him a centurion, beseeching Him,

And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

The rabbis had said that the centurion was worthy, and one of the evangelists tells us that the rabbis had come to the Christ and said:

He is worthy that Thou shouldest do this for him:
For he loveth our nation, and himself built us our synagogue.

Their idea of worthiness was loving the nation and building a synagogue.

Well, you can love the nation, build churches, and go to hell all the same.

Loving a thing will not take you to heaven.

Dying for One's Country Does Not Entitle One to Enter Heaven.

My soul was stirred the other day as I passed along the street and saw in a window a picture with this line from a poem by Austin:

Who dies for England sleeps with God.

I tell you, No!

A man may die for England and go to hell.

I have known men die for their country who never slept with God.

You might just as well apply it to every country, and say, "Who dies for the Transvaal sleeps with God;" "Who dies for France sleeps with God;" "Who dies for Germany sleeps with God."

Does the fact that a man dies in battle, perhaps with a curse upon his lips, entitle him to enter heaven?

No! Many a man has gone to battle, not from true patriotism, not for his country, not for his God, but from motives very inferior to these.

I know there are godly men in the army that have died in battle and slept in the Christ.

Thank God for that!

My own brother was with Sir Henry Havelock when Lucknow was relieved, and I know how he died.

Salvation Alone Through Jesus, the Christ.

I have known men who lived godly lives die upon the battle-field, and I am sure that they sleep in the Christ.

But to say because a man loves country, or dies for country, or builds churches, he will go to heaven, is all nonsense.

You must be saved through faith in Jesus, the Christ.

The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but only say the word, and my servant shall be healed.

There is faith. Faith says *shall*.

Faith does not say may or perhaps, but *shall*.

For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Roman discipline was exceedingly stern.

If a Roman soldier received an order from a centurion to go, and he said, Well, I will think about it, he would not think long.

He would die on the spot.

It was a capital offence to disobey an order.

It is even now, on the battle-field.

The kind of faith that we ought to have, is that which will make us go wherever we hear God say Go.

Importance of Obeying Properly-Constituted Authority.

Even when those having authority, under God, say Go, you have to go; you have to come; you have to do.

You cannot do as you like and please God. You have to do what God likes.

Many men say I will go if I like; I will come if I like; and I will do if I like.

They had better get out of the world; because one cannot do what one likes in God's universe or in God's world, and please God.

You cannot do it even in London.

Any one that stands in the middle of Charing Cross, or any other roadway, and says "who are you" to the police officer, and refuses to stir, will go to prison.

One has to obey properly-constituted authority, and move on.

The police officer is the representative of law and order, and it is your duty to obey him, and thus help to maintain order.

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So it is the duty of every Christian to obey, no matter how humble the servant of God may be who tells you what God's will is.

Do it; if a child tells you, do it.

How a Divine Message Came Through a Little Child.

God has oftentimes glorified Himself out of the mouths of babes and sucklings.

Many a man has received a message from God through a little child.

Sometimes a little child can ask a question, and give an an answer.

Perhaps you remember the simple story of an infidel in a railway-train.

He was a kind-hearted man, but he was an infidel.

He was very, very kind during a long journey to a little child, who was very much delighted with his kindness.

At last the little one suddenly paused amidst all the pretty things he was saying, and the nice things he was doing for her.

Somehow she missed something,

She was a Christian little girl, and she had heard him say nothing about God.

She put down the little toy that she had, and looked into his face, and said, "Does you love God?"

He tried to evade her question, but she would not be evaded.

"Does you love God?" she again inquired.

The Truth More Important than the Manner of Its Presentation.

Again he attempted to put her off without a direct answer; but the little one put her arm around his neck, and earnestly asked again, "Does you love God?"

The tears were in his eyes, and he finally answered, "No, little one, I am afraid I do not."

"You do not!" she exclaimed. "Don't you know," she continued, clasping him closer around the neck, "that God loves you?"

The man answered, "I do not."

"But He does," urged the little girl, "He loves everybody, and He loves you!"

That infidel arrived at his station, and went on, but all the way along he heard the inquiry, "Do you love God?" It continued to ring in his ears.

That man became a godly person.

If only a child speaks God's Word or Message, obey it.

Some of you are particularly troubled because you do not get your food in Saint Martin's Hall served on Episcopalian or Baptist dishes.

I care nothing about that, and you ought not to care.

The question is, what is the food?

Get the food, and never mind about the one who serves it.

Swine's Flesh the Filthiest of Foods.

He knows something about serving it, but you think he has to serve it by flattering you and giving you treacle.

He will do no such thing.

I am told that I shall never get the Englishman to hear me, because I objected last night to ham and eggs.

I did not object to the eggs, but I did object to the pig; and I gave you good reasons for it.

Do you think I am going to take that back? Never!

What I said is true.

It is simply a matter of fact that if you eat swine's flesh, you will get scrofula and cancer.

It is the filthiest of foods.

The old Levitical law was right.

I do not care whether I get England or not.

I am here to do God's will, and to tell God's Truth; and if I do not get you, I shall have done my duty anyhow.

But I am getting you; I have several hundred of you already.

It may rather surprise some people presently to find I have so many clergymen.

Even a bishop is coming to visit me. The Lord bless him! The people have some sense if the papers have none.

Orthodox Jews do not have Cancer.

The Owens College, Manchester, doctors said, some years ago, that there was not a case of cancer known among Orthodox Jews.

I perhaps have seen more cases of cancer than any living man, and I have never known a case of cancer with an Orthodox Jew.

A Jewess who had cancer was once brought to me in New York, by a friend of mine.

The first question I asked her was this, "Have you broken the law of your God and of your fathers; and have you eaten swine's flesh?"

"That is a strange question for a Christian," she answered.

"Well, I am asking you," I replied.

"Yes, Doctor," she said, "I have broken the law of my God and of my fathers, and I have been eating swine's flesh. My father before me ate it, and we have been riotous eaters of swine's flesh; and I thought, the other day, when I read what you had written, that perhaps this cancer was caused by my eating swine's flesh."

I said, "Madam, you are the first Jewess I ever saw with cancer; and I knew you had eaten swine's flesh before I saw you."

There Is No Such Word as Cancer in the New Testament.

No such Greek word is there, and there is no equivalent for it in Hebrew.

Cancer was never seen among the Jews, and it is not known now in nations where they do not eat swine's flesh.

You will find other diseases in Persia, but you will not find cancer.

Where Mohammedans abstain from eating swine's flesh, you will see no cancer.

You do not need to think I am bothering myself about whether you do this or that; I am going to tell you God's law. I want you to obey, and will tell you the truth.

This man obeyed. He knew that throughout the Universe every power of evil and good would obey the Christ; therefore he said he was a man under authority, but that the Christ was above all.

For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

And when Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Today, you will often find the greatest faith outside the churches.

It is just as it was long, long ago.

God Can Do Everything that Is Good, but Nothing that Is Evil.

The Faith of God has often been lost by God's own ministers, who have declared that this, that, and the other thing cannot be done by God now.

I admit God cannot do everything, because God cannot lie; and God cannot do evil.

But every thing that is good God can and will do.

He will heal you, if you obey Him.

And I say unto you, that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of heaven:

But the sons of the Kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

One of the saddest things today is to see at Jerusalem that wall of the old Temple which they call the "Wall of Wailing," where the Jews gather from all parts of the world and wail, and weep, and beat their breasts, and cry out to their God in agony and in ignorance.

When they see the accursed flag of Mahomet floating over the Mosque of Omar, they gnash their teeth and wail; and they will have to weep and wail until they come under the Christ's Banner.

They must become Christians.

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They must become Christians before they can be acceptable to God.

You cannot be a Jew in religion and be acceptable to God.

God's Prophet Must Speak the Truth, Even When Offensive to the Hearer.

You can be a Jew in nationality, and at the same time be a true Christian, for the Christ Himself was a Jew; but if you are a Jew in religion, and reject the Christ as the Messiah you will not get to heaven.

There is only one Way there.

"I am the Way, and the Truth, and the Life," he said; and added, "No one cometh unto the Father but by Me."

Jesus said to these rabbis that rejected Him, "Except ye believe that I am He, ye shall die in your sins."

What is the use of my covering up any man's sin?

I often hear that it is very offensive to the Jews to hear the truth spoken; but, if it is necessary, I shall offend the Jew.

I am told that it is very offensive to say in London that the Pope is a wicked man.

Well, I say he is a wicked man; for every man that declares himself to be infallible is a wicked man. [Applause.]

There is only One Infallible Being, and that is God.

I say every priest is a wicked man.

Every man that says he by his hocus-pocus turns a little piece of bread into the body, blood, and bones of Jesus, the Christ, tells an infernal lie. [Applause.]

That is my opinion.

The Shame of Robbing a Divine Ordinance of Its Glory and Power.

I do not care whether that man is in the Church of England, the Church of Rome, or in some other church. It makes no difference.

There is not much difference between the Lutheran and the Roman Catholic in this respect, because there is but little difference between consubstantiation and transubstantiation.

It is about the difference between tweedledum and tweedledee.

One says it is the body, blood, and bones before you eat it, and the other says it is the body, blood, and bones after you eat it.

Both statements are nonsense.

It is a memorial Ordinance.

The Christ's body, was never eaten by His disciples, because He stood there with His body, blood, and bones, and gave them the supper.

Why can you not see the spiritual significance of this ordinance?

It is a shame to rob it of its glory and power by pretending to convert a bit of bread into a God which one can bow down to and worship in Notre Dame Cathedral.

Plainness of Speech Has Won in Zion.

While there, I saw a number of priests come in and bow at the altar to pray.

I thought how very reverent these men are.

I kept my eyes on them, and saw one of them turn and wink at another, who took out some snuff and snuffed it: then he gave the sign of the cross and walked out.

An abomination!

He had no reverence, and he was an old man, too.

Why can you not give up such nonsense?

And if my saying it is going to offend you, I shall offend you.

We have eight hundred thousand Roman Catholics in Chicago, and there are only three hundred thousand people who believe anything else.

All the rest set themselves down as having no religion, and I speak to them there as plainly as I have spoken here.

I have had the joy of baptizing more than two thousand Roman Catholic converts.

I never did it by flattering them.

I spanked Roman Catholicism out of them.

What a ridiculous farce! Their lying baptismal regeneration, their lying confirmation, their lying transubstantiation, their lying papal infallibility, their lying absolutions, their lying worship of the Virgin, and their lying indulgences!

Must one really be afraid to speak?

"Better for a Woman to Weep Than for a Nation to Perish."

Is the shadow of Rome so upon the ministers of God that they will not see that the pope is the Man of Sin?

But he is that all the same. [Applause.]

I would say it if I died for it.

I do not understand you who have to say, Oh, be soft about it!

I will be soft with no such thing.

I belong to that nation in which John Knox lived.

He said to Mary, Queen of Scots, when he was denouncing the mass, and when, having got him to the palace, she began to cry, "Madam, I am exceedingly sorry to see you cry, because you are my queen; but it is better for a woman to weep than for a nation to perish."

I am very sorry to grieve any man's heart; I would not do it unnecessarily; but it is better for a man to weep than for him to perish.

I remember a Roman Catholic woman in Chicago, whose daughter got Salvation and Healing, and was baptized.

She herself came to my services, but when her daughter was about to be baptized, she begged and prayed that daughter not to depart from the faith of her fathers.

The poor woman went around to the cathedral and the churches, burnt candles, and spent all night upon her knees crying over her daughter.

A Prediction of the General Overseer Fulfilled.

Just as I left Chicago, the last time I preached there, I asked her if that was not true, and she answered, "Yes."

"You were a fool for crying," I said.

"Yes, sir," she said, because meanwhile she herself had been converted.

She came to me and begged me not to baptize her daughter.

I said, "I will not comply with your request; but I will baptize your daughter, and within three months I will baptize you." [Laughter.]

"You never will," she retorted.

"I will," I said, "I am a better prophet than you are a prophetess. I have your heart now. You love me now."

She said, "Doctor, I do."

I said, "God will have the whole of you. Of course He will. You miserable, crying over that!"

The papers say that the Englishman will cry over his ham, or his "'am," as some of them call it.

Ah! Stinking pork! An abomination! How can you eat, and drink, and smoke the things that are so disgusting, and abominable, and unclean?

And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever.

These are the verses that I always comment upon.

Manly Men Will Not Allow Themselves to Be Worshiped.

The pope says he is Peter's successor. Where is his mother-in-law? [Laughter and applause.]

Peter was a married man, and if he wants to be like Peter he should have a wife.

Another thing, if he were like Peter, he would never let any one kneel down and kiss his toe, because when Cornelius knelt down at Peter's feet, Peter said, "Stand up; I myself also am a man;" and any other man with any manliness in him would say the same.

If any one tried to kiss my toe I would teach him a lesson!

What a disgusting thing, for one to kneel down to another and kiss his old slipper, or toe!

Cardinals and Bishops groveling before the pope; and it

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is a great honor to be permitted to kiss the old slipper! What an abomination!

What a mass of heathenism it is!

You are not accustomed to hear that kind of talk.

Well, I am glad to bring you back the old-time religion.

I am glad to be able to speak sound Protestantism.

And yet, I am a Catholic, every inch of me.

I am a Christian Catholic.

I believe in being Catholic.

I Believe in the Holy Catholic Church.

I do not believe in the Roman Catholic Church, but do not misunderstand me.

I have known people inside the Roman Catholic Church who sought and found their God.

Yes, and they came out of the Roman Catholic Church after they were saved.

Luther came out of it, after he was saved.

God can save people anywhere.

I have known of His saving people in a saloon, and I have known Him to save some ministers in their pulpits.

He touched her hand, and the fever left her: and she arose, and ministered unto Him.

And when even was come, they brought unto Him many possessed with demons; and He cast out the spirits with a Word, and healed all that were sick.

It was the Word of the Eternal Father in Him.

Not, "With His word," but as the Revised Version correctly renders it, "with a Word."

It was the Word of God, the Father

It was the Word of God, the Holy Spirit.

It was the Word of God that came through the lips of the Son of God.

It Was the Word of Divine, Triune Authority.

They all believed that night.

Oh, how glad I should be if every sick one here would believe!

I cannot heal you.

The papers will not put that down, the lying scoundrels that they are! They are a bad lot. How they have been lying about me the last few days!

You have been here, and you are witnesses to the fact that they have said things I never uttered.

They will not put down the statement that I said I could not heal.

I never healed anybody.

I never saved anybody.

It takes God Almighty to save a man,

It takes God to heal him; but God can use me, and He can do without me.

I am glad to know that.

The Church of God will live on after we have passed away.

God's Kingdom is not dependent upon any man.

As one mighty man of God has said, God buries His workers, but carries on His work.

God's Kingdom will go on, but He has need of us all, or He would never have given us a ministry; He would never have given us a Divine call; He never would have given us so many blessings.

Pharisaical Impudence Rebuked.

A man said, "I do not think God has any need of Dr. Dowie, because he is an ass."

Some one told me that, and I said, Well, the Lord one day said He had need of an ass, and He sent a man and got the ass. He told Him, "the Lord hath need of him."

O God, if You will only use me as You used that ass, and ride me through Chicago and through London, it will be all right. [Laughter. Applause.]

I am quite willing to be used as the Lord Jesus, the Christ's, ass.

But that was impudence, because I am not an ass.

I claim to be a man, and I think I am quite the equal of the long-eared gentleman that called me an ass.

There is no need of talking such things as these.

You may differ with another, you may differ with me; you have a right to differ until you know better.

You are bound to differ until you know better; but you will not differ when you know better.

The trouble with you is that you do not know, and you will not be taught; and yet you say you know.

You are like the old Pharisees, who said, "Dost thou teach us?"

No man upon God Almighty's earth can teach you any more than they could teach the Pharisees.

Sometimes Well to Be Cast Out of Synagogue.

Why, that blind man had good, sound sense, and he could have taught them something!

He was right when he said, "We know that God heareth not sinners."

He was right when he said God would not curse the Man whose Power had opened his eyes.

But the Pharisees wanted him to curse Him and reject Him, and believe that He was a sinner; and if he did not do it, they would fling him out of the synagogue!

It is sometimes a very good thing to be flung out of the synagogue.

Some of you will never be any good until you are thrown out, because you are just where you ought not to be.

I wanted my wife to speak many years ago, and she would not speak.

She said she could not.

I knew better, because she had delivered many valuable lectures to me in private. [Laughter.]

I knew her capacity for speaking.

She said she could not talk.

I replied, "It is about time you learned to talk."

"Oh," she pleaded, "don't ask me!"

"I do not think I will ask you," I said, "but you will talk all the same."

Overseer Jane Dowie's First Public Address.

The day of the very first Divine Healing Mission I ever held in Ballarat, Victoria, I found the advertisement of our meetings and said to her, I "want you to speak on this subject, Jeanie."

She fell back almost fainting in the railway carriage. She was set down to speak upon "Some Miracles I have Seen."

She said, "Didn't I tell you never to ask me?"

"I haven't asked you," I replied, "I have put you down and commanded you to do it."

"Well," she inquired, "what am I to say?"

"Just tell of the people you have seen healed; tell the people in the simplest possible way," I answered.

Before a crowded audience that night she told the story of some healings she had seen, and all at once a clear voice rang out in the audience, "Every word of that is true, and that woman who was healed after all those years of agony, is my sister."

Another said, "She is my daughter," and I got the mother and sister upon the platform, and they testified.

She has been talking ever since.

She would not begin this Mission in just the way that I do, but I am the entering wedge; I am the one that gets all the knocks.

But she can talk, and you can talk for God if you will; and you ought to talk and testify.

Zion a Refuge for the Afflicted of God's People.

If some of you do not testify in your churches to what God has done for you, you will sin; and if you do not testify that the Christ is the Healer, you will sin.

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If they say you are to be silent, you say you will not be silent.

If they tell you to get out, then get out.

Where will you go?

Well, I will take you in; I have come here for that purpose.

I shall receive scores, hundreds, and even thousands into the Christian Catholic Church.

I know it, because God's people are utterly weary of being snubbed in this matter.

They will not stand it any longer; and God's ministers are beginning to get a little sense.

The General Overseer, in making the announcements, among other things, said regarding the press:

I have seen bad articles in the press of America, but in London you have the worst.

I thought we had the worst in Chicago, but it seems to me that you have the worst in London.

The *Daily Wail* has come down now to this, that all it could criticise in me last night was that I asked for an offering, and that I intended to build Zion City with that offering. [Laughter.]

The General Overseer's Great Fight in Smashing a Chicago Ordinance.

Zion City would not be built in ten thousand years if it depended upon the offerings.

If you will pay with your offerings the expenses that I have already incurred for this Mission, I shall be perfectly content; but I do not bother about your offerings, because, whether you give or do not, it does not trouble me.

I think, however, it ought to be a trouble to you.

That is all there is about it; but the idea that I called for an offering to build Zion City!

These scribes today are a generation of vipers. [Noises, shuffling of feet.]

I do not see how they can escape the damnation of hell, any more than the scribes of nineteen centuries ago, because they are liars; and no liar can enter the Kingdom of Heaven.

God has been very good to me, and my people are very kind; also the people of the city where I live, although once I had a great fight.

For a whole year I fought the administration of that city.

I was arrested one hundred times on false charges, and I fought a hundred battles.

I carried the cases up to the upper courts, and I won in every upper court, and smashed the ordinance that they had passed to prevent our work.

If anybody tries the same game in London, I will smash their ordinances for them, too. I do not care what it is.

No ordinance of the London Common Council or any other Council can keep me from preaching Divine Healing. [Applause.] All the doctors in England combined cannot keep me from preaching Divine Healing.

The law of God, and the law of man, gives me the right to preach it.

The only way to stop me will be to kill me, but you will never be able to kill me until God is through with me. Then I do not mind.

The General Overseer then offered prayer.

SOME CONDITIONS RELATING TO DIVINE HEALING.

The General Overseer then pronounced 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, 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.

Users of Tobacco or Intoxicating Liquors Cannot Expect Divine Healing.

If you pray, "O God, I know I am a dirty stinkpot, but I want you to heal me and let me go on smoking," then you have impudence equal to that of the Devil.

The idea of your having the impudence to defile your body, and then to ask God to heal you, and keep on healing you, while you keep on defiling it!

"That is your opinion," you may say.

Well, it is my opinion, and I shall act upon it.

I am perfectly sure that there is not one honest man or woman here who will not agree with me—I do not care whether he smokes or not—when I say that the use of tobacco in any form, snuffing, chewing, or smoking, is a filthy habit.

It defiles the body.

I will not pray with such.

I will not pray with any one who uses intoxicating liquors.

If you will drink Liquid Fire and Distilled Damnation, you had better go to the Devil for healing; that damning liquor ought never to touch a Christian man's lips.

You know what it does.

You know that it means poverty, crime, debauchery, orphans, widows, murders, adulteries, fornications, and endless miseries; and you ask me to pray for you while you drink that Devil's Brew!

I will never do it!

Those Who Take Medicines Cannot Trust God for Healing.

You may get a Baptist to do it, or a Presbyterian, or a Congregationalist, or an Episcopalian; but I will never pray for the healing of the man who will not lay down his liquor, and, in fact, everything.

I will not pray for any one who is taking drugs.

While you are taking drugs or medicine of any kind you cannot be trusting God; and I will not be fool enough to pray for people who have pills in their pockets, if I know it.

I have known people to go to Divine Healing meetings with pills in their pockets.

"Oh," some are saying, "can't a man be a Christian and take medicine?

"Cannot a man be a Christian and smoke tobacco?"

Well, it is quite possible he can be; but he smells like the Devil anyhow, if he is a Christian; and I cannot take much stock in his Christianity, because the Word of God says:

If any man destroyeth the Temple of God, him shall God destroy.

The body is the Temple of God, and I cannot see how you can really be a Christian of any account and defile your body.

Anyhow, I will take no risks, so far as I am concerned.

I am simply telling you now with whom I will pray.

Gamblers and Theater-Goers Outside of God's Covenant of Healing.

I will pray with those who are Christians and know it, know that their sins are forgiven.

I will pray with those who are determined to trust in God for healing, and put everything else aside.

I will pray with those, therefore, who have given up drugs, and tobacco, and intoxicating liquors; but I will not willingly and knowingly pray with any person that gambles.

If any of you here gamble, I will not pray with you; and if I knew you went to theaters, I would not pray with you.

You may be a Christian, but I shall take no stock in the Christianity of any who go to listen to "Faust."

What is "Faust?"

There are three characters in that opera—Mephistopheles, the Devil; Faust, the doctor; and Marguerite, the harlot.

There is a nice trinity for you—the Devil, the doctor, and the harlot!

And yet people who call themselves Christians sit down and listen to that opera.

The Lord Jesus, the Christ, would not buy a ticket for such a performance.

The Apostle Paul could not go there.

The Word of God Condemns Those Who Love and Make a Lie.

Another thing: if there is a man or woman here who writes novels, I will not pray with him or her. [Laughter. Sneers.]

Why? Because the Book of God condemns those who

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make and love a lie; and every novel that ever was written is a lie.

VOICES—"No! No! No!"

GENERAL OVERSEER—I say that every novel that ever was written that I know anything about is a work of fiction. And what is a work of fiction? Fiction is a lie.

VOICES—"No! No!"

GENERAL OVERSEER—It is a lie!

VOICES—"No."

GENERAL OVERSEER—Well, you may say "No"—I am very glad to find you out—but I tell you that the word fiction is the opposite of the word fact. A fact is a thing that is done, and a fiction is a thing that is imagined; and I say that pure imagination is a lie.

VOICES—"No! No!"

GENERAL OVERSEER—That is my opinion. I think there are—

A VOICE—"It's a lie." [Noises. Interruptions.]

GENERAL OVERSEER—I see I have hit the right thing here. That *British Weekly*—it is awfully weakly—is full of novels.

[*At this juncture the General Overseer was interrupted by a man rising to his feet and shouting.*]

Fiction the Opposite of Fact.

This man was very nearly put out yesterday. He is here again today.

There is one strange thing about this man—that while he does not like it he comes back again. We will get some sense into him some day.

But listen, my friends, who may not agree with me in what I have said; you are entitled to your own opinion, but you are not going to stop me from uttering mine.

I say again, that this word fiction is the opposite of the word fact.

A VOICE—"Pilgrim's Progress?"

GENERAL OVERSEER—That is an allegory.

A VOICE—"Paradise Lost?"

GENERAL OVERSEER—The Christ told parables. [Noises.] These gentlemen have asked me two questions. I think they ought to wait until I answer.

"Paradise Lost" is magnificent, but everybody knows that it is a mass of lies. [Laughter and sneers.]

GENERAL OVERSEER—Does any one suppose for a single moment that Milton had any revelation concerning all these long talks between the Angels and Satan?

Does any one imagine for a moment that they are anything else than a mass of lies?

A VOICE—"What is a lie?"

GENERAL OVERSEER—A lie is a thing that is not true. [Laughter. Noises.]

The Sad Substitution of Religious Novels for the Bible.

Be still. I think you must belong to the *British Weekly*.

After advertising me for about five weeks, you might let me have my own say on my own platform. [Noises. Interruptions.]

You know enough to know that you are disorderly.

VOICE—"Public meeting."

GENERAL OVERSEER—This is a religious meeting, and the law says that any man who disturbs a meeting can be punished.

If I were to bring an officer and put you into custody, you would be punished tomorrow before the magistrate. [Noises, shuffling of feet, and shouting.]

I will not discuss the matter further, because I have to get to prayer with the sick, and I am not going to be fooled by these interrupters, but I simply—

A VOICE—"Money!"

GENERAL OVERSEER—The merest common sense would tell you this, that if a man pays for a hall and invites people to come and hear him, while any one has a right to come or stay away, no one has a right to insult or interrupt him.

You can stay away if you like.

You know my sentiments now; so do not come any more. [*These words were spoken to two or three who left and who had been taking part in the interruptions.*]

Out-and-Out Christians Have No Use for Fiction.

One of the saddest things, to my mind, is the mass of trash under the guise of religious novels, and all that kind of thing, that is taking the place of the Bible, until young people and old people are reading religious and irreligious novels; and in thousands and tens of thousands of cases, when you ask them about the Bible, they know nothing about it.

I can only say this to you, that my experience both with fiction-writers and fiction-readers is that they are most unspiritual people. [Noises. Sneers. Cries of "No! No!"]

I am giving my experience.

You cannot say No to that.

I have had some experience. I have traveled somewhat and read somewhat, and I think I know what I am talking about as a minister of pretty wide experience.

I know this, that when people become out-and-out Christians, they have no more use for works of fiction; no more than they have for the card-table or the opera.

They have use for their Bibles; they have use for everything that will help them to understand their Bibles better; and they engage in the service of God.

If I am unfortunate enough to differ with some people who think otherwise, may the Lord reveal even this unto them.

But I say this, I will not pray with fiction-makers—with those who, in my judgment, are loving and making what I call lies.

After the Doxology had been sung, the General Overseer pronounced the

BENEDICTION.

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

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

REV. WM. HAMNER PIPER, Overseer,
17 Capen street, New Dorchester, Boston, Massachusetts.
Phone Dorchester, 277-1.

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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Divine Healing Meeting

Held in Central Zion Tabernacle, Tuesday Afternoon, May 28, 1901.

*REPORTED BY O. I. S., O. R., AND F. A. F.

TO those who have carefully looked into the ministry of the General Overseer, nothing is more apparent than the painstaking preparation that it reveals.

God always prepares His men.

It took eighty years to prepare Moses for the work of leading Israel out of Egypt and through the wilderness to the borders of the promised land.

The General Overseer shows familiarity with every subject that he discusses.

He has read; he has studied; he has thought; he has labored.

He possesses a genius for thoroughness as well as inspirational insight.

He has made a careful study of the Word of God.

He knows the stories as well as the principles by heart.

Its characters, to him, are not buried in the past.

They live in his memory, and he sees their circumstances, their need, and their relation to the events with which they are connected in Scripture narrative.

And what he sees, he makes his hearers see; what he feels he makes his audience feel.

This was apparent to all who attended the Divine Healing meeting for women only, held at Central Zion Tabernacle, Chicago, Illinois, on the afternoon of Tuesday, May 28, 1901.

Some of the events connected with the Christ's earthly ministry were made very real to them.

They saw and felt the need of the poor sufferer, and they entered into the joy of the healings that followed the Master's Word.

They saw the Way, as it was clearly revealed to them; and seeing they entered in and were blessed.

The Spirit of God was present to bless the Word spoken, and to reveal the goodness of the Father who sent not His Son into the world to condemn, but to Save, to Heal, and to Keep that which was lost.

God grant that others who read these words may also be greatly blessed!

Central Zion Tabernacle, Chicago, Illinois, Tuesday Afternoon, May 28, 1901.

The meeting was opened with the singing of Hymn No. 350, in Gospel Hymns Nos. 5 and 6.

The General Overseer then delivered his message:

"SAVED 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.

A Proof of the Genuineness of the New Testament.

I shall read to you the story of two women—one a little woman twelve years old; the other a grown-up woman, who had suffered, strange to say, just as long as this little one had lived.

I want you to read with me the story as recorded in the three Evangelists, Matthew, Mark, and Luke.

*The following report has not been revised by the First Apostle.

We will read first from the Gospel according to Saint Matthew, in the 9th chapter, beginning at the 18th verse.

You will notice little differences in the several narratives, which are to be accounted for by the fact that the Evangelists who wrote these narratives without any consultation with one another, wrote only what they independently remembered or were told; and that is one of the proofs of the genuineness of the New Testament.

If all the naratives had been written exactly alike, you would say, "Ah, those people had a talk about this before they wrote that story, and they made it up."

But they differ in little points just as you, and I, and Deaconess Lee here, might differ, if we had witnessed the incidents of the story and attempted to record them separately.

If you were to look at me from different points of view, you would receive different impressions as to my appearance.

Importance of the Observer's Keeping in Mind His or Her Particular Point of View.

I once knew a man who had two different faces. One was a very noble looking face; the other an ignoble face. It was a freak of nature.

I have seen people who had terrible birth-marks, and I recall one woman one side of whose face was exactly like that of a pig, and the other side was beautifully human.

If you had looked at her from one side, you would have said, What a brutal face, and from the other, What a beautiful woman!

In reading the stories of the New Testament you must always remember that these little differences arise from the fact that the incidents were seen from different points of view; and I desire to show you some of the differences as well as tell you the story, and unfold its lesson.

The 9th chapter of Matthew, beginning at the 18th verse, reading from the Revised Version:

While He [Jesus], spake these things unto them, behold, there came a ruler, and worshiped Him—

Notice that word "worship." That is the key to the whole position.

If Jairus had not worshiped Jesus, he never would have received the blessing.

The Christ Must Be Recognized and Worshiped as God.

You must realize that the Christ is God, and worship Him as such.

And worshiped Him, saying, My daughter is even now dead.

That is Matthew's point of view; but when we read the other narrative in Mark you will find that when Jairus first talked to Jesus he did not know his daughter was dead.

That is just one of the little differences.

Matthew comes in at the point just after the messengers had come and told Jairus that his daughter was dead.

Matthew begins in the middle of the story, and Mark begins at the beginning. That is the difference.

There came a ruler, and worshiped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her, and she shall live.

And Jesus arose, and followed him, and so did His disciples.

You are to understand that Jesus and His disciples are going with Jairus along the highway.

And behold, a woman, who had an issue of blood twelve years, came behind Him, and touched the border of His garment:

For she said within herself, If I do but touch the hem of His garment, I shall be made whole.

I want you to read the margin of the Revised Version—"Saved whole."

Get that reading into your heart.

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The Glorious Reality of an Entire Salvation.

Saved in spirit; saved in soul; saved in body; it is so all the way through—"I shall be saved whole."

Is not that a beautiful Salvation, that saves the Spirit, and the Soul, and the Body?

It is a glorious Salvation!

I rejoice, because I feel that I am "saved whole."

I feel that today.

I live, night and day, week after week, month after month, year after year; and the enemy says, "Now he is out; now this will happen; now he will be killed; but I am 'saved whole!'"

It is a great thing to be "saved whole."

What a glorious thing it is to realize an entire Salvation! I want you to get that into your mind.

She said, "If I do but touch His garment, I shall be"—what?

AUDIENCE—"'Saved whole.'"

GENERAL OVERSEER—"I shall be saved whole." Never forget that!

But Jesus turning and seeing her, said, Daughter, be of good cheer; thy faith hath saved thee whole.

That is the reading of the margin. "Thy Faith hath saved thee whole."

And the woman was saved whole from that hour.

One Must Be Quiet Before God to Receive Blessing.

They go along the highway, and there are many things here that are not in Mark's narrative; but his is another point of view.

And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult,

He said, Give place: for the damsel is not dead, but sleepeth. And they laughed Him to scorn.

But when the crowd was put forth—

The word ἐξεβλήθη (*exeblethe*), translated "put forth," is a very strong expression. He threw them out. He helped them out quickly.

What does one want of a crowd of people making a noise, weeping, and wailing, and lamenting?

"What a pity that there is not a doctor here, and that we do not have some poultices! Oh! Oh! Oh!"

Get them out!

You will not get any blessing with a lot of noisy people.

Be quiet! Be still!

Let things be very quiet; then you will get blessing.

He put them all out, because they were jesting.

When people indulge in foolish jesting you ought not to have room for them in your house.

Would you allow people who mocked your husband to stay in your house?

Would you allow people who mocked your mother or your father to stay in your house?

Why, then, should you allow people who mocked your Savior to stay in your house?

I was traveling with a man one day whom I heard cursing and swearing, and I said, "You hurt me; Oh, why do you pray such prayers?"

The Awful Prayer of a Profane Man.

"What prayers?" he inquired, "Have I prayed?"

I answered, "You asked God to damn your eyes. Now, if God were to damn your eyes you would be blind. That is a swearer's prayer. It is a terrible prayer!"

I heard a man on another occasion saying all kinds of bad things, and mocking the Name of God, and insulting the Name of Jesus; and I said, "Look here, why do you insult my best Friend?"

He answered, "I did not know I was speaking about your best Friend."

I explained, "If you were to curse my mother, I would not keep your company. But you are cursing my God who gave me being, and my Savior who gave me Salvation; and if you cannot stop cursing my best Friend I shall be obliged if you will kindly relieve me of your company."

Those Who Seek God Should Not Tolerate Scornful Company.

He looked at me, and said, "Thank you for that rebuke; I never saw it that way before. Why! I have been so accustomed to saying that kind of thing that I thought nothing of it."

He never swore again; and that man found Salvation, too.

When people laugh Jesus to scorn He simply puts them out.

He was going to do something in that house.

You have to have the scorner outside.

You must not keep the scorner inside.

The trouble with some of you is that you allow scornful sinners to remain in your company, when you are seeking God. You should say, "Go to your room and let me go to mine. I cannot and will not sit where Jesus, the Christ, is scorned."

The other day, in a very wealthy lady's drawing-room, the lady herself repeated some nasty things that the papers had been saying about me, when my friend, who is also a lady of some position, arose and said, "Will you permit me? I love Dr. Dowie, I honor him, and if you cannot speak of him in other language than this, you must permit me to retire!"

Not Always Wise to Permit Others to Do as They Please.

The lady apologetically said, "I did not know he was your friend. I did not mean anything by it, I simply repeated what had been printed."

My friend said, "It is not true, and, Madam, if you cannot speak otherwise than that, I must go."

That led the lady first referred to to come to the Auditorium last Lord's Day, and she got a blessing.

Never fail to do right.

Do it kindly; do it honestly; but do not always permit people to do just as they please.

And they laughed Him to scorn.

But when the crowd was put forth, He entered in, and took her by the hand: and the damsel arose.

And the fame thereof went forth into all that land.

In the 5th chapter of Mark, beginning at the 21st verse:

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto Him; and He was by the sea.

This is the same story told by Matthew.

You see Mark starts with Jesus coming over from Gadara, where He had been casting out devils and killing pigs.

He was driven out; at least, they asked Him to get out; so He went back to the other side of the sea, and "a great multitude was gathered unto Him; and He was by the sea."

Mark's Gospel Written Under Peter's Dictation.

And there cometh one of the rulers of the synagogue, Jairus by name; and seeing Him, he falleth at His feet,

And beseecheth Him much, saying—

Notice the difference. Jairus at the beginning of the story did not know his daughter was dead. He said:

My little daughter is at the point of death: I pray Thee, that Thou come and lay Thy hands on her, that she may be saved whole.

It is the same marginal reading as in Matthew—that she may be "saved whole."

And He went with him; and a great multitude followed Him, and they thronged Him.

Now we begin to get another idea concerning this Jairus' daughter.

She is not dead so far as he knows; she is at the point of death; and Jairus asks Him to come and lay His hand upon her that she may live; and they go along the road, and meet a great throng.

Mark tells that story; and I will tell you how he knew it so well.

Mark's Gospel, it is generally conceded, was written by Mark under the dictation of the Apostle Peter.

If you will watch, you will see many little things in the Gospel according to Saint Mark that only Peter knew Jesus

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had said, because he was close to Jesus, and heard every word and saw everything.

Zion Claims the Right to Be Born, Live, and Die Without the Aid of Doctors.

And a woman, who had an issue of blood twelve years.

We have some things added here that Matthew did not tell us. Mark describes the condition of the woman.

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

Is not that a good description of some of you?

Suffered many things of many physicians; spent all that she had, and all that her friends gave her; and she was nothing bettered, but rather grew worse, even with the aid of the doctors.

The doctors declare you must have their aid, even though people grow worse under their treatment.

But we say, No!

We say, by the Grace of God we can be born without you; we can live without you; and we can die without your aid.

That is how we feel.

May God help us to stand there, strong and clear, and not be afraid.

It is a good, strong place in which to stand—standing with God.

We, the offspring of God, are born with the aid of God, we live with God, and we will die in His hands.

A Woman Who Had Suffered Many Things of Many Physicians.

The woman that "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind."

We learn a little more here about this woman.

She had heard about Jesus, and had even been a diligent listener.

She had not seen Him, perhaps, until this moment; but she had heard about Him.

She had heard how the leper had been healed, whose story is told in the 8th chapter of Matthew, and which precedes this story in Mark.

The leper had been healed, and Peter's wife's mother had been raised from a fever, and the centurion's servant had been healed; and one night, just before He crossed the lake, a great multitude came out—the night of the healing of the leper, and of Peter's wife's mother, and of the centurion's servant; and they were in the streets of Capernaum.

There was a vast multitude of them, and He healed them all.

Thus she had heard the things concerning Jesus; she had heard of His teaching, of His compassion, and of His power.

She Had a Hearing Ear, and an Understanding Heart.

Ah, I tell you, if you will hear, your soul shall live!

You will live if you hear rightly; but if you let all kinds of nonsense into your mind, it will be just the opposite.

You will lose blessing.

Hear what the Devil says, and the Devil will steal your life away.

Hear what God says, and God will give you life.

She heard the things concerning Jesus.

Matthew did not tell us that, because he did not know it.

Having heard the things concerning Jesus, came in the crowd behind, and touched His garment.

For she said, If I touch but His garment, I shall be—

GENERAL OVERSEER—"I shall be"—what?

AUDIENCE—"'Saved whole.'"

GENERAL OVERSEER—Say it again.

AUDIENCE—"'Saved whole.'"

GENERAL OVERSEER—Did she say, "I *may* be saved whole."

AUDIENCE—"No."

GENERAL OVERSEER—Did she say, *perhaps* I shall be and *perhaps* I shall not be?

AUDIENCE—"No."

GENERAL OVERSEER.—What did she say?

AUDIENCE—"I SHALL!"

GENERAL OVERSEER—She was not in doubt, was she?

Unwavering Faith Essential to Complete Success.

When people come to a meeting like this and say, I *believe* I shall be healed, they will get blessing. But if they come saying, "Well, perhaps I will get some good and perhaps I won't; sometimes it works and sometimes it doesn't," they will get no good whatever.

Why? Because they come with doubt in their hearts.

When we say perhaps I may, and perhaps I may not, is that faith? No!

That woman said, "I shall be saved whole."

Get hold of and retain those words.

Some people do not like my positiveness.

When I face the enemy I say, I will smash the whole outfit —*I will!* I WILL!

I have conquered you before, and I will conquer you again, in the Name of the Lord.

Then they begin to think, Well, he may; and after boasting that they will destroy me, they come down and say, "Now the crisis has come, Dr. Dowie must be ruined or he will triumph!" [Laughter.]

They are already whipped when they think I may triumph!

The fact is, if you do right, you have a right to say SHALL, if you have a Divine Faith and a Divine Promise.

Always a Good Thing to Feel Well.

This woman heard that Jesus was willing to heal every one that gave himself or herself wholly to God and got right; that is why she got the Healing.

She said, "I shall be saved whole!"

That was right; "And straightway the fountain of her blood was dried up."

Every woman knows where the fountain of her blood is; and just think of that poor sister of ours steadily losing her life's blood, every hour, of every day and every night, for twelve long years!

It is a wonder that she lived at all, when perhaps only now and then there was a little cessation; perhaps none at all.

There is nothing to indicate that she had a cessation.

More or less, there was always a drain upon her life's blood; and I tell you there are many such sufferers.

"And straightway the fountain of her blood was dried up; and she felt in her body"—feeling is a very good thing sometimes.

I think it is always a good thing to feel right.

I feel well this afternoon, and I am glad that I feel well; because I am speaking to a great many sick sisters, and I want to be a help to them, and so does Mrs. Dowie.

"She felt in her body." When a person feels well is it not nice?

The Folly of the Christian Scientists' Denial of the Reality of Disease.

Is it not nice to not know by feeling that you have any toes? I do not feel that I have any toes. [Laughter.]

I do not feel that I have a heart; therefore it is all right.

But if you feel that you have toes and a heart, everything is not all right.

How did she know she was well?

AUDIENCE—"She felt it in her body."

GENERAL OVERSEER—Do you not know in your body when you are well? If you had a pain would you not feel well when it was gone?

And if your life blood was flowing, and it stopped, would you not know it?

And if life from God were to come into you, would you not know it?

Of course you would. There is no use in saying you are healed, if you are just as sick as you were before prayer.

I take no stock in that kind of healing.

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I take no stock in that Christian Science lie, which says you have to repeatedly deny the reality of your disease, and say it is not true that you are sick, and yet seek to be healed.

It is the devil's own lie.

I take no stock in the Christian Alliance lie, which says you are to say you are healed, no matter how you feel.

It Is a Lie to Testify to Healing When the Healing Is Not Felt to Be an Accomplished Fact.

When a person has a severe pain, it is a lie to say, "Thank God, I am healed! I have pain all the same; but, thank God, I am healed!"

A woman once came to me and said, "Hallelujah, I am healed!"

"What are you healed of?" I inquired.

"Blindness," she answered.

"Read that book," I said.

She responded by saying "I cannot see."

"Why!" I exclaimed, "how are you healed?"

"Oh," she said, "I am resting on the promises of God!"

"But you are not healed," I said.

"I believe I am healed in the promises of God," she replied.

"Who told you to talk like that?" I inquired.

"Dr. Simpson," she answered.

"The Lord have mercy on Dr. Simpson!" I said.

I want no one in this meeting, I want no one in Zion, ever to testify to a healing that they do not feel.

I believe in saying you are well when you are well; but I believe if you say you are well when you are not well that it is a lie.

You Must Not Tell Lies in the Name of the Lord.

Testify to what you have, not to something that you do not have.

Where did this woman feel?

AUDIENCE—"In her own body."

GENERAL OVERSEER—Was it only in her spirit?

AUDIENCE—"No!"

GENERAL OVERSEER—She felt in her—

AUDIENCE—"Body."

GENERAL OVERSEER—That she was—

AUDIENCE—"Healed."

GENERAL OVERSEER—She felt in her own body that she was healed of her plague. The Greek word means "scourge." That is a better rendering.

Ah, what a scourge that was!

Every day the living blood flowing away! It was a scourge! A scourge that brought blood every time.

It was the Devil's own scourge, and at every stroke the blood issued from her body.

Ah, what a mean Devil he is!

"While He yet spake"—now we come to the harmony with Matthew.

"While He yet spake they come from the ruler of the synagogue's house, saying, Thy daughter is dead!"

That is the point at which Matthew begins the story.

Fearlessness and Trust Certain to Bring Blessing.

Matthew did not begin it at the beginning. Perhaps he was not there. He may have gone off to get some refreshments and later met them on the road. At any rate—

While He yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead; why troublest thou the Master any further?

Master here means "teacher."

"But Jesus not heeding"—another reading is overhearing, "the word spoken." I think both are correct.

The original has the idea of Jesus' overhearing the word spoken, but not heeding it; not taking any notice of it except to say "unto the ruler of the synagogue, Fear not, only believe."

What did He say?

AUDIENCE—"'Fear not, only believe.'"

GENERAL OVERSEER—Will you please say that over again?

AUDIENCE—"'Fear not, only believe.'"

GENERAL OVERSEER—Oh, they say, you must do something! Did Jesus tell that to Jairus?

AUDIENCE—"No."

GENERAL OVERSEER—Did He tell that to the woman that touched Him?

AUDIENCE—"No."

GENERAL OVERSEER—Does He tell it to us?

AUDIENCE—"No."

GENERAL OVERSEER—He said, "Fear not, only—what?

AUDIENCE—"'Only believe.'"

GENERAL OVERSEER—Only Trust If you do not fear, and only Trust, then the blessing will come.

"Perfect Love Casteth Out Fear."

But if you fear a little and only trust a little; and doubt a little, and hesitate a little—that is a kind of mixture that will bring no blessing,

"FEAR NOT!"

"There is no fear in Love."

Does the little baby fear you and love you at the same time? No!

"Perfect Love casteth out fear."

That man had Love for the Master in his heart, and when the Master said, "Fear not," he answered, "I will not fear."

When He said, "Only Believe," he answered, "I will Believe. I do not understand why my daughter should have died, but He understands, and it is all right."

He suffered no man to follow with Him, save Peter, and James, and John, the brother of James.

And they come to the house of the ruler of the synagogue; and He beholdeth a tumult, and many weeping and wailing greatly.

And when He was entered in He saith unto them, Why make ye a tumult, and weep? The child is not dead, but sleepeth.

And they laughed Him to scorn. But He, having put them all forth, taketh the father of the child and her mother, and them that were with Him, and goeth in where the child was.

There were five people there. The father, Jairus; the mother, whom we will call Rebecca; and Peter, and James, and John.

An Interesting Coincidence of Time.

And taking the child by the hand, He saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

And straightway the damsel rose up, and walked; for she was twelve years old.

There is a little point there to be considered. This damsel was twelve years old, and the poor woman that had been sick twelve years was healed.

The one was raised from the dead; the other was delivered from her terrible scourge.

The little girl had lived twelve years, and from the time that she had been born that woman had suffered—twelve years.

And they were amazed straightway with a great amazement.

And He charged them much that no man should know this: and He commanded that something should be given her to eat.

How kind and considerate the Christ was!

He knew that she had suffered long, and He saw that the poor little body was emaciated and worn; and so, when she was restored to life, He said, "Now, give her something to eat."

He did not say, Give her some medicine, Give her some stimulants; but, Give her some good food.

Now I will read the other story. It is very interesting to compare the three stories of these events.

Read in the Gospel according to Saint Luke, the 40th verse of the 8th chapter.

That is a very beautiful verse,

Expectation Increases the Joy of Receiving.

I will tell you a story about that verse that happened in my own experience.

And as Jesus returned, the multitude welcomed Him; for they were all waiting for Him.

The other version says, "gladly received him."

Now Luke gives a point that no one else gives.

Luke looks upon the multitude, all of whom are glad when

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they see Jesus coming out of the boat. They therefore "gladly received Him."

They welcomed Him. Why?

Because they were all waiting for—what?

AUDIENCE—"Waiting for Him."

GENERAL OVERSEER—Waiting for whom?

AUDIENCE—"Jesus."

GENERAL OVERSEER.—When I came into this room I saw a great many faces brighten.

You all were waiting for me and Mrs. Dowie.

When the people are waiting for Jesus they will receive Him gladly.

The trouble with a great many people is that they are not waiting for Jesus at all. They are waiting for men.

But These People Were Waiting for Jesus.

They cared nothing whether Peter was there, or James, or Matthew, or Mark, or Luke, or John, or any one else.

They were waiting for Jesus; that is a fact that Luke states.

And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet.

That is another little point worth noticing. He prostrated himself before Jesus, and besought Him to come into his house, for he had an only daughter.

We did not know before that this was an only daughter, but now we have the fact stated.

It is very nice for a man to have twelve daughters, but if he has only one she becomes very precious to him.

I know something about that.

I have an only daughter, and therefore I know just how precious one may be to a father.

I can understand something how one might feel if an only daughter died, or if she lay dying.

The Word here is:

For he had an only daughter, about twelve years of age, and she was dying. But as He went the multitudes thronged Him.

And a woman having an issue of blood twelve years, who had spent all her living upon physicians, and could not be healed of any,

Came behind Him, and touched the border of His garment: and immediately the issue of her blood stopped.

That is the meaning of the word translated "stanched" in the Old Version. Luke was a doctor, and he writes with a little more particularity.

Even Apostles Not Always Wise.

Jesus said, Who is it that touched Me?

That is the first time you hear this question. Luke is the only one who tells this part of the story.

Do you think Jesus did not know who touched Him?

Then why did He ask the question?

I ask many questions, even when I know.

And when all denied, Peter said, and they that were with him—

Peter probably gave that information to Luke.

Peter always told all the naughty things he had done.

He told Mark much more than he knew.

"Peter said, and they that were with him." Some people will observe and listen, and pick you up, and criticise.

Even some apostles sometimes talk nonsense; and many Christians talk very foolishly.

Peter rebuked Jesus and said, "'Master, the multitudes press Thee and crush Thee.' Why then, do you ask, Who touched Me?"

He was very smart, was he not?

He thought he could put his Master straight.

Some people every now and then think they can put me straight.

They think they know something, and seek to give me information.

Some of You Have a Hard Time Putting Me Straight.

There is one good little sister who writes every now and then to put me straight.

She has the hardest time in the world to straighten me out.

She wants me to see the South through her dear little southern eyes, and I cannot.

I do not see it through a northern man's eyes, for I am not a northern man; and I am not a southern man.

I see the South as I believe God sees it; and I shall say what I say even if the dear little woman cannot straighten me out.

It is all right. I am not sorry that she tries to put me straight; but I gently put her letters aside and say, "Go and tell that sister she is a dear little woman, but she knows nothing about it."

It would be very much better for you to be quite sure that I need straightening out before attempting the task.

Sometimes I get letters, and I say, "Really, I am too busy to read this; boil it down and bring it back in a week, and tell me what is in it."

Jesus asked, "Who is it that touched Me?" because He wanted this woman to testify. That was the way to get her to do it.

Why the General Overseer Has to Fight Earnestly.

But Jesus said, Some one did touch Me; for I perceived that power had gone forth from Me.

That Greek word δύναμις (*dunamis*,) translated power, is a very remarkable word.

It means the warm power that went forth from Jesus, and drove out the disease and took posession of that woman's body.

Some of you do not realize the fact, but it is in the Bible that "Jehovah is the Man of War."

Sometimes people say, "O Dr. Dowie, I wish you would not fight so hard!"

I have to fight hard. I have to win.

How would I ever have stood it in this city if I had not fought for the right, and been able to defend it?

Divine Healing would have been swept away years ago, and everybody would have been afraid to talk about it.

Cowards! Oh, what cowards men are!

By the grace of God I am an ardent lover of God and of Humanity, and I hope I am a good fighter.

I do not like to fight, but I have to.

I have to protect Zion, and if anybody pulls Zion's hair I am after them.

You can say anything you like about me, but touch my bonny Zion, and I am down on you.

An Incident Connected With the General Overseer's Boyhood.

The last time I fought with my fists, and gave a boy black eyes and a bloody nose, was this—I will tell you. [Laughter.]

I was about ten years old, and there was a very sweet girl, who was about fourteen years old, in my class. I thought she was a very nice girl, and I think so still, always remembering that my dear wife is the nicest girl in all the world to me. I do not know where this girl is, but she was in my class.

Although I was only ten, I was "dux" of that class in Arthur Street Academy, Edinburgh.

I had the medal. God was good to me, and I did my best to be good to others.

Of course the "dux" of the class had an interest in every one in the class.

There was one bully about fifteen years of age whose brains were all in his heels and fists and other parts of his naughty body. He used to annoy this sweet, kind girl. She was so obliging to everybody, so amiable, that she attracted my attention, and won my love.

But this bully used to pull her hair [laughter] and throw mud on her, and was ugly to her just because he was a bully.

A Bully's Just Punishment.

One afternoon, when he had been doing this, I went up to him and said, "C—, I am a Christian, but if you strike

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Bessie again, if you pull her hair or throw mud on her, I—I—I will give it to you!" [Laughter.]

"Oh," he said, "I could lick you with my left hand;" and with that he went after the girl, and pulled her hair.

He never knew what struck him. He was flat on his back. [Applause and laughter.]

But I was on top. I got astride of him, and went at him.

I did not observe the rules of fighting. I was small and he was big.

I said, "Will you give in? Will you never do it again, you coward?" Then I gave him a kick. [Laughter and applause.]

At last he roared out that he would not do it any more.

I said, "Sure as death?" [Laughter.] Then I gave it to him again.

He said, "Oh, you will kill me."

"Yes," I said, "I will kill you if you don't stop hurting Bessie, you bully, you coward!" And I went on punishing him for his months of cruelty to Bessie.

Then he said, "I will no' do it any more."

Then I let him go. And Bessie thanked me; and he never abused her again.

That was the last time I ever fought a battle with my fists, probably about forty-three years ago. But, do you know, Zion to me is like that beautiful girl, and if you pull her hair I shall be after you. [Laughter.]

I Have a Right to Fight for Zion.

I never use my hand, but I can do better execution with my tongue and with my pen.

Am I not protecting the sick and the sorrowing?

Am I not protecting the Fountains of Healing?

I will not allow the doctors to pour their drugs into the Springs of Life.

I shall fight the Good Fight of Faith.

But I do not want to hurt any one.

I did not want to hurt Willy Chisholm.

I was no fighter, and I had been no fighter among the boys. I was a very weak boy, comparatively.

I never could have whipped him if God had not enabled me to do it.

He confidently told one boy that he believed I had seven devils in me.

He said, "it wasn't only the licking he gave me, but the way he looked at me!"

I do not think I had seven devils. I think I was pounding them out of him.

If there is one sin more than another that I hate, it is the sin of a bully, whether woman or man.

How Kind God Is!

When I see a big, strong woman shaking and slapping a little baby, I pray, "Oh, my God, keep me straight!" for I feel like slapping her.

I think, if I do not say it, "You coward! Why don't you love your own flesh and blood; and why do you shake that baby and slap it with your big hands?"

Especially do I hate a man who stands over a woman that is in his power and threatens that he will strike her.

The mean coward!

If God stood threateningly over me and said, "if you do not do this I will strike you," I should hate Him.

But that is not the way God does with me.

He stands over me and says, "My Son, do not sin; because, if you do sin, you will get into the Devil's hands, and grieve My heart. You will hurt yourself and grieve the Church of God; and you will injure others.

My Son! My Son! How kind God is!

And when the woman saw that she was not hid, she came trembling, and falling down before Him, declared in the presence of all the people for what cause she touched Him, and how she was healed immediately.

She told all about it in the open street.

She told all about having had an issue of blood for twelve years, and that she was immediately healed.

And He said unto her, Daughter, thy faith hath saved thee whole; go in peace.

While He yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Master.

The Word of The Christ Restores Life.

But Jesus hearing it, answered him, Fear not; only believe, and she shall be made whole.

And when He came to the house, He suffered not any man to enter in with Him, save Peter, and John, and James, and the father of the maiden and her mother.

And all were weeping, and bewailing her; but He said, Weep not; for she is not dead, but sleepeth.

And they laughed Him to scorn, knowing that she was dead.

But He, taking her by the hand, called, saying, Maiden, arise.

And her spirit returned, and she rose up immediately; and He commanded that something be given her to eat.

And her parents were amazed; but He charged them to tell no man what had been done.

The object of that injunction was to keep the house quiet.

It is as if he had said, "Let the little maiden have something to eat and shut up the house."

Then, of course, everybody was talking about it.

They did not need to talk about it, for the next day they saw the bright little maiden.

The best testimony was herself.

The best testimony I can ever offer to Divine Healing is the fact that I myself am healed.

Thirty-seven years ago God healed me, and with the exception of three severe attacks in these thirty-seven years, which God gave me grace to overcome, I have been kept perfectly.

The General Overseer's Life a Constant Testimony to the Reality of Divine Healing.

There has not been a day in these thirty-seven years when I have not been able to serve God in some way.

I am so glad that that healing has been a constant testimony during all my life!

My enemies cannot truthfully say that I am ever sick.

I am so glad that we realize to day that He has healed us—saved us whole!

That woman said in her heart, "If I do but touch His garment, I shall be saved whole"—saved in spirit, saved in soul, saved in body.

She said, "I shall"—not, I may.

That is the way to talk!

Be sure; and if you are not sure do not talk.

If you are not sure, hold your tongue, or say, "I do not know;" but when you do know, speak, and speak with the confidence of knowledge.

I know God; and God has said, "Ask, and it *shall* be given you; seek, and ye *shall* find; knock, and it *shall* be opened unto you.

The centurion said, "Lord, . . . only say the word, and my servant *shall* be healed."

It Is Not Possible for God to Fail.

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 a hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert.

. . . . . .

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.

When God says SHALL, can we not say SHALL?

When you say "may," and "perhaps," you have not a spark of Faith in you.

If I should say "may," and "perhaps," I know I should be doubting.

If you were to say to me, Doctor, we would like to see you, and I should say, I will see you tonight in my room, would you believe it, and *expect* to see me?

Of course you would expect me to keep my word.

If I say "shall," I mean shall.

But I am a poor, mortal man, and I may not be able to keep an appointment.

God might take me away, and then I could not keep it.

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But it is not possible for God to fail.

When God says shall, I always say shall; and when He says, "The eyes of the blind shall be opened," I say it.

The General Overseer Healed of Blindness.

I was as blind as the blindest here, and had to sit in darkness.

I suffered from a severe attack of ophthalmia, in Australia. It seemed as if my eyes were running out of my head.

I bathed them in cold or tepid water, and I could get no sight for days.

Matter was running out of my eyes, and it seemed to form a film over them. I could see nothing.

Many tried to persuade me to get this kind of wash and that kind of wash; but I said, "No, I shall trust God. He has said 'the eyes of the blind shall be opened.'"

I had quite a battle to fight.

It was at the time that God called me to the ministry.

I thought God meant me to be a business man; I had never had any thought of the ministry.

I was not trained for the ministry; I was not educated; and I had no desire to enter the ministry.

The most useless persons in the world that I knew were parsons; and I had no use for them.

They seemed to be mere talkers, and their talk made no impression on me.

I was tired and weary of it.

I would look at my watch ten times in a half hour while listening to them.

The Sickly Prayer-Meetings of the Apostasies.

I loved God, but it seemed to me that their sermons were a perfect mockery.

And the prayers of the prayer-meeting—how they did worry me!

There was one old man who, I think, must have composed his prayers at the time of the yellow plague.

How he did whine!

I liked to hear the women pray; and, taking them altogether, they were better than the men.

I used to go away from those prayer-meetings, and say to those who went there, "My good Lord, why did you go there?"

Another man used to whine:

> For He who knew that human hearts should prove
> So slow to learn the dictates of His love,
> Called for a cloud to darken all their years,
> And said, Go spend them in a vale of tears.

I felt like throwing my hymn-book at him; and I was not very much surprised when, a year or two after that, he went off with a girl and left his wife and four children.

Still another man used to give out a hymn, one verse of which read:

> 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.

Would Rather Be a Heretic than a Humbug.

I got hold of that man one night and said, "If you give out that hymn again, I will march out of the meeting, or throw my hymn-book at you."

"Do you mean to tell me," I said, "that God sows cancer, and rheumatism, and paralysis, and scrofula?

"What do you mean by such talk?"

"Well," he answered, "that is the hymn."

"Yes," I said, "and the sooner it is cut out of the Congregational hymn-book the better."

Then he said, "You are a heretic."

I answered that "I would rather be a heretic than a humbug."

The last thing I wanted to be was a minister; but that was what my Lord called me to be.

Now they say that I am not a minister, and that I do not know how to preach!

Well, if I do not know how to preach, you people have to listen to me; and the people get Salvation; and they get Healing; and they get Holiness.

Thanks be to God for what He has done for our dear women!

Has He not made many of you better wives, tell me?

AUDIENCE—"Yes."

GENERAL OVERSEER—Has He not made your husbands better husbands?

AUDIENCE—"Yes."

GENERAL OVERSEER—Has He not made all the family better? Thank God for it!

Prayer was then offered by Deaconess Lee, after which the General Overseer prayed, and pronounced the

BENEDICTION.

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

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

J. G. EXCELL, General Ecclesiastical Secretary.

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,
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Zion's Fourth Feast of Tabernacles

The Set Feasts of Jehovah . . .
Ye shall proclaim to be Holy Convocations

*REPORTED BY I. M. S. AND F. A. F.

THE Fourth Feast of Tabernacles was being held in Zion City.

For days the hosts of Israel had been gathered from every quarter of the compass, and from many cities and countries.

Elijah and Edina Hospices were full to overflowing, Camp Esther sheltered its hundreds, while every private residence in the City was generously hospitable, as Zion homes always are.

Besides all these, hundreds from nearby cities came to the services.

It was the largest and most representative attendance that had yet come up to keep the Feast of Tabernacles.

The City presented, in many respects, the same gala appearance that had greeted the eyes of the General Overseer and other members of the Visitation Party upon their glad return from the now famous Around-the-World Visitation.

The graceful arch of welcome stood intact, each tower surmounted by a flag waving its welcome to visitors, and from flagstaffs on Zion City's public buildings floated the flags of all nations and the glorious Zion ensign of gold, white, and blue.

It was on the sixth day of this Feast, July 19, 1904, that a conference of the women Elders and Evangelists and Deaconesses of the Christian Catholic Church in Zion was held in Shiloh Tabernacle.

The meeting was Conducted by Overseer Jane Dowie.

Many helpful hints were given as how best to do Zion Restoration work when traveling.

Especially interesting were the words concerning the Around-the-World Visitation.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Morning, July 19, 1904.

The Meeting was opened with the singing of Hymn No. 25 in Gospel Hymns Nos. 5 and 6.

> Praise the Savior, ye who know Him;
> Who can tell how much we owe Him?
> Gladly let us render to Him
> All we are and have.

Overseer Jane Dowie read the Lesson from the 1st Epistle of John, the 1st chapter and the first seventeen verses of the 2d chapter.

Prayer was then offered, after which Overseer Jane Dowie spoke.

HOW TO LET ONE'S LIGHT SHINE FOR GOD.

"It is a great joy to me to see you all again after all the months of travel that we have had, and to be back again in Zion City and in our own Tabernacle.

"We are thankful for this Tabernacle, although it is not very ornamental.

"Our large new Tabernacle will be very much better, and we will have benefited by our experience in building.

"We are taking a little time over the building of this new Tabernacle, and it will be all the better when it is finished.

"We have been around the world and have seen many buildings, and trust that we have profited by our experience.

The Value of Communicating Knowledge.

"We have come together for a little conference in which we can teach and help one another.

"It is good to be able to communicate to others what you have seen and what you have known.

"Some of our women teachers, when they go to distant fields are overflowing with information.

"They make it so interesting to the people that they all want to come in and hear, and then when they have listened to what God has wrought, they want to get the blessings themselves.

"Other teachers have little power of communicating, and you would not learn from their words what is being done in the Christian Catholic Church, or in the place from which they have come.

"Instead of telling you the bright and happy things, they tell you all the difficulties, all about the trials, and all about the troubles.

The Light of Life Beginning to Shine in the Darkest Places.

"There is a bright side to every good person and to every good work, and we are asking God to let the light come in and send out the darkness.

"Some of you have gone to dark places of the earth, where you have had trials and difficulties.

"You have to have a still brighter light shining in your spirit to keep you up and enable you to help others while you are in these places.

"Still the Light of Life is beginning to shine a little even among the heathen nations.

"Take for instance China, that dark portion of the earth, as far as any knowledge of God goes.

The Chinese are beginning to look for the Light, although their land is still full of dark places.

"Take for instance the oriental life that we came in touch with in Ceylon during our journey.

"It is always hot there; never any cooler than this.

The Kindliness and Gentleness of the Inhabitants of Ceylon.

"Sometimes when they have rains it is even more stiflingly hot than when there is no rain.

"The natives wear very little clothing, and they dress according to their rank and station in life.

"You are able to tell by their dress whether they are Mohammedans, Hindoos or Buddhists.

"Some of the men wear their hair like the women, turning it up at the back of their heads, and putting little shell combs in it.

"Even in this dark place they are a kindly race of people.

"I had seen the vile part of the population of the Australian cities.

"They had surrounded our carriage in the streets and attempted to overthrow it.

"In Ceylon, therefore, I felt that I would rather look into

*The following report has not been revised by the First Apostle.

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the kindly faces of these natives than meet an Australian mob.

"The inhabitants of Ceylon seem to be a kindly and gentle people, and they taught us many lessons.

"The runners who run in the 'rickshaws, run for miles and miles with the water dripping down their faces. You feel sorry for them, and wonder if they are not very tired.

An Object Lesson in Patience.

"Yet when they get to the end of their journey they are so happy and pleasant, their faces are bright and shining, and they feel so thankful for the few pennies they earn for the run.

"We have our lesson of patience to learn even from these people.

"If an Australian boy had been obliged to run with a cart like that, carrying a human being, we should have seen quite a different countenance.

"These people are happy and they keep themselves clean.

"They have their bathing places in the sea, and they are very kind to their animals.

"In many places their animals are looked upon as a part of the household.

"You see the little native bullock, with a little hump on his back, tied up near the house, and his food is brought to him in a clean way.

"They wash their cattle in the sea and do not let them get dirty. They are all perfectly clean.

"Their houses do not look dirty, and yet ten or twelve of these people will live in one little house.

"They lie down on their mats on the floor, and do not have any very great water convenience.

"One pump in the little native street has to supply the water for a great many of these people.

Temperate Character of the Sinhalese.

"They come with their jugs to the pump and carry the water to their houses. They look so happy over it all, and so contented and pleased!

"As we were being driven around by one of the native men, who spoke good English, and who was a member of the Christian Catholic Church, I noticed large bottles of colored juices.

"They have these fruit juices and syrups for sale in little open booths on the street.

"I asked our guide what was in these bottles, and he told me that it was fruit juice which the natives used as a cooling drink.

"Many of them are Mahommedans, who as you know, never drink intoxicating liquors; nor do the other natives.

"This young man told me that they always believed a man who drank intoxicating drinks to be a Christian.

"What a sad comment! The natives of Ceylon know a Christian by the fact that he drank alcohol!

"We had been on a ship where nominally all were Christians, but there were very few beside our own company who did not have their bottles of liquor at each meal.

Zion an Example to the Whole World.

"Those who did not take intoxicating drinks were the exception.

"How much light is needed over all the world!

"When you go away from Zion City among the people of the world, you notice that these habits are looked upon as necessities, and yet how much better the people would be without them!

"Wherever we go we have to set the example of clean living in our eating, in our drinking, and in our whole system of living.

"You cannot help being peculiar when you go out among the people of the world, if you are a true Christian.

"They very soon find that you are different from them, and it is not necessary for you to tell it upon the housetop.

"They ask you, perhaps, to participate in their games.

"A man came to me on the first part of our journey and began to tell me all the wonderful advantages of putting money into sweepstakes on the run, and so on.

"I looked at him and said, 'I cannot put any money into this, because I do not believe in gambling.'

"Oh, but this is not gambling, he said.

"I said, 'Supposing I won money out of this, do you think that I would feel that I had honestly gained it?'

Faithful Adherence to Righteousness Affords Opportunity to Speak the Truth.

"He said, 'But ten per cent. of this is to be given to charities.' [Laughter.]

"I said, 'I prefer to give directly to the object of my charity, and I will do that.'

"There is always an opportunity given on the British ships during each voyage for the passengers to give something for the seamen's charities, for the benefit of the orphans of sailors.

"A Zion person can always spare a little to give for that on a journey.

"Then they will see that it is not because you do not want to spend your money, but that you refuse to gamble, but because of principle, and that you do not want to go into these evil things.

"A little while afterwards, they came around to me again, and wanted to know if I would give something to their hospital fund for seamen.

"I could not do that, as it would be helping to supply drugs, and surgeons, and things of that kind.

"This request gave me an opportunity to tell my views about hospitals and drugs.

The Light of Zion Extends Over All the World.

"I am telling you these little things just to illustrate how much teaching you can get in even among worldly people, without making yourselves obnoxious.

"It will soon begin to tell, as there is opportunity at every point.

"Then when they begin to have their concerts, musicals, etc., if you do not approve of the kind of thing they are having you must keep out of it.

"Of course, if it is some sweet singing, which is not harmful, you can join with them in it.

"The young people can join in a happy, sociable evening; they do not need to stand outside of everything.

"At the same time you cannot enter into the things that are wrong.

"The young people can take part in innocent deck games and athletic sports.

"You very soon find when you are traveling that there are plenty of opportunities to let your light shine for God.

"The Light of Zion is such a strong searchlight, and it has reached everything over all the world, through LEAVES OF HEALING.

Preaching in Private Conversations that Was Effective.

"They would not allow the General Overseer to give any address on the ship, or to do any teaching.

"But you would find him all over the ship standing here and there with little groups of men around him, asking him questions about Zion.

"And I have no doubt that all the passengers on that ship knew what the General Overseer's Teaching and Principles were.

"A number of the people were taking a journey around the world, visiting the Saint Louis Fair on their way through America, and they are coming to visit Zion City.

"We gave them hearty invitations, and no doubt many of them will visit us here.

"I do not want to take up all the time this morning by telling you the things we have seen and experienced on our

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journey, but I think that these words are fitting for the teachers and those who are going to different parts of the world.

"They show you that even although you cannot have services on the ocean liners controlled by the British Governement, yet you have opportunities of preaching the Gospel, and can do much good.

"Especially Toward Them that Are of the Household of Faith."

"There may be still greater opposition now after the General Overseer has spoken so strongly upon Monarchy, but no one can prevent you from talking to a friend.

"Evangelist Hertrich in her letter tells us that she had visited some places where she was not allowed to hold meetings.

"But she could not be prevented from having conversations, and they went in and sat down around the table and held a conversation.

"It was quite interesting to learn how she got in all that she had to say just the same as if she had been holding meetings.

"I could have told you all that I have said to you this morning in a conversation.

"Where we are deprived of the privilege of preaching, we can have gentle conversations with people, and impressions can be made.

"Seed can be sown, and we can do good as we have opportunity to all men; but, as the Word of God says, 'especially toward them that are of the Household of the Faith.'

A Jew Who Was Deeply Impressed With the Truth.

"I had in my journey across to Australia long conversations with a well-to-do gentleman.

"He was a Jew by birth, and had been brought up as a boy in the Jewish faith.

"He had married a lady who was neither Jew nor Christian, which, of course, cut him off from his relatives.

"He said he knew that he would not be permitted to be buried with his fathers, but that was no trouble to him, as he had made up his mind to be cremated.

"He began to tell me all the advantages of cremation, and how he had given instructions as to what should be done with his body.

"But he had not the slightest idea of what was to be done with his spirit after death.

"He believed that there was another life, but he had no knowledge on the subject and he wanted to know.

"When I told him about Zion and how the people gave up their evil lives and were converted through repentance toward God and man, and faith in the Lord Jesus, the Christ, he listened more attentively than any other person on that ship.

Like the Rich Young Ruler in Jesus' Time.

"He was interested, and he would come and sit down in the chair next to mine and ask me questions until he and his wife began to be frightened lest he might get converted.

"To some of the passengers who questioned him about it, and charged him with looking as if he was going to be converted to Zion by Mrs. Dowie, he said, 'I am much interested, and I believe that Zion is the best thing I have yet heard of in the world. If I were a younger and a poor man I would certainly go to Zion City.'

"When I heard about it, I told him that it was not very complimentary.

"I said, 'We want not only poor people in Zion City, but we want the riches of the world to come in also.

"'We do all we can for the poor people, and we would have been glad to have had you when you were a bright young man, but you are not yet too old to come to Zion.'

"He kept on thinking that he was perhaps too old and that it was too late to turn away from his regular occupation.

"The Word of God has been given to him, however, and he has been interested, although he did not come to the point and give up all and follow the Christ.

"He was like the rich young man in the Parable of Jesus. He was sorrowful, for he had great possessions.

The Tendency in Zion Toward Even Material Prosperity.

"Some people think too much of this world's goods, and are not willing to give up their wealth and come into Zion.

"Those in Zion do not, of course, give away their wealth; they invest it and have their income.

"The people who have come to Zion City, if they only wait and are patient and industrious, will all get to be better off than they were before.

"It may not be so right away, but the tendency in Zion is to become better off rather than to get poorer.

"We are so glad that we have come back to this place.

"It certainly is restful not to hear the noise and rattle of traffic which there is in all the great cities, and to be free from tobacco smoke.

"Although we are not a perfect people, and can mend our ways in many respects, yet we are looking forward and working for the time when we shall have everything perfect.

"I do not know that that will be in this life, because there is always something wanting; and if we had everything perfect we should want to live here forever.

"We have to remember that there is another City, the Heavenly City, and that here we have "no abiding city."

"We have some trials and difficulties here to keep us humble, and to keep us from getting too self-satisfied."

After short addresses by several of the officers, the meeting was thrown open for questions and answers and a profitable hour was taken up, Overseer Jane Dowie giving helpful and straightforward teaching in answer to the questions.

The meeting was closed with the

BENEDICTION.

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

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

The Love of God

Is the title of a series of four discourses delivered by the First Apostle of Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. It sets forth plainly the unchangeableness of God; the indwelling presence of His Holy Spirit for those who fully obey Him; the Gospel of the Law of the Spirit of Life, which requires obedience; the proclamation of Jesus, the Christ, as King of kings; and our preparation for His coming.

This has been the means of leading many skeptical men and women to repentance and obedience. It may be found on sale at any Zion news-stand, or it will be mailed, postage prepaid, for ten cents per copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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First Apostle Speaks in Mexico City

"Mexican Herald's" Report of Service Held in Arbeu Theater, Lord's Day Morning, March 12, 1905.

DOWIE DIDN'T MAKE RABID, BITTER TALK.

REFRAINED FROM A SERIOUS DISCUSSION OF RELIGION.

DISAPPOINTED THOSE WHO EXPECTED SCATHING ADDRESS.

BIG CROWD AT THE ARBEU.

PROPHET DEVOTED TIME TO TELLING ABOUT ZION AND ZIONIST FAITH—CLAIMED MILLION CONVERTS AND MENTIONED POSSIBLE ESTABLISHMENT OF SECOND ZION CITY IN MEXICO—SCORED MEN WHO SMOKE AND DRINK, AND WOMEN WHO CAN'T COOK.

Contrary to what had been expected by some, the lecture delivered yesterday morning by John Alexander Dowie at the Arbeu theater was devoid of any of the rabid expressions or coarse language which has been at times attributed to him, and which he is said to make use of often in the course of his religious talks. To an audience which filled the parquet and first and second galleries, and which was composed of some of the representative English-speaking people of Mexico City, Dr. Dowie delivered a two-hour speech, of which the key-note was repentance on the part of sinners from their personal appearance in the sight of God and man. During his talk the prophet held the undivided attention of his audience, which did not for a moment lose interest in the address, in spite of the fact that it was more than twice as long as any sermon usually preached in the churches of the city.

Long before 10:30 o'clock, the hour set for the opening of the service, the theater began to fill with people, and by the time the speaker appeared on the stage, the crowd on the lower floor and in the first row of boxes had become so great that many were constrained to ascend to the second and third galleries in order to find seats. In the box immediately to the left of the stage sat Mrs. Dowie, and another lady, with Judge Barnes, and the other members of Dowie's party now in Mexico City were stationed elsewhere throughout the hall, Mr. Lewis and Mr. Wilhite being at the door, and escorting arrivals to seats where they could hear to the best advantage. Aside from the Mexico City residents who were present, there were a number of the Gates' excursion party, which arrived in the city yesterday morning from their southern tour, and who attended religious worship by hearing Dr. Dowie preach. They, as well as many others, were astonished at the mildness of the address, which they had been led to believe would consist principally of invective and denunciation, but which pleased, while it astonished them, by the clearness with which he spoke, and the remarkable vocabulary employed by the prophet to convey his ideas and beliefs to his hearers. Remarks of a scathing or sarcastic nature were few, the principal of these being directed at habitual drinkers and smokers, whom Dr. Dowie stigmatized by the opprobrious name of "stinkpots."

Dowie Created Impression.

When the prophet, dressed in the Prince Albert coat bespeaking the clergyman, appeared on the stage, the buzz of excited anticipation quieted as if by magic. From a semi-conversational hum throughout the theater, the noise stopped at once, and each seemed to seat himself in the most comfortable attitude for listening.

. . . . . .

Dr. Dowie's first act was to ask the audience to stand while he repeated a prayer that blessing might descend on all present, upon all the peoples of the world, and upon all the rulers of the great nations. He likewise asked peace between the struggling nations of the eastern world, and harmony and concord between the republics composing the American continent.

Dr. Dowie selected as the text for his address a Scriptural passage embodying what should be the attitude of a man to his neighbors. He dwelt upon the fact that the Lord God is the common Father of mankind — all mankind — whether his skin be black, brown, or white, and stated that much injustice is done by those whose skins happen to be whiter than their brethren's. Coming then into the body of his discourse, the prophet pointed out some of the most glaring ways in which man sins against man, and thus against God, by refusing to accept and live up to what has been given him for his spiritual and temporal welfare. Humanity was humanity the world over, he asserted, and because of the fact that one's skin might be clearer than another's, it was no reason for the commission of the many crimes by man against man.

Taking then another tack, Dr. Dowie made the statement that faith in Christ and God does not constitute Christianity. It was but the secondary consideration, he said, repentance coming first, and in proof of his assertion he quoted the text: "Repent ye and believe."

All the faith in the world would not save a sinner from future punishment, he said, unless that sinner had experienced a change of heart whereby he repented of having offended the majesty of God. Enlarging on his subject, he stated that in Zion City, of which he is the head and founder, the doctrine of an eternal hell was never taught and never believed. How could an infinite God, loving mankind as He does, he asked, condemn one of His own creatures to an everlasting punishment without hope of redemption? How could God damn man's soul when that soul was made in His own image and likeness and created by the Supreme Being Himself? And if one put the question relative to Satan at some time in the eternity to come enjoying the beatific beauties of heaven, Dr. Dowie asks: "Why not?" That this will ever take place he does not profess to know or believe, but he does believe and teach that not one of mankind ever will be separated for eternity from his Creator.

Drinkers and Smokers Scored.

During the course of his address, Dr. Dowie severely arraigned the smoker and drinker, calling them by such names as filthy, dirty "stinkpots," whose very wives and daughters turned from them in disgust when they came home at night laden with the scents derived from beer, or whisky, or tobacco in any form. In this one manner was Zion City distinguished, he said—that there were no

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saloons, no smoking or chewing, no lewd women, and no gambling in the City limits, and never would be as long as it existed as Zion City. And while calling upon the men to repent, the prophet equally was careful to discuss women, who, he said, should know something more than how to play the piano or do crochet work. The Apostle stated that he believed there was so much unhappiness between present-day married couples, simply because the wife made no pretense of caring for the comfort of her husband by serving him cleanly cooked meals and seeing that his creature comforts were attended to at all times. Too many husbands have to go down to their offices in the morning with an indigestible breakfast within them, because the wife does not know how to prepare it herself nor how to instruct the servant to prepare it. Cooking schools, he says, are now being introduced into Zion City, and before long he thinks that he will have every woman in the city gifted with a perfect knowledge of cuisine.

. . . .

Dowie Has Powerful Voice.

The speaker concluded his address by asking the audience to bow with him in prayer, which all did. While speaking, the doctor kept his left hand in his trouser pocket while the right was used for gestures. His delivery is slow, and he enunciates every word so very clearly that none can fail to grasp it. As an oratorical effort the speech had considerable effect, though its religious significance was not lost on the hearers. During his moments of climax, Dr. Dowie's voice vibrates with emotion, while his thunderous tones reverberate throughout the hall, and his facial expression is in keeping with the subject under discussion.

Talked But Little on Religion.

Many who went to the gathering expecting to hear a rabid or scathing denunciation of existing conditions among the Catholic and Protestant clergy, were doomed to disapointment, inasmuch as the speaker touched but once or twice on other religions, and then in terms at which no one could take offense. His tone was a little bitter in speaking of the Catholic doctrines of transubstantiation and baptism by sprinkling, and he was a little heated in discussing some forms of doctrines taught by the Protestants, but in the main the talk was along lines that could not offend the most fastidious critic or church member. Though a very few expressed themselves after the lecture as having been disappointed somewhat in the speaker, the greater number unhesitatingly averred that they were agreeably pleased with his style and method of treating subjects without gloves.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p, m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilton avenue, then west one block to Pembroke.

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 Apostolic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Zion in Transvaal, South Africa.

Services are held, corner of Bree and von Welleigh streets, Johannesburg, as follows:

Lord's Day.

10:00 a. m.—Bible Training for Zion Junior Restoration Host.

11:00 a. m.—Bible Training for Zion Senior Restoration Host.

7:30 p. m.—Processional. Sermon. (Robed service.) Doors close for processional 7:30. Reopen 7:45.)

Divine Healing.

Wednesday 3:00 p. m. and 7:30 p. m.

A special feature of the Lord's Day evening service is the sweet singing of the well-trained white-robed choir of thirty voices. REV. DANIEL BRYANT, Overseer.

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHARLES A. HOY, Elder-in-charge.

ZION IN FRANCE

ZION'S hall, offices, and depot in Paris, at 10 Cité du Retiro, 35 Rue Boissy d' Anglas, are in a very central position, a little over one hundred yards from the magnificent church of the "Madeleine." At this point many compressed-air tram-lines have their termini, and run to all points of the city and suburbs. Omnibus lines for all directions run down the Rue Royale.

The Metropolitan Underground railway station at the Place de la Concorde is close at hand.

The Cité du Retiro is an open, airy square with several private hotels. It is laid in asphalt throughout, therefore no noise. It is kept in perfect cleanliness.

The hall is well shaped, high ceiling, with abundance of daylight, and special ventilation conduits under the flooring.

The main entrance to the Cité is by a large ornamental gateway at 35 Rue Boissy d' Anglas, just opposite the Galerie de la Madeleine. The other entrance is at No. 30 Rue du Faubourg St. Honoré, the street in which are the British Embassy and the Elysée, the palace of the President of the Republic.

The Services are as follows at present:

Lord's Day Morning, 11:00, Children's Service.
Lord's Day Afternoon, 3:30, General Meeting led by Elders Arthur and Catherine Booth-Clibborn.
Thursday Evening, 8:15, Meeting for Teaching by Elder Booth-Clibborn.

The special Evangelistic meetings on Lord's Day evenings, led chiefly by Elder Catherine Booth-Clibborn, are announced locally. Entrance is by a ticket containing certain conditions of conduct which the bearer accepts.

The above services are all in French.

Every second and fourth Tuesday Elder Arthur or Catherine Booth-Clibborn will conduct services in English.

A large supply of Zion literature in various languages is kept in depot.

Hotel accommodation at reasonable terms can be had for friends of Zion who give notice in time of the nature and grade of their requirements.

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Zion Restoration Host

Elder A. F. LEE, Recorder

AND this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.—*Matthew 24:14.*

WHAT an inspiration to the Restorationist a study of the Life of Jesus is!

How early and earnestly He applied Himself to His Father's business may be seen by the few following passages of Scripture.

At the age of twelve years we find Him in the Temple expounding the Old Testament Scriptures to the Teachers of Israel. [Luke 2:42-49.]

The inspired writers give us no detailed account of His life from this time until He enters upon His public ministry, but volumes are implied in the statement that He returned with His parents to Nazareth, and that He was subject to them there, and that He also advanced in wisdom and stature, and in favor with God and men. [Luke 2:51-52.]

It was here and during this period that He secured His education for His life-work.

He mastered three languages — the Hebrew, the Aramaic, and the Greek.

His one Book, however, was doubtless the Old Testament, the early and diligent study of which was the secret of the marvelous facility with which He made use of it in after years.

Having received Baptism at the hands of John, who was soon after thrust into prison by Herod, we find the Young Man of Nazareth entering upon His public ministry. [Matthew 4:17; Mark 1:14-15.]

He establishes His headquarters at Capernaum, the then most important commercial city of Palestine, located upon the northwest shore of the Lake of Gennesaret or Sea of Galilee. [Matthew 4:13.]

It was here, as He walked by the seashore one day, that He renewed his acquaintance with Simon and Andrew, the fishermen [Mark 1:16] whom He first met on the banks of the Jordan, where John was baptizing. [John 1:35-41.]

Having selected these two, together with two others, James and John, the sons of Zebedee, also fishermen, to assist Him in His work of evangelization, we find Him on the Sabbath Day in the synagogue, teaching the people. [Mark 1:19-22.]

Here it was that He manifested His Divine Authority in casting out the unclean spirit, which caused His fame to be spread throughout all that region. [Mark 1:28.]

Going from the synagogue, He enters the home of Simon and Andrew as their guest, where He finds Simon's mother-in-law sick of a fever.

Again there is a manifestation of Divine Power, and she straightway rises and ministers to them. [Mark 1:31.]

Then, as the sun sinks in the west, we see great throngs on that Sabbath evening gathering about the door of Simon's house, to hear the gracious words of the humble Nazarene.

The account of the wonderful service held that day in the synagogue has traveled from street to street, and from house to house; and the story is most vividly portrayed in the home of many a sick one, of how the poor demon-possessed man had that day been set free by the magic word "Peace," as it fell from the lips of the Young Teacher. [Mark 1:25.]

Is it any wonder that "all the city was gathered together at the door," and that the diseased of every description were there? [Mark 1:32-33.]

It is with a tired brain and a saddened heart that He who has this Sabbath Day ministered to these multitudes, retires to His humble cot, under Simon's hospitable roof.

If this day is a sample of what awaits Him in the ministry which is just beginning in Galilee, from whence shall strength be secured?

The answer is not far to seek, for, though the Son of God, He also became the Son of Man, that He might verily be tested in all points like as we are [Hebrews 4:15], that He might the better sympathize with and succor those that are tested [Hebrews 2:18], and thus to all the coming ages demonstrate that there is a way whereby man may successfully combat the adversary who first accomplished man's defeat.

Hence it is that He may get to the source of that Life-giving Stream from whence physical strength, as well as Spiritual Power alone can be derived, with which to supply the famished multitudes who throng Him on every side.

We see Him in the early morning, yes, a great while before day, before the city has been aroused from her slumbers, quietly stealing away from Simon's house in the lingering darkness, and meditatively wending His way up the mountain-side to that well known solitary place, in order that He may be absolutely alone with God, the Father. [Mark 1:35.]

It is not hard for us to imagine the quiet earnestness with which He poured out his heart to the Father, in that early morning hour, as we recall the quiet, earnest spirit which He displayed in His work among the Satan-enslaved men and women of all sorts and conditions of society throughout Galilee, Samaria, and Judea.

The inspired writers have furnished material which has enabled the artist to place upon canvas the prostrate form of this same Jesus as He poured out the agonies of His spirit in Gethsemane [Matthew 26:39]; but on the occasion now under consideration He went alone.

There were no witnesses to relate all that transpired in that secluded spot; but it is sufficient to know that He retired hither to pray, and that through prayer He received strength and inspiration for the great work to which He was consecrated. [Mark 1:38-39.]

To this same source every Restorationist must go who would be a blessing to poor sin-cursed and disease-smitten humanity, and just in the same proportion as that spiritual union with the Father is realized [John 14:10] just so sure shall we see the manifestation of the Spirit in fulfilment of the words of Jesus, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. [John 14:12.]

Statistical Report of Restoration Work.

Following is a report giving the number of workers and the work done by them at the various points named throughout the United States and Canada, during the month of February, 1905:

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UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Alabama—					
Birmingham	1	....	20	5	10
California—					
Berros	2	446	21	....	200
Fresno	5	500	504	48	89
Haywards	1	2	163	2	7
Los Angeles	4	185	288	33	33
Parlier	1	104	176	30	11
Saint John	2	16	19	40	....
San Francisco	14	3170	6506	125	501
San Jose	3	315	417	25	53
Santa Rosa	1	73	67	53	15
Colorado—					
Pueblo	2	437	433	18	81
Trinidad	2	273	279	12	51
Connecticut—					
Danbury	1	14	3	30	....
Florida—					
Melrose	1	40	75	25	....
Illinois—					
Aurora	7	380	245	10	13
Chicago—Central Parish	20	1194	1315	174	15
" Jefferson Pk. Ger. Par.	....	40	54	52	43
" North German Parish	14	817	1692	140	251
" Northwest Parish	27	1045	1046	164	32
" Southeast Parish	12	3125	3550	10	390
" West Parish	25	4089	4104	236	257
Elgin	1	163	354	33	....
Glen Ellyn	1	....	6	10	....
Lake Forest	1	57	266	8	10
Odell	1	2	22	21	....
Quincy	2	75	75	10	150
Urbana	1	100	209	26	....
Waukegan	4	30	60	25	95
Indiana—					
Albion	1	13	....	24	....
Berne	1	4	....	13	....
Indianapolis	6	384	352	34	253
Lafayette	5	164	368	59	45
La Paz	1	9	15	13	....
Monon	4	63	157	10	20
Sweetsers	1	60	126	2	1
Valparaiso	2	225	251	12	....
Walton	2	....	....	6	8
Iowa—					
Cedar Falls	2	13	17	12	9
Council Bluffs	2	....	25	15	20
Des Moines	2	1	159	17	....
Elberon	2	77	55	20	27
Forest City	1	....	387	....	61
Hubbard	1	10	122	7	....
Laporte City	1	....	....	3	8
Rock Valley	1	107	....	116	37
Washington	3	57	214	20	2
Webster City	6	116	219	28	28
Kansas—					
Eskridge	1	42	3	23	25
Hoisington	1	14	75	24	....
Manhattan	1	13	1	9	....
Nortonville	1	290	353	8	....
Wichita	6	382	335	227	150
Kentucky—					
Danville	6	8	25	25	4
Massachusetts—					
Boston	20	2406	1015	250	1500
Lawrence	11	300	300	75	350
Michigan—					
Bay City	5	129	338	16	53
Conklin	2	2	20	15	....
Detroit	4	379	825	21	146
Manistee	1	140	248	136	....
Milan	....	1	334	20	....
Port Huron	1	6	31	5	16
Minnesota—					
Delavan	1	23	3	25	....
Hector	2	100	200	59	....
Minneapolis and Saint Paul	6	475	767	203	146
Missouri—					
Higginsville	1	28	28	10	13
Kansas City	1	28	28	10	13
Montana—					
Havre	1	16	58	36	....
Kalispell	1	25	25	2	....
Nebraska—					
Auburn	1	91	263	16	....
Falls City	2	....	41	17	70
Inman	1	....	4	5	....
New Jersey—					
Salem	1	30	....	20	16
New York—					
Buffalo	7	965	1065	68	223
Hamburg	2	22	25	7	24
Herkimer	2	....	5	30	....
Ohio—					
Ada	1	6	5	15	....
Akron	2	....	13	7	16
Alliance	1	....	218	33	11
Bluffton	2	....	....	21	29
Bowling Green	1	....	2	9	....
Cincinnati	35	1108	2614	415	200
Cleveland	20	3387	3887	740	460
Dayton	4	145	312	27	19
Eaton	1	....	122	....	11
Fredericktown	1	5	20	4	....
Germantown	1	328	326	1	24
Greenfield	2	100	76	30	....
Mansfield	1	....	50	7	....
Nevada	1	....	8	4	....

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Ohio, continued—					
Oceola	3	15	94	14	....
Sylvania	4	26	44	18	42
Toledo	1	....	58	9	....
West Unity	5	110	....	128	....
Oregon—					
Portland	14	776	1304	100	144
Pennsylvania—					
Bradford	3	....	....	100	1
Philadelphia	27	3900	10619	256	406
Souderton	1	11	26	12	....
Titusville	1	....	48	28	....
West Chester	2	302	742	20	43
South Dakota—					
Belle	1	....	....	58	....
Brookings	2	243	63	44	34
Sisseton	1	83	55	2	22
Tennessee—					
Memphis	1	7	156	57	....
Texas—					
Corpus Christi	3	463	997	40	211
Dallas	3	372	443	27	65
Houston	2	91	128	109	2
Luling	2	10	5	11	....
Vermont—					
Brattleboro	1	10	79	2	....
Washington—					
Bellingham	4	99	69	55	6
Everett	2	97	104	11	23
Garfield	1	50	211	....	....
Lyndon	3	5	....	39	1
Mayfield	1	15	28	14	....
Seattle	26	1241	1291	229	295
Spokane	3	765	125	98	214
Tacoma	6	507	521	61	49
Wisconsin—					
Alma	1	....	6	19	....
Chippewa Falls	2	10	64	20	....
Kenosha	8	140	195	55	115
Maiden Rock	2	53	52	30	2
Maple Valley	1	3	6	5	....
Milwaukee	11	4360	9163	874	897
Racine	9	237	487	....	12
Dominion of Canada—					
Brandon	1	65	35	4	33
Dinwoodie	1	....	23	6	....
Simcoe	2	81	73	3	68
Sucker Creek	1	28	119	6	13
Toronto	20	2352	3905	1562	483
Vancouver	25	1120	991	419	171
Waubaushene	1	60	82	8	....
Woodstock	2	20	26	13	60
Total	572	46721	70880	9017	9703

Following is a report of the number of workers and the work done by them at the points named below:

EUROPE AND SOUTH AFRICA.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
*Denmark—					
Copenhagen	3	10000	18025	24	360
†South Africa—					
Johannesburg	27	7857	7930	529	3954
Pretoria	12	6758	5514	238	3307
Kimberley	2	....	586	5	379
Durban	10	....	....	....	7000
Total	49	24615	32055	796	15000

*Work done during the month of February.
†Report covers a period of eight months in 1904.

Blatter der Heilung

is a monthly German publication which contains the sermons and addresses of the First Apostle of the Christian Catholic Apostolic Church in Zion, and wonderful testimonies of Salvation and Healing of those who have been blessed through his teaching and prayers; also descriptions of the progress of Zion City and the Institutions and Industries which have been successfully established here.

It is translated from the English by skilled and intelligent translators. Its aim is to extend a knowledge of the will of God for His people concerning Salvation, Healing, and Holy Living to all who speak or read the German language.

It is our sincere desire that this paper shall be successful in reaching every one who is in need of help and assistance along these lines, and sample copies will be sent to all who may request them.

The subscription price is 50 cents per year, 30 cents for six months, or 5 cents a copy. Special trial subscriptions will be sent to new addresses for 25 cents for ten months. Foreign, 75 cents a year.

Address all orders to Zion Printing and Publishing House, Zion City, Illinois.

Zion's Conflict

with

Methodist Apostasy

is a series of discourses delivered by the First Apostle from May 6th to May 24th, 1900, in the Central Zion Tabernacle, Chicago, of which the following are the subjects:

FIRST DISCOURSE.
Prelude—"By What Authority Doest Thou These Things?"

Sermon—"The Methodists' 'Seal of the Covenant' Examined."

SECOND DISCOURSE.
"Masonic Order."

THIRD DISCOURSE.
"Freemasonry: A Heatnen and Antichristian Abomination."

FOURTH DISCOURSE.
"Elijah, the Prophet of God, and the Priests of Baal at Carmel; with its Application to Chicago."

FIFTH DISCOURSE.
"Degrees of Masonic Devilry."

SIXTH DISCOURSE.
"Betrayers Who Kiss the Christ and Sell Him to His Enemies."

SEVENTH DISCOURSE.
"The Rise, Progress, and Fall of Methodism in America."

EIGHTH DISCOURSE.
"The Silence of Secrecy and the Open Speech of Christianity."

NINTH DISCOURSE.
"The Christian's Duty in Breaking a Bad Oath."

Freemasonry is fully exposed with all its secrets and workings, which reveal the iniquity of this anti-christian organization.

Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

ADDRESS

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Zion City, Illinois.

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are published in the following sermons:

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Then Peaceable.
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SENT PREPAID

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Zion's Bible Class

Conducted by Teacher 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 19th or 20th.

The Value of Rightly-Chosen Words.

1. *What one says can be a blessing to thousands.*—Proverbs 10:20:32.
   It does more good than wealth.
   It is more valued than food.
   It is a help at just the right time.
2. *Men are won or repulsed by the words used.*—Proverbs 25:9-15.
   A matter can be too publicly discussed.
   A bad spirit must not be in one's words.
   Kind words break hard hearts.
3. *Rightly-chosen words are full of power.*—Ecclesiastes 12:9-12.
   Words of power are chosen words.
   Words which abide are select words.
   The words must fit the case.
4. *Do not be rash; think before you speak.*—Ecclesiastes 5:1-2.
   Do not talk too much.
   Be slow to speak.
   Never speak in anger.
5. *Sometimes silence is eloquent; therefore, at times say nothing.*—Proverbs 21:21-30.
   Set a watch at the door of your mouth.
   Learn to hold your tongue in all the languages you know
   Idle words bring trouble.
6. *Give soft answers to infuriated souls.*—Proverbs 15:1-7.
   Do not speak to hurt people.
   Speak to help them.
   Show them the better way to do.
7. *Do not tell all you think, half you know, or anything about what you intend to do.*—Proverbs 18:4-8.
   Talk much and you will show your shallowness.
   Do not go around with sentences hanging out of your mouth.
   Do not listen to all you might hear.
8. *Speak the words each day that ease the burden of others, and trust the rest with God.*—Isaiah 50:4-9.
   Your words are either wise or foolish.
   They give life or death.
   They either help or they hurt.

The Lord our God is a Word-weighing God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 23d.

The Tongue's Destroying Power.

1. *God abominates a lying tongue.*—Proverbs 12:19-22.
   Speak the truth truly.
   Do not cover up falsehoods.
   Speak evil of no person.
2. *Some people's tongues are very naughty.*—Proverbs 17:3-7.
   Some people love to hear falsehoods.
   You expect to hear only evil from some.
   Some are always lying about others.
3. *The tongue flatters, perhaps only to hurt afterwards.*—Psalm 5:8-10.
   Some flatter all the while.
   You never expect the truth from them.
   They are full of crooked words and ways.
4. *Some use the tongue largely for mischief.*—Psalm 10:6-8.
   Some mouths are full of cursings.
   Some mouths are full of lies.
   Some mouths are full of vanities.
5. *The tongue flatters while the design of the heart is base.*—12:1-4.
   People do have double hearts.
   One heart is in the mouth.
   They are the flatterers among men.
6. *The tongue can injure when one least expects it.*—Psalm 52:1-6.
   It can create disorder.
   It can cut like steel.
   It can eat like a canker.
7. *A blow from words may be more injurious than being hit by physical force.*—Proverbs 18:20-21.
   Murder is killing any way.
   Where designs against one are evil.
   It is a weapon one can use and escape arrest.
8. *The tongue can wither and blast with the power of flames of heat.*—James 3:6-9.
   It can fill one with dread and fear.
   It can make the unreal appear real.
   It can defile and destroy the whole body.

God's Holy People are a Tongue-controlled People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 Saint Nicholas Terrace, Harlem, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 1350 East Sixteenth Street, Fruitvale, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 2611 Fourth Avenue, Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 10 Cité du Retiro, 35 Rue Boissy d'Anglas, Paris.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, Tauenzienstr 8, West 50, Berlin, Germany.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King William Road, Adelaide, Hyde Park, Victoria, S. Australia.
Sydney, New South Wales, Australia—Elder-in-Charge, Rev. J. Thomas Wilhide, Hawthorn, Bertha Road, Neutral Bay, Sydney, New South Wales, Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 7 Victoria Terrace, Brougham Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Nine Hundred Thirty-five Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Nine Hundred Thirty-five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle	4754	
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle	37	
Baptized at Zion City by the First Apostle	647	
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	5812	
Total Baptized at Headquarters		11,250
Baptized in places outside of Headquarters by the First Apostle	765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons	8,920	
Total Baptized outside of Headquarters		9,685
Total Baptized in eight years		20,935

The following-named eight believers were baptized in Zurich, Switzerland, Lord's Day, January 1, 1905, by Elder Frederick Rickert:

Brunner, Miss Frieda . . . Muhlenthalstrasse 99, Schaffhausen, Switzerland
Mosimann, Miss Anna . . . . . Felsenau bei Bern, Switzerland
Mosimann, Joh. Friedr. . . . . Felsenau bei Bern, Switzerland
Rohrer, Miss Hedwig . . . . . Universitatsstrasse 11, Zurich, Switzerland
Schaffitz, Miss Anna . . . . . Rehinstrasse 5, Schaffhausen, Switzerland
Stuhlinger, Jakob . . . . . Gachlingen, Canton Schaffhausen, Switzerland
Trudel, Miss Marie . . . . . Uetikon am See, Canton Zurich, Switzerland
Weber, Kaspar . . . . . Haslen, Canton Glarus, Switzerland

The following-named ten believers were baptized in Wakkerstroom, Transvaal, South Africa, Lord's Day, January 29, 1905, by Elder P. L. leRoux:

Cloete, Jacob J. . . . . P. O. Box 101, Volksrust, Transvaal, South Africa
Hlatshwayo, Zebedee . . . . . Wakkerstroom, Transvaal, South Africa
Kriek, Johan C. . . . . Volksrust, Transvaal, South Africa
Kuzwayo, Enoch . . . . . Wakkerstroom, Transvaal, South Africa
Louw, Mrs. Doortje . . . . . Wakkerstroom, Transvaal, South Africa
Louw, Izak . . . . . Wakkerstroom, Transvaal, South Africa
Magagula, Andreas . . . . . Wakkerstroom, Transvaal, South Africa
Mtshezi, Johannes . . . . . Wakkerstroom, Transvaal, South Africa
Nxumalo, Thomas . . . . . Wakkerstroom, Transvaal, South Africa
Skozane, Miss Esther . . . . . Wakkerstroom, Transvaal, South Africa

The following-named twelve believers were baptized in Zurich, Switzerland, Lord's Day, February 5, 1905, by Elder Frederick Rickert:

Dahl, Miss Bertha . . . . . Grunenhofstrasse 8, Zurich, Switzerland
Frei, Fritz . . . . . Freiestrasse 170, Zurich V., Switzerland
Gysel, Miss Bertha . . . . . Grabenstrasse 35, Winterthur, Switzerland
Kundiger, Jakob Heinrich. . . . . Elisabethenstrasse 12, Zurich, Switzerland
Muller, Heinrich . . . . . Hallerstrasse 10, Zurich, Switzerland
Pluss, Miss Louise . . . . . Avenue de la gare 20, Vevey, Switzerland
Ruchti, Christian . . . . . Metzgergasse 28, Bern, Switzerland
Rupflin, August . . . . . Langstrasse 65, Zurich, Switzerland
Rupflin, Heinrich . . . . . Langstrasse 65, Zurich, Switzerland
Rupflin, Miss Klara . . . . . Langstrasse 65, Zurich, Switzerland
Wehrli, Engelbert . . . . . Hildastrasse 10, Zurich, Switzerland
Wurgler, Mrs. Seline . . . . . Maienstrasse 6, Winterthur, Switzerland

The following-named three believers were baptized in Volksrust, Transvaal, South Africa, Lord's Day, February 12, 1905, by Elder P. L. leRoux:

Mabbaza, Nepthali . . . . . Location, Volksrust, Transvaal, South Africa
Mavimbeln, Mrs. Jessie . . . Location, Volksrust, Transvaal, South Africa
Ndaba, Mrs. Maria . . . . . Location, Volksrust, Transvaal, South Africa

The following-named six believers were baptized in the Public Bath, Orange Grove, Johannesburg, Transvaal, South Africa, Lord's Day, February 19, 1905, by Overseer Daniel Bryant:

Bernhard, Ernest Ludwig, 1 Jorissen street,
Braamfontein, Johannesburg, Transvaal, South Africa
Bold, Miss Leonora, Auckland Park, Johannesburg, Transvaal, South Africa
Brook, Miss Helen, Stand 241, Op de Bergen street,
Troyeville, Johannesburg, Transvaal, South Africa
Smith, Joseph Henry,
P. O. Box 1704, Johannesburg, Transvaal, South Africa
Tait, William, care National Bank, Johannesburg, Transvaal, South Africa
Ulyate, George, 32 Wilhelmina street,
Troyeville, Johannesburg, Transvaal, South Africa

The following-named seven believers were baptized in Zurich, Switzerland, Lord's Day, March 5, 1905, by Elder Frederick Rickert:

Bosshardt, Mrs. Marie . . . . . im Henner Horgen, Switzerland
Eichholzer, Mrs. Emilie . . . . . Gattikon, Thalwil, Switzerland
Fuchslin, Miss Lina . . . . . Gotthardstrasse 52, Zurich, Switzerland
Giger, Mrs. Louise . . . . . Grenzstrasse 15, Winterthur, Switzerland
Giger, Mrs. Louise . . . . . Grenzstrasse 15, Winterthur, Switzerland
Meier, Miss Mathilde . . . . . Schienengasse 20, Zurich, Switzerland
Valsangiacomo, Mrs. Anna . . . . . Marthastrasse 102, Zurich, Switzerland
Voltenauer, Mrs. Elisabeth . . . . . Krebsgasse 8, Zurich, Switzerland

The following-named nine believers were baptized in Herisau, Canton Zurich, Switzerland, Lord's Day, March 5, 1905, by Elder Arnold Muggli:

Furgler, Miss Mariea . . . . . Riethausli, Saint Gall, Switzerland
Furgler, Miss Karolina Watt . . . . . Riethausli, Saint Gall, Switzerland
Hochner, Miss Marie . . . . Feldmoos Thal, Canton Saint Gall, Switzerland
Lenggenhagen, Miss Bertha. . . Riethausli, Canton Saint Gall, Switzerland
Meier, Mrs. Frieda, Uli-Rotachstrasse, Brunnenberg, Saint Gall, Switzerland
Oertli, Daniel . . . . . Nieder-Utzwill, Canton Saint Gall, Switzerland
Schmid, Mrs. Anna . . . . . Burglen, Canton Thurgau, Switzerland
Stadelmann, Karl August,
Brenden, Lutzenberg, Canton Appenzell, Switzerland
Steiger, Mrs. . . . . Treuackerstrasse 10, Saint Gall, Switzerland

The following-named two believers were baptized in Toronto, Ontario, Canada, Lord's Day, March 12, 1905, by Elder Eugene Brooks:

Dobson, Mrs. Sarah Jane. . . . 104 Oak street, Toronto, Ontario, Canada
Dobson, Stanley. . . . . 104 Oak street, Toronto, Ontario, Canada

CONSECRATION OF CHILDREN.

The following-named two children were consecrated to God in Wakkerstroom, Transvaal, South Africa, Saturday, February 11, 1905, by Elder P. L. leRoux:

Mahluka, Albert . . . . . Wakkerstroom, Transvaal, South Africa
Mahluka, Joseph . . . . . Wakkerstroom, Transvaal, South Africa

The following-named eight children were consecrated to God in Volksrust, Transvaal, South Africa, Lord's Day, February 12, 1905, by Elder P. L. leRoux:

Abraham, Annet . . . . . Location, Volksrust, Transvaal, South Africa
Abraham, Fred . . . . . Location, Volksrust, Transvaal, South Africa
Mabaza, Rosilina . . . . . Location, Volksrust, Transvaal, South Africa
Mdhluli, Annie . . . . . Volksrust, Transvaal, South Africa
Nkosi, Moses . . . Native Location, Volksrust, Transvaal, South Africa
Sangweni, Ellina . . . . . Volksrust, Transvaal, South Africa
Sangweni, Charlie. . . Native Location, Volksrust, Transvaal, South Africa
Shabangu, Martha . . . Oudhoutnek, Volksrust, Transvaal, South Africa

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to 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.

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¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

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¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

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JOHN ALEXANDER DOWIE

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DEACON WILLIAM S. PECKHAM, Manager, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
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DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

MRS. GEORGE A. CORLETTE, Acting Manager New York Office, No. 419 Flatiron Building, New York City.

A Sample of SOME of the LETTERS from APPRECIATIVE READERS of the COPIES of LEAVES of HEALING which WE are SENDING OUT

Dallas, Oregon, Sept. 17, 1904.

Rev. John Alex Dowie, Zion City, Ill.

Dear Friend: Have just read No. 15, Volume XV, of LEAVES OF HEALING, being the first literature from your own pen I have had the privilege of reading.

Find enclosed $2.25 money-order, for a year's subscription to LEAVES OF HEALING and the book, "Zion's Conflict with Methodist Apostasy." Would gladly receive for distribution your literature exposing Freemasonry or any secret society. JOHN H.

Woodville, Texas, Sept. 22, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Brothers: By accident I came in possession of one of your papers—LEAVES OF HEALING—and I must confess that I have never found anything that I like better.

I will subscribe for it in the near future. Now I would like to see a copy of THE ZION BANNER. Please send me one. I also want your book, "Zion's Conflict with Methodist Apostasy," for which please find enclosed 25 cents.

I do hope that Brother Dowie will organize in Texas.

J. K. P. M.

May God's richest blessings rest upon Zion.

Grafton, N. Dak., Sept. 26, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Gentlemen: I enclose P. O. Order for 50c, being subscription to THE ZION BANNER for six months. I would like a sample copy of your "Voice from Zion." I have been reading LEAVES OF HEALING for some time. I am in sympathy with the Zion movement, and think it is worthy of substantial recognition from the Christian and business world. I would like to be where I could hear such sermons as the Restorer preaches, every Sunday, and live in a city as clean as yours is said to be. You have not time to read all I should like to say to you.

Yours truly, CYPRUS P.

You are missing great blessings if you are not assisting in placing Zion's Publications in the hands of those who have never read them. We solicit your co-operation in extending the circulation of LEAVES OF HEALING, THE ZION BANNER, BLATTER DER HEILUNG and FEUILLES DE GUERISON.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 25. *ZION CITY, SATURDAY, APRIL 8, 1905.* *Price Five Cents*

GOD'S WITNESSES TO DIVINE HEALING.

HUSBAND HEALED OF TUBERCULOSIS OF THE BOWELS, WIFE OF PALPITATION OF THE HEART, TUBERCULOUS AFFECTION OF THE EAR AND INFLAMMATION OF STOMACH AND BOWELS.

IS ANY AMONG YOU SUFFERING? LET HIM PRAY.

These Witnesses obeyed this command of the Apostle.

They were suffering.

They had been suffering for years.

Physicians had told the husband, some time before, that he could not live longer than five years.

Often the wife had been so afflicted with heart trouble that she appeared to be dead.

So excruciating was the agony caused by a tuberculous affection of her ear that she was, at times, kept awake in a hell of torture for seven days and nights together.

Physicians had not been able to relieve or heal them. Then LEAVES OF HEALING came to them. It taught them God's Way of Healing.



MR AND MRS. LUKE BALL AND FAMILY.

That Way is a Person, Jesus, the Christ, the Son of God. He said, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me." He is the Way to the Father. And when His people get to the Father, through Him, they get answers to their prayers. Did He not say, again and again, "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you?" These Witnesses believed that promise. They took the Christ at His word. They prayed. Their prayers were answered. They were immediately delivered from all their diseases and have been free from them since. That is the simple truth. There is nothing hard to understand or mysterious about it. Every Christian prays, or tries or pretends to pray. Why should he unless he believes that his prayers will be answered?

All Christians profess to believe that God does answer prayer.

Why should any of them find it hard to believe that He answers prayer for healing?

He makes no exception of healing in His many promises, like these:

"He shall call upon Me, and I will answer him."

"Then shalt thou call, and Jehovah will answer."

"Before they call, I will answer."

"Call unto Me, and I will answer thee."

"Ask, and it shall be given you." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him." "All

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things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

"And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."

Yea more, He makes definite promise of healing.

One of His earliest Covenants with His people is, "I am Jehovah that healeth thee."

David, in inspired song, says of Him, "Who healeth all thy diseases."

He sent His Son, not only to take away our sins, but to deliver us from our sicknesses.

This is the promise in the prophecy of Isaiah, "Surely He hath borne our sicknesses [margin] and carried our sorrows."

That He fulfilled the promise, is made plain in Matthew 8:16-17.

And when even was come, they brought unto Him many possessed with demons: and He cast out the spirits with a Word, and healed all that were sick:

That it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

And He is still doing that work, for "Jesus, the Christ, is the same yesterday, and today, yea and forever."

God promises answer to prayer.

He promises, definitely, answer to prayer for healing.

He has redeemed those promises times without number.

His mighty hand has been stretched forth to heal in answer to the believing prayers of His children throughout the earth, and they have been set free from their diseases in thousands.

He answered the prayers of these Witnesses.

He makes no conditions as to sending for the best doctor and faithfully taking his medicines.

These witnesses were healed when they left all doctors and drugs and trusted God alone.

That is the experience of multitudes.

God has not promised to heal by means of drugs.

Jesus did not use drugs to heal, although He knew more about them, in His Divine Omniscience, than the most learned physician of all time.

The command of the apostle is simple, direct, unmistakable:

"Is any among you suffering? let him pray."

And there is nothing in the Word of God that justifies the doubting prayer that has "if it be Thy Will" in it.

God's promises are conditioned upon the righteousness and faith of His people, but never upon His own willingness.

They are all *shall*. "Ask, and ye *shall* receive." "Ask whatsoever ye will, and it *shall* be done unto you." "The prayer of faith *shall* save him that is sick."

And those who have claimed the promises have found it even so.

A. W. N.

WRITTEN TESTIMONY OF LUKE BALL.

22 WATTLE TREE ROAD, ARMADALE, VICTORIA, AUSTRALIA.

BELOVED FIRST APOSTLE:—Peace to thee.

With deep gratitude to God, our Father, for all past benefits, I add my testimony to the many in that beautiful Messenger of Zion, the Little White Dove.

Oh we praise His Holy Name, because He has delivered us from numerous diseases, and has indeed proved himself to be the same yesterday, and today, yea and forever.

We thank you, and accept you as the Prophet foretold by Moses and as Elijah the Restorer.

Six years ago our doctor, a Dr. McMullen, health officer for Hawthorn City, examined me thoroughly, and declared I was unable to live five years.

I suffered at this time with tuberculous ulceration of the bowels.

I passed several years in a very weak and low condition.

In March, 1903, a member of Zion Restoration Host called at my place of business with LEAVES OF HEALING, and I was divinely led to purchase a copy, which I carried home to my dear wife.

We became at once interested in this great and glorious work; the Full Gospel of Redemption, in the blood of Jesus for spirit, soul, and body.

I prayed to God the Father for light.

He heard and answered prayer, as He has done scores of times since.

I thank Zion under God for the light she has shed on the dark places in my life.

By God's grace I have been enabled to make the wrongs of my life right and to restore that which belongs to others, which God has commanded.

I praise His Holy Name because I have received a perfect deliverance from my old complaint.

I am feeling stronger, more robust and full of energy than ever before.

During the last twelve months I have gained twenty-one pounds in weight, and can now do a heavy day's work without feeling worn out; to God be all the Glory.

Since coming out of the Methodist church, my dear wife and family of three have received many wonderful healings in answer to the prayers of the Overseer, Elder, and Deacon of the Christian Catholic Apostolic Church in Zion, here in Melbourne.

We all thank God for the most wonderful, perfect, and speedy deliverance my wife had in giving birth to a fine Zion baby boy.

We all feel very happy in Zion, and rejoice continually because of this glorious Full Gospel which you have given to us under Jesus our Savior.

Home life has also grown sweeter than ever through Zion's beautiful teaching.

I also wish to say that God is blessing us abundantly and prospering us in business.

We claim that this blessing is consequent on the fact of our being faithful in tithing, which we are all commanded to be by God's Prophet.

We pray daily that God's blessing may rest on you and prosper Zion in all departments of her great work.

I remain yours faithfully in the Master's service, LUKE BALL.

WRITTEN TESTIMONY OF MRS. ANNIE BALL.

22 WATTLE TREE ROAD, ARMADALE, MELBOURNE, VICTORIA, AUSTRALIA.

DEAR FIRST APOSTLE:—Peace to thee.

With a heart full of gratitude and love to God I write my testimony.

I praise His Name for the wonderful way in which He has healed and blessed me and mine since we came into Zion.

Oh, how I thank God for the Little White Dove, which came into my hands when I was almost despairing.

I was in great trouble, and in addition to that my dear husband was in a dying condition.

I myself was a complete physical wreck.

I was delicate from the age of fourteen.

After having swallowed a great deal of doctors' physic, I was worse off than ever.

I consulted several doctors who left me a great deal worse than they found me.

I suffered with palpitation of the heart after the least exertion.

If I rose too quickly from a chair, it would come on and a dreadful sensation would come over me.

I suffered from dizziness and would lose what little strength I had, completely collapsing and lying in a kind of stupor for hours at a time.

My husband has often thought that I was dead.

I would get as cold, stiff, and pale as a corpse.

At times he could not feel my heart beat.

On one occasion, just a short time before our first child was born, I lay in that condition for over six hours.

I suffered in this way for over five years.

But, praise God, I have not had one attack since coming into Zion.

I also suffered from internal piles and constipation.

In the year 1900, I was taken with agonizing pains in the left ear and through the left side of my head.

I suffered seven days and nights at a time, without a break, having no sleep whatever, the pain being so intense.

After several months of it I thought I should surely go out of my mind.

Dr. Cooke, of Prahran, said that I was suffering from tuberculous disease.

I was under his treatment for some time, but I only grew worse.

In the year 1903, my husband bought a copy of LEAVES OF HEALING. We read part of it.

The next day one of those terrible attacks came on.

I thought of what I had read in LEAVES OF HEALING and prayed to God to heal me.

Before I rose from my knees God heard and answered.

I was healed instantly.

Praise God I remain healed to this day.

Since coming into Zion I took inflammation of the stomach and bowels.

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I was so ill that I had to go to bed.

Three days later came the night that I should attend choir practice.

I said to my husband, "I will lie here no longer. The Devil shall not keep me from choir practice."

I got up in the Name of the Lord.

Although my legs shook under the weight of my body, I was so terribly weak, I got the victory through Him who poured out His blood for me that I might have life and have it abundantly.

God has wonderfully blessed us.

We have three beautiful children, the last one being a Zion boy.

I was wonderfully delivered when he was born.

I woke up at three o'clock in the morning and by four o'clock baby was washed and dressed.

He weighed eleven pounds.

Then the Devil afflicted me with constipation for ten days, also internal hemorrhage.

I was anointed in the Name of the Lord by Deacon Moss and soon after I was wonderfully delivered.

God has also delivered me from from severe chills and sore breast.

I praise God for answering the prayers of Overseer Voliva, Deacon Moss, and others.

I am now strong and healthy and am determined, by the grace of God, to live a pure, useful life.

Pray for me that I may be kept true and faithful unto death for the Christ's sake.

May God richly bless and keep you and your dear wife and son.

Faithfully yours in the Master's service,

(Mrs.) Annie Ball.

Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Paris, France.

About one year ago, Rev. Arthur Booth-Clibborn and wife were ordained Elders in the Christian Catholic Apostolic Church in Zion.

The readers of Leaves of Healing will be glad to learn how the work is prospering in Paris.

Elder Clibborn, in his report, gives an interesting description of the location of our Tabernacle, and speaks of the way in which God is blessing the work.

20 Bis Rue Armengaud,
St. Cloud, Paris, March 7, 1905.

Dear Overseer:—Our hall and headquarters in Paris are considered by all who visit us to be admirably situated, and to be in themselves exceptionally advantageous in the way of high ceiling, good light, good ventilation, and quietness.

The Cité du Retiro is an airy, well-kept square, with two entrances, one by a large double iron ornamental gateway on the Rue Boissy d'Anglas, right opposite the Galerie de la Madeleine, the other leading into the Rue du Faubourg St. Honoré, where are the British Embassy, the palace of Lord Rothschild, and the Presidential Palace—the Elysée.

The Madeleine, probably the finest church in the world of its style, is the terminus of a great number of steam or compressed-air tram lines, which run to all parts of the city, and also of a great number of omnibus lines.

Close to us, on the Place de la Concorde, is a station of the Underground Metropolitan Railway.

We have had excellent meetings, numbering from forty to sixty people.

But it has been chiefly interesting to see the thirty to fifty coming from afar on a Thursday night for teaching, and remaining for two and a half hours.

A deep work of the Holy Spirit has been done. Many have subscribed to Feuilles de Guérison.

Many have expressed thankfulness for the new light and the entire change in their views as regards the origin of disease and the will of God in the matter of sickness.

One Roman Catholic lady remained after the meeting for prayer, both for conversion and for healing of her foot. She received both, and now comes regularly.

It will always be a source of encouragement and thankfulness to me to remember that the very first person who sought my ministry, as an Elder in Zion in Paris, for Divine Healing, received an immediate answer.

He was a gentleman who suffered greatly from one of his eyes.

He asked me to his hotel, and after a little quiet time together I laid hands on him in the Name of the Lord.

The cruel pain departed immediately. The inflammation and swelling commenced to go down, and a day or two afterward he wrote me that the healing was perfect.

There is a great desire to hear Elder Catherine Booth-Clibborn, so widely known as the Marechale, and some of her appeals on the lines of salvation and consecration have moved large numbers to tears, and brought many to remain and consecrate themselves to God afresh.

At the opening of our hall to the public, in a fortnight, we naturally expect to be crowded out.

There is a peculiarity in such gatherings, which only those who have had experience with them can understand. It is the extraordinary diversity of the mental and spiritual condition present in such an audience.

On the one hand, there is the Protestant, or churchgoer; on the other hand, the infidel.

The language that should be employed in addressing the first class is almost unintelligible to the other.

Then there is the never-have-bothered-to-believe-anything condition of a superficial skeptic, to whom God, the Christ, the Incarnation, and the Resurrection are so much supreme rubbish—not worth a cigar. His one idea is the appearance of any ladies who may be in the hall.

There is also a degree a little nearer the man who says, "Well, my only prayer is, 'O God, if you exist, save my soul, if I have one."

It would be difficult for me to exaggerate my gratitude to God at the sight of every new Feuille de Guérison which arrives. Here is our great power. The articles and illustrations have been admirably selected.

The work of preaching and practicing the whole Gospel, and proclaiming the Restoration, the close of the age, the nearness of the Lord's coming, and the ministry of His forerunner, is all the more inspiring and delightful because of the darkness of the moral and spiritual night around.

I shall shortly commence teaching-meetings in German and Dutch, as well as in English.

Pray for us.

Arthur S. Booth Clibborn.

Elder in the Christian Catholic Apostolic Church in Zion.

P. S. I thank God for an instantaneous and complete healing of pleurisy which I experienced on Sunday evening, the 19th of February, after I cabled to the First Apostle in Zion City for prayer.

While waiting on God in full faith and expectation of deliverance, it came in a moment, and a balmy life penetrated the diseased parts.

All pain and distress were gone, like things of the night; and I breathed in an instant to the utmost capacity of my lungs.

It was Healing, Restoration, Life. I bless God. A. B. C.

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 Teacher Daniel Sloan	11:00 a. m.
Afternoon service	2:30 p. m.
First Lord's Day of Every Month—Communion service, after 2.30 p. m. service.	
Third Lord's Day of Every Month—Junior Restoration Host Rally and Consecration of children	9:45 a. m.
Monday—Zion Restoration Host rally, (Second Monday of every month)	7:45 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir Practice	7:45 p. m.
Wednesday—Baptismal service	7:30 p. m.
Wednesday—Citizens' rally	8:00 p. m.
Friday—First and third of each month, Officers of the Christian Catholic Apostolic Church in Zion	8:00 p. m.
Meeting in officers' room.	
Friday—Adult Choir Practice	7:45 p. m.
Saturday—Junior Choir Practice	2:00 p. m.

COLLEGE CHAPEL.

Lord's Day—German service	10:30 a. m.
Tuesday—German Choir Practice	7:00 p m.
Tuesday—German Rally	8:00 p. m.
Every Lord's Day, except the third—Zion Junior Restoration Host Rally, at each of the four Schoolhouses	9:30 a. m.
Lord's Day—Service at the four Schoolhouses	11:00 a. m.

THIRTY-FIRST STREET TABERNACLE.

Lord's Day—German service	7:30 p. m.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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

EDITED BY

JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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ZION CITY, ILLINOIS, SATURDAY, APRIL 8, 1905.

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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.

LATEST TELEGRAM FROM THE FIRST APOSTLE.

The following cheering telegram from the First Apostle was received by Overseer Speicher:

HACIENDA SANTA MARIA, TAMAULIPAS, MEXICO,
via LAREDO JUNCTION, TEXAS, April 2, 1905.

OVERSEER SPEICHER, ZION CITY, ILLINOIS.

Praise ye Jehovah from the earth; praise Him in the heights; praise Jehovah on the earth, mountains, and all hills.

"The River of God is full of water."

With all my party I send you greetings from this beautiful Hacienda Santa Maria, between the mountains, looking out upon magnificent and well-watered valleys, waiting for their redemption.

All are well, but we have spent many laborious days in travel; sometimes with but little sleep.

One week more will close our investigation in this part of Mexico, and a number of our party will leave Victoria, Tamaulipas, on their return next Friday.

God willing, I shall be home for Easter, and proclaim the glory of the Resurrection, the Redemption, and Restoration of All Things through faith in Jesus, the Christ, our King.

Rest in Jehovah; be diligent, faithful, and patient, and God will continue to give Zion the victory in all the earth.

Love to Zion everywhere.

Mizpah. FIRST APOSTLE.

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 Apostolic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

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 Apostolic 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.

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.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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A great many people do not like what they are pleased to call the Commercialism of Zion. That is one of their great troubles. They say, "Thank God we have nothing to do with the Commercialism of Zion. We are not commercial; not we." . . . they are a pack of downright hypocrites when they talk like that. We never have hidden the commercialism of Zion, but the commercialism of Zion has never been the first thing. Commercialism in Zion is always subordinate to the spiritual. . . . . Why should not the Church of God co-operate, I should like to know. The Devil's Children go into business and nobody complains, but when God's Children get together and go into business, there is a howl. . . . It is the Devil and as the howl comes from the churches, you can always tell how much Devil there is in the denominations.

Voice of the First Apostle in Zion Lace Industries Building, Zion City, Illinois, April 2, 1902.



THE FIRST APOSTLE REBUKES THE HYPOCRITICAL CRITICS OF ZION.

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Citizen's Mid-Week Rally

Held in Zion Lace Industries Building, Wednesday Evening, April 2, 1902.

*REPORTED BY A. C. R., I. M. S., AND J. L. C.

DO you want an Education?

Would you multiply the talents which God has given you?

Is it your purpose to be as useful as possible in Zion?

If so, read carefully and prayerfully the following discourse, which was delivered at a Rally in Zion City, on Wednesday evening, April 2, 1902. The words breathe Inspiration and Life.

The Gates of the City had been opened for nine months.

Already several thousands had come from near and far.

The City was crowded with home-seekers and home-builders.

They were all eagerly laying the foundations of the first City of Zion.

After a day of joyful work, they had come together, and, at a great educative institution—the Mid-week Rally—they listened to the practical teaching of the General Overseer.

Shiloh Tabernacle was not quite ready, so the meeting was held in a temporary Tabernacle, in Zion Lace Industries Building

It was a fitting place for the utterance of such a Message.

Taking the Parable of the Ten Pounds as the groundwork of His discourse, he spoke with great power upon the importance of improving the "pound," or talent, or opportunities which God has given us.

And the well-equipped Lace Factory said with emphasis that the speaker had a right to talk; that he spoke as an Authority.

The broad City, moreover, showed that the leader of the meeting exemplified in his own life the right use of Talents.

He had trained himself by ceaseless work, and study, and prayer.

He had carried the full Gospel to the hearts of thousands.

He had, under God, founded Zion City

He had introduced into America a great and lucrative industry.

He had created an atmosphere, in the City of Zion, where the best type of character would be produced; and where the best products of all kinds would be made.

He had shown to the world that the highest success was gained by mixing Religion and Business.

He, beyond all other men, had multiplied his Talents.

He had a right to speak.

He spoke with Authority.

Ponder well and obey his words.

Upper Room in Zion Lace Industries Building, Zion City, Illinois, Wednesday Evening, April 2, 1902.

The meeting was opened by singing Hymn No. 62.

In the harvest field there is work to do,
For the grain is ripe and the reapers few;
And the Master's voice bids the workers true
Heed the call that He gives today

CHORUS—Labor on! labor on!
Keep the bright reward in view;
For the Master has said,
He will strength renew;
Labor on till the close of day

Overseer Jane Dowie read the Scripture Lesson from the Gospel according to Saint Luke, in the 19th chapter, beginning with the 11th verse.

After some announcements had been made, the General Overseer led in prayer.

THE IMPORTANCE OF SELF-IMPROVEMENT.

INVOCATION.

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

How the General Overseer Used His Sword.

I desire you to take particular notice of the Parable of the Ten Pounds, which Mrs. Dowie read to you tonight, in the 19th chapter of the Gospel according to Saint Luke.

Every one that has a Bible, hold it up.

A good soldier should carry his sword. I always carry a Bible.

A lawyer misquoted a verse of Scripture to me one day.

I put my hand to my pocket and said, "I am going to take my sword and pierce your heart."

"What are you going to do?" he asked.

I took out my Bible, and he said, "I thought you had suddenly lost your senses, and that dynamite was coming."

I turned to the passage which he was misquoting, and said, "There it is; you can read it yourself. You 'err, not knowing the Scriptures, nor the Power of God.'

"You know neither Law nor Gospel."

He had been quite insolent, and the reproof was needed.

I very seldom speak in railway trains; but I did that day.

He said something intended for my ears, and I turned around and used my sword.

Let us consider this parable.

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.

A Misconception of the Twelve Apostles.

Many people suppose that things are going to happen long before the proper time.

Among those who have made this mistake were the apostles.

They were going up to Jerusalem, and they supposed that the Kingdom of God was immediately to appear

Then the poor fishermen were to be nobles and high officers of state, and Jesus, the Christ, the son of David, was to sit on "the throne of His father David."

At that time they knew no better.

They did not think that they would have to drink of the cup of which He drank, and that the Kingdom would not be fully established until many years afterward.

He said, therefore, to them, that there was to be a long interval between this work and the establishment of the Kingdom, during which the Church of God was to be entrusted with "pounds."

He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

Our Lord Jesus has gone into the Heavens to receive for Himself this Kingdom.

He will return, and when He comes back He will take out of the world those that are ready; those whom He has prepared.

Then, after the Rapture, He will return, and settle all political questions.

*The following address has not been revised by the First Apostle.

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No More Voting After the Christ's Return.

As I glanced at the morning and evening papers today I saw that a wicked man had won in the first ward of Chicago by two thousand six hundred votes.

When I saw that that saloon-keeper had won in the business ward, where there are millions and hundreds of millions of dollars' worth of property, I rejoiced in the thought that when the Lord returns there will be no voting; that when He sits upon His throne He will clear out these councils, and appoint just administrators.

This parable says that "a certain nobleman," who represents the Christ, "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.

A great many people do not like what they are pleased to call the Commercialism of Zion. That is one of their great troubles.

They say, "Thank God, we have nothing to do with the commercialism of Zion. We are not commercial; not we.

"If we were offered a large sum of money for anything we possess, and could make a good profit upon it, why, of course, we would not take it!" [Laughter.]

They would take it quickly enough; they are a pack of downright hypocrites when they talk like that.

Commercialism in Zion Always Subordinate to the Spiritual.

We never have hidden the commercialism of Zion, but the commercialism of Zion has never been the first thing.

I did not bring you to where you are tonight by preaching commercialism.

I preached to you ex-stinkpots about giving up your nasty, dirty, filthy, stinking habits.

I said that, if a man had been drinking beer and whisky, and smoking tobacco, for a score or so of years, I had a perfect right to say of him, Lord, by this time he stinketh.

That is good, Scriptural language.

I am perfectly sure that Lazarus, after being in the grave for four days, did not stink as badly as you who had smoked for twenty or thirty years.

All the women are so glad that their husbands do not now smoke!

They did not like to tell why it was that they did not want to kiss you, you humbugs.

Who likes to kiss a stinkpot? Nobody!

They might do it just to please you.

If they like to, they are as depraved as those who smoke.

I began by preaching to you Repentance, Faith, Obedience, and a full Salvation.

Co-operation in the Church of God a Blessing.

I said, further, that we had better get together and see whether we could not help one another and establish a City.

That, I said, would give us the power to erect Schools and Colleges for our children, and to establish clean homes.

That is what brought us together.

If that is commercialism, it is a pretty good kind of commercialism.

Why should not the Church of God co-operate, I should like to know.

The Devil's children go into business and nobody complains, but when God's children get together and go into business, there is a howl.

Who makes this howl?

VOICES—"The Devil."

GENERAL OVERSEER—It is the Devil, and as the howl comes from the churches you can always tell how much Devil there is in the denominations.

They do not like it.

They are going to lose many things; and yet from another point of view they are going to gain.

A great, industrious community that neither drinks, smokes, nor eats pig or oysters is a blessing to any land.

We Have a Right to Trade With What God Has Given Us.

I am glad when I see a man who has only one pound trading with that.

If he has two, let him trade with those two, and God will bless him.

If he has five, let him trade with five.

The word "pound," in the original is mina.

A mina is equal to one hundred drachmas.

A drachma was about seven pence half penny, or fifteen cents.

A hundred of them therefore would make fifteen hundred cents, that is, fifteen dollars.

The pound which the lord left was only fifteen dollars.

We must remember, however, that in those olden days money was scarce and very valuable.

You could buy a whole sheep for a few cents.

Only four hundred years ago, in England, you could buy a side of mutton for six cents, and a bag of flour for about fourteen cents.

It was not a full bag as we have now, but a considerable bag of flour.

Money Has Increased in Quantity, but Diminished in Purchasing Power.

You cannot today buy as much for a certain sum of money as you used to be able to do, because commodities have become dearer as money has become more plentiful.

At the same time luxuries such as you now possess were within the reach of only the wealthiest people a few centuries ago.

Take for instance this beautifully printed Bible that I hold in my hand.

It has the Old Version on one side and the Revised Version on the other.

With its dictionary, references, and beautiful pictures, perfectly printed by the Oxford press, it cost about thirty-two shillings, or in American money, about eight dollars.

A number of years ago it could not have been bought for any sum of money; such printing was not possible.

When the Bible was first printed, three or four hundred years ago, instead of costing eight dollars, it was impossible to get a copy for less than about a hundred pounds, or five hundred dollars.

The Wonderful Advantages of the Present.

When the whole Bible was written by hand, sometimes a single copy cost as much as eight times that amount.

Then, a Bible such as you can buy for perhaps twenty-five cents could not have been bought for one thousand two hundred fifty dollars.

We ought to thank God for this.

How wonderful it is that we are living in days and times when the humblest working man has facilities that the greatest nobleman did not have, or begin to have, in the Christ's time!

This is largely the result of trading.

We are descended from Israel, and this keen trading capacity has made America and England today the most powerful nations upon the face of the earth.

Under these two flags are more than five hundred and twenty millions out of the fourteen hundred millions of the earth's inhabitants.

More than one-third of the entire population of the whole earth is today under the American and English flags.

The English tongue is learned in every land beneath the sun by those who want to do business in the great waters or in foreign lands.

This Beautiful Parable Must Be Understood.

God has given us pounds for the purpose of multiplying them by trading.

If a man has a talent for speaking, he has to speak wisely and use his pound.

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If he has a talent for song he must sing.

If he has a talent only for farming, he ought to farm.

If he has a talent for construction, let him construct.

All must use their talents; every one of you has a pound of some kind committed to you.

When you were saved, you had the great and glorious Spiritual and Physical Pound of Salvation committed to you.

What a wonderful pound, that a man can say, "I am being saved!"

Some of you had Healing added, and you can say, "I have been healed."

And some of you can say, "I am cleansed and kept."

Some of you can say also, "I am endowed by God with many precious Gifts."

The principal trouble with the Church has been that the Ministry has done all the Preaching, and the Choir has done all the Singing.

The Supreme Importance of Family Worship.

The people have come to Church and listened, and paid a little, and gone away.

There was nothing else for them to do; they were not expected to do anything.

In this City we expect every one of you fathers and mothers to be ministers first in your own home.

Each one of you is a minister to your own children and to your companion.

The father is the head of the family.

He must put the Book upon the table, gather the children together, announce the morning hymn and the evening song, read the Word, pray, and be a priest in his own home.

When the father is not there, the mother must do it.

Every home thus becomes a little Bethel; a place where God is.

Where the altar of prayer is fixed, the angels are ascending and descending; it becomes a very happy place.

When my children, now a man and a woman, were growing up from childhood, it was very delightful to see how earnestly they turned to the thought that God was with them.

The altar of prayer was in our home, and the angels ascended and descended.

The Lives of Parents Should Correspond With Their Talk.

Ministering spirits came forth to minister to these children, and they were protected by God's angels.

They were desirous of doing right, that they might retain this protection.

You all have that pound of Salvation, and you can help give it to your children.

No public service will ever take the place of your private prayer.

You mothers and fathers have the power to impress your children for God as none others can, but do not talk too much.

Do not let all your religion go out in wind and talk.

I really do think that I shall send for several dozen of you and get out my scissors and have your tongues clipped a little, metaphorically speaking.

Your children know all about it.

They know that you can talk a lot of piety; but you do not live it, and your children go to the Devil.

A woman far on in years complained to me that her children were not saved.

She was a good woman, over seventy years of age, and her husband was a godly man.

One Must Begin the Work of Witnessing in the Family Circle.

She said, "O Doctor, pray for my sons and daughters; not one of them is saved.

"Oh, give me some passage from the Word, which God will use to comfort me about this, she cried."

"Well," I said, "what kind of comfort do you want? Do you want Divine direction as to what you ought to do?"

"Yes," she answered.

"What did Paul and Silas say to the Philippian jailer's question, 'What must I do to be saved,'" I asked.

She answered, "'Believe on the Lord Jesus, and thou shalt be saved.'"

I said, "You are wrong. Take up your Bible and read it."

So she took up the Bible and read the question of the poor conscience-stricken jailer, "Sirs, what must I do to be saved?"

"And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

"Now," I said, "you have forgotten, all your life, those words, 'And thy house.'"

What did that Philippian jailer do?

It was past midnight, but the moment he heard that "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house," he went right off, got his children out of bed, and had them dressed.

He said, "Sit down there, and listen to Paul's speaking and Silas' singing."

Facilities for Baptism in Oriental Homes.

They had a song service, a prayer service, and a preaching service in the middle of the night; and they all rejoiced, believing in God.

There were no babies among them; we know that because we are told that they all believed; and a baby believes in nothing except in mother's care.

All were old enough to believe, and they had a baptismal service.

"Where was the baptismal font?" you ask.

In a large oriental house like that, there would be a beautiful bath in the middle of the building.

Philippi especially was famed for its baths.

In the interior of the houses, there were large cement or stone tanks, beautifully fitted up, and oftentimes surrounded with trees and flowers.

Here the inmates were accustomed to bathe.

In wealthy Eastern homes today, you will find places where thousands of people could be baptized.

Some speak of the difficulty of baptizing three thousand people in Jerusalem.

Why, they could have baptized sixty thousand people in Jerusalem in one day!

They had these beautiful baths in all the large houses, and there were doubtless public baths; so there would be no difficulty.

Why Salvation Does Not Permeate Some Families.

That pound of Salvation entered the Philippian jailer, and he immediately went after his family and the community.

Some of you have been saved, but you did not go after your families that night.

The consequence is, they are unsaved.

You got Salvation yourself, but you said very little about it to your family.

You did not quite live it all the time, and therefore you had not much power in speaking of it.

I want you to turn over a new leaf, and use this talent.

See to it that you have a family altar.

If I hear of any house in Zion City where there is not praise and prayer, morning and night, I will say, "mark that house."

That man will go down; those children will get into trouble.

If there is no prayer and no praise, you have buried the talent which God has given you.

Perhaps you have never talked to your children, but have left it to others, and they have gone to the Devil.

Use your talents, spiritually and educationally.

Some of you do not use your educational talents.

Some of you do not value education.

You think you can do without it.

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You can, and the world can get along without you, too.

The world can get along very well without an uneducated bore.

If you will not seek for an education of some kind, when you have the opportunity to get it, you are little better than cattle.

If you cannot read very well, go to Night School and pay your dues.

I would sell my coat to get an education.

I would sell my coat to give my children an education, if I could give it to them in no other way.

I would work longer hours and do extra things to get my children educated, if it were necessary.

I have had to toil as hard as any of you, perhaps harder.

Use your talents, and thus increase them.

You say, "I am forty years old."

I knew a man who had a very limited education.

He was selling hardware at the age of forty years, and he said, "I feel like a fool. I ought to have had an education."

He had made a little money in Adelaide, South Australia, and he sold out his business.

The Beginnings of a Distinguished Jurist.

He went to a Night School and learned to write a good hand.

He was not ashamed to begin and get his grammar correctly, like a boy.

Within one year and a half he was advanced to the High School, and finally was graduated from it.

They used to laugh at him, because he went to the High School with boys and girls.

After awhile he entered the University, and they began to cease to laugh at him.

He got a first-class education, passing through the schools with magnificent success.

Then he read law, and became the Honorable Justice Boothby; one of the best lawyers Australia ever had.

His sons are now in high, honorable positions in the public service.

He began at forty years of age, and so can you.

When he died I think he could speak and write five languages.

He was a first-class lawyer and a good man.

I do not care who you are, you can learn.

A Woman Who Acquired Five Languages While Doing Housework.

Andrew Johnson, who became Vice-President, and afterward President, of the United States, was a toiler, and grew up to manhood before he could read and write.

He became a clever statesman, and guided this great Republic when Abraham Lincoln was assassinated.

This winter has passed and many of you who ought to have attended, have neglected the Night School.

You women, you could learn, too.

You say, "I cannot, I have babies."

When I was in Niagara Falls, I saw a lady who had much work to do.

She would sit paring potatoes and ther vegetables while looking at a book in front of her.

I looked at the book—do you know what she was studying? She was studying Hebrew!

That woman acquired five languages by using well the spare intervals of her time.

Even when working she would put the book where she could see it, and learn the conjugations of verbs, repeating them over while working at the sewing machine, and making them keep time to the music of the machine.

Work and Study.

I want this people to be the best educated community in America.

None of you old people are too old to learn.

If I were not the General Overseer, I would like to be master of the Night School. I would make you learn.

Some one may say, "You have never been a teacher."

Have I not? I went out to Australia on an immigrant ship, on which there were four hundred seventy-five immigrants.

I was not among them. I paid my own passage, but I went down among them.

The schoolmaster was a great mope of a fellow, of no account.

He offered me the service, though I was only fourteen years of age, and I was appointed assistant schoolmaster.

I taught a great many men and women their pothooks; taught them to write, taught them to read, and had a magnificent school.

We were at sea from the 10th day of July until the 2d of December.

It took a gale to make that ship go ten miles an hour.

There are hundreds of men and women today whose thers I taught to make pothooks.

The Ease and Rapidity with Which the Young Acquire Knowledge.

Some became merchants, some legislators, and others very wealthy sheep farmers.

They all had a good word for me, and those that are alive and remain speak kindly of me to this day.

You can teach old people.

I desire to encourage and exhort you.

If you would understand this Bible, you must understand the language in which it is printed, English.

Then you can easily learn the original tongue, Greek.

Children seven or eight years old can learn languages.

We had a little girl in this Church who could read Xenophon's Anabasis when only nine years of age.

She became so thorough in Greek that she could read the New Testament before she was ten years of age.

I had encouraged her parents one day to have her learn Greek.

"Go," I said "to your sister, and tell her to teach you."

I came into the house one day and saw a lesson in Greek written on the blackboard, and I said, "Who is learning that?"

I read: *Ἐν ἀρχὴ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.*

Translated, these words are:

In the beginning was the Word, and the Word was with God, and the Word was God.

The young learn languages very quickly.

Our Lord Jesus, the Christ, Studied.

When He was twelve years of age He was found in the Temple, talking with the doctors and putting questions to them.

He was a diligent student.

I never knew any man worth a snap in influencing his fellow men who was not a diligent student.

The capacities of the human mind are immense, if you will only study.

Boys, train your minds, and do not spend time running after every girl with a ribbon on her bonnet.

Wait until you are men and women, you little geese and calves, before you talk of love.

Your fooling is not love; it is lust.

It is the Devil's patent plan for stealing away your youth, and education, and growth. Do not do it.

I desire every citizen to be well educated.

If any of you fathers and mothers are wicked enough to keep back from school any of your children who ought to be sent there, the Lord have mercy on your miserable little spirits and souls!

You mothers that would keep a girl at home when she ought to be at school are wicked.

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The Importance of Thinking While Working.

Send the child to school, and ask God to make you well and strong for your work, and He will give you health.

Do not rob the little girl of an education.

Girls ought to be as well educated as boys; better, if anything, because they need education more.

Boys can push forward in many ways, but girls must be educated if they would rise to important positions; therefore I want to see you educated.

I want to see you preparing to be the finest lace-makers in the world; that means education—the education of the eye, the education of the hand, thinking, and rapid and dexterous movement in threading bobbins.

You must learn to think even in the midst of your work.

I often carry on two or three trains of thought, and sometimes five, at one time.

It is not difficult when you have learned how to do it.

I often carry on conversations in my office with people while I am opening letters.

I hear what they say; and sometimes they take a long time to say it.

It is mostly chaff, with a few grains of wheat.

I keep on reading letters, and they go on talking.

I am listening, but I am taking no account of chaff.

The Folly of Judging With Imperfect Knowledge.

A woman, for instance, thinks it is necessary to tell me all the circumstances of a case, and I do not always stop her.

I can go on reading my letters, and get the little wheat there is in it.

I find sometimes that the whole trouble is in her tongue, and the rest of it is in her imagination.

She wants me to get after her husband.

She says, "You see, he said so and so."

I answer, "Tell him to come to me."

"O Doctor," she says, "I would rather he would not come."

But I send for him and give him a chance.

If any of you come to me with stories about your husbands or wives, I will give them a chance to meet them.

We know enough Latin to say *audi alteram partem*, which, being liberally translated, means that you must hear the other side.

Foolish people judge because somebody says something—how do you know they are telling the truth? How do you know that they are not mistaken?

Do not imagine that because some judge has given a judgment, he is necessarily right.

He may be like some judges we have known. [Laughter.]

But I am after this matter of your using your talents.

Zion Determined to Use Every Talent.

God has given you Salvation and the powers to get an education; and I will tell you what you and I want.

We are living in a day and a time when we must train our intellect, our hearts, and everything else.

You may have the very finest breed of horses, and they may go to the woods for want of training.

You may have the very finest kind of grape-vines, and they may bear small fruit, for want of pruning.

You know very well that if you want good grapes, you must prune the vines every year.

If you secure an education, you must prune yourself, cutting off a lot of dead wood; then you will get something out of yourself.

Oh, I want to see you an intelligent people, working for God.

In Zion we are determined to use every talent.

We will bury none, nor will we wrap one up in a napkin.

I thought I was through with business when I entered the ministry.

I thought, as we often hear it said, religion is one thing, and business is another; and, as I went on in life, I learned that that was the opinion of my brethren; and they were the most unpractical and unprincipled men I ever met.

The Importance of Applying Business Principles to the Religious Life.

Presently I began to apply my old business principles to my religious life.

I said, if it does not pay I will not go on with it.

I used to preach lots of sermons, and they amounted to nothing, except that the people said, "Wasn't that eloquent? Wasn't that beautiful?"

I was rhetorical; I was allegorical; I was historical; and I was paregorical. [Laughter.]

I could see that my sermons were not effective.

Those that heard them went away and praised me for my eloquence, but their lives were not changed.

They still drank whisky, and paid their workmen insufficient wages.

My deacons also had champagne at night and real pain in the morning.

At last I got stirred up.

Two people in my church died of drink in one week.

I went to my deacons and asked:

"Will you quit your liquor?"

They answered, "No."

I then said, "Do not come to Church next Sunday unless you do; and if you stay away, I will give the reason to the whole congregation. I will say that you would not come because you were cowards."

A Shepherd's Solicitous Care for His Sheep.

I told them of the tragic end of the two persons under my ministry.

I felt like a shepherd that sees his sheep being torn by wolves.

I went into the pulpit the next Lord's Day morning and announced that the fur was going to fly that night, and that if they did not want a sermon they had better stay at home.

Every last deacon was there.

I determined to let the people have it that night.

I had been weeping.

I had been praying.

My heart was so sad!

My own sheep had been torn from the fold, and were lying out in the cold.

The Devil had won; and it was all through liquor.

I gave out the hymn in which the following verse is to be found:

> Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so Divine,
> Demands my soul, my life, my all.

Singing That Is Worshipful Must Be Honest.

As they were about to sing it, my spirit was stirred.

I rose and cried, "Stop, Choir; sit down, people."

After they were seated, I said, "I am not going to have you sing that verse until you can sing it honestly. A whole lot of you people are the most dishonest kind of Christians that ever I knew. You say you are willing to give up your all, and you are not. You ought to sing that verse:

> Were the whole realm of nature mine,
> That were a present far too small,
> But to give up my glass of wine,
> Lord, that will never do at all.

Well, they laughed, and I said, "You will laugh out of the other side of your mouth in a few minutes. Now let us pray;" and I prayed.

I prayed an awful prayer.

I said, "O God, if some of these deacons do not quit drinking tonight, take them to heaven or hell before next Sunday."

They were horrified.

Then I gave out my text, "Who slew all these?"

I tell you there was blood and thunder!

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I piled up the heads of the slain as Jehu did at Jezreel. When I was through I had an after meeting.

An After Meeting With Profitable Results.

I said at that after meeting, "Every one of you men that have been sinners and want to get right with God, get up on your two legs and say so."

Every last deacon got up, and made tracks for my platform.

We had a glorious after meeting.

I had my deacons, and deaconesses, and the people weeping before the altar.

We had a real good time.

You would have thought it was a Methodist meeting of the old style.

Liquor was banished that night from more than a hundred homes in my church.

The young men grew up to be splendid and godly men.

I compared these with the few families that had not given up strong drink.

I could not find one family of the latter that had not gone to the Devil.

Some of them had made shipwreck of faith.

While a few of them remained rich, most of them were poor.

Some of them died in prison, and some lived such shameful lives that I would not like to talk about it.

A Talent of Divine Expression in the Christian Catholic Church.

If we refuse to obey God, we do not know what the consequences will be.

There is in the Christian Catholic Church in Zion a talent of Divine Expression, which is becoming more and more apparent every day.

In a certain city in Iowa, a little girl was with her mother and grandmother. Her grandmother was very sick.

The little girl had been wonderfully healed, and she told her grandmother all about it.

She knew just where to find the passages, and as she read them, the grandmother listened with amusement and delight.

The grandmother finally said, "I am going to trust the Lord."

"Then," said the little girl, "I will pray for you."

She stole up behind her grandmother, put her hands on her head and said, "In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father."

"Now," she said, "Grandmother, you are better."

"No I am not," said the lady.

Even the Little Ones Learning to Speak for God.

"Then you are a sinner," said Sunshine, "there is something wrong.

"You have a bottle of medicine in your heart; tell God you are sorry, and I will pray again."

She prayed again, and the grandmother was better.

Just then the doctor came to the house.

Little Sunshine went to the door and said, "Excuse me, doctor, you are not needed," and shut the door.

The minister called, and she said, "Please, Mr. Minister, do you believe in the Lord as your Healer?"

He said, "My dear little one, I am afraid I do not, very much."

"Well then," she said "you are of no use here. I will not let you in to destroy grandmother's faith."

"I promise you that I will not," said the minister.

"Come in, then," she said, "but do not talk to grandmother against Dr. Dowie, or against Divine Healing."

Upon being admitted, he said, "Grandmother, I am going to say nothing except, 'May God bless you!'"

Our little ones are learning, and they are learning how to speak for God

If You Are Wise You Will Learn How to Be Helpful.

Mothers can send their little ones to school, where they will learn and afterwards be powerful for God.

We must send some of them away out to distant lands.

I had a conversation with the Chinese Minister when I was in Washington.

When I described our policy, he said over and over again, "Send more; send more."

These words ring in my ears; as we left him, his last words were, "Send more!"

Where shall I get them? I have to train them here.

Oh, let us use all the talents that God has given.

I want at least one-tenth of all the children to be educated as ministers of Zion.

I have a right to ask the tenth of the children for God.

Already mothers are coming and offering their children.

One mother said, "I have only one son. Will you take him into your school and educate him, and let him be one of the ten?"

I answered, "I will."

Zion Will Have the Best for God.

He is going to school this term, and the thought in his heart is that he is going to be a minister of Zion.

I want the best.

In England they used to make the fool of the family a minister. [Laughter.]

They would say, "John shall be a soldier, Sam shall be a sailor, Tom shall be a merchant, and Fred shall be an artist.

"But there is that stupid Bob, we will make him a minister; and the fool of the family was made a minister."

I do not want the fools of your family; I will not take them.

I want the best, and I want you to help me to educate them, so that you may bless God for their existence.

Do you not think my mother blessed God that I was a minister for God? She did.

She blessed God when she was over eighty years old.

In her last message she said that she was full of joy because I was in the Ministry.

She said one thing to my wife that I appreciate more than all the honors ever heaped upon me.

It was this, "In all his life, John never disobeyed me once, that I know of."

Converted through the General Overseer's Ordination Sermon.

I do not recall one act of conscious disobedience to my mother.

When I was very little I learned the commandment, "Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee."

I loved my mother very deeply.

She was not a professing Christian, and was not converted until she was over sixty years of age.

She was converted through my sermon, when I was ordained to the Ministry.

A woman of quick temper, and a great, loving heart, she had seen so much hypocrisy and sham on the part of those who were nearest to her, that she did not believe in the reality of conversion.

On the day of my ordination, she broke down and wept, and gave her heart to God.

She lived for nearly twenty years after that.

I am thinking much of this great Talent of Salvation, and Healing, and Cleansing that God has given to Zion.

This Gospel of a Clean Life in Spirit, Soul, and Body, is a "pound" given to you.

A Healthy Body and a Good Education the Best Inheritance.

I want here an educated people, who can use their talents.

I want you to make money honestly.

I want you to be wealthy if you can be; but I want you to be good, whether you have dollars or not.

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Be Pure.

Money comes and money goes, but Purity remains, by the Grace of God.

The best inheritance that you can give to your child is a healthy body and a good education. These can never be taken away.

Will you ask God to enable you to do your part in training the children in your own homes?

PEOPLE—"Yes."

GENERAL OVERSEER—I am so thankful tonight that if I were to meet my Lord, I should be able to say, "My Lord, I did not hide the pound in a napkin; I used it."

The first man had used the pound and gained ten more.

The second man had gained five pounds more.

What a tremendous increase that was!

A man got a handful of grain out of a mummy coffin where it had lain for three thousand years.

It was called Mummy Wheat, and he sowed that handful and reaped the harvest, which was enough to fill nearly a pint measure.

Zion Preaching Old, Recovered Truths.

The next year he sowed the pint, and reaped a bushel.

He sowed the bushel and reaped many bags full.

These he sowed, and reaped tons.

Thus he continued, until he became the possessor of immense quantities of what is known as Mummy Wheat.

I am told that today there are thousands of square miles of land used for raising Egyptian Mummy Wheat.

It all came from the handful found in the mummy coffin.

We in Zion have truths that have been buried for centuries.

Let us repeatedly sow this precious seed, and God will bless it.

Mrs. Dowie and I came to this land, two persons.

Today there are around us thousands of persons in Zion City, and tens of thousands throughout the United States; and perhaps a million persons throughout the world.

This has been accomplished by the faithful work of two simple persons.

Keep at your work. Attend to business, and ask God to help you to study at least for an hour or two, daily.

Some of you older people can be educated by going with your little children over the first, second, third, and fourth readers.

The Hope of Zion in Her Own Trained Ministry.

I know of a man who could not speak a word of English.

He got several little children to come and talk to him. My wife was one of them.

He became a very successful merchant.

Why can you not talk for God, children, and help mother talk for God?

You can also send out LEAVES OF HEALING and Zion Literature.

Two and a quarter million rolls of Zion Literature have been sent out, and it is estimated that at least fifty million people have read them.

One man told me he believed that one copy of LEAVES OF HEALING had been read by five hundred persons.

From Pretoria, this week, I had a letter from a Cameron Highlander who told me that he received five copies every week and kept lending them around.

He said that many were absolutely worn out by the reading.

The Wonderful Reproductive Power of Zion Literature.

Soldiers of the British Army in Pretoria are members of the Christian Catholic Church in Zion, and a number of the Boers are members of this Church.

We published some time ago a picture of thirteen Boers.

These have been blessed by the Word that has been sent out.

They are groaning and crying in Africa, and over all the world for Elders.

I will tell you frankly that I am through with the denominational ministers, with the exception of a few.

"You cannot make a silk purse out of a sow's ear."

It is very hard to make a good Zion Elder out of a Methodist parson.

You may be able to do something with a Methodist lawyer, or a Methodist merchant, or a Methodist layman; but it will almost take an archangel to make much out of a Methodist or a Congregationalist parson.

I know that because I was one.

The hope of the future is in training a Ministry among ourselves.

We shall train these children.

They never took drugs or whisky.

They do not know the taste of a cigar.

They never handled a card or gambled.

They never ate pig, or did the dirty things that come through dirty eating and dirty theaters.

If we get them properly trained, spirit, soul, and body, we can do something.

I Want You to Help Me.

One way to help me is to work hard and get good wages.

The better wages you get the larger tithes come into Zion.

Not a dollar of the tithes ever goes into my pocket.

I give to the tithes and offerings.

You do not give me enough for the extension of the Kingdom of God; it takes more than you give to carry on the work.

When you were in the world, you spent a large part of your weekly wages on beer, tobacco, cards, theaters, pig, oysters, and drugs.

Sometimes in getting out of trouble you had to get lawyers.

You had to pay your secret society dues, and the doctor had to be paid.

After you had paid all these bills, how many dollars out of ten had you spent?

It took at least four dollars to pay all these bills, and now after you have paid your tithes you have three dollars more out of every ten than you used to have.

Some of you are not thankful enough for your mercies.

If you could buy a thing ten cents cheaper in Chicago, some of vou would pay your fare there and back.

The Reward of the Faithful Servant.

The General Stores buy as low as any stores can buy, and they sell at a lower profit than other stores, on an average.

If the Stores have not in stock something which you want, they can get it.

I want the talent that is invested in Zion Stores to be increased for God.

The time will come when we shall be able to buy whole mines of coal, a mill's whole grist, and a factory's whole output of chairs and couches.

After a time we can manufacture for ourselves; but we cannot do it if you take Zion's money and spend it elsewhere.

In everything, let your talents be consecrated to God.

Be faithful and true until the Christ comes, and let us help one another.

So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

If we stand by one another, we shall be the strongest people in the world.

The Future Commercial Greatness of Zion.

I do not want any members of the Christian Catholic Church to deal with pedlers.

These pedlers are often thieves in disguise.

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They come to spy out, and will perhaps rob your house during the night.

They peddle books, and find out whether or not the family is at home.

The other day a pedler in Chicago began talking with the servant, a silly girl, in a rich man's home.

She said that they were all away, and that she could buy nothing.

He said, "Let me in, Miss, and I will show you something beautiful. I will sell it to you for fifty per cent. less than you can get it in the stores."

While she was looking at it, he bent over her, put a cloth over her mouth, gagged her, and robbed that house.

He took her own watch, and cleaned out all the jewelry.

Before he left that house, he took away five thousand dollars' worth.

I do not say that pedlers are all thieves, but that is a common trick.

May God bless you. Pray for us and pray for yourselves. Get good, sound sense.

Then, when the Master comes and our pound has become two, or five, or ten, He will say, "Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities."

The rewards are wonderful.

Labor on! labor on!
Keep the bright reward in view;
For the Master has said,
He will strength renew;
Labor on till the close of day!

That day will never close.

You will open your eyes upon the bright and endless day. Every one who wants to be wholly God's and Zion's, stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am; make me what I ought to be, in spirit, in soul, and in body. Give me power to do right, no matter what it costs; to repent, and to restore to my fellow man and to Thee, that which belongs to Thee and to my fellow man. Give me power to consecrate my spirit, my soul, my body, and my talents, all of which came from Thee, to Thy service. Bless the children in Zion. Bless the Business Institutions in Zion. Bless the Educational Institutions. Bless the Church Institutions. Help us to work together, for Jesus' sake, until the Master comes. Our Heavenly Father, hear us, and help us to do this in the Power of the Holy Spirit, for Jesus' sake. Amen.

[*All repeat the Prayer of Consecration clause by clause after the General Overseer.*]

The service was closed by singing the Doxology, and the General Overseer's pronouncing the

BENEDICTION.

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

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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 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."

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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.

*REPORTED BY I. M. S. AND C. J. E. MCK.

AN eager, expectant, and intelligent concourse of people thronged the foot-paths of the principal thoroughfare of the beautiful little city of Adelaide, on Lord's Day Afternoon, February 14, 1904, as they were wending their way to the Town Hall to hear the beautiful Gospel of Salvation, Healing and Holy Living from the lips of Overseer Jane Dowie.

The stream of people commenced pouring into the Hall at half past two o'clock, and continued until about a quarter past three, when quite one thousand seven hundred had filled the main hall, the gallery, and part of the organ galleries.

The people of South Australia had been anxiously awaiting the arrival of the General Overseer and family, as had been proved again and again by the persistent inquiries addressed to the members of the Restoration Host in and around Adelaide, "When is Doctor Dowie coming out here?" "I will go and hear him when he comes," "I would like to hear him," "He must be a wonderful man," "I will go and hear him for myself as I admire his fearless character, although I cannot agree with all he believes." These and many other such inquiries and remarks were made.

This interest had been fanned into a feverish expectancy by the lying cablegrams sent from London during the New York Visitation, which said that the Visitation was a failure.

Most of the intelligent people said that the press reports were so contradictory that they could not see how they could all be true.

Consequently there had been a constant stream of questions asked the Host, as they went from house to house with the Little White Dove, LEAVES OF HEALING, as to what was really the truth about the New York Visitation.

So in this case, as in every other, the Devil overreached himself.

Zion in Adelaide had been holding her meetings in the Federal Hall, Grote street, but this proved altogether too small to accommodate the crowd which assembled there to hear the Overseer on the first occasion of her public appearances in her native city.

So a more commodious hall had to be hired, in the center of the city, and this was comfortably filled.

During the services a telegram was read from Deacon Hawkins, in Sydney, saying that the General Overseer had arrived, and that about twenty thousand people were waiting to hear him.

At the close of the address, which was listened to by a congregation of people from nearly every denomination in Adelaide, nearly the entire audience rose and repeated the prayer of Consecration after the Overseer.

A reverent spirit was manifested during the entire service, and remarks were overheard between outsiders saying, "That is the Gospel we want. That is the Gospel that will tell and do good."

This glorious Gospel, which has done so much for others in all ages, and especially in Zion in America, is doing great things for the Australians who accept it and practice its teaching.

Multitudes are inquiring the way to Zion, with their eyes turned thitherward, and are beginning to participate in the promise "Blessed is the man . . . . . in whose heart are the highways to Zion."

They are cleaning up their lives, as a direct result of Zion's teaching, and are reaping Salvation, Healing of their bodies, and the happiness that comes from obedient, Holy Living.

Zion in Adelaide is unanimous in the prayer, "God bless our General Overseer, his wife, and his son," because through their lives and teaching the people have been blessed.

Their lives are lived to the Lord, and for the benefit of their fellow men, despite the opposition of the Devil, of a hostile set of Apostate parsons, of Masonry, and of Romanism, and the misrepresentation of a lying and degenerate press.

After the service was over, the people waited to get a closer view of the Overseer, and they were all very respectful and orderly.

Adelaide Town Hall, South Australia, Lord's Day Afternoon, February 14, 1904.

The meeting was opened at three o'clock p. m., when Overseer Jane Dowie ascended the platform and pronounced the

INVOCATION.

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

Overseer Jane Dowie then announced Hymn No. 647, from Sacred Songs and Solos, which was very heartily sung by the audience and Choir:

O God, our Help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our Eternal Home.

The 35th chapter of the Book of the Prophet Isaiah was read, after which prayer was offered by Overseer Jane Dowie, closing with prayer for the sick and suffering.

After the Announcements had been made and the tithes and offerings received, the Choir and Congregation joined in singing Hymn No. 224 from Sacred Songs and Solos:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

*The following report has not been revised by the First Apostle.

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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, and unto all to whom these words shall come, O Lord, our Strength and our Redeemer. Amen.

Overseer Dowie then began her address, as follows:

"The passage of Scripture which I shall take for our instruction this afternoon is a portion of the 35th chapter of the Book of the Prophet Isaiah, beginning at the 3d verse and continuing to the end of the 9th verse.

TEXT.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: Behold, your God will come with vengeance, with the recompense of God; He will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert.

And the glowing sand shall become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall be grass, with reeds and rushes.

And an highway shall be there, and a way, and it shall be called the Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein.

No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there.

Three Distinct Experiences in Divine Blessing.

"In this passage are the three steps that I announced I would speak about this afternoon.

"The first step is Salvation. 'He will come and save you.'

"Then Healing. '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.'

"The third is Holiness, which means living holy lives—Holy Living. 'And an highway shall be there, and a way, and it shall be called The Way of Holiness.'

"If you wish to retain the blessing of Salvation and Healing you must walk on the Highway of Holiness.

"But it does not begin with Holiness. We do not begin at the end of the Way, but at the beginning.

"The Gospel of Salvation begins not with Faith, but with Repentance.

"The beginning of the Gospel is not Salvation, but Repentance.

"You will find, if you study the Bible, that God does everything in an orderly manner. People err when they say and teach that Faith is the beginning of the Gospel.

Repentance Must Precede Faith.

"We begin with 'Repentance toward God, and Faith toward our Lord Jesus, the Christ.'

"We say to you today, that if you wish to get Salvation you must first Repent of your sins, and get right with God and with those whom you have wronged.

"When John the Baptist came as the Forerunner of our Lord Jesus, the Christ, he first preached Repentance toward God, and then Faith in our Lord Jesus, the Christ.

"He said, 'Repent ye; for the Kingdom of Heaven is at hand,' and so we say to you today, 'Repent;' put things right with those whom you have wronged, and believe the Gospel.

"The Holy Spirit has been poured out upon all flesh.

"This was prophesied long ago, and His first work is to convict men of sin, then 'of righteousness,' and then 'of the judgment to come.'

"Are you not convicted today, those of you who are not saved from your sins, that you are sinners?

"I do not believe there is a single person in this room today that has not had conviction of sin. When you are convinced of sin, repent.

"It is the resistance of the Holy Spirit that causes you to keep from Repentance, because the Holy Spirit has convinced you of sin.

Healing Follows Repentance and Faith in the Christ.

"You know that there is a God, and that the God who made you, and this world, and all the innumerable worlds which we see when we look at the heavens, would not leave His children without a knowledge of His will.

"It would be absurd to imagine that He would, and the Revelation of His Will has been written in these books—the Holy Scriptures.

"The Bible is a collection of books.

"We have the Old Testament, which is the Law that God revealed; and we have the New Testament, which is the later Revealed Will of God.

"The word 'Testament' simply means 'Will,' the Will of God, and you must obey that Testament and follow its directions if you want to receive the benefits of that Will.

"The first thing, then, revealed in this Will, is Repentance; and having repented you must believe on the Lord Jesus, the Christ.

After seeing that you are sinners, you must repent of your sins and believe the Gospel.

"Then you can come for Healing.

"We do not begin by telling people that they can come and receive Healing, keeping all their wickednesses and sins.

There Must Be a Giving Up of All Known Sin.

"You must give up your sins if you want to get from God the blessing of Healing.

"That is where the trouble usually comes in.

"People want to get all the blessings they can from God, but they do not want to serve Him; they do not want to give up their sins.

"'Well,' you may say, 'what sins are there for us to give up?'

"Does not the Holy Spirit convict you in your own hearts of your own sins?

"I do not think it is necessary for me to begin to enumerate them.

"I could do it, but I do not think that it will be necessary for me to do so at this time.

"I want to speak more especially about the Love of God, and to show you His ways, rather than to emphasize your sins.

"So I will leave the Holy Spirit to do this work in your hearts, and let Him show each individual where he or she has sinned.

"Coming to the Gospel of Healing, you may say, 'But if God forgives our sins, and gives us the joy of Salvation, how can we receive Healing? Is it anywhere revealed in the Bible that God cares for the bodies of his people?'

The Weak in Zion Are Made Strong.

"Yes, the promises are many in every part of the Bible.

"The text which I read to you, from Isaiah 35, shows that when the Christ came He was to do these things.

"Those that had fear in their hearts were to have fear cast out.

"Those that had feeble knees were to be strengthened; and those that were weak were to get strong.

"The disciples whom the Christ had with Him were not very strong men at the beginning, but when the Holy Spirit came upon them they were made strong, and able to do much good work, especially after the Christ's ascension.

"There are many people today, who, as far as physical strength goes, were once weak, but are now strong, spiritually and physically.

"We have seen this transformation in our Ministry in the Christian Catholic Church in Zion, and lately in Zion City.

"Many in Zion who were never able to do more than lie in their beds and be waited upon, are now strong, healthy people, and able to carry the Gospel Message to others.

"Among the letters that I received recently from Zion

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City was one from a lady who said that she had felt quite weak physically before going to New York with the Restoration Host, but that she had done her work of carrying the Messages from house to house with joy, and had returned much strengthened.

How One Woman Was Healed of a Deadly Disease

"Another lady told me that she had been unable to climb steps or do anything of that kind before leaving for New York, but that she had been so strengthened that she was able to carry the Gospel Messages to many, and returned to Zion City much stronger than when she left.

"Another little woman came to Zion City just before I left, suffering from an internal disease.

"She came to say good-by to me, thinking that perhaps we might never see each other again.

"The enthusiasm of the people of Zion City aroused her, and she said, 'I am going to New York, and I will join the Restoration Host.'

"She fulfilled her purpose, and a little while before she started this deadly disease left her body.

"In saying good-by to me in New York, she told me how God had strengthened her weak body, and rejoiced that she had gone out with the Restoration Host to do this work.

"This is the universal testimony of those who go out to work for God, if they work with a right spirit and in the right way.

"It does not make you weaker; it makes you stronger, because God has said:

Strengthen ye the weak hands, and confirm the feeble knees.
Say to them that are of a fearful heart, Be strong, fear not.

God's Original Covenant of Healing.

"It is the feeble that are fearful; they are too frightened to do anything, and they miss the blessing.

"So we say to you, get Fear out of your hearts first, and then you will get Salvation, and Strength, and Healing for the body.

"God did not leave the people without some information as to what they should do when they were sick.

"We should naturally expect to have the directions given to us in the Word of God as to what we should do; and we have the directions there given.

"We have them first away back in the times of Moses, when the children of Israel came out of Egypt, and recorded in Exodus 15:26.

And he said, If thou wilt diligently hearken to the Voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to His commandments, and keep all His statutes, I will [permit to be] put none of the diseases upon thee, which I have [permitted to be] put upon the Egyptians: for I am Jehovah that healeth thee.

"This, then, is the first Covenant which was given to God's people, the Covenant of Jehovah-Rophi.

"If you read the Bible carefully you will see that it is full of promises of Healing for the body, from the beginning to the end.

The Absurdity of Taking Diseases to the Doctors.

"In the last book of the Bible you will find the beautiful story of the 'Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the Healing of the Nations.'

"So we today proclaim again the blessed Gospel of Salvation, and also the blessed Gospel of Healing and Holy Living.

"David, in the 103d Psalm, says:

Bless Jehovah, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

"You Christian people read it, and straightway forget one part of it.

"You say, 'Yes, He forgives our sins, but we must take our sicknesses to the doctors, not to God.'

"That is absurd.

"Can a man who is not able to heal himself, who knows comparatively nothing about the body, heal you by giving you poisons and by cutting up your bodies with surgeons' knives?

"That is not the way to get Healing.

"The way to get Healing is to come to the Great Physician and Healer, God.

No Good Can Come Out of Foul Disease.

"In the 35th chapter of Isaiah, we have the prophecy that when the Christ came He would be the Healer of His people.

"From the beautiful history of the Life of the Christ given to us in the Gospels, we learn that He did heal multitudes.

"In the 5th, 6th, and 7th chapters of Matthew, we read the truths which He taught the people on the mountain.

"When He came down multitudes followed him; they were seeking Healing, and many received it.

"Among other things He taught them that 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.'

"You cannot 'gather grapes of thorns, or figs of thistles.'

"You cannot get good from evil, nor good out of Disease

"Yet Christian people have been taught the absurdity that disease is good, and that it is sent to them by God for their good.

"Disease is corrupt, and you cannot get corruption out of God any more than you can gather grapes from thorns.

"We are not bringing you today a Gospel which tells you that you must get Redemption by pain.

The Gospel of Redemption by Pain.

"I heard a professed Christian minister a few days ago deliver a discourse in which he said that fears, and doubts, and all such things were for our good, and wrought out our Redemption.

"He gave us the Gospel of Redemption by pain.

"It is very plain in the Word that fear, as well as doubt, is the work of the Evil One.

"'Perfect love casteth out fear.'

"When an army goes into battle with a fearful heart, is it going to win a Victory? Is it going to win the battle?

"And if a Christian soldier goes into the battle of life with fear in his heart, is he going to get the Victory?

"Certainly not.

"War has slain thousands, but Fear has slain tens of thousands.

"'But,' you say, 'is not disease God's work?'

"No, disease is not God's work and it is not His will.

"'How do you know it is not God's work?' you may inquire.

"We know it because disease came into the world through Sin.

Disease and Death the Consequences of Sin.

"Sin is transgression of Law, and had not our first parents sinned there would have been no Disease and no Sin in the world today.

"But with the Fall there came also the Redemption.

For as in Adam all die, so also in the Christ shall all be made alive.
So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit.

"The Spirit of Life came through Him, and God promised that at the very Beginning.

"Sin came through the Fall, and Disease and Death entered in through Sin; they are the consequences of Sin.

"Go back to the First Cause of Sin, and you will see that God had nothing to do with it.

"The Devil caused Sin and all its consequences, and God has provided a Way out of it through Jesus, the Christ.

"In the 10th chapter of the Acts of the Apostles, the 38th verse, we read these words of Peter, spoken in the house of Cornelius:

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Even Jesus of Nazareth, how that God anointed Him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

"All whom Jesus healed were oppressed of the Devil.

"You must conclude, therefore, that all who were diseased were oppressed of the Devil.

Confession of a Congregational Text-Book.

"So today we tell the people that Disease is the Devil's work, and consequent upon Sin.

"That is good Congregational Doctrine.

"Dr. Dent, one of the great leaders in the Congregational Church, in his text-book, says that the Gospel was given to take away sin *and all its consequences*.

"Perhaps he did not quite see that he was helping us along by such teaching. But it is so.

"He was right, because he stated a fundamental truth; and truth will always prevail, no matter how much it may be perverted.

"If you take the thought that Disease is the work of the Devil and carry it to its logical conclusion, how is that to be reconciled with the thought of the Gospel of Redemption by pain? You cannot do it.

"The Christ came to be our Saviour from Sin and all its consequences—to destroy the Work of the Devil in every form.

"If you are right in your talk about the Gospel of Redemption by pain, fear, sickness and all those things, then you should expect to find the most holy and most pious people in hospitals.

Few Christians to be Found in Hospitals.

"If any of you have ever visited hospitals you have seen the rows of sick people laid out on their narrow beds, going through the various stages of suffering.

"How many of them do you think are really pious?

"Those of you who have never been much at hospitals, may think that there are many, but you will find that such is not the case.

"You will find very few that even profess to be Christians.

"Some years ago my husband and I were holding Missions in New Zealand.

"One day in our meeting a man rose, and knowing of the many thousands that were being healed and the extraordinary things that were being done, he said, 'Why do you not go and visit the hospitals?'

"My husband said, 'Because the doctors will not allow us to go into their hospitals and meddle with their patients. We would tell them to give up their drugs and medicines, and they are in the hospitals for the purpose of being treated in that way.'

"There was one good physician in that town in New Zealand.

"He was the doctor of a large hospital, and he sent us a message saying that we would be quite welcome to come to his hospital and see the sick.

An Interesting Hospital Incident.

"The only time we were able to give was on Saturdays, as we were holding meetings all the week.

"So we went one Saturday, and the doctor received us.

"We first asked him to tell us if there were any professing Christians there, because, we said, 'It is no use telling people to come and get Healing from God through Faith in the Lord Jesus, the Christ, if they are not Christians.'

"He thought a while, and then he said 'Yes, I believe there is one.'

"Only one Christian in the whole hospital!

"We found this man very ill with a large aneurism of the heart.

"It was very visible, and he was suffering greatly from this disease.

"He was, of course, taking narcotics.

"They told us that as he was a Christian he was allowed to have narcotics under his pillow, and feed himself.

"He was a Christian and would not poison himself, so they let him have them!

"The doctor told us they could not trust all the patients with narcotics, but they knew that this man would take them only at regular times.

It is the Strong Who Usually Teach the Gospel of Pain.

"We had a long talk with him, and found that he was resting on getting relief from drugs.

"It took us a long time to get that out of him and make him consent to trust in God for Healing.

"His mind had been muddled and injured by the constant use of these drugs, and therefore he could not easily grasp a new thought.

"He had always had the idea that disease was a good thing, although he was trying his hardest to get rid of this good thing! [Laughter.]

"It is a very amusing fact that the people who teach Redemption by pain are usually themselves strong.

"It is the fellow that is going through the misery that they are trying to get reconciled to this theory.

"Well, we prayed for this poor man in the hospital, and he was relieved of his pain, and his aneurism went down considerably.

"There was quite a perceptible diminution in the swelling over his heart, and we went away very happy, having spent a long time with him.

"We asked if there was any one else in the hospital who was a Christian.

Drug-drunkards Made Through Taking Narcotics.

"There was not another person that they knew of, and we came away.

"What was the result of that visit?

"The man was in the hospital, in a place where he could get drugs, and the next morning he asked for them as usual, and went on in his accustomed way.

"Of what use is it to spend one's time with people who will not give up their sins and their poisons, and who are quite willing to be poisoned by doctors.

"The doctors themselves know that there is no Healing in these drugs.

"People do not think so highly of doctors and medicines as formerly.

"They used to say, 'Oh, how good it is that there are new discoveries, and that people can be operated upon without feeling the pain. What a blessing it is that they can be drugged!'

"Do you know that in this world thousands upon thousands of people have been made drug-drunkards through taking these narcotic poisons when sick?

"There are women who never come out of their houses, because they are continually drunk with drugs.

Trusting God Better Than Taking Drugs.

"Three-fourths of the invalids are not suffering from ordinary sickness; they are walking medicine shops.

"Filled with these drugs, many of them have lost their brain power, and cannot think.

"It would take a surgical operation to get a new idea into their heads when they are filled with drugs. [Laughter.]

"Is not trusting God better than taking drugs?

"The doctors themselves will tell you that they do not know the results of giving these drugs in any given case.

"It is all speculation and guesswork, and they will tell you, if they are honest, that the less you take of drugs and medicines the better will be your health.

"I have not taken a drop of medicine since I was married.

"I have been married now for—I forget how many years. [Laughter.] It is a great many anyhow.

"After I was married my husband discouraged me from taking medicines and drugs. I never took much before

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"I will say for my good mother that she never dosed us with physic, and I have taken very little physic and medicine in all my life.

"My children never had a taste of medicine from the time they were born, and they were both pretty good specimens of Divine Healing teaching.

Not Dead, but Living in the Heavenly City.

"My lovely daughter was a perfect picture of health.

"She did not die from disease. She died because she was burned to death. Her body was destroyed.

"That was the Devil's work, not God's.

"She was a beautiful specimen of Divine Healing; and she had a good, clear head, and a good, clear brain, up to the very last moment of her life.

"She is not dead; she is living in the Heavenly City.

"She has gone to be with God, her Maker, and we know where to find her.

"She said that she would love to come again with the Christ when He comes back to this earth.

"We believe in the Second Coming of the Lord; that He will come with the saints in the air, and that those that are living and remain will be caught up and go with Him.

"Our darling daughter's thoughts were all about God and Heaven.

"She knew many hours before she went that she would have to go, and she had not the least thought of fear in her heart.

"It was in Chicago that this happened—Vanity Fair as we called it when we first got there, during the time of the World's Fair.

The Beautiful Allegory of "Pilgrim's Progress."

"We feel as if our dear little one was put to death in Vanity Fair.

"There was no fear in her heart, as there was none in the heart of Faithful, in 'Bunyan's Pilgrim's Progress.'

"She loved that beautiful allegory of Pilgrim's Progress, even when she was a little child.

"She used to put the book under her pillow at night, and when she could not find it in the morning she would say, 'Mamma, please find my Bunyan; I have lost my Bunyan.' [Laughter.]

"She knew all the beautiful stories in 'Bunyan's Pilgrim's Progress' and the Spiritual application of them.

"We feel that our dear one lost her life in Vanity Fair, and was taken up through the Celestial Gates as Faithful was.

"I give this little story in connection with the thought of casting fear out of your hearts.

"When my son was a little fellow, he also loved 'Bunyan's Pilgrim's Progress.'

"He used to read about Faithful going up to Heaven from Vanity Fair; and he would say to me and to his little sister, 'Faithful went up to Heaven by the kittest way.'

"It was before he could even speak plainly, and he would say 'kittest' for 'quickest.'

"Let Not Your Heart Be Troubled."

"So our darling has been saved years of labor and toil in this world, and she is now among the blessed ones in the Heavenly City, singing the beautiful hymns of Heaven with the angel choirs.

"We miss her so much, but God gives us a recompense in helping us to lead many thousands to the Savior, by whom they are saved from their sins and healed of their diseases.

"They said of the Christ Himself, 'He saved others; Himself He cannot save.'

"When we prayed for our darling daughter, we did not know that her body was destroyed and that the circulation of the blood had stopped.

"If it had been only a part of the body we could have got the answer, but it was everything except her face and head; the whole surface of the body had been destroyed, and there was no opportunity for the blood to circulate.

"The message was sent to her from Zion City, 'Let not your heart be troubled, neither let it be fearful.'

"While her father was reading it to her she looked at him with her clear, bright eyes, and said, Papa, I am not afraid; you do not think I am afraid, do you?'

Apart from Divine Healing, People Are Better Without Drugs and Surgical Operations.

"She thought strange that even the possibility of fear should have been suspected in her, since fear had been so completely apart from her for so many years of her life.

"Those who are children of God have no fear whatever in leaving this earth for Heaven.

"Her brain was perfectly clear to the end. It had not been dulled with narcotics.

"We do not need to take the horrible drugs that destroy both mind and body.

"Even though you do not believe in Jesus, the Christ, as your Savior and Healer, can you not see that you are better without drugs, and better without surgeons?

"There is a place for a good physician, in giving people wise counsel about sanitary matters; and we have such physicians in Zion City.

"We give our people good, wise, and sensible counsel, as well as pray for their healing; and we use good sense.

"God has revealed to us that the Christ is the Savior from Disease as well as the Savior from Sin.

"We have seen that disease is evil and that it has to be cast out, and then the great army of people who have been held in bondage by sickness can be set free from the Devil's work, and enabled to do His work.

The Leper's Faith in the Christ's Divinity.

"So, in our Restoration Host, we have thousands of men, women, and children, who have been set free from the bondage of sin and corruption by disease.

"They are now filled with the Life of the Christ, and are doing good work for Him.

"Is not that much better than being held in bondage?

"When Jesus had come down that mountain, after teaching His disciples, and was about to return to Capernaum, there came a poor leper, and fell down at His feet and worshiped Him.

"Probably the leper had been listening, hidden somewhere from the other people, to Jesus' beautiful teaching on the mountain.

"He believed that this was his opportunity to receive the blessing, and he did not miss it.

"He came to Jesus and 'worshiped Him,' calling Him 'Lord.'

"If that man was a Jew, he certainly was a believer in the Divinity of the Christ, or he would not have worshiped Him.

"He must have believed that Jesus was the Messiah.

The Leper's "If" Not Now Justifiable.

"The Jews were expecting that the Christ would come to do these miracles.

"All their prophets had spoken and prophesied of His Coming.

"The next thing this leper said was, 'If Thou wilt, Thou canst make me clean.'

"He no doubt knew that Jesus was able to make him clean, but He did not quite know that He was willing.

"Why should the Christian Church, after all these years of Christian teaching, and at this present Age, tell men to pray as this poor leper prayed before the Christ had spoken and shown His will?

"Why should people go on saying, 'Lord, if Thou wilt,' when the Christ said plainly, 'I will.'

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"'If' always reveals doubt.

"You can keep praying 'If Thou wilt' for years and years, and you will get no answer to your prayers, because you are not praying the Prayer of Faith, but the prayer of *doubt*.

"You may ask the question, 'Why not pray this way, since the leper got his answer?'

"The leper had not heard the 'I will ' when he prayed with an 'if.'

The Reward of Taking God at His Word.

"You have heard the Christ say it, and still you keep on saying, 'If Thou wilt.'

"The leper took his blessing at once from the hand of Jesus

"Immediately after Jesus said, 'I will; be thou made clean,' He laid his hands on the poor leper's sores, and 'his leprosy was cleansed.'

"The pure and holy Savior laid His hands on the contagious, leprous disease, and said, 'I will; be thou made clean.'

"There was no fear in the Christ's heart that the leprosy would come from the leper to Him. That would have been an impossibility.

"No disease could be in the Christ, for He was the Spotless Lamb of God, Who came to take away our sins, and the sins of all the world.

"So when Jesus said to the leper that He would cleanse him, the latter took Jesus at His Word, and received the blessing.

"That is the difference between the people who take God at His Word, and those who keep on continually saying, 'Lord, if Thou wilt,' to God, after He has said 'I will.'

God's Promises Always Sure.

I announced that all were cordially invited to hear me speak in the Town Hall this afternoon.

"Suppose some poor fellow were to come to the outer doors and cry and howl, 'Oh, if only I were permitted to enter, I would gladly go into the building and hear the Gospel message; Oh, if only I were allowed to enter?'

"Suppose somebody were to go out and say to him, 'Why, the announcement is that all are cordially invited to come in.

"Suppose that after you had told him this, he should keep on making the same request in that ridiculous fashion; do you think we would consider that he was quite a sensible being?

"We should be inclined to think that there was something wrong somewhere with him. [Laughter.]

"Well, Christian people, just think how you treat God.

"You treat Him as if He were some foolish person, who had made a promise which He could not or would not keep.

"Now, God's promises are always *sure*.

"He is able to perform what He has promised, because His power is just the same today as it was at the Creation.

"The Christ healed the leper with His touch, and after this narrative we read, in the 8th chapter of Matthew, how Jesus went into Capernaum, where a centurion came, beseeching Him to heal his servant.

Unity, Not Discord, the Aim of the Christian Catholic Church.

'This centurion was not a Jew, but he had entered into the Kingdom.

"So, today, many are in the Kingdom, who are not in the Churches; and there are people in the Churches who are far from the Kingdom.

"In the Christ's time, many belonged to the Jewish religion who were not really in the Kingdom of God.

"We desire all today who are in the Kingdom, inside or outside the denominations, to come into union with us, because there is only One Church and One Christ.

"We believe that the Christian Catholic Church in Zion has been formed to bring about unity, not discord.

"When we first brought this Gospel to the churches, they would not receive it.

"The people in the churches who were in the Kingdom received it.

"Then their ministers, and those that were not so far forward as they, were unkind to them and worried them.

"They had to come out, and God formed this Church—the Christian Catholic Church in Zion.

"It is Christian, because it is based upon the teachings of the Christ.

A Church With a Restrictive Title Not Universal.

"It is Catholic, because 'Catholic' simply means 'universal.'

"We do not believe in the Roman Catholic Church.

"A Church cannot be universal if it is 'Roman.'

"It can be universal when it is Christian, and so we call our Church the Christian Catholic Church in Zion.

"Zion means the Kingdom of God.

"We meet together for the purpose of worshiping God, and getting all the blessings that He has for us, and helping one another in Church Unity.

"This centurion asked Jesus for the healing of his servant, who was very sick at home.

"When Jesus saw the centurion's faith 'He marveled,' and said, 'Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.'

"Then, as the day advanced, He got to Peter's house and found Peter's wife's mother sick of a fever.

"'And He touched her hand, and the fever left her.'

"This was Peter's wife's mother!

"The Roman Catholics teach that their priests and their pope must not marry.

"Then they tell you that they are descendants of Peter, and declare that they follow Peter's example.

Relation of Mother-in-Law to Oriental Domestic Life.

"Now, if they were following Peter's example, their priests, cardinals, and the pope, would have wives, because Peter had a wife.

"He certainly must have had a wife, for he had a mother-in-law, and he could not have had a mother-in-law if he had not had a wife. [Laughter.]

"Peter's wife's mother was healed by the Christ.

"The mother-in-law in those days was the principal lady in the home, and Jesus was sorry to find her sick when He came to Peter's house.

"People may say, 'She was a good woman; therefore, how could she get sick, if disease is the work of the Devil?'

"We could pretty well imagine one way in which she could get sick.

"Palestine was a very hot country, and she might have been preparing things in the home exceptionally nice to receive Jesus.

"If I knew that Jesus was going to take supper at my house, I should want to have everything as nice as possible.

"I would have my table decorated with beautiful flowers, perfectly arranged.

"If my servants did not do things properly I would do them myself.

Overdoing as Really Sinful as Underdoing.

"Perhaps Peter's wife's mother was one of this kind of housewives.

"She wanted to have everything nice for Jesus, and worked herself into a fever.

"So she was unable to meet Him when He came.

"They had to take Him into her bedroom beside her bed, where she was lying in a fever.

"She received an immediate healing, for we read, 'And she arose and ministered unto Him.'

"Probably she had been too anxious to minister to Him, and had overdone in that way.

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"It is a sin to overdo as well as to underdo, and there are all kinds of ways in which people can make themselves sick.

"Some people get sick by the direct work of the Devil, others as a consequence of their own sins.

"But disease is always a consequence of sin, in one form or another.

"Some people are always talking about the Devil's tempting them.

"It seems to me that quite often these people who talk about the Devil's tempting them, go out to find the Devil themselves.

The Importance of Avoiding Evil Associations.

He has no trouble with them. Many of them actually tempt the Devil to tempt them.

"But let a man or woman who believes in the Christ as the Savior and the Healer get a little off the track, and he will have a hard time of it with the Devil, because he will look well after him. He will try to get his body.

"If you do not go away into temptation, you will not so often meet the Devil.

"If you go down into the places of evil, into the house of her whose house is spoken of as the gate of hell, you will have no difficulty in finding the Devil every time.

"You will have a bad time, and you cannot expect to find anything except sorrow, and shame, and disease, and, in the end, death.

"This is promised to you if you will do sinful things; and you may just as well expect it.

"If you will fill your bodies with intoxicating liquors, you must expect to have your brains muddled.

"If you will have poisonous drugs put into your bodies, you will die before you are dead; your faculties will be dead before the body is.

"You will have no power to reason, and no power to grasp the thoughts of God.

Christians Must Lead Clean Lives.

"God is very merciful; He lets many people live, and gives them opportunities to repent.

"When the Christ comes will you be ready to go with Him?

"Will you be ready to go to the Heavenly City when you are called, or will you have to go to the other place?

"Think of eternity, and think of the little time that you have to live here on earth. What is it compared with eternity?

"Oh, I trust that there is not one of you here who will go away without getting right with God.

"God will help you to give yourselves to Him, and to turn from a life of sin, and help you to live clean and holy lives.

"Christians must live holy lives.

"If you want to walk on God's Highway of Holiness you must be Clean in Spirit, Soul, and Body.

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein.

"Yes, it shall be for those after they have been made Clean.

"Never mind how unclean they have been; if they will let God cleanse them, the Highway shall be for them.

A Multitude of Witnesses in Zion City.

"When those living in Zion City are assembled in Shiloh Tabernacle, ask them if God has enabled them to give up their evil habits and made them clean.

"A great company, standing on their feet in a moment, will tell gladly that God has cleansed them from years of evil habits; yes, some from a lifetime of evil living—men and women of all ages, they are now walking on the Highway of Holiness.

"In Bunyan's Allegory of the Pilgrim's Progress, we read that the lions roared on the side of the Way.

"When Christian came near them he was met by two men running back, named Timorous and Mistrust.

"They had been going up that Way to the Celestial City, but when they saw the lions, and heard them roar, they returned, and said, 'There are a couple of lions in the way.'

"That is what people say when they wish to hinder others from going up on the Highway of Holiness.

"They say that there are Lions, and all kinds of things, in the way.

"They endeavor to put fear into the Christian's heart, and to keep him from going forward on the Way

"They say, 'You must have a doctor—you cannot die without the assistance of a doctor.'

You will be prosecuted, and so on.

"What does it matter if you die?

Christians Must Conquer Fear if They Would Get Blessing.

"You may just as well die without a doctor's assisting you as die with his assistance. [Laughter.]

"If they get fear into your heart perhaps you will lose Faith, and die; but if you conquer Fear, like Christian, you will get the blessing.

"When he got to the place where the lions were, he kept in the midst of the path, and found that the lions were chained, and that they could not touch him.

"He passed in safety on towards the City of Zion.

"So we tell you that the Devil is chained for the Christian who walks in the King's Highway of Holiness.

"None of these things should put fear into your heart; they cannot harm you nor hurt you if you walk in God's Way.

"After the beautiful story of the Healing of Peter's wife's mother, told in the eighth chapter of Matthew, we read that Jesus healed multitudes:

And when even was come, they brought unto Him many possessed with demons: and He cast out the spirits with a word, and healed all that were sick:

That it might be fulfilled which was spoken through Isaiah the Prophet, saying, Himself took our infirmities and bare our diseases

All who want to do right, to be children of God, and to walk on the King's Highway of Holiness, please stand and repeat with me the

PRAYER OF CONSECRATION.

My God and Father, I come to Thee. Take me as I am and make me what I ought to be, clean in spirit, soul, and body. I repent, I will do right in Thy sight. Help me. Put Thy Holy Spirit in my heart and keep me free from sin, and cleanse me from all unrighteousness. For Jesus' sake. Amen.

[*The above Prayer of Consecration was repeated clause by clause, quietly and reverently, after Overseer Jane Dowie, by almost the entire audience, who stood at her request to consecrate themselves to God.*]

The meeting was closed by Overseer Jane Dowie's pronouncing the following

BENEDICTION.

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

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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Zion City as It Is Today

ZION CITY WAS FOUNDED, AND IS BEING BUILT, FOR THE PURPOSE OF THE EXTENSION OF THE KINGDOM OF GOD UPON THE EARTH.

It is to this end that it is made a City where God shall rule in every department of family, industrial, commercial, educational, ecclesiastical, and political life.

It is to this end that it is a City where none of the cursing and defiling influences of the world's great cities will be allowed to enter.

It is to this end that it is a City where the very highest opportunity is given to every inhabitant to live a clean life, to receive the full reward for his labor, to invest his earnings where they yield a handsome return, and to build up and maintain a happy, beautiful and prosperous home.

It is to this end that children are given the very best educational advantages, founded upon the Word of God.

It is to this end that great industrial and commercial institutions are established in this City, the profits of which will be in part divided with the toilers, and in part used for the training and sending forth of Zion's Messengers with the Everlasting Gospel to the world.

Zion City, near Chicago, Illinois, is but the first of a number of Zion Cities to be established near the great cities of the earth in the latter days of this dispensation, under the direction and leadership of John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, and Elijah, the prophet of the Restoration of All Things.

These Zion Cities will at last find their crown, capital, and consummation in Zion City, near Jerusalem, the City of the Great King, which shall be the seat of the Empire of Jesus, the Christ, the Son of God, when He comes to reign as the All-conquering Sovereign of the entire world.

HISTORICAL.

What has been done, what is being done, and what shall be done toward the accomplishment of this glorious purpose? On February 22, 1899, the General Overseer, after many years of prayer and planning, formed Zion Land and Investment Association.

At that time he promised that if Christians would co-operate with him he would, through that association, select and secure, near Chicago, a site for Zion City.

God, in the most marvelous way, enabled him to fulfil that promise.

On the early morning of January 1, 1900, in Central Zion Tabernacle, Chicago, the General Overseer announced to his people and to the world that 6,500 acres, more than ten square miles, of some of the richest and most beautiful land in the State of Illinois, had been secured in Benton township, Lake county.

This site is located within forty-two miles of Chicago, on the shores of Lake Michigan, two and one-half miles of its eastern border being washed by the waters of that great unsalted sea.

On July 14, 1900, the site for the great Zion Temple was consecrated, by the General Overseer, in the presence of ten thousand people, in Shiloh Park.

One year later, July 15, 1901, the gates of Zion City were opened, and within one week all the lots offered were taken up by intending residents. About one square mile of land was disposed of at that time.

On the 15th of August, 1901, the first residence was begun in Zion City, and before winter came, hundreds of houses had sprung up on the site, and the City had attained a population of between two and three thousand people.

All winter long the building continued and went forward with most marvelous strides into the spring of 1902, and all during the two years that followed, until now many thousands of people have their homes in Zion City, although it is only three years and nine months old.

On March 31, 1902, Zion City was organized and incorporated, under the laws of the State of Illinois.

On April 7, 1902, the Theocratic Party was organized, and placed in the field a ticket for municipal officers.

On Wednesday, April 23, 1902, this ticket was unanimously elected, Richard H. Harper being the first mayor.

Since that time the City has gone steadily forward ecclesiastically, educationally, commercially, industrially and politically, until it has reached the condition described in the remainder of this article.

After years of persecution, false accusation, and terrific opposition from the World, the Flesh, and the Devil, Zion City raises her victorious head, triumphant, with a marvelous history—although so far a brief one—a splendid present, and a glorious future.

LOCATION AND PHYSICAL FEATURES.

As already stated, Zion City is located forty-two miles north of Chicago. It is also the same distance south of Milwaukee. The land upon which it is built is admirably adapted for the purposes of a manufacturing, commercial, educational, and residential city of many thousands of inhabitants.

For about one mile from the lake westward the land is low and flat, but can be easily drained, and hence is unexcelled for the location of factories and freight yards. It also affords a most excellent opportunity for the excavation and equipment of a splendid harbor.

Such land also lends itself readily to the art of the landscape architect, and can be transformed into beautiful parks, with lagoons, artistic bridges, and other beautiful improvements.

Jackson Park, one of the most beautiful in Chicago, is laid out upon exactly such land.

About one mile west of the lake the land rises abruptly for several feet, making a graceful tree-crowned terrace, and from there rises gradually and with natural undulations to a height of 176 feet above the surface of the lake.

The height of the Zion Temple site in Shiloh Park is about eighty feet above the lake.

On both the north and south sides of the City are very beautiful natural parks, which can be improved at very little expense, so as to rival some of the most attractive parks of their size in our larger cities.

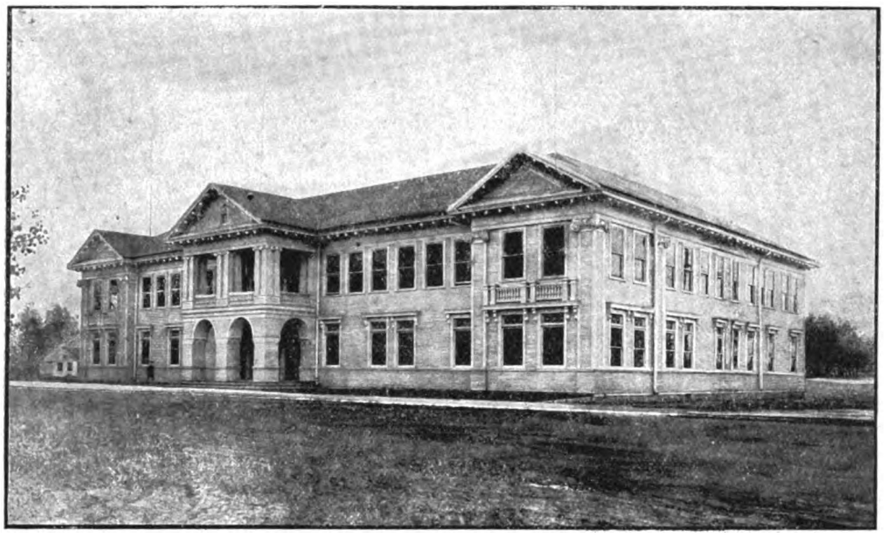
It will thus be seen that all the residential portion of Zion City is high, well-drained land; all of it in close proximity to one or more of the great parks of the City, and all of it within comparatively

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short distance from Zion Temple site, which is in its center.

TRANSPORTATION.

Zion City is situated upon the great main double-track line of the Chicago and North-Western Railway, between Chicago and Milwaukee, one of the best-ballasted roads in the country. Scores of trains daily pass in both directions.



ADMINISTRATION BUILDING.

The run to Chicago can be made in about one hour under present conditions, and the progress of science and invention in rapid transit bids fair to reduce that time by half with the next few years.

Zion City is also within about five miles of one of the main lines of the Chicago, Milwaukee and St. Paul Railway.

Zion City is also upon the line of the Chicago and Milwaukee Electric Railway, which already extends as far north as Waukegan from Chicago, and as far south as Kenosha from Milwaukee, and is now being built through Zion City, the track running on a splendid road-bed, with steel and concrete viaducts over main avenues and boulevards, about a mile and a quarter west of the Chicago and North-Western Railway Company's tracks.

A very handsome central station is to be built, and sub-stations will be conveniently placed.

The road will handle both passenger and freight traffic.

As stated above, the natural features of Zion City lake front make the excavation of a splendid harbor possible, so that Zion City will have the advantage of a great waterway which extends to the Atlantic Ocean in one direction, and by the Chicago Drainage Canal to the Gulf of Mexico in the other.

ECCLESIASTICAL WORK.

The first and most important work of Zion in Zion City is the Ecclesiastical, or Spiritual.

It would take too long, in this brief résumé, to describe all its details. A few general statements will give a faint idea of how this is carried on.

The center of the spiritual work is Shiloh Tabernacle, situated near the geographical center of the City, in a beautiful park of 200 acres. This building, which is temporary, seats 7,300 people, and is often too small for the crowds that gather. In consequence of this, plans are now being made for Shiloah Tabernacle, to be built of brick, stone, concrete, steel, and glass, and to seat in its vast auditorium 16,000 people. When that becomes too small, as it is expected to, the great Zion Temple, to seat 40,000 people, will be built.

In the temporary Tabernacle, described above, are held all the great religious services of the Christian Catholic Apostolic Church in Zion, in Zion City.

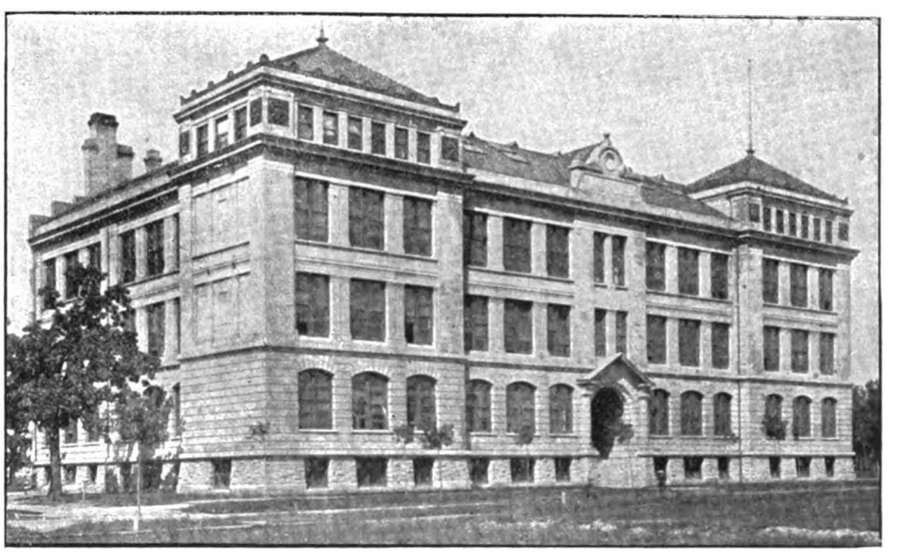
The first of these during the week is the Lord's Day Early Morning Meeting, held at half past six o'clock, and attended by from three thousand to six thousand worshipers, with an average of over four thousand, summer and winter. This meeting is conducted by the First Apostle when he is in the City, and by principal Overseers and Elders in his absence.

Zion Junior Restoration Host, including all the children of Zion City, Zion Intermediate Bible Institute, including all the youths and maidens between the ages of sixteen and twenty-one years, and an adult Bible Class, meet in this and other Tabernacles in the City during the Lord's Day forenoon, for the study of the Word of God.

On Lord's Day afternoon, at 2:30 o'clock, is held the great general assembly of the day, in Shiloh Tabernacle.

At this service, which is conducted by the First Apostle, there is a procession of Zion White-robed Choir of seven or eight hundred singers, and several hundred ordained officers of the Church. An orchestra of stringed instruments, and a large band of wind instruments, also assist in the music at this service.

Hundreds of people come from great distances, and during the summer a special train is run from Chicago for this service, which has an attendance, every Lord's Day afternoon, of from five to seven thousand people.



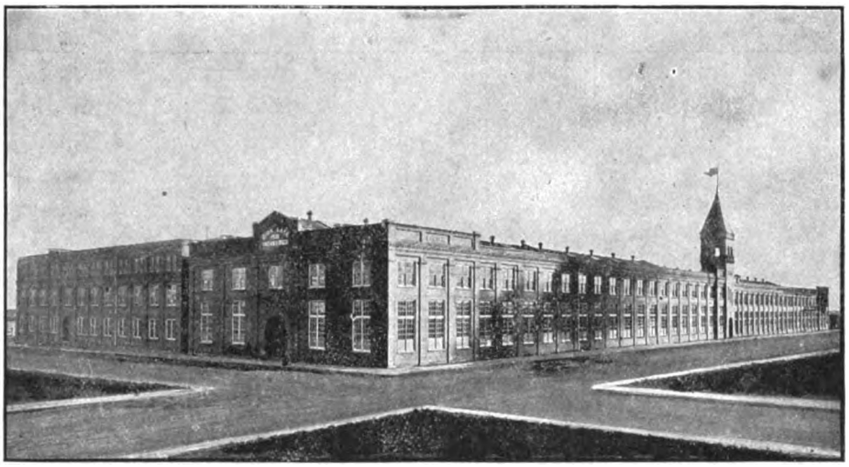
EAST WING ZION EDUCATIONAL BUILDING.

On Wednesday evening, at eight o'clock, is held the great Citizens' Rally

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of Zion City, also conducted by the First Apostle. The attendance at this meeting is usually from three to four thousand people.

In addition to these great general assemblies, there are hundreds of smaller and more local meetings held on Lord's Day and during the week in the other Tabernacles, and in private homes.



ZION LACE INDUSTRIES BUILDING.

The City is divided into thirteen parishes, and over each district an elder, evangelist, or deacon of the Church presides. Each parish is divided into districts, with a subordinate officer in charge of each district, under the direction of the head of the parish. The head of each district has his helpers, and, in this way, the entire City is systematically visited very frequently.

This visitation is for the purpose of keeping in spiritual touch with the people, and also to locate any case of sickness, poverty, or distress of any kind, that none in Zion City may suffer.

There is strict but loving discipline of those who sin, and none will be permitted to retain his residence in the City who persistently breaks the Law of God.

At nine o'clock, every morning and evening, whistles blow and bells ring.

At the sound, every one stops, wherever he may be—in the home, in the office or shop, in the field, or in the street, and, with bowed head, prays to God for Zion everywhere, for her leader, and for the sick who cry unto God, in all the earth. Then the whistles and bells sound again, and work is resumed.

In every home in Zion City there is a family altar, and in every place where two or more men or women are gathered together for any work, the day is always begun with a few minutes of praise, the reading of the Word of God, and prayer.

EDUCATIONAL INSTITUTIONS.

Zion City lays special stress upon the purity and efficiency of her Educational Institutions. Knowing that the power of a people lies in their keeping close to God, and therefore pure in thought, word, and deed, the work of Zion's Educational Institutions is to educate men and women who shall be endowed with that wisdom "which is from above," which is "first pure."

Many evils which are tolerated in public schools, because of the bondage to position and popularity of those in authority, are dealt with promptly in Zion Schools, and effectually eradicated.

The Word of God as the standard: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," is maintained with loyalty to Him.

Nothing disloyal to the Word of God is taught in Zion Schools.

Nature is studied from life, not life from nature.

God is life.

Nature is corrupt and base.

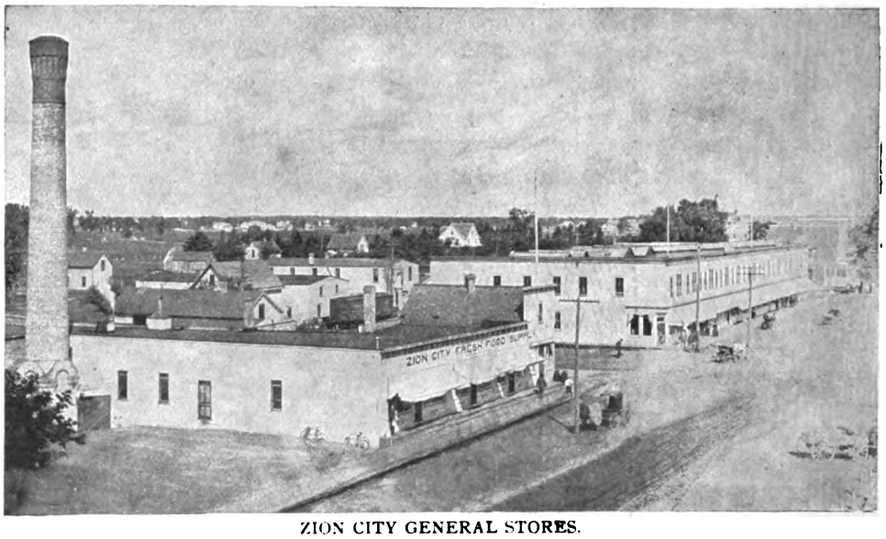
God is pure and supreme.

The course of Zion Educational Institutions begins with the kindergarten; covers the work of the primary, intermediate and grammar grades of the common school course, together with the work of the best high schools and preparatory schools; offers several collegiate courses, leading to a Bachelor's Degree, a thorough Ministerial Training course; and the highest class of work in Music, Art, Normal, Manual Training, Business, and Night schools.

Zion's Educational Institutions are planned to include mechanical and electrical engineering schools, schools of domestic science, colleges of law, science and literature, and other departments of learning, all combining to make a great Zion University.

The general education of the people is also cared for through the medium of Zion's publications, notably, LEAVES OF HEALING, and THE ZION BANNER, now a weekly semi-secular newspaper, but soon to become a daily. To these will be added libraries, museums, art galleries, and other popular educational features of city life.

In and through the whole system, however, the predominant idea will be to bring and to keep boys and girls, men and women, close to God, and to aid them in conforming their lives to His will, so that they may pray in such a way as to get answers to their prayers.



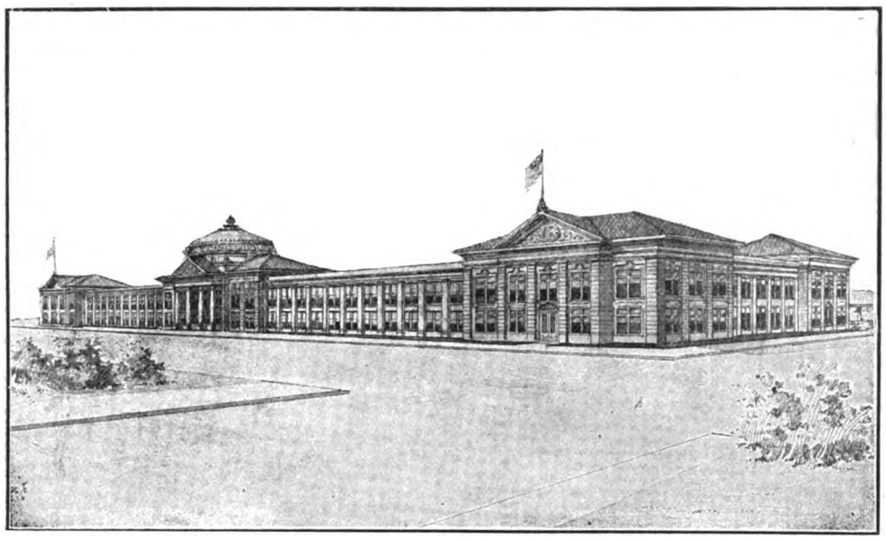
ZION CITY GENERAL STORES.

INDUSTRIES.

The Industries of Zion City are for the purpose of giving clean, profitable employment to her citizens, producing the

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commodities that are consumed in the city, realizing a fair profit on those sold in the markets of the world, and with that profit increasing the prosperity of the people of God and extending the Kingdom of God throughout the earth. The first great industry of Zion City was Zion Lace Industries. This great institution is now actually engaged in the manufacture of beautiful machine-made lace in varying widths and patterns, also Zion Lace Curtains of a high class.



ZION PRINTING AND PUBLISHING HOUSE.
(In Course of Construction.)

Handsome brick buildings covering five acres of land have been built for it, and are being equipped with a complete lace-making plant.

This is the only factory in the United States producing fine machine-made laces and lace curtains, and hence is the only bidder, on American soil, for a trade which now amounts to scores of millions of dollars annually.

As this great industry develops, it will offer employment, at the very highest wages, to thousands of men and women.

During the two years that this product has been on the market, it has gained a wonderful reputation, being acknowledged superior to imported machine-made lace of the same character.

On this account, it has been impossible to make lace rapidly enough to supply the demand.

Extensive additions are now being made to the machinery and equipment, and the factory is kept running day and night.

Another great industry in Zion City is the Zion Sugar and Confection Association, now engaged in the manufacture of all kinds of high-grade candies.

It is no idle boast to say that Zion candy is the best in the world.

This beautiful and delicious product is fast winning a position of superiority in the judgment of the many who are enjoying its rare qualities of "Purity, Originality, and Workmanship," and also of dealers, who are finding it most attractive to their trade.

The preeminence of Zion Confections is based upon the soundest reasons. Conscience enters into the very processes of manufacture, for it is a leading factor in all Zion's work.

The factory, which is now about two years old, having begun operations in a little canvas tent, 16x24 feet, occupies a floor-space of 19,000 square feet, and is in great need of more room.

Although running night and day, a great part of the time, the factory is unable to keep up with its orders, which pour in from every part of the United States.

One of the Zion City industries that has a great future before it is the Zion Building and Manufacturing Association, now only about two years old, which has already in operation the following departments:

Brick Yards,
Box and Novelty Department,
Bakery,
Fuel Yards,
Power, Light, and Heat Department,
Telephone Exchange,
Lumber Yard,
Planing Mill,
Tin Shop.

Supply Department, handling—
Hardware Stock,
Paint Stock,
Plumbing, Heating, and Electrical Stock.

Building Department, doing the following lines of work—
Estimating,
Excavating and Concreting,
Brick Laying and Masonry.
Carpentering,
Plumbing,
Heating,
Electrical,
Lathing and Plastering,
Painting and Paper Hanging,
Well Drilling,
House Moving.

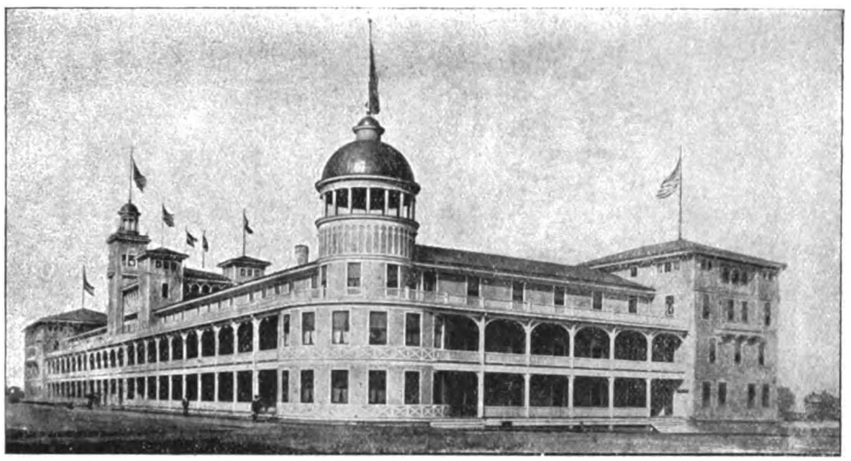
Architectural Department,
Sewer Department, and
Street Department.



PLANING MILL.

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Besides these, Zion City also has a Soap factory, Broom factory, Steam Laundry, Photograph Gallery, Livery, Creamery, Furniture factory, Overalls factory, Baking Powder and Flavoring Extract Laboratory, Novelty Works, and last, but by no means least, Zion Printing and Publishing House.



ELIJAH HOSPICE.

Besides printing and publishing two weekly papers, two monthlies, and millions of Messages, cards, and tracts, this Institution does all the printing, engraving, electrotyping, bookbinding, designing, and lithographing for all the City, and for a constantly increasing *clientele* outside. Although of great capacity, the plant runs day and night in keeping up with its orders.

Zion City also has a Horticultural Department, which has planted and set out thousands of trees and shrubs in the parks and along the streets, avenues, and boulevards of the City, as well as upon the property of the people.

This department also conducts a great greenhouse and flower garden.

POLITICAL.

Zion City is not without a most interesting, active, and powerful political life. It is the headquarters of the National Committee of the Theocratic Party, and center of all the operations for that party.

This party, whose motto is, "Where God rules, man prospers," has already been organized, and its nominees have been elected as the officers of the newly incorporated City.

The Theocratic Party, when possible, will place its own candidates in office, but when such a thing is an impossibility will lend its undivided support to the best candidate, or candidates placed in nomination by other parties.

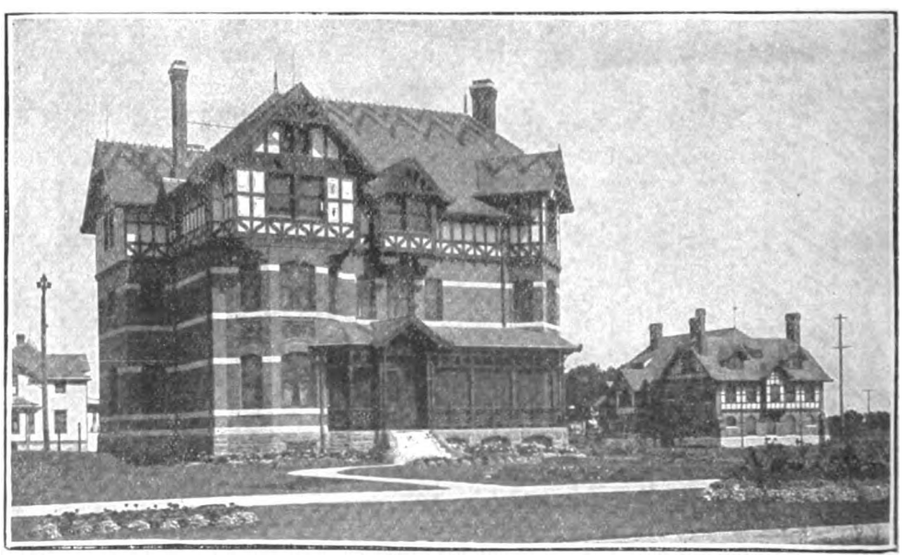
The following is the

PLATFORM OF THE THEOCRATIC PARTY.

The citizens of the City of Zion, Lake County, State of Illinois, being assembled in their first Convention, held in Zion City, on the night of Monday, April 7, 1902, for the purpose of nominating the first officers of their City, do so on a Theocratic Platform, and desire to set forth their position and their reasons for the formation of this new party in political affairs of the United States of America, in the manner following:

First—We declare our loyalty to the Constitution and Laws of the United States of America.

Second—We affirm that both the Constitution and the Laws are capable of amendment and improvement in a Theocratic direction; and we simply propose to advocate the making of such alterations in the manner provided by the Laws of the United States.



SHILOH HOUSE.

Third—We declare the motto of our party to be the unalterable and unassailable truth that

WHERE GOD RULES, MAN PROSPERS.

Fourth—Our object is, therefore, the establishment of the Rule of God in every department of Government, by the free will of the people.

Fifth—We declare our conviction that the Holy Scriptures, which contain the Ten Commandments, and the inspired Gospel of Jesus, the Christ, the Son of God, constitute the principles of all righteous government for the Individual, for the Nation, and for the whole World.

WHAT IS SHUT OUT OF ZION CITY.

In Zion City there are tolerated no breweries, no saloons, no drug or tobacco shops, no physicians' or surgeons' offices, no houses of ill-fame, no gambling hells, no theaters, no dance halls, no secret lodge rooms.

The keeping or selling of the filthy swine, or their diseased flesh, which God has strictly forbidden as food, is absolutely prohibited. It is the direct cause of cancer, tuberculosis, rheumatism, scrofula, cholera, and many other unclean diseases.

Great care is also taken to prevent obscene or indecent literature or pictures from getting into the hands of children. In fact, by the help of God and the earnest co-operation of Christian people who love God and His righteousness above everything else, this City is made an object lesson to the world and a place of refuge for God's true people.

IMPROVEMENTS.

Within the period of three years several million dollars have been expended in Zion City for improvements. Miles of streets have been thrown up and sidewalks laid throughout the City.

All temporary improvements, such as

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street grading, temporary sidewalks, and the planting of shade trees, are being done at the expense of Zion Land and Investment Association, but the cost of permanent improvements, such as sewer and water mains, street paving and cement sidewalks, must be met by the lot holders, but at less expense than such improvements cost in other cities, since all work is done honestly and the money is expended without the interference of corrupt politicians.

On this account, and because there is no crime or pauperism in the City, the taxes are exceedingly low.

LOTS.

None of the lots for residences of Zion City are less than forty feet in width, and they vary from 140 to 200 feet in depth. These lots are very commodious, the majority of them being more than twice the size of ordinary city lots; hence every home can be supplied with an abundance of sunlight and fresh air, two of God's greatest gifts for the preservation of health and happiness.

New land will be subdivided and placed in the market as rapidly as the demand requires it.

Only shareholders in Zion Land and Investment Association will have the first choice of selection and the lowest rental.

LEASES.

The lots are transferred only by lease from John Alexander Dowie. These leases expire July 15, A. D. 3000.

According to the covenants of these leases, the lessee agrees not to use the land for any purpose contrary to the commandments of God, and particularly not for the sale of drugs, tobacco, or alcohol in any form, houses of ill-fame, theaters, gambling-houses, hog-raising or selling.

Upon the violation of the covenants of the lease the land is forfeited, under conditions, by the lessee, and goes again into the possession of the lessor or his successors.

WATER SUPPLY.

The water supply of Zion City is temporarily provided by private wells and artesian wells. A permanent waterworks system will be established as soon as possible, and water mains laid throughout the City.

An abundant supply can then be obtained from the great fresh-water lake on the eastern border of Zion City, whose waters are exceptionally clear and wholesome at this point.

STREETS AND ALLEYS.

The streets of Zion City are very much broader and more commodious than those of the average city in America.

They vary from 66 to 150 feet in width, while the great boulevards are 300 feet wide, having broad roadways on each side, and 100-foot parkways in the middle.

All overhead and underground wires, gas and water mains, and other such service, will be confined to the broad alleys, thus avoiding the necessity of tearing up the streets after they are once improved.

BUILDINGS.

Either brick, stone, cement, or frame buildings can be erected, but other than frame structures are encouraged as far as possible.

The minimum cost of each building is to be observed, and will be noted on the plats.

One can readily see that this also adds very much to the attractiveness of the City.

The leases provide that buildings to be used for mercantile purposes cannot be erected on residence lots, and only one permanent residence building can be built on each lot.

Building lines will be observed in residence districts, varying from twenty to thirty feet on ordinary streets, and sixty feet on the broad boulevards. This also helps to make the City pleasing to the eye.

PARKS.

A very important and attractive feature of Zion City is its parks and boulevards. Six commodious parks have been provided for.

Shiloh Park, in the center of the City, has an area of nearly 200 acres, and will contain the great Zion Temple.

Around Shiloh Park will be located the benevolent and educational institutions of Zion; the headquarters offices of the Christian Catholic Apostolic Church in Zion, and the City Administration buildings.

The boating and bathing facilities at the great Lake Front Park prove a great source of attraction to both young and old.

The other parks are Beulah, on the north; Sharon, on the south; Kedron, on the northwest, and Edina, along the west side of the Chicago and North-Western railway.

INVESTMENTS.

A splendid line of Investments is offered by the Financial, Commercial, and Industrial Institutions of Zion City.

The capital is used for the extension of the bank, general stores, and the several factories, all of which return such handsome profits that rates of interest and dividends vary from seven to twelve per cent. These stocks are not on the stock market, and hence do not fluctuate, and not one share has ever been sold below par.

All these investments are secured by the entire estate of Zion, which business experts, not citizens of Zion City or members of Zion, have found to be worth from fourteen million to twenty-five million dollars in excess of all obligations now due, or to fall due within the next twenty years.

Interest, which is stated, is paid regularly every six months, so that there is neither trouble nor risk to the investor, while the rate of interest makes the investment one of the very highest value.

Zion City is a clean city for a clean, God-fearing people.

Zion City is the center of a mighty world-wide movement for the extension of the Kingdom of God, and the preparation of God's people for the coming of the Christ, their King.

The call is being made for all Christian people to belong to the Zion of God; to withdraw their investments from enterprises that are controlled by men who are considering only their own worldly and selfish interests, and to place them where they can be used, not only for the increase of the prosperity, health, godliness, and happiness of themselves and their families, but for the building up of this City of God, to be a blessing to the whole world.

A. W. N.

The Zion Banner

is the weekly newspaper printed and published by the Rev. John Alexander Dowie of Zion City, Illinois, and contains all the news of the day to the exclusion of the falsehoods and vile advertisements of the works of the Devil.

It has eight pages of four columns each, and is published on Tuesday of each week; and also contains the local news of Zion City, and editorials on the problems and topics of the day, written from a deeply spiritual standpoint.

Advertisements which are approved, and in accordance with the principles and policies of Zion, are published in this paper. Rates will be mailed upon application. Price 50 cents for 6 months, 30 cents for three months, and 3 cents per copy.

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Zion's Bible Class

Conducted by Teacher 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 26th or 27th.

The Godliness of Peace.

1. *Peace results from having God's Spirit.*—Galatians 5:22-26.
One must love all men.
One must show happiness in so doing.
Then peace will be in evidence.
2. *All who turn to God for mercy obtain peace.*—Romans 5:1-11.
There can be no peace without repentance.
No peace without forgiveness.
Peace follows God-given justification.
3. *When a man begins to do right, he soon gets peace.*—James 3:14-18.
God shows how to get peace.
One gets peace by being peaceable.
Do right and you will reap peace.
4. *A man who will not do right, shows he does not know what peace is.*—Isaiah 48:16-22
Those who obey obtain peace.
Peace manifests a gentle and quiet spirit.
God alone can show a wicked man how to get peace.
5. *If a man cannot retain peace he is not a godly man.*—2 Peter 3:11-14.
Some will be disturbed by judgment scenes.
They get exercised over the Devil's doings.
Keep peace whatever else you may lose.
6. *The Lord gives peace and none can take it away.*—2 Thessalonians 3:11-18.
He gives a large measure of peace.
He gives peace at all times and under all circumstances.
The man who has patience gets peace.
7. *Some cannot understand how they can have peace when they are so circumstanced.*—Philippians 4:6-12.
There is a mystery about peace.
It can control both the mind and the heart.
It rests in God for it is from Him.
8. *The God-fearing man cannot lack peace, for God covenants to supply him.*—Malachi 2:1-8.
God wants every man to live in peace.
One retains peace by keeping sin out.
When we please God we enjoy His peace.

The Lord Our God is a Peace-imparting God.

LORD'S DAY BIBLE CLASS LESSON, APRIL 30th.

Being Peaceably Disposed.

1 *All please God who strive for peace.*—Matthew 5:2-9.
We are not to take sides in strife.
We must not separate men by enmity.
We are to get people reconciled to one another.
2. *We are to live on the peaceable side of all men.*—Romans 12:9-21.
Every person has a peaceable side.
Some are easily provoked, however.
We are to avoid things which do this.
3. *We are to pray that we may be at peace with those about us.*—Jeremiah 29:4-9.
The Lord wants His people to live in peace.
It makes no difference where one is.
What one's circumstances may be does not matter.
4. *The Devil will try to take peace out of the hearts of men.*—Revelation 6:3-6.
He destroys peace between brothers.
He destroys peace between nations.
He is against the Kingdom of Peace.
5 *If we do not live at peace with all men, the fault is ours, somewhere.*—Proverbs 16:1-9.
Not that every man will be our warm friend.
Those who are not will let us alone.
They will not be in open hostility to us.
6. *We are to seek the things which make for peace.*—Psalm 34:11-19.
Peace comes from doing good.
In well-doing we are to seek peace.
We are to live close to peace all the while.
7. *We must live in peace with all men before we can publish peace to all men.*—Isaiah 52:7-10.
We cannot be race haters and publish peace.
God proclaims peace; we must publish it.
We must exemplify what we publish.
8. *The command is given that we live in peace; not to do this is to transgress God's command.*—2 Corinthians 13:7-14.
Unless we live in peace, the God of peace will not be with us.
Brethren must be at peace.
They must love and seek to be at peace even with their enemies.

God's Holy People are a Peaceable People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 Saint Nicholas Terrace, Harlem, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 276 Page Street, San Francisco, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 119 First Avenue, North Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 10 Cité du Retiro, 35 Rue Boissy d'Anglas, Paris.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, Tauenzienstr 8, West 50, Berlin, Germany.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King William Road, Adelaide, Hyde Park, Victoria, S. Australia.
Sydney, New South Wales, Australia—Elder-in-Charge, Rev. J. Thomas Wilhide, Hawthorn, Bertha Road, Neutral Bay, Sydney, New South Wales, Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 7 Victoria Terrace, Brougham Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Nine Hundred Fifty-seven Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Nine Hundred Fifty-seven Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle.....	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle.....	37		
Baptized at Zion City by the First Apostle.....	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	5812		
Total Baptized at Headquarters.....			11,250
Baptized in places outside of Headquarters by the First Apostle.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		8,920	
Total Baptized outside of Headquarters.....			9,685
Total Baptized in eight years.....			20,935
Baptized since March 14, 1905:			
Baptized in Chicago by Elder McClurkin.....	5		
Baptized in Chicago by Elder Farr.....	4		
Baptized in Chicago by Elder Keller.....	3	12	
Baptized in Canada by Elder Brooks.....		3	
Baptized in New York by Overseer Mason.....		7	10 22
Total baptized since March 14, 1897.....			20,957

The following-named believer was baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, March 16, 1905, by Elder A. W. McClurkin:

Jefferson, Grace.....3122 Dearborn street, Chicago, Illinois

The following-named four believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, March 23, 1905, by Elder Gilbert E. Farr:

Donohoe, Mrs. Carrie R.....429 Washington boulevard, Chicago, Illinois
McQueen, Miss Lulu.....151 South Lincoln street, Chicago, Illinois
McQueen, Mrs. Pearl .....155 Wood street, Chicago, Illinois
Quick, Miss Charlotte.....194 Lincoln street, Chicago, Illinois

The following-named three believers were baptized in the North Side Zion Tabernacle, Chicago, Illinois, Lord's Day, March 26, 1905, by Elder J. R. Keller:

Schewe, Miss Elsie.....1134 Oakdale avenue, Chicago, Illinois
Smith, Miss Lillian.....1134 Oakdale avenue, Chicago, Illinois
Tholl, Miss Ida.....1134 Oakdale avenue, Chicago, Illinois

The following-named seven believers were baptized in New York City, New York, Lord's Day, March 26, 1905, by Overseer George L. Mason:

Cox, Mrs. Mary Ann.....166 Nepperhan avenue, Yonkers, New York
Deyoe, Mrs. Sarah.....166 Nepperhan avenue, Yonkers, New York
Flock, Sylvester.....East Nutley, New Jersey
Flock, Mrs. S. R.....East Nutley, New Jersey
Hall, Mrs. Anna.....440 West forty-fifth street, New York, New York
Mandell, Frederick Arnold.....Nutley, New Jersey
Rowan, Mrs. L. H.....Nutley, New Jersey

The following-named three believers were baptized in Simcoe, Ontario, Canada, Tuesday, March 28, 1905, by Elder Eugene Brooks:

Polley, Ada C.....Simcoe, Ontario, Canada
Polley, Mrs. Isabella.....Simcoe, Ontario, Canada
Wise, Mrs. Emma Annette.....Simcoe, Ontario, Canada

The following-named four believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Thursday, March 30, 1905, by Elder A. W. McClurkin:

Barber, Nellie .....3221 La Salle street, Chicago, Illinois
Harris, Mrs. Corinne Mockey.....4431 Ellis avenue, Chicago, Illinois
Williams, P.....5001 Armour avenue, Chicago, Illinois
Wilson, Mariah.....3221 La Salle street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, March 12, 1905, by Elder Gilbert E. Farr:

Milloy, Agnes Asilda.....66 St. John's place, Chicago, Illinois

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHARLES A. HOY, Elder-in-charge.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p. m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilton avenue, then west one block to Pembroke.

Zion in Transvaal, South Africa.

Services are held, corner of Bree and von Welleigh streets, Johannesburg, as follows:

Lord's Day.

10:00 a. m.—Bible Training for Zion Junior Restoration Host.

11:00 a. m.—Bible Training for Zion Senior Restoration Host.

7:30 p. m.—Processional. Sermon. (Robed service.) (Doors close for processional 7:30. Reopen 7:45.)

Divine Healing.

Wednesday 3:00 p. m. and 7:30 p. m.

A special feature of the Lord's Day evening service is the sweet singing of the well-trained white-robed choir of thirty voices. REV. DANIEL BRYANT, Overseer.

ZION IN FRANCE

ZION'S hall, offices, and depot in Paris, at 10 Cité du Retiro, 35 Rue Boissy d' Anglas, are in a very central position, a little over one hundred yards from the magnificent church of the "Madeleine." At this point many compressed-air tram-lines have their termini, and run to all points of the city and suburbs. Omnibus lines for all directions run down the Rue Royale.

The Metropolitan Underground railway station at the Place de la Concorde is close at hand.

The Cité du Retiro is an open, airy square with several private hotels. It is laid in asphalt throughout, therefore no noise. It is kept in perfect cleanliness.

The hall is well shaped, high ceiling, with abundance of daylight, and special ventilation conduits under the flooring.

The main entrance to the Cité is by a large ornamental gateway at 35 Rue Boissy d' Anglas, just opposite the Galerie de la Madeleine. The other entrance is at No. 30 Rue du Faubourg St. Honoré, the street in which are the British Embassy and the Elysée, the palace of the President of the Republic.

The Services are as follows at present:

Lord's Day Morning, 11:00, Children's Service.
Lord's Day Afternoon, 3:30, General Meeting led by Elders Arthur and Catherine Booth-Clibborn.
Thursday Evening, 8:15, Meeting for Teaching by Elder Booth-Clibborn.

The special Evangelistic meetings on Lord's Day evenings, led chiefly by Elder Catherine Booth-Clibborn, are announced locally. Entrance is by a ticket containing certain conditions of conduct which the bearer accepts.

The above services are all in French.

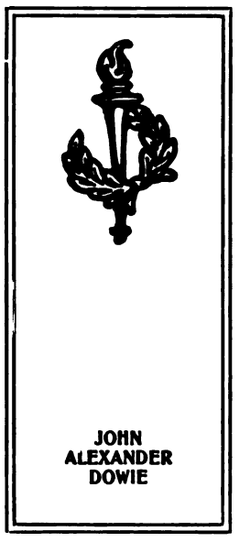
Every second and fourth Tuesday Elder Arthur or Catherine Booth-Clibborn will conduct services in English.

A large supply of Zion literature in various languages is kept in depot.

Hotel accommodation at reasonable terms can be had for friends of Zion who give notice in time of the nature and grade of their requirements.

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ZION'S FINANCIAL INSTITUTIONS AND INDUSTRIES



JOHN ALEXANDER DOWIE

THE FINANCIAL INTERESTS OF ZION are of vital importance to every member and friend of Zion. Get this on your heart. For when Zion's material work is strengthened, then her ability is increased to carry forward throughout the world the glorious, good tidings of this dispensation — the little leaven which is destined of God to leaven the whole lump.

¶ ¶ Zion has marvelously succeeded in all her business undertakings and operations. Her transactions with her own people, and the business world, have already amounted to hundreds of millions of dollars; and not a dollar has ever been lost by any investor. Within a very few years a vast estate has been created, rapidly increasing in value, and rated at this time by the keenest business firms of Chicago at many millions above all liabilities.

¶ ¶ Such a stewardship finds favor with God, and merits the hearty coöperation of every one who loves our Lord in sincerity, and desires to see His Kingdom extended.

High Class Investments, Secured by the entire estate of Zion, bearing interest at the rate of 9 per cent. and 10 per cent., are now offered to readv investors upon the most liberal terms. Your inquiries are cordially invited.

For information concerning the General Financial or Material Interests of Zion, address
DEACON ALEXANDER GRANGER, Acting General Financial Manager, Zion City, Ill., U. S. A., or
DEACON DANIEL SLOAN, Inspector General of Zion, Zion City, Ill., U. S. A.

For information concerning Zion City Bank, or any thing pertaining to the Banking Business, address
DEACON WILLIAM S. PECKHAM, Manager, Zion City Bank, Zion City, Ill., U. S. A.

For information concerning Zion City Real Estate, address
DEACON H. WORTHINGTON JUDD, Secretary and Manager, Zion Land and Investment Association, Zion City, Ill., U. S. A.

For information concerning Zion Securities and Investments, address
DEACON FIELDING H. WILHITE, Manager, Zion Securities and Investments, Zion City, Ill., U. S. A.

Persons living at remote points may find it more convenient to confer with or write to the following special representatives:

ELDER PERCY CLIBBORN, General Financial Agent for the Continent of Europe, No. 76 Bahnhofstrasse, Zurich, Switzerland.

DEACON JOHN W. INNES, General Financial Agent for the United Kingdom, No. 81 Euston Road, London, N. W., England.

DEACON NICHOLAS B. RIDEOUT, General Financial Agent for South Africa, Box 3074, Johannesburg, South Africa.

MRS. GEORGE A. CORLETTE, Acting Manager New York Office, No. 419 Flatiron Building, New York City.

A Sample of SOME of the LETTERS from APPRECIATIVE READERS of the COPIES of LEAVES of HEALING which WE are SENDING OUT

Dallas, Oregon, Sept. 17, 1904.

Rev. John Alex Dowie, Zion City, Ill.

Dear Friend: Have just read No. 15, Volume XV, of LEAVES OF HEALING, being the first literature from your own pen I have had the privilege of reading.

Find enclosed $2.25 money-order, for a year's subscription to LEAVES OF HEALING and the book, "Zion's Conflict with Methodist Apostasy." Would gladly receive for distribution your literature exposing Freemasonry or any secret society. JOHN H.

Woodville, Texas, Sept. 22, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Brothers: By accident I came in possession of one of your papers—LEAVES OF HEALING—and I must confess that I have never found anything that I like better.

I will subscribe for it in the near future. Now I would like to see a copy of THE ZION BANNER. Please send me one. I also want your book, "Zion's Conflict with Methodist Apostasy," for which please find enclosed 25 cents.

I do hope that Brother Dowie will organize in Texas.

J. K. P. M.

May God's richest blessings rest upon Zion.



Grafton, N. Dak., Sept. 26, 1904.

Zion Printing and Publishing House, Zion City, Ill.

Gentlemen: I enclose P. O. Order for 50c, being subscription to THE ZION BANNER for six months. I would like a sample copy of your "Voice from Zion." I have been reading LEAVES OF HEALING for some time. I am in sympathy with the Zion movement, and think it is worthy of substantial recognition from the Christian and business world. I would like to be where I could hear such sermons as the Restorer preaches, every Sunday, and live in a city as clean as yours is said to be. You have not time to read all I should like to say to you.

Yours truly, CYPRUS P.

You are missing great blessings if you are not assisting in placing Zion's Publications in the hands of those who have never read them. We solicit your co-operation in extending the circulation of LEAVES OF HEALING, THE ZION BANNER, BLATTER DER HEILUNG and FEUILLES DE GUERISON.

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ZION CITY



IS THE ONE SPOT IN GOD'S WORLD that is free from Rum, Tobacco, Drugs, Obscene Literature and Bill Boards, Vulgarity or Profanity and the consequent vice and crime that follows.

¶ ¶ The above may seem incredible, but a personal visit to Zion City by the most skeptical will prove the truth of our assertion.

¶ ¶ Every true lover of God and right living should not fail to visit this clean, beautiful growing City and learn of its plan and purpose.

¶ ¶ Thousands of home sites have already been disposed of and hundreds of homes erected at an outlay of millions of dollars.

¶ ¶ A number of Industries and Commercial enterprises have also been established and are in full operation, employing hundreds of hands.

¶ ¶ Never in the world's history have Christian people been able to secure the clean home life advantages that can be obtained in this City.

¶ ¶ The Educational system of Zion City is complete from the Kindergarten to the College. Students are not only taught to respect and reverence the Word of God, but to study it understandingly.

¶ ¶ Exceptionally fine well-located home sites are now being offered, the value of which must greatly advance within the coming two or three years, with the rapid growth of the City.

¶ ¶ We respectfully solicit a personal interview or correspondence with all honest inquirers or prospective investors, and will gladly furnish copies of our illustrated Booklet, Map of General Design, Plats, Eleven Hundred Year Lease, etc., upon application.

Zion Land and Investment Association, Zion City, Illinois, U. S. A. H. Worthington Judd, Secy. and Mgr.

Honesty and Quality
with Promptness bring Progress

We are especially prepared to make
Fine Catalogs, Brochures, Periodicals and do **Bookbinding, Blankbook work & Special Ruling**

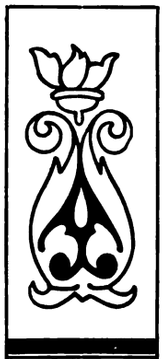
THIS is the motto which we follow when doing Printing, Designing, Electrotyping, Bookbinding or Blankbook work of any kind for our customers. We notice that many readers of **Leaves of Healing** and **The Zion Banner** are willing that we should do their Printing when they learn that we are doing work for firms at a distance from Zion City. We therefore invite all who have clean and acceptable printing to send copy and get our estimates, as we believe we can make it profitable to you in price, material, and workmanship. We have one of the best Electrotyping plants in the country, and can furnish the best work at prices as low as can be obtained anywhere, and make Electros for every line of clean business.

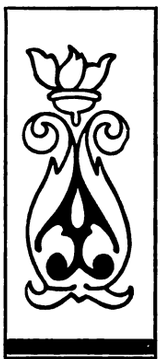
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Our Art Department
is prepared to meet the demands for any kind of designing or drafting that may be required.

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Nothing Like it in the World





The work of Rev. John Alexander Dowie in the establishment of Zion, the Christian Catholic Apostolic Church, Zion City and the many Institutions and Industries which it contains, affords the only opportunity to publish a newspaper like THE ZION BANNER.

This work is growing; and extending to every continent and country upon the earth.

Besides the Gospel of Salvation, Healing, and Holy Living, industries and enterprises are springing up which indicate that Zion is rapidly becoming the strongest and best world-wide institution for the encouragement of Christian Civilization in existence.

At present he is establishing a Plantation and City in Mexico and is attracting world-wide attention in this direction.

The newspapers are continually attempting to "write up Zion," but the only reliable record is sent out weekly in THE ZION BANNER, LEAVES OF HEALING, and other publications of Zion.

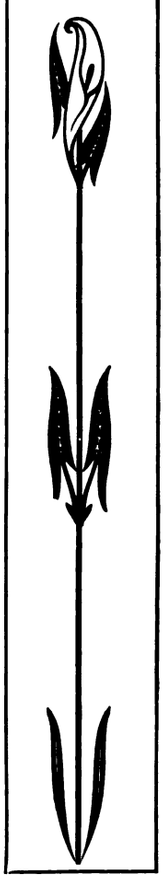
Those who are seeking for accurate information and to know definitely the truth concerning Zion's affairs must read these papers.

During the next few months some of the most interesting reports will be published, which no one should miss.

50 cents will bring THE ZION BANNER to your address for six months, or 30 cents for three months.

Zion Printing and Publishing House will take great pleasure in receiving your subscriptions, and furnishing any information desired.





Address all orders to

ZION PRINTING AND PUBLISHING HOUSE

ZION CITY, ILLINOIS

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APR 24 19

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 JOHN ALEXANDER, FIRST APOSTLE OF THE LORD JESUS, THE CHRIST, IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Volume XVI. No. 26. *ZION CITY, SATURDAY, APRIL 15, 1905.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

GOD'S WITNESSES TO DIVINE HEALING.

SAVED, DELIVERED FROM BONDAGE TO TOBACCO AND LIQUOR, AND INSTANTLY HEALED OF ASTHMA, CATARRH OF THE STOMACH, LIVER TROUBLE, AND OTHER AILMENTS.

I CAME THAT THEY MAY HAVE LIFE, AND THAT THEY MAY HAVE IT ABUNDANTLY.

Jesus meant these words for this Witness.

His Atoning sacrifice was for that liquor dealer in the wicked City of Chicago, just as truly and completely as for the greatest apostle, prophet, priest, or theologian that ever lived.

The man was in need, and that entitled him to every Gift the Christ came to give.

He was in sin—"dead in trespasses and sins."

He needed the Abundant Life of the Christ in his spirit.

He was sick.

His nerves, lungs, heart, liver, stomach, and bowels were reeking with disease.

His troubles were aggravated by his taking poison in the form of tobacco and liquor.

He was in bondage to these deadly, damning drugs, as well as to many others, which physicians had given him in a vain attempt to give him that Life which the Christ alone can give. He was tottering on the very verge of the grave with these many diseases. He needed the Abundant Life of the Christ in his body. This was the need that brought Jesus, the Christ, the Prince of Life, from highest heaven to give Gifts unto men.



JOHN H. SCHWERDT.

He is "the Lamb of God, which taketh away the sin of the world."

He is also the One of whom it is written, "Himself took our infirmities, and bare our diseases."

Life, Abundant Life, flows in refreshing, invigorating, healing, cleansing, power-giving streams to every part of the being of one to whom the Christ gives that Gift.

Nothing short of that could be Abundant Life.

It is not, can not be, for the spirit alone.

The man whose body is weak, filthy with disease, and racked with pain, knows nothing of the fulness of the precious Gift that the Christ purchased for him.

He is in the jaws of death. Jesus came to give Abundant

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Life, not a wretched, weary, painful existence.

This glorious Gift of the Christ is free!

It does not have to be purchased with gold.

It cannot be bought with words or deeds.

It is not to be obtained by swallowing poisonous nostrums or submitting to surgical butchery.

This Witness tried both and they failed.

As well try to get Life for the spirit by a set of dead forms, ceremonies, and penances, as to get Life for the body by means of drugs and knives.

Life must be accepted as a free Gift, or it cannot be had at all.

This man found Life for his spirit through the teaching of God's apostle and prophet in Zion.

He believed the Message of that man of God.

The Message was the old, old story of Jesus, the Christ, and His love and free Gifts.

It was a call to Repentance, Confession, Restoration, Faith, and Obedience.

He heard and obeyed that call.

He accepted that free Gift.

The power of that Life in his spirit made a new man of him.

He was delivered from the bondage of his sins.

He cleared all defilement out of his home and out of his life.

Then he came to God, simply trusting in His promises, for healing of the diseases that were killing him.

Instantly that Divine Life flowed through his body.

He was well.

He had Abundant Life.

He has had it for years.

He has it today, as thousands who see him daily at his post at the Shiloh Boulevard crossing in Zion City, can testify.

Jesus, the Christ, who filled him with that Abundant Life, is the Son of Man —His words, works, sacrifice, and gifts are for every man in all time and in every place.

He offers the free Gift of Abundant Life to every one who is in bondage to sin and disease. A. W. N.

WRITTEN TESTIMONY OF JOHN H. SCHWERDT.

2515 Gideon Avenue,
Zion City, Illinois, April 10, 1904.

Beloved First Apostle:—I feel it my duty to add my testimony to those already gone before, to the end that God may be glorified and others helped thereby.

For twenty-two years I was engaged in the liquor business in Chicago.

During that time I suffered with asthma, catarrh of the stomach, liver trouble, and many other diseases.

In September, 1898, I suffered with appendicitis, and underwent a terrible operation, at which time it was believed I could not recover; but God, in His mercy, spared my life.

Shortly after this operation I had another, but more severe, attack of liver trouble, and the physician gave up all hope of my recovery, but God was still merciful.

In October, 1898, through the efforts of my dear wife, I was led into Central Zion Tabernacle, in Michigan avenue, near Sixteenth street, Chicago.

The habit of smoking had a firm grip upon me, and I came back and forth to these meetings smoking a good Havana cigar.

I had learned to love our beloved First Apostle's teachings, but I did not want to give up smoking.

I continued attending the meetings until the "all-night" prayer service of 1900, at which time my dear wife and I were converted.

Previously to this, neither one of us was a Christian.

When we returned home that morning I made a clean sweep through the house, destroying liquor, cigars, medicines, pills, powders, and lard; and from that time began to live for God.

I have been paying my tithes from 1900 until the present time.

In Overseer Piper's prayer meeting in January, 1900, he said, "People, you don't have to come into the prayer-room to seek healing; if you have made everything right with God, and repented of your sins, God will be true to His promise and heal you."

I said I had made everything right, and believed God would heal me.

Immediately I received the desired healing of all my diseases.

In one month I felt so well and strong that I purchased a farm in Indiana.

When I got on the farm I had to work.

Following the operation heretofore mentioned, I was compelled to wear a truss.

I was so weak that I was unable to lift a bucket of coal, or raise my little boy to my knee.

I continued wearing this truss after God graciously healed me, but wearing it kept me constantly in fear, and always gave me some pain.

One day, on returning home, I felt very sore, and told my wife that I was going to take off my truss, and wanted her to put it into the stove and burn it.

I declared that I was going to trust God fully for the strength I needed.

From that day on I have been able to do all kinds of work.

I thank our dearly beloved First Apostle for his teaching, and for having led me to God and a full salvation.

I give God all the glory.

In closing, I praise God that I am in Zion City now—a police officer on Shiloh boulevard crossing.

May God bless you abundantly, and give you a daily renewal of grace, wisdom, and power.

Faithfully yours in the Master's service,

John H. Schwerdt.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By Overseer J. G. Excell.

Protecting Power of God.

It is better to trust in Jehovah
Than to put confidence in man.—*Psalm 118:8.*

Paris, Kentucky, January 30, 1905.

Beloved First Apostle:—Peace to thee be multiplied.

It is with a grateful heart to our Heavenly Father that I write to tell you of the manifold blessings I have received within the past three months.

In November, while returning from the country, my father and I were thrown out of our vehicle; and while he was badly hurt, and has not entirely recovered from the fall, I escaped without injury, and was not so much as shaken up.

Considering that we were thrown entirely across the car track, and fell upon a pile of stones, it is wonderful how God preserved me.

Had I been lifted from the vehicle and placed on the stones, it would not have hurt me less.

It was a very narrow escape, and I am truly thankful to our God for His keeping power.

Saturday evening, the 28th instant, I was attacked with grip and suffered very much all that night.

The pain left the lower part of my body, but settled on my lungs and I did not get deliverance until Sunday evening, about 9:30 o'clock.

Since that time I have felt all right, and was able to come to my office to work this morning.

I thank God for Zion and for our leader, and may He continue to bless you, and your dear wife and son, as He has done in the past.

Asking that you will remember me in your prayers, and praying God's blessing upon Zion everywhere, I am,

Faithfully yours in the Master's service,

(Miss) Wilhurst Johnson.

Delivered from Tobacco Habit and Healed.

And He said, If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will [permit to be] put none of the diseases upon thee which I have [permitted to be] put upon the Egyptians: for I am Jehovah that healeth thee.—*Exodus 15:26.*

Mr. William A. Lauder, Le Grand, California, writing under date of February 20th, says: We have been blessed spiritually since accepting the teaching of Zion.

It is five years this month since we ate any pork, or took any medicine, nor have I used any tobacco since.

I often tried in my own strength to give up tobacco, but the appetite was there until I trusted God. He delivered me from it at once, and I have never wanted it since.

When I accepted the teaching of Zion, I had lumbago in my back, and God healed me in answer to my prayer.

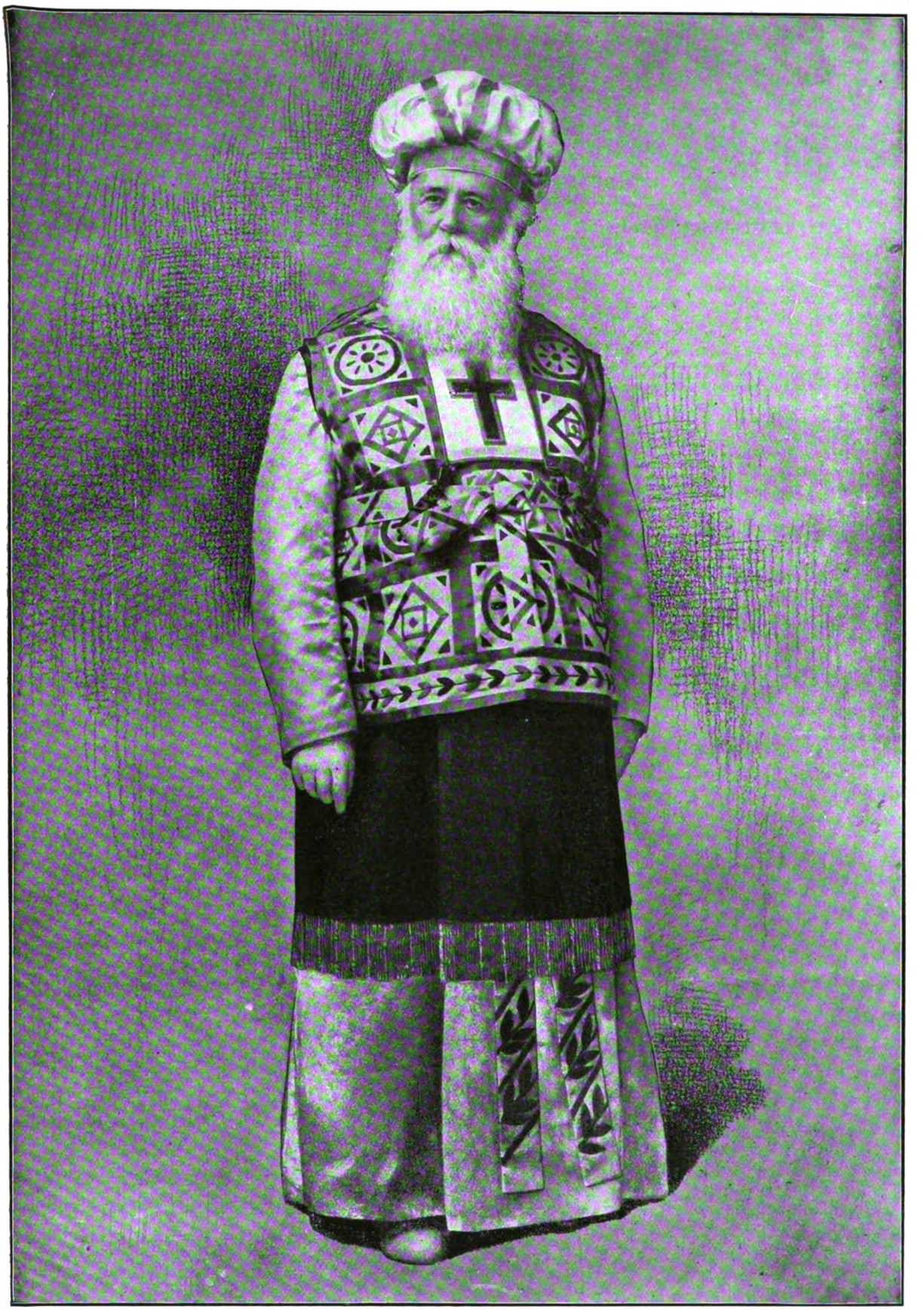
On the 10th of last December I was riding a horse, and he jumped quickly, and I was thrown on the horn of the saddle, and was ruptured. My back was badly hurt, and I was hurt in other ways. I could not turn in bed.

Our neighbors thought I ought to have a doctor, or take something.

We wrote to Elder Taylor in San Francisco to pray for me, and I was soon well.

We do thank God for the teaching of Zion.

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John Alexander I

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY
JOHN ALEXANDER, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

Application for entry as Second Class Matter at Zion City, Illinois, pending.

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Zion City, Illinois, U. S. A.

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ZION CITY, ILLINOIS, SATURDAY, APRIL 15, 1905.

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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.

LATEST TELEGRAM FROM THE FIRST APOSTLE.

The following cheering telegram from the First Apostle was received by Overseer Speicher:

TAMPICO, MEXICO, via LAREDO, TEXAS, April 9, 1905.
OVERSEER SPEICHER, ZION CITY, ILLINOIS.

"I love Jehovah, because He hath heard my voice and my supplications."

All the party returned to Victoria, on Thursday, April 6th, in excellent health of spirit, soul, and body, after two weeks of arduous travel through the lovely valleys, and rivers, and majestic mountains, of Tamaulipas.

Governor Arguelles called upon us immediately after our arrival.

A committee of American and Mexican gentlemen invited me to address a large audience in the Juarez Theater, on Friday evening, which I did, and was most kindly received.

The able and widely-known editor of the *Monterey News*, Colonel Robinson, says, in an article upon Dowie's coming: "It is with feelings of pleasure that the people of Mexico have read of the good opinions that John Alexander Dowie has of Mexico and its people. They see in them the probability that he will establish a second Zion City in this republic. It is the wish of the residents in this part of the republic that Mr. Dowie locate his City near Victoria, where he has been spending the past two weeks looking into the resources and possibilities. They know that he is a business man of no mean ability, and that his advent in this country will mean a great boom for the country along every line. Connected with him in this enterprise are some of the brainiest men in the world. Although Mr. Dowie has received many propositions while in Mexico, we do not know of a site that is better suited to his purpose than the one near Victoria. His decision will be awaited with a great deal of interest, not only in Mexico, but over all the Republic."

I send you these words of this remarkably able man, as reflecting the almost universal tone of public men and private citizens in Mexico.

I shall do nothing final until I have returned to the City of Mexico, which will be this week.

Then I hope to be able to perfect arrangements, so as to be able to make known my decision concerning the location of a series of Plantations, and Cities and Ports of Zion in this Republic.

Pray that I may be divinely guided, and do only the will of God.

We are praying for you, and in two weeks from this date I hope to stand before you, ministering unto you for God.

Love to Zion everywhere.

Mizpah. FIRST APOSTLE.

Zion in New England.

Services in Zion Tabernacle, corner Berkeley and Chandler streets, Boston, Lord's Day, 10:45 a. m., 2:30 and 7:30 p. m.; Wednesday, 3:00 and 7:30 p. m.

Lawrence, corner Broadway and Green streets, Lord's Day, 3:30 p. m.; Thursday, 3:30 and 7:30 p. m.

REV. WM. HAMNER PIPER, Overseer,
17 Capen street, New Dorchester, Boston, Massachusetts.
Phone Dorchester, 277-1.

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.

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Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Toronto, Canada.

Elder-in-Charge, Rev. Eugene Brooks, Balmy Beach P. O., Toronto.
Place of Meeting, 34 Pembroke street.
Services—Lord's Day, 9 a. m., 3 and 7 p. m.; Tuesday, 3 p. m.; Wednesday, 8 p. m.

The following interesting report was sent us last year, and we regret that it was not published sooner.

As in the days of the Apostles, so now, those who are out-and-out for God, and who are laboring earnestly for the extension of God's Kingdom meet with bitter opposition.

May God hasten the day when the Powers of Darkness shall be overcome and the Powers of Life and Light shall govern the earth.

Elder Brooks writes as follows:

TORONTO, ONTARIO, CANADA, June 25, 1904.

DEAR OVERSEER:—May 24th is "Victoria Day," and a great day with Canadians. All railroads carry passengers at half fare on that date.

Zion Restoration Host in Toronto took advantage of the cheap rates to visit Hamilton and do Restoration work.

We arrived at nine o'clock, and worked until half past two; had a short street service, and then went to Saint Andrew's hall, at three p. m., where we held a service.

We had a very pleasant day, and God greatly blessed the work of the Host.

One company distributed four thousand messages, and sold over one hundred copies of LEAVES OF HEALING.

We ministered to several sick families whom we found.

One father promised to commit himself to God, and trust Him fully. Another family desires to come to Toronto to attend the meetings here.

The next day we started on our itinerary.

We first visited Kincardine, and, while Satan hindered, we had some interested listeners at our meeting.

Among these was the Baptist preacher, who attended our meetings in the fall while we were there, and has been preaching Divine Healing ever since.

In one of his circulars handed me, I was pleased to note that the most prominent thing was, "The Bible Doctrine of Divine Healing."

The people were urged to come weekly and hear about this Scriptural teaching.

It did not shock us when we were told that one of his members severely reprimanded him a few nights before.

The meetings in Ripley were crippled by a cold rain.

However, we had the town hall fairly well filled at night, mostly by men, some of whom evidently came for other motives than to hear.

But they became intensely interested when we spoke of "Zion City, her Institutions, People, and Prophet."

We had the town marshal present, and he is an officer worthy the name.

We next visited Wingham, which added yet another drop to her overflowing cup of iniquity by breaking, for the third time, her contract to let us have a hall.

I can only think of Pergamu.. 'where Satan's throne is," when I think of poor, church-ridden Wingham.

We, however, conducted a meeting in the house of Brother Calhoun, which was a most effective and impressive service.

At twenty minutes to twelve that same night we baptized a brother and sister in the river—the nearest approach to the baptism of the Philippian jailor I have yet seen.

The night was most beautiful.

"And thou, serenest moon, that with such smiling face,
Dost look upon the earth asleep in night's embrace"

was flooding earth and water with the glory of thy borrowed light.

Palmerston, our next stop, has not a single member of the Christian Catholic Apostolic Church in Zion, and yet it was here we had one of our best meetings.

Mrs. Dixon, although not a member, had kindly made all arrangements for the meeting, and very graciously entertained us.

Her son, a member of the Church in Seattle, has been sending her six copies of the LEAVES weekly, and she has been most persistently giving them out, until she has a large number very much interested in Zion.

We were treated most kindly. The merchants had the large posters up in their windows, and the editor announced the meeting in his paper unsolicited, and attended the services.

Sunday and Monday were spent in Chesley.

The Devil has never become reconciled to having Zion in that community.

Many of our people have moved to Zion City, but enough of the True Blues still remain to keep the Devil in bad temper all the time.

But, as our beloved leader says, the Devil is a fool anyway; and we have found it so. His memory is poor; in fact, he is drunk most of the time.

For instance, we were to baptize on the Leggett farm on Monday afternoon, but the Devil forgot the time, and so on Sunday the road was lined with buggies loaded with stones, and men half or wholly drunk, who told the hired man they had come to stone us.

We were, however, holding a quiet morning meeting in Chesley, five miles away. The afternoon meeting was quite largely attended; mostly by men.

At night we had a perfect pandemonium from start to finish.

No city officer was present, and we were simply given over into the hands of the mob, as we were four years ago.

We have positive proof that on our previous visit there, when we were so shamefully treated, it was the deliberate work of the present marshal, who told the boys that he would keep out of the way.

Then this wicked man, who ought to be punished for his malfeasance in office, laughed immoderately and fiendishly at the way Zion was treated.

We have reason to believe that he did the very same again; for, although there were scores of hoodlums yelling, whooping, laughing, and throwing clubs, sticks, and stones about the place, making the Sunday night hideous, yet this man was not to be seen during the whole time.

We talked about an hour against all these noisy arguments and then closed, but as the mob was waiting for us, we refused to go down until the marshal came and escorted us.

He promised protection, and said he had told the boys he would arrest the first one who threw anything; but what is a promise from a man like that worth?

We had no sooner started than we were struck with eggs, and were stoned and egged at various points on the streets; but God graciously protected us against any injury.

The next day we had a very quiet meeting and baptism, and at night a most excellent meeting in the Cross home.

The observance of the Lord's Supper was attended with great blessing, and we feel sure the consecration that night was a real advance step for many there.

We went from there to Wiarton and Southampton, which latter place is distinctly a secret society town.

I was told that there was not a boy over fourteen years old who was not a member of some lodge.

You may therefore know Zion is feared and hated.

It was reported that I was going to expose Masonry—an admission that Zion can expose it—and forty men waited on the mayor to have him close the hall against us; but we had paid for it, and held the receipt.

They told the mayor they would not stand it, and what they would do.

He therefore ordered the marshal to attend the meetings, and if I "went too far" to stop me.

He also ordered out the soldiers to protect the building, as a plot was made to stone us through the windows.

The marshal told them they could not do that unless I said or did something which would justify them.

Of course that "something" was the exposure of Masonry. Hiram must not be resurrected by "Cowans." All this came from one behind the curtain, as I learned the next day.

The day I arrived, men congregated in knots all over town, and if I had been Barnum's "what is it," I could not have been more curiously observed.

The prejudice against Zion is insanely bitter. A woman whose face I have never seen, said to Brother Dugan, "I would like to throw blue vitriol in his face; I pray he may get killed before he gets off the train."

But even though she was one of the most active workers in the Presbyterian church, her prayers were not answered.

It is Zion's literature, distributed by our faithful Restorationists, that has stirred up things there.

Our evening meetings were well attended, and we had the closest attention.

Our second Lord's Day we spent in Heathcote, which is a little country village.

Seats were prepared in a little grove, near the home of Brother Woodhouse. It was a beautiful spot, with the river flowing among the trees.

There were five hundred or more present, and we had one of our best meetings here, some coming a distance of twenty-six miles.

At the morning service we consecrated fourteen children and administered the ordinance of the Lord's Supper. At the close of the afternoon service, we baptized seven in the river.

Applications for fellowship have since been sent for by persons who were at that meeting.

We had a very excellent cottage meeting in Collingwood. A so-called Brethren came around with an armful of Scriptural clubs, looking for a chance to hurl them at our heads; but we brandished his old pipe before his face so lively, and built such a hot fire under it, he could not stand it, and had to run before he could use one.

We had the joy of baptizing three here, and capturing an old pipe.

Our last appointment was Waubaushene, where we had a very good meeting in a large skating rink. We were towed up the bay several miles, where we baptized four.

The two things which impressed us while out on this trip were, the rapid and awful apostasy of the churches, and the increasing boldness and daring impudence of the secret empire.

Surely the Lawless One is almost ready to be revealed.

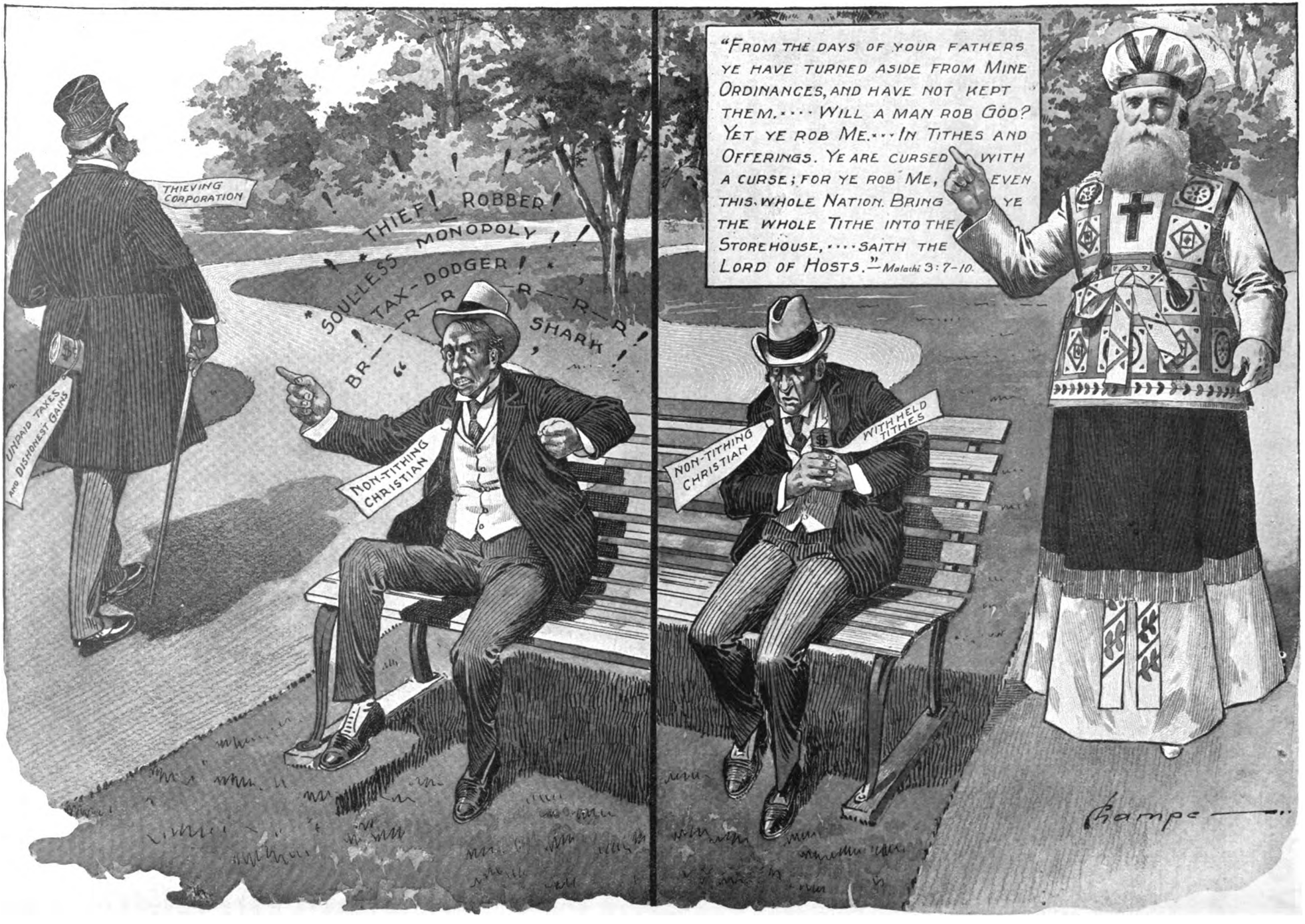
We are deeply impressed that Zion has come to the Kingdom for such a time as this.

God help us to be faithful!

Yours in the Master's service,

EUGENE BROOKS,
Elder in the Christian Catholic Apostolic Church in Zion.

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THE RESULT OF APOSTATE TEACHING—ROBBING MAN IS A CRIME, BUT ROBBING GOD IS NO MATTER.

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Zion Women's Work Throughout the World

*REPORTED BY A. C. R., O. L. S., AND J. L. C.

"AND Jehovah God said, It is not good that man should be alone; I will make him an helpmeet for him."

God placed a holy, happy family in Eden to subdue the earth; and the Devil wrecked that first home.

The Restoration of All Things includes a wholly restored family life.

The world today needs restored homes.

The promise to Abraham long ago was, "In thee and in thy seed shall all the families of the earth be blessed."

And now, after long centuries of sinful and unhappy home life, Elijah the Restorer has begun the Restoration of all the Homes

At the time of the Passover, Israel was saved by families.

Today Zion City, above all else, is a place where families are being saved whole.

Would you learn something of how the leader of Zion has been doing this great work?

Then read the intensely practical, beautifully simple and very far-reaching words spoken in Central Zion Tabernacle, Chicago, on the evening of May 28, 1901.

Central Zion Tabernacle, Chicago, Illinois, Tuesday Evening, May 28, 1901.

Overseer Piper took charge of the service, bringing the tidings that the General Overseer would soon be present.

After prayer had been offered by various members, Overseer Piper read from the 4th chapter of the Gospel according to Saint John.

After some time had been spent in asking and answering questions, the General Overseer appeared.

WOMEN'S WORK FOR MEN.

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.

The Importance of Contending Earnestly for the Faith.

The General Overseer then said:

Beloved friends, we want this Conference to be a real Conference, and all members and officers of the Christian Catholic Church may take part. Others also may take part, but only by permission.

I am glad to tell you, beloved friends, that God continues to give Zion blessings and victory.

I would much rather do the constructive work of Zion, than reply to the attacks of the Devil.

Yet, of course, I am always ready to defend Zion, because God has given to me that duty.

I am willing always to obey the command of God, "to contend earnestly for the faith which was once for all delivered unto the saints."

If I had not contended earnestly for this faith of a Full Gospel, humanly speaking it would have been swept away.

It is required that some man should stand out and receive all the abuse, all the lying, and all the calumny that could possibly be invented.

But "the stars in their courses" are fighting for us; God is with us.

*The following address has not been revised by the First Apostle.

The question for consideration tonight is what women can do for men.

Rocking the Cradle of Divine Empire.

I believe that the Conferences have been very useful, and I hope that the address which I delivered to women this afternoon will be blessed.

It was very interesting to see these successive rows of nearly one thousand women.

Beloved friends, what can women do for men?

It would be easier to answer the other question, What can not women do for men?

Women can do very, very much for men.

They can begin with the little man in the cradle.

In rocking that cradle they can sing into his little heart songs of Heaven and of God, in their lullabys.

They are rocking the cradle of Divine empire.

They know not who he may be that lies in that cradle.

I have been thinking much of late about a little poem, written by Alfred Tennyson.

It represents a poet standing at the last hour of an old year away out upon an old tower, alone, under the darkening sky.

Now and then a little gleam of moonlight comes through the clouds.

The poet is soliloquizing, and this is what he says:

> He stood on a tower in the wet,
> The poet who asked as two years met,
> Is there aught that is worth the knowing?
> There was born a child in that midnight hour.
> It matters not whether in hut or tower.
> We know it but as a child of humanity;
> Heir to its passions, its pains, its vanity,
> And, as changing seasons their flowers unfold
> To bloom in the sunshine, or fade in the cold.
> So we make a world whose influence may win
> That young life to virtue or drive it to sin.

This is a truth that is worth the knowing.

Home Should Be the Next Place to Heaven.

One thing that women can do for men is to make home so happy that it will seem to them the next best place to Heaven.

That is the first thing for a woman to do.

Any church, or institution of any kind, that interferes with the Purity of the Home, has struck a blow at the Foundation of the Prosperity and the Power of a Nation.

Napoleon, once being asked in the hour of France's bitter agony, what France most needed, answered, "France needs homes and mothers."

Ah, but something else was needed.

France needed fathers, and fathers could not be trained on battlefields.

That is no place to train a father.

Ask any brave, true general if the army is a place in which to teach virtue?

Many a young man has been debased, and come home from Cuba and the Philippines, rotten and diseased.

The camp is no place to make manly character.

Talk as you will, murder and the destruction of homes is not the kind of work to make good, and holy, and great, and tender fathers.

Father and Mother Necessary to Divine Ideal of Home.

Some men may survive, and, despite the horrors of war, become good fathers; but it is not because of these horrors.

You cannot have a home with only a mother.

You cannot have a home with only a father.

You must have a mother and a father to make a complete home.

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My sisters, you can do much for men by making the home happy.

You must begin at the very beginning.

No man likes to come home and find his children untidy, unprepared to see papa.

I am going to be practical.

Get the little ones ready for papa.

Take away the soiled little pinafore.

Keep a little garment for the little gentleman, so that he may appear in evening dress before papa.

Keep a little pinafore, clean and nice, that the little lady may appear sweet and nice for papa.

Be sure that before papa comes you have everything cooked.

Importance of Little Things in Home Life.

When everything is all right, and clean, and bright, take off your own cooking and cleaning attire, brush up a bit, and put a little rose in your hair. [Laughter.]

Put a little bit of color in your bosom, and be ready for papa.

When he comes, tell the little ones, and off they will go and jump into his arms.

The children are clean, bright, and nice, and as he looks at his wife he says, "I declare, Katie, you are getting prettier every day."

He gives her a good, smacking kiss, and the little ones gather about the happy pair.

These are the little things, but I tell you it is the little things that make home bright.

It does not take so much time to do these things.

You may say, "Oh, that is only an outward thing;" but it is the little outward things that make life nice.

Be sure to have things that papa needs.

He does not like to sit down to dinner in his working clothes.

Have ready water, soap, fresh towels, and a nice suit—not his very best.

After his wash he looks just as nice and clean as wife, and comes to the table fresh and happy.

Husband and Wife Should Be Considerate of Each Other's Comfort.

Brothers, show your wives attention. Do not brush up at the coming of a friend merely.

Wives, do not brush up only when some friend is coming to visit you.

Papa is coming home to visit you!

Is he not your best friend, and ought he not to be best taken care of?

Women, do not keep the furniture of your best rooms all nicely covered over with white costumes.

Do not cry, when the good man goes in, "Come out of that, John; I cleaned that room today!"

The Lord have mercy upon you! Take off the covers!

He paid for that furniture with his hard labor, and he has a right to use it.

If you do not want his boots to lie on the sofa, say, kindly, "See, John, here are your slippers."

John lays off his boots and puts on his slippers.

Then he goes into the best room and lies upon the fine sofa.

Let the man enjoy his best chairs; and be nice to him.

When the time comes, say, "John, here is the Bible, and there are hymn books."

The children are all gathered in the best room away from the cups, and saucers, and other dishes, that have been put aside, perhaps, with a cloth thrown over them.

Do not wait until you have washed the last dish, and all the children are tired out.

The Power of Childish Voices in Song.

Go into the best room, and say, "John, perhaps you are going out tonight; we will therefore have Prayer first."

Then let the children sing their sweet little songs:

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united,
Singing on our way.

REFRAIN—Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.

Or, perhaps, it is a sweet little hymn of praise to the Christ:

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 Counsellor!
The Great and Mighty Lord!
The everlasting Prince of Peace!
The King, the Son of God!

The children's voices ring out, and the man sits and listens to them.

As he listens, his heart and eyes are full.

The Home Designed to Be a Bright Haven of Rest.

Then he kneels down to pray, and says, "O God, take care of my wife and babies."

By this time it is nearly time to put on his boots and come out to the Tabernacle, or some such place.

When the children are put to bed, perhaps he will say, "Now, wife, can you not come with me and do Seventy Work?"

The children are nicely put away, and you go out and carry some of the sunshine into the poor districts.

Do not forget that women can help men by making home bright.

Men have a great deal to bear out in the world.

They hear much ugly talk and sneers at God and Zion all day long.

Perhaps they have been looking at the papers that have told a mass of lies, and they are weary and tired.

They are sick at heart sometimes, with things that have happened.

They see that they are oftentimes put aside for worse men, and they are therefore disappointed.

Make the home a bright haven of rest.

I knew a woman who did that.

Her husband came in one evening, and said, "Mary, I'm ruined. I have nothing left; all is gone."

Apparent Defeat Turned Into Victory.

She went up and kissed him, and said, "John, have I gone?"

"No," he answered, "thank God, you are left, Mary;" and he kissed her.

She said, "John, are the children gone?"

"No," he answered, "I am so thankful they are not gone!"

Then she continued, "John, is God gone? Have you lost God? Have you lost Jesus? Have you lost the Holy Spirit? John, have you lost Heaven?"

"No, Mary," he answered, "I have God; I have the great High Priest pleading for me; I have the Holy Spirit; I have Heaven."

"John," she said again, "have you lost your ten fingers? Have you lost your honest heart?"

"No, Mary," he answered, "God knows I am still honest."

The next day he went back, and told all his creditors what his position was.

They said, "Go right on Continue your business. We will take your note for six, nine, twelve, eighteen, or twenty-four months. You are an honest man, and you will do better for us than if we were to take the business."

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When he returned home, he said, "Mary, it is all right; I have lost nothing; I have retained my business!"

That wife enabled him to turn apparent defeat into victory.

How an Empire Was Lost by a Defective Saddle Girth.

Women, this world in which we are living is a practical world.

One of the things that you have to do during the day is to see that the shirt buttons are all right. [Laughter.]

Do not let your husband go to his drawer in the morning and find that the buttons are off; that the studs are not in their places.

If you do, there will be fuming and fretting, for all his fingers are thumbs.

He will take his breakfast in a great hurry, and get to the depot just in time to miss the train.

Somebody else will get ahead of him in business; and all because you did not have that button on! [Laughter.]

Do you say that that is too small a thing to talk about?

Why! an empire was once lost because a saddle girth was not properly stitched.

You remember the story, I dare say, of that great king who reeled in his saddle, and was thrown upon the ground.

All his soldiers thought that the monarch was killed, and ran away.

His saddle girth had burst, and the poor fellow lay there because he could not lift himself up in his heavy armor.

When a battle had been nearly won, it was lost because of a defective saddle girth.

How Women May Show Piety at Home.

I have known some very remarkable things to happen for want of a shirt button, or for want of a proper collar.

No man likes to see his collar frayed out.

Look here! Pare it nicely, or get a new one. "A stitch in time saves nine."

See that everything is right.

If you are making things pleasant your husband will see it, even if he is an old grumbler.

He will compare you with other women who do not do this.

If you care for your own family, you will win your husband's heart; you will "show piety" at home, and obey the Word of God.

The work of true Christian women is "first to show piety" toward their own family, and one of the ways of showing piety is to make good pies.

Some people do not know how to cook.

It takes an ax, almost, to break the crust of their pies.

Do not go in for so much pastry. Americans, especially, eat too much pie.

It is not proper food, even when well made.

It is indigestible, and creates dyspepsia.

I have known of people dying from eating pie.

A very attractive lady had married her third husband.

She said that she could make pies.

The Value of Good Cooking in the Home.

The first time he came home he was very much pleased with the looks of things, but when he sat down to eat that pie, he had to work hard to eat it.

She asked him how he liked it, and he said that everything was very nice.

But the pie lay in his stomach undigested, and the only way he could get rid of it was to vomit.

The next day he gave a little hint about making the pie a little tenderer.

She did not like that, and it was worse the next time.

After dining out a number of times he came home to dinner, so as not to grieve her.

At last he said to her, "Maggie, tell me what your previous husbands died of."

She told him quite simply and honestly that they both had died of dyspepsia.

He saw what was in store for him, and he said, "Now, Maggie, unless you want to lose the third one, buy a good cook book, go to a cooking school, and do not make any more pies.

An immense amount of money is wasted in bad cooking.

Perfection to be Found Only in God.

See that the oatmeal is steeped over night, and that it is boiled a long time.

Do not serve the oatmeal half raw, and make your husband finish the cooking in his stomach.

That is wretched business; it will make him cross, and hard to get along with.

> The kindest and the tenderest pair
> Will find some reason to forbear,
> And something every day they live,
> To pity, or perhaps forgive.

If you have been expecting perfection in your wife, or perfection in your husband, and have not found it, remember that perfection is to be found only in God.

Go to God and ask Him to make you happier and better.

There is a great deal, too, in the way in which food is served.

The best food can be spoiled by being carelessly thrown upon the table.

It does not cost very much to cultivate a few flowers.

Then you can put a bouquet in the middle of the table, and a little green around it.

It costs just a few cents for seed, and a little care in cultivation.

Make the table attractive, and serve the food up in a nice way.

Many a man comes home lacking appetite and heart-weary.

God Ministers to the Divine Capacity in Man to Enjoy the Beautiful.

A nice table, with sweet, clean faces around it, and a few flowers in the center, rests and cheers him.

You can keep a few flowers in the sunlight, and move them to the table at the time of dinner.

When God makes things, He makes them beautiful.

He has made everything not only useful, but beautiful.

He has made us capable of seeing the beautiful, and He ministers to our tastes.

How wonderfully beautiful are the little insects' houses, away down in the depths of the ocean.

You cannot see some of them without a microscope.

Sir Robert Thompson had some of the phragmophora from the deepest depths of the sea.

I saw a little shell, so small that it was scarcely visible.

The microscope revealed a magnificent, beautiful pink, blue, and green house.

When the microscope was taken away I looked again at the little black dot of sand and I said, can that be the object at which I have been looking?

God had made that little home for that little creature miles and miles away down in the sea.

So beautiful was it, that I thought I had never seen anything more beautiful in the way of colors.

God Clothes the Field with Lilies, and Makes the Violets.

When He made Heaven He formed gates of pearl, walls of jasper, foundations of precious stones, streets of gold, the great dazzling white throne, and over all the cloudless azure in the skies.

Oh, you do not know how beautiful that City is!

No one who stands upon the earth has seen its glories; but the Christ has told us of them, and He is there preparing mansions.

You say, "These matters about which you are talking concern houses only."

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That is true, but I will tell you that Jesus is preparing houses in Heaven.

Some of our friends are furnishing them, and getting them ready for us.

When we go home we shall find our house all ready.

We shall dwell in Zion, the beautiful City of God, in a Mansion which He has prepared for us.

Do not make light of my words.

Home first of all has to be made homelike and beautiful.

Maidens, help mother to make it so attractive that father will be glad to sit down.

Play some nice music for papa.

The Power of Young People in Making the Home Happy.

Do not keep it for that fellow over the way who has paste diamonds in his shirt, and walks around at the end of a cigar. [Laughter.]

Leave him alone, and attend to business!

Such fellows have pimples for heads, and are brainless boobies.

Stay at home, and look after papa and mamma.

Make things so bright that papa will not desire to go out to the mah-hah-bones, and ride a goat.

Make the atmosphere so pleasant that your brother will want to stay in the house.

Sometimes you may say, "Papa, I want to go to the Tabernacle, and I have no one to go with me. Please come and take care of me."

He will say, "Well, I have not heard that fellow, Dowie. I will go down and hear him."

Some of you here tonight were brought by the sweetest little girls in the world.

Now, I will tell you a little secret.

When a man wants a woman, he goes to theaters, and balls, and places of that kind to get her.

When a man wants a wife, a homekeeper, he secures her at her mother's fireside.

The good daughter and the good sister make the best wives.

The Right of Parents to Be Consulted in Matrimonial Affairs.

I found my wife at her mother's fireside, in her father's home; that was the only place where I could meet her.

If I wanted her I had to go there, and face the old gentleman who looked at his daughter's suitor. [Laughter.]

If the latter did not come up to the mark, he would let you know that you need not come there any more.

If a man cannot stand the inspection of a father or mother, and cannot seek his wife openly, in their home, something is wrong about him.

If he wants to meet his prospective wife in back lanes or such places, he is a humbug; he is not worth having.

If you want a girl, go to her father, and ask him if you may be permitted to visit his home, and pay attention to his daughter.

That is his right; he has cared for that little girl from her babybood.

The mothers have some rights, too; and if you cannot bear inspection, you had better keep away from a Zion girl. [Applause.]

I have been telling the young girls several things, and the old girls, too. [Laughter.]

I have told the widows, among other things, that they should be very careful about marrying again.

The Prospective Husband Should Be Able to Stand Virtuous Inspection.

John Jones, if you want a Zion girl, I may as well tell you, that she will apply to headquarters for your character. [Applause.]

If we do not know what your character is, we will find out.

And if you cannot stand inspection, you stand no chance.

The man that is not willing to be inspected, is of no account.

On the other hand, young ladies, make home attractive.

Let Bobbie bring home young men who are his friends, if they are good; and let Lizzie bring home that young girl friend that she has.

Better that than to let your children go away to outside mothers and fathers.

Let the friends of the young people into your homes.

They have to meet one another; and the best place in which to meet one another is in the House of God, and next to that is the home of father and mother.

I want happy homes; healthy homes; sweet, smiling homes.

I want you to so love father, and Bobby, and Jimmy, and these other fellows, that they will never bring their dirty, stinking tobacco into their homes.

How are you going to do this?

Importance of High Ideals Among the Young.

How are you going to be like the King's Daughter, "all glorious?"

By doing what the King wants you to do.

He wants you to be beautiful in spirit.

Do not neglect the outward body, but attend to the spirit.

Improve your minds by reading a little, regularly; and then talk about what you have read with the particularly bright and intelligent young men that come to see you.

If they do not know about it, they will begin to say, "That girl is too bright for me. I shall have to read up a little."

Talk about things that interest men.

If you find anything that is bright and nice, tell about it.

Show your visitors beautiful things.

If you have any work, if you have any pretty photographs, if you have anything that reminds you of good things, talk about them.

Above all else, talk about the work of God.

I know two very young people in this Church who love each other very much.

They spend an evening together sometimes, by permission of both parents on both sides.

They walk out a little after supper, and when they come home, they talk about LEAVES OF HEALING.

They sit down, and one reads aloud something that the other has not read, and then they talk about it.

They discuss things relative to Zion, and then read a little from the Word of God.

They love each other very much, and they are going to be married in June, in a month or two.

They Cultivate Purity of Thought.

They cultivate reading the Word of God, and books, and articles that are good.

They talk about their Seventy Work, the Coming City, and a little about the business in which the young man is engaged.

The young lady endeavors to understand that business, so that she may fit herself to be a helpful companion for her husband.

She has been taking a special course in cooking.

She refused to use lard in the cooking school, and that gave a little trouble at first.

But she used cottolene, and the young lady at the head of the class said, "Your pies are the sweetest and crispest of them all."

She got along beautifully without using any of the unspeakable pig.

That young man is at work making little articles of furniture.

He has fitted up a little workshop, and is making things so that he will save buying them.

He is making for his bride a little article of furniture as a surprise for her.

You Have No Idea How Much I Know.

I see many things, and I hear things from far away.

All in Zion are my eyes and ears, and tell me what is worth knowing.

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I never encourage gossip. When persons come to me with gossip, they find themselves in rather a queer position.

I told a story the other day to a lady who was gossiping about somebody.

I said to her, "Before you go, Madam, I would like to tell you a story, and perhaps the application of the story will be helpful to you.

"In Scotland there was a woman given to finding fault with the Elders of a certain Presbyterian kirk.

"She came to the minister and told him many things, so that he had to correct her.

"After a while she began to find fault with the minister.

"One thing that she did not like about him was the bands, which ministers wear around their necks in Scotland and Germany; they were far too long.

"The good minister heard that she was talking, and sent for her.

"He said that he was sorry that, when she had discovered a fault in him, she had not told him of it.

Refused to Have Her Critical Tongue Cut Off.

"He was very glad, he went on, to have her there to remedy the bands which she said were too long.

"She did not deny that she had said it.

"He touched his bell and said to the maid, 'Bring me my bands, please, and also a pair of scissors.'

"The bands were brought, nicely starched.

"'Marguerite,' he said to the lady, 'please take these shears and cut the bands the proper length.'

"'Oh,' she exclaimed, 'please excuse me.'

"'You have criticized the bands, and you will proceed to cut them off, Marguerite,' said the minister.

"So she cut them; and then the minister said, 'Now, there is one fault that I find with you. Do you want me to correct it?'

"She answered, 'Certainly.'

"Will you allow me to correct it if I have to cut it off?

"'Certainly,' she answered.

"Then lifting the shears he said, 'Put out your tongue, and let me cut off as much as I think I ought to cut off.'

"She ran out of the house, and never criticized that minister again."

Listen! If a man chooses to wear his bands, or anything else, longer than you think they ought to be, do not criticize.

On the other hand, men, do not criticize the women.

If a Woman Likes Color, Let Her Wear Color.

The Lord gave her a love for all the brilliant colors that she likes.

If she will wear a poke bonnet—well, the Lord bless her, and the poke bonnet, too. [Laughter.]

If she wants to appear all the time in black, like a crow, let her do so.

If your wife thinks it is not right to wear color, do not worry.

The time will come when she will cease to desire to go through the flower garden with a tar brush painting all the flowers black.

The time will come when she will get tired of black.

Do not take the color out of the life of your children.

Do not take the color out of the life of your husband.

Do not take the color out of your own lives.

When God put a rainbow of promise across the sky, He put every color in it.

The glorious rainbow represents the promise of God that the world shall not again be destroyed by a flood.

Make home beautiful, and let the rainbow of God's promise span it, even when the tears are flowing—even when the hearts are bleeding.

I had a terrible time at Ballymena, in Ireland. It seemed as if all the pigs in Ireland had got together.

The next morning when I was going to Londonderry I saw from my train a rainbow that rose up out of the sea; a rainbow of promise.

I was told that I would be killed in Londonderry, but the most glorious of all the missions I had in Ireland was in Londonderry.

An Irish Constable Who Enjoyed the General Overseer's Verbal Scrubbing.

When I entered that place, the Chief Constable met me, saluted me, sword by his side, and said, "I welcome your Reverence. There are threats against you, but I want to tell you that the Royal Irish Constabulary stand with you, and will protect you in extending the Gospel as you believe it."

After he had heard my first discourse, he rubbed his hands and laughed for glee.

When the pork-packers came up to the Guildhall he said, "Go in! Go in! The man in there will scrub you well." [Laughter and applause.]

I felt around, and found that he was against the pig.

A pork packer there said that he was going to cut off my head.

I said, "I will break that fellow's heart."

That old fellow forgot that I was to be killed, and sent me as a present his big pencil.

Let the rainbow be in your homes. Let the color be there.

The meeting was dismissed after prayer and the

BENEDICTION.

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

Zion in Portland, Oregon.

Service held in Alisky Hall, corner Third and Morrison streets, every Lord's Day afternoon, at 3 o'clock. Elder's residence, 471 East Twelfth street.

REV. CHARLES A. HOY, Elder-in-charge.

Zion in Toronto.

Rev. Eugene Brooks, Elder-in-charge of the Christian Catholic Apostolic Church in Zion in Toronto, has changed his residence to southwest corner Queen street and Beach avenue. Postoffice, Balmy Beach, Ontario, Canada.

Services are held in Zion Tabernacle, No. 34 Pembroke street, Toronto, on Lord's Day at 9:30 a. m., and at 3 and 8 p. m.; on Tuesday at 3 p. m.; and on Thursday at 8 p. m.

Take Belt Line car on Wilton avenue, then west one block to Pembroke.

Zion in Transvaal, South Africa.

Services are held, corner of Bree and von Welleigh streets, Johannesburg, as follows:

Lord's Day.

10:00 a. m.—Bible Training for Zion Junior Restoration Host.

11:00 a. m.—Bible Training for Zion Senior Restoration Host.

7:30 p. m.—Processional. Sermon. (Robed service.) (Doors close for processional 7:30. Reopen 7:45.)

Divine Healing.

Wednesday 3:00 p. m. and 7:30 p. m.

A special feature of the Lord's Day evening service is the sweet singing of the well-trained white-robed choir of thirty voices. REV. DANIEL BRYANT, Overseer.

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Citizens' Mid-Week Rally

Held in Shiloh Grove, Zion City Site, Wednesday Evening, June 19, 1901.

*REPORTED BY O. L. S. AND J. L. C.

IT was a few weeks before the opening of the Gates of Zion City, Illinois.

In the beautiful natural auditorium, on the Temple Site, in Shiloh Park, many were gathered together, and their leader, Elijah the Restorer, was speaking.

Zion City was in sight.

No accident, but a Divine Design, was the founding of this City of Zion.

The prophecy of Zechariah was being fulfilled.

The good in all the ages had looked for this day.

Five hundred years ago a Zion City was the ideal of the martyr Savonarola, at Florence, Italy.

Even Calvin saw a solution for the world's problems in a Theocratic Municipality, and vainly strove to make Geneva a City of Zion.

And now at last the Restorer of all things was laying well the foundation of a real City of the Coming One.

"A man sent from God" had come as the Herald of Judgment, and as the Restorer of All Things.

At this meeting he declared and was fulfilling his Mission.

The gathering was delightful, and the Presence and Power of God was realized by all.

It was an inspiring sight to look into the faces of these resolute, calm, and devoted men and women of God.

They were pioneers, a happy and earnest people.

Zion City was already a populous place, there being about one thousand people on the site.

Even now, the words are being fulfilled:

"And the sons of them that afflicted thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee the City of Jehovah, the Zion of the Holy One of Israel."

Shiloh Grove, Zion City Site, Wednesday Evening, June 19, 1901.

The services were opened with the singing of 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.

This was followed with the reading of the 17th Chapter of the Gospel according to Saint Matthew.

The General Overseer then offered prayer, closing with the Chanting of the Disciples' Prayer, the Congregation uniting.

Hymn No. 44 was then announced.

After the first and second verses had been sung, the General Overseer read the verse:

O precious Name, exalted high,
To Him all power is given;
Through Him we triumph over sin,
By Him we enter Heaven.

He then said:

That is a glorious thought. All Power in heaven and on earth has been given to the Christ.

*The following report has not been revised by the First Apostle.

Triumph Over Sin Possible Only Through the Christ.

That is a fact you should remember.

The world always forgets it.

They never think of Jesus as having Power.

The great mass of people say, "Oh, He lived, He died, He was buried, and one day He went up into the skies," and that is the end of their belief.

But we know that He is with us "all the days, even unto the Consummation of the Age."

"Through Him we triumph over Sin."

You will never triumph over sin without Him.

But if you ask God, for Jesus' sake, to help you, you will triumph over the wicked, ungodly heart that all have by nature.

Through all times of temptation and from all kinds of uncleanness you will be kept.

"By Him we enter Heaven."

That is glorious. Now we will sing it with all our hearts.

I am very glad to be here, and I am glad to see the City before we open it.

I am always glad to look upon the beautiful land, and to think of what, by the grace of God, it will be five years hence. What a change we shall see!

He that Sitteth in the Heavens Laughs.

I think that you and I enjoy a great privilege in being pioneers in Zion.

Some day the children here will say, I came to Zion City when I was a little boy, or a little girl. My father and my mother brought me to Zion City.

It will be something to look back upon, and think of, how God brought you to Zion City.

I am a very happy man. The papers wonder that I am happy.

They do much to try to make me miserable, but they cannot make me unhappy.

Somebody once wrote me a solemn letter, saying, "O Dr. Dowie, you are a man of such wonderful power and pathos in your preaching, and then suddenly you make the people laugh."

I answered that letter, and said, "Is it written anywhere, 'Thou shalt not laugh?'

"Do you not know that God laughs?

"It is written, 'He that sitteth in the heavens shall laugh: Jehovah shall have them in derision.'"

God is having lots of fun.

The way to live is to live happily.

A Man Ought to Be Happily Converted.

When a man is miserably converted, he is miserable.

That kind of conversion is worth nothing.

If any of you are unhappy, and imagine that religion was meant to make you miserable, you have made a mistake.

The man that has the most pleasure is, or ought to be, the best Christian.

Man is all symmetry,
Full of proportions, one limb to another,
And all to all the world besides:
Each part may call the farthest, brother:
For head with foot hath private amity,
And both with moons and tides.

For us the winds do blow;
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is, either our cupboard of food,
Or cabinet of pleasure.

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The stars have us to bed;
Night draws the curtain, which the sun withdraws:
Music and light attend our head,
All things unto our flesh are kind
In their descent and being; to our mind
In their ascent and cause.

When the darkness is away and the sun shines, we see, oh! such a beautiful world!

But when that sun is set, we see ten thousand suns that the daylight conceals.

So, whether it is darkness or whether it is light, the vision of God's Life is complete and beautiful.

The earth is full of the Goodness, of the Life, of the Love, and of the Mercy of our God.

The Whole Universe Is Full of Songs of Praise.

We are fighting Sin, Disease, and Death.

We weep with those that weep, sorrow with those that sorrow, and suffer with those that are miserable and dying.

We do what we can to wipe the tear from every eye.

Yet we can be happy and joyful in doing it.

Do not carry religion to people with a long face and a sad heart

Holy Living means to be living a holy life; a good, pure, happy life.

In that wonderful chapter that we read, we have first the facts concerning the Transfiguration of Jesus, the Christ, on the mountain.

Peter, James, and John, who were with Him, saw the Unseen Light that always had been in Him suddenly shine out and radiate Him, until His garments were white as the light

They looked in wonder at the Transfigured Christ, scarcely knowing Him in the glory of that Shekinah Light that burst from Him and shone around.

They saw also two figures standing with Him.

To Be Helpful to Humanity One Must Descend to Human Need.

Moses and Elijah had come down from Heaven, and were talking with Him.

Elijah had just died.

He had come the second time in the form of John the Baptist.

Moses, the great Lawgiver, and Elijah the great Prophet, had passed into the heavens, having done their work.

These three persons constituted a wonderful scene.

The astonished Peter said, "I will make here three tabernacles."

But, beloved, the place to build a tabernacle is not on a high mountain.

You have to build tabernacles where the people are.

You must come down upon the plains and go into the dark valleys seeking the people.

Tabernacles for God must be built in the valleys of weeping.

So Jesus and these disciples came down from the mountain

Elijah to Come Before Every Appearance of the Christ.

The Christ resumed His normal condition, and the Light that was in Him once more veiled itself.

As they came down, the Christ said, "Tell the vision to no man, until the Son of man be risen from the dead."

These disciples did not understand why Jesus, the Christ, should die; why He should be killed.

They did not answer Him directly, but they suddenly said, "Why then say the scribes that Elijah must first come?"

The Scribes were right.

Before every appearance of Jesus, the Christ, Elijah must first come.

Jesus said, "Elijah is come already, and they knew him not, but did unto him whatsoever they listed."

At that time John the Baptist was dead, but as they talked with the Christ, they knew that He "spake unto them of John the Baptist."

The Christ told them also at that time that there was another coming of Elijah.

He said, "Elijah indeed cometh, and shall restore all things."

The Blindness of the Church With Reference to the Reappearance of Elijah.

One of the marvels in connection with the blindness of the Church, is this, that while she has spoken of the Second Coming of the Lord, she has failed to remember that Elijah must appear before that Second Coming.

She has not understood that "the Times of Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began," must be ushered in by Elijah, the Prophet.

Not until these Times of Restoration are ushered in by that Prophet, can the Lord come.

Ask a Jew today, "What are the signs of the coming of the Messiah?"

He will answer you, as the Scribes did the Disciples of old, in Jesus' day, "Elijah must first come."

God, in closing that ancient book, Malachi, four hundred years before John the Baptist came into the world in the flesh, said:

Behold, I will send you Elijah the Prophet before the great and terrible day of Jehovah come.
And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

The Marginal Word "Ban" Is Better Than "Curse."

A "ban" means an Act of Divine Authority; a Divine Act of Discipline, or Punishment.

Elijah is not only the Restorer, but he is also the Herald of Judgment; for when the Christ comes the next time, He will come to execute judgment.

And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones,
To execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.

The Christ came nineteen hundred years ago to preach the acceptable year of Jehovah, but when He comes again it will be to execute judgment.

Then will be the day of vengeance of our God.

He will put all enemies under His feet, He will subdue every evil power, and He will reign and rule over all the world.

Then the dominion of God, the Eternal Father, will be universal.

"Then cometh the end, when He shall deliver up the Kingdom to God, even the Father; . . . . . that God may be all in all."

Opposition of the Devil a Healthful Sign.

Now the question is ringing through the world, "Has Dr. Dowie committed an act of supreme blasphemy, or are his claims true?"

I was bitterly attacked, not after I had delivered the discourse on June 2d, but before, by the newspaper press.

In every possible way they tried to convince the public mind that I was about to commit an act of great and shocking blasphemy.

These learned theologians of the "Daily Spews," told their readers that they were judges of such matters.

When they attacked me, I felt very happy.

They belonged to the World and the Devil, and when the World, the Flesh, and the Devil attack me, I know I am right.

I feel like the man who was asked how he could always predict storms.

"Well," he said, "I have an almanac written by a weather prophet, who has lied as long as I have known him.

"Whenever he said that there would be fine weather, I found that the weather was bad.

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"So I always predict exactly the opposite of what this man says, and I am correct."

I can always tell that I am right when the Devil says, "You are wrong; I will fight you."

The Devil Never Yet Fought a Wrong Thing.

He always fights the right.

When the Apostate Churches began to attack me the newspapers themselves mocked at them.

A certain ecclesiastic attacked me, and one of my bitter enemies remarked, "Well, you do not have to put a sign outside your door, 'Standing room only!'" [Laughter.]

It was a kind of mockery of the fellow who was attacking me before about three or four dozen persons.

The Apostate Churches attacked me before I had said a word; then I was even more confident than before that I was right.

I was entirely unprepared, however, for one thing that I ascertained on June 2d and June 3d.

I found that my people had all gone ahead of my Declaration.

When I made it, they said that they had been waiting for it.

That is a remarkable fact.

I cannot say that I was wholly ignorant of the matter, because many of my most devoted friends, for many years—some as far back as twenty years ago—had said that I was the Messenger of the Covenant, and Elijah.

Jews, some of whom are not Christians, maintained that I was Elijah, and they still believe that I am the Hebrew prophet, and that my name is Elijah.

The Wonderful Unanimity of the Acceptance of the Declaration of June 2, 1901.

Only yesterday I had a letter from one of these, who is in the employ of a very large railway company, and holds an excellent position.

He told me that he had long been attending my ministry.

The thing I was not prepared for, was to see the unanimity of that audience of about seven thousand persons.

I said, "I want to know whether you believe the Declaration, or not; if you do, stand."

They were on their feet like a mighty, rushing wind, with less than five hundred exceptions, and the whole place was filled with the witnessing power of that vast audience.

I tell you, it made an impression upon our enemies.

They said that such a sight had never been seen before.

There had been no time for consideration.

They either believed it, or they did not.

My people are not liars.

They are living sober and godly lives.

They are endeavoring to train their children for God, and to have in themselves a conscience void of offense toward God and toward man.

I know that you cannot get a Zion man or woman to say other than what they believe.

The next day I had a conference with my officers.

I told them that I wanted to know whether they accepted the Declaration or not.

Zion Led by the Holy Spirit.

The astonishing thing on that occasion was that, with the exception of two Japanese and two others, all these two hundred and fifty-one officers were a perfect unit.

It was inspiring to hear them, as they rose up in all parts of the room and spoke.

It was wonderful to see the perfect unanimity with which they told me that they had believed this for years.

I find that Zion everywhere has been led by the Holy Spirit, and prepared for this Declaration.

I believe that it is the same here in Zion City, as it was in the Auditorium; and I will test it now.

All who believe that Declaration, stand.

[*With the exception of only a very few, the entire audience rose.*]

Sit down for a little time, and let me point out to you what this means.

If this Authority is really mine, what tremendous responsibility rests upon me, and upon you!

One of the things that is beginning to astonish thoughtful Christians is this, that when they go to the Bible for proof that I am not Elijah, everything in the Bible points to the fact that I am.

The Testimony of the Hymnology of the Church.

When they go to prove that Elijah has nothing to do with the Second Coming of the Christ, they are met with the statement that "Elijah indeed cometh, and shall Restore All Things."

These are the words of Jesus in the 17th chapter of Matthew.

They cannot refer to John the Baptist, for John the Baptist's head had then been cut off, and he was in heaven.

This truth is beginning to be seen by the theologians of the Church of England, the most conservative of all the Churches.

The hymnology of that Church is full of references to the coming of Elijah before the Second Coming of the Lord.

The Pulpit Commentary is edited by the Very Rev. H. D. Spence, D. D., Dean of Gloucester, and the Rev. Joseph S. Excell, M. A., and among the contributors are the late Dean Farrar, and many other English Doctors of Divinity of the highest standing. It is supposed to be one of the up-to-date commentaries of our times.

This commentary says that Elijah must come before Jesus comes again.

Learned Commentators Predict the Reappearance of Elijah.

Extending over many pages, is the exposition of Matthew 17:11-12 which says:

Christ is here alluding to His own second coming, which shall be preceded by the appearance of Elijah in person.

The Restoration is still future, and was not fulfilled in the Baptist's ministry.

The advent of the Christ needed to be heralded by an Elijah-Ministry. . . . Except Elijah came first, Christ could not come. . . . The Elijah-Ministry may come and yet be rejected. It was so in the case of John the Baptist, at least on the part of a considerable portion of the Jews. . . . The most needed Divine Ministry may not come in the form we are expecting. The people looked for Elijah, and Elijah came; yet they did not recognize him. We may read the Bible too literally. Prophecy is not fulfilled in pedantic, verbal exactitude. The spirit of the prediction is verified in the event, but not in the form in which the prediction was first recorded. We blunder in blindness if we fail to welcome the Baptist because we are looking for Elijah. . . . It is the fate of prophecy to be fulfilled without being noticed by the world. "But the wise shall understand."

The Scribes expected Elijah to come as the harbinger of Messiah. As Elijah had now appeared, the disciples were eager to proclaim this as the accomplishment of the prophecy. But they were now further surprised to learn that the prophecy had already been fulfilled in the person of John the Baptist.

It was to be again fulfilled in the Second Coming of the Lord, before which Elijah must again come as the Restorer.

The coming of Elijah is the Herald of Judgment. Such a coming may be presumed. (1) For Christ is yet to come in judgment. Before His Transfiguration He announced this solemn fact. . . . (2) Daniel distinguishes the first and second advents of Messiah; otherwise the comings are so blended in the visions of prophecy that they appear as one. . . . The presumption is now confirmed. . . . (3) In affirming that Elijah had come in the person of John the Baptist, our Lord did not say there was no future coming of Elijah. . . . (4) Far from this, our Lord says plainly, "Elijah indeed cometh and shall restore all things." This coming of Elijah in the future is all the more remarkable in that it was spoken after John had been beheaded. . . . (5) This Elijah of the future is to "restore all things." This did not John. He restored some things He preached Repentance, and his doctrine is still restoring. But "the time of the Restoration of all Things" is that of the second advent of the Christ.

A Few Important Questions Propounded.

Now, if I am not Elijah, who is?

If I have not come in the spirit and power of Elijah, who has?

The question as to whether or not a man is a carpenter is

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settled by determining whether he can use the ax and the plane, and do the work of a carpenter.

The question as to whether a man is an engineer or not, is best answered by letting him try to do the work of an engineer.

The question is, am I a witness for God, "against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not" Jehovah.

If I have not been doing that work, who has?

When Elijah comes again, he must be a worker of miracles and a doer of great deeds.

For twenty-five years God has used me in that capacity, as He has not used the whole Church put together.

These are simple, solid facts, and I want to point them out to you.

Thoughtful and advanced theologians are not attacking me.

The Prophet of the Restoration Challenges the Attention of the World.

A man who had attacked me a few years ago, last Sunday said that I had a perfect right to say what I was saying.

They are saying, "The Coming of the Lord is at hand."

And they find that if the coming of the Lord is at hand, Elijah must be here.

The Christ cannot come until Elijah's work is done.

That fact is strict and exact theology.

It is as exact as any mathematical proposition; as exact as anything in Euclid.

It is logical, in accordance with the facts, and essential to the coming of the Lord.

This man, who is essential to the coming of the Lord, challenges the attention of the world.

An obscure man, he comes from a far distant country without any aid, to a land of strangers.

Prejudice ran high against the country from which he came, and the flag under which he was born.

Yet he was able to stir this land from end to end.

When he goes to Europe, there is not a City, not even London, that is not stirred to its deepest depths.

These are facts.

England, Scotland, and Ireland Stirred by the General Overseer.

A London society paper, when I was in London, said something like this, "Two things have engaged the attention of the people this week. The first has been the return of the City Imperial Volunteers from Africa, and the second has been the remarkable work of Dr. Dowie, at Saint Martin's Hall, and the tremendous scenes at Trafalgar Square."

The students and doctors howled for hours, and the whole force of the London police in that district had to turn out to protect us.

When we went to other cities, every power of Evil was stirred up.

When I went to my own native city of Edinburgh, Scotland, it took one hundred fifty police on foot, and sixty on horseback, fully armed, to clear the approaches to the hall.

When I arrived in Belfast, Ireland, you would have thought that all the devils in hell had been stirred up; that all the pigs in Ireland were squealing with terror. [Laughter.]

The result of my attack was marvelous.

A man came to hear me in Ulster Hall, in Belfast.

That morning I spoke about the unspeakable pig.

Husband and Wife "Crazy" Over the Unspeakable Pig.

Before I was through, that man's stomach was well-nigh turned, because he had had some of the unspeakable pig for breakfast.

As I went on, that man became convinced that I was a man of God, and that he was a sinner; and he sought Salvation from God.

He forgot all about the pig until he approached his cottage.

Presently his wife, with an imperial smile, set down the sucking pig on the table.

In order to please his wife, he put the knife into the pig; that was as far as he could go.

Somehow or other it didn't look as nice as it used to.

The wife said, "What is the matter, John?"

"Well," he answered, "to tell the truth, I have been to hear Dowie."

His wife exclaimed, "You don't say!"

"Yes," he said, "I have, and I can eat no more pig; for the Bible says, 'Of their flesh ye shall not eat, and their carcases ye shall not touch; they are unclean unto you.'

"I cannot eat it, and you must excuse me."

In great rage, his wife said to a neighbor, "John has gone crazy!"

The next night he brought her to the hall, and she went crazy, too. [Applause.]

A Challenge That Silenced Irish Orangemen.

When we went to Ballymena, Ireland, I had by this time come to the conclusion that the way Saint Patrick had cleared Ireland of snakes, was by getting the pigs to eat them.

I believed that all the snakes that had been in Ireland had got into the pigs, and that the people had been eating both pig and snake.

I told them that, and you should have seen the people at Ballymena.

The Hall was crowded to excess, and the people were standing in hundreds.

The police were in a terrible state of mind.

The people howled at me and told me that I had lied about the Orangemen; that there was no death penalty in their oaths.

"Well," I said, to the leader of the crowd, "that is easily settled; my people that have been among the Orangemen say that there are death penalties in the oaths, you say that there are none.

"I will tell you what I will do. I will write to the Grand Master of the Orange Institution, asking him if there are death penalties in the oaths taken, and if he says that there are no death penalties, I will publish the denial in my paper."

That Took the Wind Out of Their Sails.

However, that night it did not seem possible that we could get back to the hotel alive.

We walked out into the street praying that if the end of our earthly life had come, that God would give us perfect rest in heaven.

I raised my hat as I passed into the street and said to the crowd about me, "God bless you."

I walked through a solid wall of people to my carriage, and there was not a word spoken against me.

When I arrived at my hotel, there was a solid line of people that had run before the carriage and formed on each side of the entrance; as I passed through them I said "Good-night."

When I got to Londonderry, Ireland, I found that was the worst place of all.

The moment I arrived there, a great, big fellow, wearing the uniform of the Royal Irish Constabulary, which is a semi-military force that guards all the cities of Ireland, came to my hotel and introduced himself.

"Your Reverence," he said, "I want to tell you that the whole strength of the Royal Irish Constabulary is at your service. Your life is threatened.

"My men will be at the Guildhall tonight, and I will guard you at the cost of my life, if necessary."

An Angry Pork Packer Conquered By the Courage of Love.

I was very much astonished, because it was evident that the man was a Roman Catholic. I subsequently found out that he was.

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In the evening, when I got to the Guildhall, an immense and beautiful building, I found him there.

His belt was tightened, and his sword was dangling by his side in its scabbard. He stood there like a rock.

When anything disrespectful was said, it seemed as if his look was enough to bring order.

As the meetings continued he began to be interested in my ministry.

A big pork packer there got angry.

His business was beginning to be in danger.

People were quitting the use of pork, and this fellow said, "We will guillotine him here."

I sent a message, telling him that I was going to break his heart.

He came to hear me and afterwards sent me his great big lead pencil.

He was as courteous as any man in Londonderry.

As we were crossing to England again, it seemed as if all the devils were in the Irish Sea. Our little vessel was tossed up and down, and nearly overturned.

When we arrived on the other side we found that Liverpool's back was up.

Manchester's back was up.

Leeds' back was up.

Wonderful Success of the General Overseer's Continental Mission.

But God blessed us. Through the land we went, up and down.

The result was that when I left Europe thirty-two centers in the United Kingdom, and perhaps twenty centers in Germany and Switzerland, had been reached.

In Zürich I rented for my meeting the large Hall of the Chief Justice.

When I got into the Justice's seat I said, "I am in the place where it is necessary for a man to act as judge and to sentence criminals. I am going to sentence criminals."

From that place I spoke, and my words were translated by Herr Hodler.

There was no interruption from beginning to end, except that one person said "Nein," once.

At the close of our four days' mission there I baptized seventy-two persons.

The meetings on the continent were quiet and orderly, but when I came back to London, the Devil was up in arms.

The most extraordinary meeting was the last, when large numbers of students and doctors created a riot in Bermondsley Hall.

At that meeting I ordained a number of Deacons and Deaconesses. Elder Dowie was ordained as an Overseer, and a large number of persons were received into fellowship.

We Closed Our Mission in London in Perfect Peace.

I found that they had intended to murder me at the All-night prayer meeting.

London was stirred, and England was stirred from end to end.

When I came back to America, the people had not lost interest in me.

At the Coliseum meeting, held on my return, twelve thousand five hundred persons were inside and twenty thousand were outside, blocking the car lines for twenty minutes, so that the cars could not run.

Since that time the interest in our work has been so great that if we were to take the clippings that come in any one morning and put them upon one another, they would make a great pile.

The papers of the United States, Australia, Great Britain, Germany, and France, are looking at this work, this man, and this City.

Have you not a great responsibility, you whom God has brought here?

Thousands and tens of thousands would be glad to be where you are sitting tonight.

Be holy, my brethren. Be pure, my sisters. Let Zion City have no unclean, unholy person in it.

Let Every Tent Be a Tent of Purity and Righteousness.

Let every young man be a protector of young women's virtue.

Let every man be a protector of his neighbor's wife, and let none be defiled by thought, word, or deed.

Ask God to make you Pure, True, Holy, and Happy.

I believe that, if you do, God will answer your prayer.

I am thankful that Zion City has been free from any crime.

I have not heard of even a single clothes-pin being stolen.

Some expected me to change my name.

John the Baptist did not change his name, did he?

The name that was given me at my birth is a very good name.

John—"by the Grace of God."

Alexander—"a Helper of Men."

By the Grace of God I want to be a Helper of Men.

As the Messenger of the Covenant, endowed with the spirit of Elijah, the Restorer, I ask you to pray that I may be worthy of my high calling, and not, like Elijah when he first came, be afraid of a woman.

That was the reason God had to take him to Heaven.

Whenever any man is afraid of a woman, it is time he was in Heaven.

When a woman is afraid of a man, it is time she was in Heaven.

Perfect Love Has the Power to Rule.

"There is no fear in love: but perfect love casteth out fear, because fear hath punishment."

Our enemies do not understand how Dr. Dowie gets this marvelous power over people.

I will tell you.

I love them; I have lived for them; I have been willing to die for them.

Because I love you, I have the power to rule by love.

The tyrant cannot rule. He is hated while he lives and cursed when he dies.

My one desire is, that humble men in Zion City shall rise to better things; that they shall be able to lead wife and family to the Family Altar, morning and night, and that the fire of God shall come down upon all our homes and consume every unclean desire.

I want my people to be prosperous.

But mere prosperity in financial matters is not enough.

I want you to be pure men and women.

If this City was the richest City on earth, and was impure, I should hate to think that I had had anything to do with founding it.

But the workman who spends no money on tobacco, beer, skittles, secret societies, harlots, or drugs—that man has saved thirty, forty, or even fifty per cent. of his wages.

He is so much ahead of the workman in the world, besides having a healthy body and a happy heart.

Zion Training Messengers for World-wide Evangelization.

We shall train our sons and daughters, and send them out as Messengers.

We all shall be Messengers of Zion in a way.

We shall go into all the great cities of America, and Europe, and the world.

God grant that the spirit which is in me, may be in you, that you may be able to go and win men, and women, and children from the powers of Sin and the Devil.

Do not forget to consecrate your money to God.

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.

My brothers, if any of you are keeping back any part of the tithe, you are keeping back your own blessing.

You are keeping back your own progress.

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You are keeping back Zion City.

Go where you can rob God with impunity.

You shall not rob God in Zion.

This City is to be built up by humble men, not by the great and mighty.

The workman, the farmer, and the little country store-keeper, these are my helpers.

The Spiritual Power of Zion the Secret of Her Success.

It is a marvel to the people that I can get such splendid results from such humble material.

It is the Spiritual Power in this work that is making my people what they are today.

And what we are today, is only a little of what we shall be tomorrow, or a few years hence.

Stand by Zion's Financial Institutions.

I live for Zion.

When I dream, I dream of Zion.

When I sing, I sing of Zion.

When I pray, I pray for Zion.

When I speak, I speak for Zion.

I make a great deal of noise about Zion. The word "Zion" spelled backwards is "N-o-i-z."

Zion is making a noise in the world.

We have faith in God and faith in one another.

We have faith that this beautiful land on which we stand tonight, is a place where God is going to raise a beautiful City.

Zion is getting stronger and richer. Thank God!

But Zion needs to stand together.

All who want to consecrate themselves afresh to God, 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, soul and body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may be pure and do right to all and in Thy sight, and be strengthened by Thy Spirit to do my daily work, and to be kind to all who are working with me. In Jesus' Name, and for His sake. Amen.

[*The above prayer was repeated, clause by clause, after the General Overseer*]

Deacon Judd then sang several verses of the Hymn "Go Forward" as a solo, the Chorus being sung by the Congregation, after which the General Overseer said:

We know the King is coming.

May the Lord help us to prepare for His coming!

Oh, He will be so glad that there is one City where He is loved from the cottage to the palace.

From the humblest place to the highest pinnacle of the Temple, His Praises will ever be sung.

God bless Zion City! [Amen.]

The General Overseer then pronounced the

BENEDICTION.

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

The Organization of the Christian Catholic Apostolic Church in Zion

Is a beautiful booklet which contains an exact report of the First General Conference of this Church, which was held in Zion Tabernacle, on January 22, 1896.

It sets forth the foundation of the Christian Catholic Apostolic Church in Zion and its organization, showing that the Apostolic Office is perpetual; also sets forth the basis upon which all persons may become members.

It may be found on sale at every news-stand where Zion Literature is sold, or can be secured by sending ten cents to ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

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

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

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

A. What is the way, in your opinion?

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

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

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

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age;" and so He is with us now, in spirit, just as much as when He was here in the flesh.

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

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

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

B. Yes, I can, and the passages are very numerous. I need quote only two. In Isaiah 53:4, 5, it is written of Him: "Surely He hath borne our griefs (Hebrew, *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then, in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in 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."

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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.

*REPORTED BY I. M. S. AND C. F. H.

IT was a typical Australian summer day.

Although tempered by a cool breeze, the heat seemed to penetrate everything.

The many well kept parks in and around the beautiful city of Adelaide, and the great botanic gardens spreading out their leafy luxuriance right in the heart of the city, were all more inviting than any indoor gathering could be to the majority of people under ordinary circumstances.

But these were not ordinary circumstances.

The people of Adelaide had waited long in expectation of the return of the General Overseer and his family to Australia.

They were eager to give his beloved wife and son a royal welcome to the land of their birth.

Although she has spoken in most of the great cities of the world, Overseer Jane Dowie had never before spoken publicly in her native city.

A fortnight before, after a long voyage from Boston, via London, the Overseer and her son, Dr. Gladstone Dowie, had been lovingly welcomed by a large circle of relatives and personal friends.

Her father, gray-headed, but still hale and hearty, was among the first to climb on board the great steamship *Moldavia* as soon as she dropped anchor at Largs Bay. It was a meeting and a greeting after sixteen years' absence.



OVERSEER JANE DOWIE.

On shore, there awaited the Overseer another beautifully pathetic and affectionate greeting, such as can come only from a loving mother's heart when embracing a God-honored and universally respected daughter from whom the changing scenes of life had separated her for many long years.

But all the greetings and the love evinced at the Overseer's return to her native land and city were by no means confined to her immediate family circle.

Zion in Adelaide also claimed a part in the welcome.

As soon as the Overseer stepped out of the railway car at the Adelaide Station, although it was midday, on Sunday, and mail steamers never run to a time-table schedule, the first sound that fell upon her ears was the familiar and loving, "Peace to thee."

It came from the hearts of a double line of Zion people, juniors, and seniors, between whom the Overseer passed to her carriage, returning, as she did so, the salutation, "Peace to thee be multiplied."

It was but one more illustration—and a beautiful one, too—of the maxim that Zion is the same the world over.

The press was most respectful and fair.

Full details of the arrival of the Overseer and her son, Doctor Gladstone, with long interviews, were published in both the morning and the evening papers—one going so far as to say that the Overseer, in her particular sphere of work, was almost as important a personage, even to the Australian, as the Governor-General of the Australian Commonwealth, who was a passenger by the same boat.

It was now the turn of the public to give some expression of their eagerness to welcome the wife and son of the one man in the world today who is feared most by the Devil and his legions, and is honored by every lover of righteousness—John Alexander Dowie.

No one was surprised, therefore, when, on Sunday afternoon, January 31st, in spite of the heat, Federal Hall was packed to the doors and many were unable even to gain admission.

Zion has become a household word in the state of South Australia.

Hundreds have been blessed in body, soul, and spirit through the ministry of Zion, and daily a great pæan

*The following report has not been revised by the First Apostle.

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of praise goes up from hundreds of grateful hearts. These all laugh at the imported lies of the press, and appeal to their own experience of Salvation, Healing, and Keeping Power as an answer to every scoffer and doubter.

Zion in Australasia is already a bigger thing than the Apostate Churches care to have on hand.

The simple but full Gospel truth, as spoken to the large gathering in Federal Hall, will win its way to many thousands of hearts in the great Island Continent.

The people are tired of the poor commonplace complacencies of the Apostasies.

Many of them hunger and thirst for better things. They cry out for food.

God has heard their cry, and Zion has come to deliver and nourish all the true and loyal-hearted for whom the Christ has died.

While God lives no wicked hand can stay the world-wide work of Zion.

Federal Hall, Grote Street, Adelaide, South Australia, Lord's Day Afternoon, January 31, 1904.

The Worship of Jehovah was begun by Overseer Jane Dowie's pronouncing 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.

Hymn Number 224 was then sung by the Choir and Congregation:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the Throne.

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

Doctor A. J. Gladstone Dowie read the Scripture lesson from the 52d and 53d chapters of the Book of the Prophet Isaiah, and Deacon C. Friend Hawkins offered the general supplication.

Overseer Jane Dowie then said:

"It gives me great pleasure to be here with you today.

"As many of you know, this is my native land, and Adelaide is the city in which I was born.

"Strange to say, this is the first time that I have ever spoken to a public audience in Adelaide, the city of my birth; although I have spoken many times in other large cities in Australia.

"I once spoke in one of the suburbs of Adelaide, when I was here on a short visit.

"I am pleased to be able to tell you that the General Overseer, my husband, is on the way here.

"I received a cablegram from him from Honolulu last week, telling me that he had arrived there with his party, and that all was well with them.

"We expect to have him here in a few weeks.

"I expect that many of you, especially Zion people, are interested in Zion City.

"We have found that not only are Zion people interested in Zion City, but that it has become an object lesson to all the people throughout the world.

"It is looked upon with great interest in Europe, in England, in America, and in all other parts of the world.

"People everywhere have been interested in hearing about this wonderful City of Zion—the little baby City, only two years old, with about ten thousand inhabitants.

"It is a wonderful little baby, for its size, and we are quite proud of it, in the way that fathers and mothers are proud of their children.

"We are not proud in the sense of being haughty; that is a wrong kind of pride.

"May God bless you. I wish to give you the Greeting that you gave me when I arrived at the railway station here two weeks ago today—'Peace to thee.'"

The audience heartily responded, "Peace to thee be multiplied!"

Deacon C. Friend Hawkins then made the announcements, and the tithes and offerings were received, while the Orchestra played Hymn Number 36.

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.

Overseer Jane Dowie then announced Hymn Number 703, and the first, fourth, and fifth verses were sung by the Choir and Congregation:

The Church's One Foundation
Is Jesus Christ our Lord;
She is His New Creation
By Water and the Word;
From Heav'n He came and sought her
To be His Holy Bride;
With His Own blood He bought her,
And for her life He died.

SOME FUNDAMENTAL TRUTHS RELATING TO DIVINE HEALING.

Overseer Jane Dowie then pronounced the

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, O Lord, our Strength and our Redeemer. For Jesus' sake. Amen.

The Power of the Christ Revealed to Those Who Believe.

"I will take for my central thought this afternoon two verses of Scripture which we have used many times in our meetings, the 16th and 17th verses of the 8th chapter of the Gospel according to Saint Matthew.

And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a word, and healed all that were sick:

That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

"In the 53d chapter of Isaiah, which my son read this afternoon, you will find at the beginning the words, 'Who hath believed our report?'

"Is not that a question today, just as it was a question when it was spoken and prophesied by Isaiah before the Christ came?

"We ask you the question today, 'Who hath believed our report? and to whom hath the arm of the Lord been revealed?'

"It is revealed to those who have believed the report.

"Just before I commenced this address we sang, 'The Church's one foundation is Jesus Christ our Lord.'

"All the Churches of today profess to believe in Jesus, the Christ, in some measure.

The Atonement Covers Every Need of Mankind.

"But they do not believe in Him fully, they do not believe that He is the Arm of Strength spoken of.

"They speak as if it were best for the children of God to have no arm of strength, but to be weak.

"That is the purport of their teaching.

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"They have taught the people that it is good to be sick; that sickness comes from God.

"We do not believe that sickness is a good thing, nor do we believe that sickness comes from God, because the Bible teaches otherwise.

"The Arm of Strength is revealed to those who believe the Full Gospel.

"It is the Gospel of Salvation from Sin.

"It is also the Gospel of Salvation from Disease.

"Disease is one of the consequences of Sin, and the Atonement covers Sickness as well as Sin.

"Jesus came to take our infirmities and bear our sicknesses.

"'Surely He hath borne our sicknesses, and carried our sorrows.'

"The word translated 'griefs,' in the 4th verse of the 53d chapter of Isaiah, is rendered in the margin by the word 'sicknesses.'

The Face of the Christ, Though Marred, Was Beautiful.

"The Christ was never sick, because He was the Pure and Holy One.

"There was no sin in Him, and therefore there could be no sickness.

"We read in the 52d chapter of Isaiah, which ought to be connected with the one following, 'His visage was so marred more than any man.'

"Oh, was not His face marred when they put on Him the crown of thorns; when they smote Him with the palms of their hands; and when they put the nails through his hands and feet, and crucified Him upon the cross?

"Yes, His face was marred, but it was beautiful.

"Because his face is spoken of as having neither form nor comeliness, people have the thought that the face of the Christ was not beautiful.

"But we cannot imagine that the face of the Holy Christ was otherwise than beautiful.

"I looked at the pictures of the 'Old Masters' in the great Art Galleries of Europe, and I could not believe that any of them knew the Christ.

"We have no picture of Him except the picture which God has given in His Book.

"The Christ was the Word, and He was made flesh and dwelt among men.

"He healed the sick with a Word.

"People say, 'What is there in a word?'

The World Was Made by the Word of God.

"There is a great deal in a word; and it often shows what is in the heart of the one that speaks it.

"If people have vile thoughts in their hearts, they speak vile words.

"If they have good thoughts, they speak good words.

"There was something in the Word of Jesus not found in the word of any other man.

"No man could speak the Word as Jesus spoke it.

"He Himself was the Word who was with God in the beginning when He made the world. 'All things were made by Him; and without Him was not anything made that hath been made.'

"How was the world made?

"People say, 'Why, the world was made out of nothing.'

"No such thing! The world was made by the Word of God.

"He spoke the Word, and there came into being this world in which we now live, and also all the myriads of worlds that we see in the distance when we look through the telescope.

"And the great God who made this beautiful world and all the people and things in it, did not leave it without a Revelation of Himself or of His Will.

"Any contrary conception is absurd!

Everything in God's Universe Designed to Obey Law.

"When people are wicked and do not want to believe in God, they say that there is no God, and they try to make themselves believe that there is none.

"I do not believe that there is a single human being that does not believe in God.

"Even if they do not want to serve Him, they must believe that there is a God.

"It is only the fool, God's Word says, who tries to believe that there is no God.

"God made this wonderful world, and the wonderful laws that govern it.

"Every little thing in His Universe is in order, because every thing obeys Law.

"What is Law?

"People say, 'You teach men and women to believe n faith healing, and that follows no law.'

"I want to say right here that we do not believe in 'faith healing.'

"Several times since I came to this City I have had the words thrust at me, 'We do not believe in faith healing;' we do not believe in the 'Divine Healer.'

"I desire all Zion people to please remember this.

Zion Does Not Believe in "Faith Healing"

"If anybody tells you that they do not believe in 'faith healing,' say that you do not believe in 'faith healing,' either.

"What is 'faith healing?' How did the term arise?

"Some years ago, in America, a certain class of people came to our notice.

"They said that if they claimed to have faith for healing, whether they were healed or not, God would eventually heal them.

"The 'faith' they said healed them, and so the title 'faith healing' arose.

"What the teaching involves, and what it leads up to, I will tell you.

"Then, there is another class of teachers in America, belonging to what is called the Christian and Missionary Alliance.

"There is a straight, clear, dividing line between the teaching of Zion, and 'faith healing,' the Christian Alliance, and a number of 'isms,' that I shall speak to you about.

"First, let us look at the doctrine called 'faith healing.'

"The people who profess to believe in this doctrine pray, and then say that they are healed whether they are or not.

"They do the most ridiculous and absurd things when they are sick, all the time saying that they are 'healed by faith,' meaning by their own 'faith.'

The Wickedness of Testifying to a Lie.

"When we first came to America, some who were deaf or blind and others who had most loathsome cancers, came to our meetings and declared that they had been healed by faith.

"It was certainly very evident that their faith had not healed them.

"When they rose to give their testimonies, we would say to them, 'Are you healed; are you well?'

"They would answer, 'Oh, no, we are healed by faith in the promises of God.'

"We said to them, 'If you had the faith, and God did not heal you, then you are making God a liar.'

"'There is something wrong either with you or with God.'

"We told them plainly that they were not telling the truth.

"That teaching was quite universal throughout America when my husband and I landed at San Francisco sixteen years ago.

"We had to battle with it, and I do not want it to spring up again here in my own native land.

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"We have never been guilty of such senseless teaching as that.

"The Christian Alliance teaching is very similar.

Truthfulness One of Zion's Cardinal Principles.

"I heard Dr. A. B. Simpson, the founder of the Christian Alliance, speak in New York some years ago.

"A number of people were waiting to be prayed with for healing.

"They were to be anointed, and they had waited until after the service.

"Dr. Simpson told these people that he was going to anoint them in the Name of the Lord, and that after he had done so, they were to testify that they were healed, whether they had received healing or not.

"I call that teaching people to tell lies.

"One great object of the Christian Catholic Church is to teach people to be truthful and not to tell lies, in any way.

"We do not want liars among us.

"The difference between the Christian Science and the Christian Alliance teaching is that the Christian Alliance tells the lie in the Name of the Lord, and the Christian Scientists tell it of their own accord.

"They do not believe in the personality of Jesus, the Christ, at all.

"The Christian Scientist tells you to believe that you have no disease, and that when you have denied it the disease will leave you.

"Which do you think is the worst?

Lying in the Name of the Lord the Worst Kind of Lying.

"I believe the one that tells a lie in the Name of the Lord is the worst.

"It is bringing a railing accusation against God, and charges God with something that does not belong to Him.

"I want you clearly to understand that we believe neither in faith healing, nor in Christian Alliance teaching, nor in Christian Science teaching.

"What is Christian Science, so-called?

"An intelligent Australian lady said to me that she did not know that there was any difference between our teaching and that of the Christian Scientists; and I had to enlighten her on the subject.

"When we first went to the United States a number of intelligent, well-to-do people visited us.

"Christian Science teaching was amongst the Society people at that time, and it is still.

"It is a religion which does not ask much of its people.

"They want to believe some form of religion, and some go into it without knowing very much about it; they think it is Bible teaching, and are deceived by the name.

"It is Christian, and it is Science—a lovely combination, is it not? [Laughter.]

Christian Science Neither Christian nor Scientific.

"Yet it is neither Christian nor scientific.

"It is not Christian, because it denies the Personality of the Christ.

"They give you some beautiful thoughts in the beginning of their books, which, however, are all theories.

"Then they lead you along until they get you to the place where they say that there is no Christ at all, that He is a principle.

"Then they talk about what they call 'Divine Science.'

"The Atheist tells you that he is a man of great principle.

"The unbeliever says that he has a great deal of morality in 'his religion.'

"So Christian Science takes the Name of the Christ, and then tells you that there is no Christ as a person, but that He is a principle.

"When you come to the place where you pass into the other world, what is there in a principle for you to hold on to?

"When my sweet little daughter was passing away, she had faith in the Lord Jesus, the Christ, and He was with her.

"Among the last words that she spoke were these, 'Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil; for Thou art with me.'

How a Life of Righteousness Came to One's Aid.

"Yes, He was with her, and she said, 'when I pass through the waters, they shall not overflow me.'

"She knew that she was going to be with her Savior, and she had no fear.

"She knew that she was going to Heaven, and she was not afraid.

"She just went to sleep with all her faculties as clear as at any time in her existence.

"She was not put to sleep with morphine and drugs.

"She went out of her body, because it had been destroyed by fire.

"Her spirit could not live in that body, and so it went out to be with her Maker, with her God.

"All the twenty-one years of her young life she had known God.

"From the very beginning of her conscious existence she had known the Christ as her Savior, and these twenty-one years of her life had come to her aid at the last moment.

"But what hope is there for a man who says that there is no God?

"What has the man who believes that the Christ is only a principle?

"God has given us in this beautiful book, the Bible, the teaching that we need.

"You may say, 'He gave us Salvation from sin, what does it matter about the body?'

"While we live in the body we need healing for it.

The Inconsistency of Teaching Healing for Diseases Which Do Not Exist.

"That healing is promised throughout the Bible to those who believe.

"Christian Scientists do not believe in the Christ, and they teach you to deny that you have any disease.

"If you have a sore, or rheumatism, or blindness, you have to believe that you are quite well; that all you have is a belief in the blindness, or rheumatism, or sore.

"Just get rid of this belief and you are well.

"With strange inconsistency, they teach how to heal diseases which do not exist.

"Mrs. Eddy tells you that she was inspired to teach people how to get free from belief in disease.

"The price is so much for each treatment.

"They give diplomas to those who have been taught, and say that this gives them the power to heal sin and diseases which do not exist!

"That leads on to the Spiritualists' Doctrine.

"They believe that there is no evil; that everything that you do is good.

Zion Teaches Only That Which Is in Accord With the Word of God.

"All these false systems meet together at the one point—evil is good and good is evil.

"The Bible says, 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.'

"The Churches teach that that evil thing, disease, is good.

They sing it in their Hymns, and they have it printed in their sermons.

"In America, some of the ministers who used to teach that, now say, 'Oh, we never did teach that.'

"The Truth is being spread abroad from Zion City, and already multitudes see that disease is one of the works of the Devil, which the Christ came to destroy.

"There is nothing in Divine Healing teaching or in the teaching of the Christian Catholic Church in Zion that is contrary to the teaching of the Word of God.

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"No true Christian can be offended with the teaching that is given in the Christian Catholic Church, because it is simply what the Christ taught.

The Beginning of the Gospel Repentance, Not Faith.

'When the Christ came to this earth, He preached, first, the Gospel of Repentance toward God, and Faith in our Lord Jesus, the Christ.

"The beginning of the Gospel is not 'Faith;' it is 'Repentance.'

"It is Repentance toward God, and Faith toward our Lord Jesus, the Christ.

"We are not decrying Faith; what we say is that it is not faith which heals.

"God heals through faith in the Name of the Lord Jesus.

"Those who come for healing must be in the place where God can heal them; they have to obey the Divine Law.

"They cannot come and say, 'Oh, I have a disease and I want to be rid of it; God, heal me.'

"Although the Churches have taught you that disease is a good thing and that it comes from God, you all want to get rid of it as quickly as you can. [Laughter.]

"I do not believe that there is a man or a woman living who really wants to be sick.

"The ministers tell you to believe that your disease is God's will, but when it comes to themselves, the first thing that they do is to get a doctor.

A Shocking Instance of Scientific Butchery.

"They want the physcian to take away, quickly, the disease which they say is a gift of God for their good.

"What nonsense!

"'God,' they say as an excuse, 'has provided all these means, and appointed them now for our use.'

"God never put the Healing of His children into the hands of physicians and surgeons, many of whom are human butchers.

"Last week we read in THE ZION BANNER an article headed, 'Victim to Error of Surgeon.'

"It was written by one of the doctors themselves, and copied into the BANNER from a medical journal.

"It records the death of Dr. Israel B. Washburn, and tells how it was caused.

"Dr. Fenger, a noted Chicago surgeon, performed an operation on this man for gall stones, and after the operation he carelessly dropped a pair of the forceps which he was using into the wound, and sewed it up.

"The man got better and left the hospital, but after a short time he became ill again and suffered intensely.

"At last he went to another hospital to have another operation performed, to find out the cause of his suffering, and President Loring, of the Loring Hospital of Valparaiso, Indiana, who performed the second operation, discovered the forceps which had been there ever since the first operation was performed.

"Of course the man died.

Singular Testimony of a Noted Surgeon.

"Dr. Senn, another noted surgeon in Chicago, whose name you will find given in many of the testimonies which appear in LEAVES OF HEALING, as the doctor who performed the operations on these persons before they knew of our teaching, in commenting upon this matter says that, after all, this case is not a rare one, although the public seldom hears of such occurrences.

"He says further, that, as a remedy, he would suggest that the surgeon have an assistant, whose sole duty should be to carefully count the instruments before and after the operation, and then, if they found one missing, they would at once conclude that it had been dropped into the wound; in that event they would open it, and take out the instrument at once, before any damage was done! [Laughter.]

"That is not my story.

"You can get the BANNER, and read the article yourselves.

"It is published there in detail, and it has not been denied.

"The facts were first published in one of the medical journals, as a warning to the surgeons against making such mistakes.

"It is a horrible story.

Charity Hospital Patients Material for Surgical Experimenting.

"Patients who are taken into Charity Hospitals are often treated as so much material for the doctors to practice on.

"They have to practice, because they have no definite knowledge about the diseases of the body; and the whole practice of so-called medical science is mere experimenting.

"When we were in New Zealand, a doctor told a wealthy lady that he would operate upon her after he had performed three other operations at the hospital, if all the cases turned out well.

"She was a rich woman, and he did not want to begin on her, because failure would injure his reputation.

"But it did not matter about those poor women in the hospital!

"I would not give one cent to a hospital.

"They came to me on the steamer and asked me to donate to a Charity Hospital, to buy a bed for a seaman; I said, No, I will give nothing to Hospitals.

"I said I would give to the Home for seamen's orphans and widows, but nothing for doctors and surgeons.

"Give the people good, intelligent care, and you will find that they will recover in much larger numbers, even if they do not believe in the Lord Jesus, the Christ, as the Healer, than they will if they are put under the doctors' treatment. [Applause.]

Drug Poisoning a Common Result of Taking Medicine.

"The majority of people that go to the doctors are poisoned with drugs.

"Use good sense, and trust in God.

"But we are not left without instructions as to what we should do when we are sick, because the Bible, from the beginning to the end, tells us what to do.

"If you take up the Old Testament, you will find, in Exodus 15:26, the words that God spoke at the waters of Marah:

> 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.

"It is not 'I will put,' but, 'I will not permit to be put.'

"The words there could be used in the permissive sense.

"Dr. Young, in his Analytical Concordance, in 'Helps and Hints to Bible Teachers,' says that these passages in the Old Testament that have given so much difficulty about God's sending Disease are to be translated as if they were permissive, and so we translate the words found in Exodus in that sense.

"This, you see, was God's Covenant of Divine Healing, at the waters of Marah, at the time of the coming of God's people out of Egypt.

"'I am Jehovah that healeth Thee.'

Sickness Neither God's Work Nor Will.

"You will find it all through the Old Testament.

"You will find that David said, in the 103d Psalm, 'Bless Jehovah, O my soul; . . . . . And forget not all His benefits: Who forgiveth all thine iniquities, Who healeth all thy diseases.'

"Although David said that it was good for him to be afflicted, you must remember that he was a great sinner, and that David often had to repent of his sins.

"It was not for his sins that God loved him, or for which He commended him; it was because he repented and got right with Him.

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"When he was wicked and became sick, he came to God and asked Him to forgive him; he cried bitterly to God and found Repentance.

"Although he knew that his sickness brought him to repentance, he also knew that it was his own sins that had brought the sickness on him.

"'But,' perhaps you say, 'how do you know that God does not send sickness?'

"We know that He does not, because sickness is not God's work, nor His will.

Satan, the Author of Evil, Bruised and His Works Being Destroyed.

"It is the work of the Evil One, and it came first through Transgression of Law; through the Transgression of Law at the time when our first parents yielded to the temptation of the Evil One and sinned.

"They followed Satan's instructions rather than God's, and so were cast out from the Garden of Eden.

"Instead of everything being easy for them, afterwards the earth brought forth thorns, and thistles, and briars; and the cold elements struck them, so that they had to cover themselves with skins and fig leaves.

"The whole temperature of the earth was changed, and that was because of sin—the Transgression of Law.

"But God did not leave His people without His promises.

"He immediately gave them the Promise of the Savior, and that the Seed of the woman should bruise the head of the serpent.

"And so Satan has been bruised, and the works of Satan are being destroyed.

"They will be utterly destroyed, because the time will come when God's will shall be done on earth as it is done in Heaven; that was our Savior's prayer.

"He also taught his disciples to pray; He said, when ye pray, say, 'Our Father, which art in the Heavens, Hallowed be Thy Name. Thy Kingdom come. Thy will be done, as in Heaven, so on earth.'

Zion Teaches That Prayer Should Be Offered Only to the Father.

"Another point in the teaching of the Christian Catholic Church is that we do not teach our people to pray to the Christ.

"You must pray to the Father, in the Name of the Lord Jesus, because Jesus taught us so to pray.

"We do not pray to the Virgin Mary, and we do not pray to the saints.

"We honor the Virgin and we honor the saints; but we do not pray to them, because there is only one Way to God, and that is through the Christ, Jesus.

"The Christ Himself taught us that He is the Way, and the Truth, and the Life; and He taught us to pray to the Father only.

"He Himself prayed to the Father, and therefore we must pray to Our Father.

"We speak to God as to a loving Father, who cares for His children; as to our Father, who gave us His only begotten Son, to be a ransom for sin.

"I was meditating upon that thought last night—that God had only one begotten Son.

God Has Only One Begotten Son.

"You would think that the God Who made this Universe, could have had many sons; but He had only one Begotten Son.

We are His offspring, He being the Father of our spirits; but He had only one Begotten Son, the Lord Jesus Christ, our Savior, Who came to Save us from our Sins, and to Heal us from our Diseases; to take our sorrows as well as to bear our sins.

"What a blessed Savior!

"When Jesus came, the people flocked around Him and He taught them; and the multitudes came to Him and were healed.

"Where do we see that today?

"Do the people come to the Christ today for healing?

"Do they come and bring their sick ones to Him?

"We have seen multitudes healed of all kinds of sicknesses and of all kinds of diseases; but they cannot get the blessing simply by coming without giving up their sins and living a godly life.

"Some people entertain the idea that all that Zion stands for is for people to come and get healing when they are sick.

"That is not true.

Satan the Author of All Disease.

"They cannot get healing for their diseases until they have repented of their sins and evil deeds and know their sins have been forgiven.

"I want to point out to you the fact that Satan is the author of disease.

"I will give you the text for that, so that you will see that not only do we find it in the Old Testament, but also throughout the New Testament.

"In the 10th chapter of the Acts of the Apostles, the 38th verse, Peter is recorded as speaking to the household of Cornelius.

"Cornelius, the centurion, had sent for Peter, and he was teaching them.

"When he was in that household, Peter spoke these words:

> 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, in the 38th verse, he went on to say:

> How that God anointed Him [Jesus of Nazareth] with the Holy Spirit and with power: Who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

"Now, if you have read the Scriptures at all, you know whom Jesus healed when He was here on earth, and I suppose most of you here have read of them.

Important Distinction Between Oppression by and Possession of Evil Spirits.

"If you have read the stories of the healings, you will have seen that Jesus, healed 'all manner of disease and all manner of sickness, among the people.'

"He healed the blind, and they received their sight; the dumb spoke, the deaf heard, the lame walked, and the poor had the Gospel preached to them.

"We have an illustration in the case of the woman who was healed of an internal disease—the woman who came and touched the hem of His garment.

"We read of the healing of the leper, of the man who had the palsy, of Jairus' little daughter, and of several who were raised from the dead.

"All the people that sought healing were oppressed of the Devil, as Peter said; they were not oppressed of God.

"We make a difference ,in our teaching, between oppression by and the possession of evil spirits.

"Some people are possessed of evil spirits, and they will not get rid of their diseases until the evil spirit has gone out.

"But most of the people are 'oppressed of the Devil.'

"Sickness and disease are an oppression of the Devil, and the Christ came to take away that oppression; as He went on with His Ministry, He taught the people this.

The Christ Healed Some at the Request of Other Persons.

"The Apostles also taught it, and after the Christ's death and resurrection the same truth was taught by His disciples, and it has been continued to be taught by some up to the present time.

"What instruction have we, in the Word of God, as to what we shall do when we are sick?

"Jesus, the Christ, healed the people by His Word, and by the laying on of hands.

"We read that He touched them, and they were healed.

"Peter's wife's mother was healed by His touching her.

"He touched her hand, and the fever left her.

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"Jesus also healed people who asked for their healing through others.

"The centurion's servant was healed without the Christ's touch.

"The centurion came to Jesus and said, 'Lord, my servant lieth in the house sick of the palsy, grievously tormented;' and Jesus said, 'I will come and heal him.'

"'The centurion answered, Lord, I am not worthy that Thou shouldest come under my roof; but only say the word, and my servant shall be healed.'

"Jesus answered the centurion, 'Go thy way; as thou hast believed, so be it done unto thee.'

"He commended him for his faith, and 'the servant was healed in that hour.'

"There you have the healing of a man who was healed because his master asked Jesus to pray for him.

"No doubt the servant also was a believer, because we read, that Jesus 'did not many mighty works' in some places, 'because of their unbelief;' in other places He did many mighty works because the people believed.

One May Impart Healing While Passing Another.

"God wrought many mighty works through the Apostles, because of their faithfulness.

"Even when Peter passed through the streets the people thronged him, and they sought to touch him, and even sought that his shadow might pass over them; and they were healed in large numbers

"Some of you may think it strange to believe that a man in passing you can impart healing.

"I know that that is true today

"I know that when I have toiled in this land and in America in meetings, and have gone long past my time for meals, utterly wearied and fatigued, and the General Overseer has noticed me and put his hand on my head in passing from the room and prayed for me, that that fatigued feeling has at once left me.

"We have heard many testimonies given by people who had merely looked at the General Overseer and listened to him in meetings, and were healed even before he touched them or prayed for them.

"Many have been healed while repeating the Prayer of Consecration after the General Overseer, and have given their testimonies to that effect.

Salvation and Healing Often Received Almost In the Same Moment.

"Mr. Stern, who is the husband of my secretary, who is with me here, was healed in that way when he came to God.

"He was first saved from his sins and then he received healing.

"Many a poor sinner has come into our meetings and received Salvation from sin and Healing from disease almost in the same moment.

"So we know that God's Word is true, and that these things are done; but they are all in answer to prayer.

"The prayer of the humblest who lifts up his heart to God and repents of his sins will be answered.

"Some people have a notion that you have to work yourself up into a great, ecstatic state of holiness before you can get healing.

"That is the teaching of the Christian Alliance, that you have to be perfectly holy before you can be perfectly healed.

"We do not believe any such thing, for many persons have just come in, and in a moment have received healing—at the moment that God has forgiven their sins.

"They have just trusted God and vowed to make wrongs right, and to live clean lives in the future.

"Of course, they have to go on leading holy lives.

Three Different Ways of Receiving Divine Healing.

"Do not get the idea that there is nothing to do except to ask for the healing.

"There has to be a preparation of the Spirit, and you have to know that your sins are forgiven; then, when you ask for healing, you are in a position to get it, and you will get it, for God does not fail in His promises.

"'Jesus, the Christ, is the same yesterday and today, yea and forever.'

"He said, 'Lo, I am with you All the Days, even unto the Consummation of the Age.'

"In addition to these ways of healing—first, through the direct prayer; second, through intercessory prayer—we have the prayers of two or three meeting together and praying effectually.

"If only one or two of you meet together and pray, you should expect an answer to prayer, because that is the promise:

For where two or three are gathered together in My Name, there am I in the midst of them.

"In addition to that, we have the sending out of the Seventies, who are given power over all the power of the Evil One, to cast out devils and to heal diseases.

"Jesus first sent the Twelve, and then the Seventy; and it is said of the latter that they went out and returned again with joy, because even the devils were subject unto them, and because of the wonderful answers to prayer which they had.

"They also anointed the people in the Name of the Lord, and they were healed.

Zion Teaches a Scriptural, Triune Baptism.

"Just before the Christ ascended into heaven, after talking to His disciples and teaching them, He said to them, 'Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you.'

"And the assurance was given, 'He that believeth and is baptized shall be saved.'

"He commanded them to be baptized 'into the Name of the Father and of the Son and of the Holy Spirit.'

"Therefore the Christian Catholic Church teaches that you are to be baptized into the three Names—a Real Baptism.

"A little sprinkling of water on the face is not sufficient, because that is not baptism.

"Baptism means immersion into water.

"That, I think, everybody has agreed upon.

"But it is into the three Names—into the Name of the Father and of the Son and of the Holy Spirit.

"Just as we have a Trinity in God, so we have a Trinity in Baptism.

"All of you who are Christians ought to be so baptized.

"After telling them to observe baptism, He said:

And these signs shall follow them that believe: in My Name shall they cast out devils;

. . . . . .

They shall lay hands on the sick, and they shall recover.

"The disciples did that, and God heard them, and answered their prayers for the healing of the sick, and great multitudes were healed.

The Promised Signs Have Followed True Believers and Teachers in All Ages.

"As you read the story of the Acts of the Apostles, you will see the many wonderful healings that took place.

"Some may say, 'But these things were only among the Twelve Apostles.'

"That is not true.

"Philip was not an Apostle; he was only a Deacon, and yet there were multitudes healed in answer to his prayers.

"Even Paul was a persecutor of the Christ when He was on earth in the flesh; yet, after his conversion, special miracles were wrought by his hands.

"And so in all the ages, people who have really believed and taught as the Christ taught them, have had these signs follow.

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"Going on into the Epistles, we find some instruction given there about what we are to do when sick.

"We have the instruction in James 5:14, 15, 16:

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.

"Leaves of Healing" Has Carried Healing to the Nations.

"As you go on to the Book of Revelation, the last book in the Bible, you will find, in the second verse of the last chapter, the promise of the 'Tree of Life, bearing twelve manner of fruits, ... and the Leaves of the Tree were for the Healing of the Nations.'

"We have called our little paper LEAVES OF HEALING, after that thought; and it seems to me that it certainly has been Leaves of Healing to the Nations.

"People who have heard nothing about Divine Healing before, have read this paper, the 'Little White Dove,' as we so often call it, and they have learned God's Way.

"The story has gone out over all the world, and it has been a blessing to the Nations.

"Everywhere that the 'Little White Dove' goes, it carries blessing.

"Of course, people who will not learn, who will close their eyes and ears, cannot believe.

"They have not believed the report.

"But the people who have believed the report, have received blessing.

"Oh, how the Nations have been hungering for Healing!

"They wonder whether God has left His people without a Healer in these days.

"They wonder if there is no Balm in Gilead; if there is no Savior, or Healer!

"They have not understood.

Satan Has Invented Counterfeits to Hinder the Progress of Truth.

"Many a poor Christian has been struggling to get the light, and when the Light has come in they have also received the Bread of Life, because the Bread of Life is given with the Light of Life; and their hunger and thirst have been satisfied.

"So, if you are hungering and thirsting for righteousness, you will be filled; and if you are hungering and thirsting to get healing, God will give it to you.

"He will surely show you the Way.

"I could this afternoon tell you of many thousands who have been healed, but I do not want to give these stories today.

"I want to state a few fundamental truths.

"I want you to see clearly the difference between God's Way of Healing and the spurious teaching which has been confounded with it in the minds of some.

"You know that if a counterfeit is being circulated, it is an indication that there is also something genuine.

"It seems to us as if the Devil had sent before us, all through the world, a counterfeit, that the people might be hindered from receiving the true teaching of the Lord Jesus, the Christ, and that this teaching might be discredited.

The General Overseer's Triumph Over the Indifference of the People.

"For many years it was very hard to get the people to understand.

"Many times we have preached to just a little company of people, and after having the teaching, they have received wonderful healings; then other people have come, and often, when we had just arranged to go on to another place, our meeting place would be thronged with people who wished that they had come before.

"Now, everywhere we go the people come and listen.

"They come out in thousands to hear the General Overseer, and if he sends out officers of the Church, the people come to hear them also.

"They want this teaching; they need it, and they are now hungering for it, everywhere.

"Perhaps you will ask, how one is to keep the blessing, after having received it?

"Is one to stop with the Healing?

"Is a person's life finished when he has received Healing?

"Oh, no; you must go on, and on, living Holy Lives, and growing in the Knowledge and Grace of our Lord Jesus, the Christ.

"You must be a true man, or woman.

Clean Living the Price of Divine Healing.

"You must be clean in your lives, and clean in your habits; and you must put nothing unclean into your bodies.

"It is this part of the Gospel that hits.

"People would be quite willing to get Healing if they could stop there and live as they chose.

"But they have to pay a price for it—the price of Clean Living.

"We believe that our Heavenly Father not only sent His Son to save and Heal us, but that, when we have done right, He will take us to the Heaven above as we pass out of these bodies.

"Of course, the time will come when this body will pass away, and we will get for the natural body a spiritual one, which will be better.

"But we believe that God wants all His people to live out their lives here on earth, and that the time will come when there shall no longer be the child of a day, but that each child shall live out its full time.

"You know that now a very large proportion of the children that are born into this world die before they are more than two or three years old, and that is not right.

"Something must be wrong.

"But the time will come when the bodies of the people will be built up, so that through the teaching which is coming to them at this time, they will grow stronger and stronger as time goes on and people live clean and pure lives.

"Even now, we have an object lesson in Zion City.

Wonderful Results of Clean Living Illustrated in Zion City.

"We have had people go there who have been converted and healed within a few years, and you should see the difference that a few years of clean living has made upon their children!

"The elder children are poor, weak little ones, compared with those that have recently been born to them.

"We have beautiful little children in Zion City; and we have the largest birth rate and the lowest death rate there of any city of its size in the world; and that in a new City.

"Not all who came there were strong, because many of them are people who would have been in their graves except that God has healed them, and that they have gone on living holy lives.

"What is it to be Holy, and to live Holy Lives?

"Some people have the idea that to live a holy life they have to be up in the clouds all the time, as it were, and talk a kind of holiness talk.

"They think they have reached a stage of holiness in which they are to have nothing more to do with earthly affairs.

"That is all nonsense, and we have nothing to do with that kind of holiness.

"We have to come down to the every-day things in this life; and our highest ministers in the Christian Catholic Church will go down to the sore places, and to the feet of the people.

"In our Mission in New York, just before I left for Europe, we saw hundreds of people who came for prayer; and one of

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the last things I did on the last day that we were there, was to lay hands upon over one hundred twenty women in a large room.

One Must Get Down to the Sore Places If One Would Be a Blessing.

"Most of them were suffering from tumors, and various diseases of that kind.

"Some of them had rheumatism, and sore feet, and paralysis, and I had to get down to the feet of the people.

"Jesus got down to the sore places of the people.

"He put His hands on the poor leper, and healed him.

"I have often thought of the fact that He should choose to touch a leper.

"The leprosy did not go into Jesus, because it could not; for there was nothing in Jesus that would respond to the Tempter.

"He was the Pure and Holy One, the Christ of God.

"We have to be clean in body when we work with those who are unclean, or we might receive the uncleanness in ourselves.

"So we warn those who pray for the sick to be sure that they are right themselves before going to lay hands upon another diseased person; for, if they are not right with God and clean in body, they may get the disease; then there will be two diseased persons instead of one.

"We have also known some cases where the disease has left the person that has been prayed for and gone into the other.

"That is in accordance with the Scriptures, too.

Those Who Pray with the Sick Must Be Right With God.

"We have in the Acts of the Apostles the story of certain exorcists who 'took upon them to name over them which had evil spirits the Name of the Lord Jesus, saying, I adjure you by Jesus, whom Paul preacheth.'

"The evil spirit answered, 'Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.'

"Be careful, and see that you are right yourselves before you undertake to pray with the sick.

"See that you are clean in heart, and that you have had all your sins forgiven, before you venture to perform that service.

"Any one can pray for another; but it is another thing to exercise the ministry of healing—to lay hands upon the sick.

"We go in for Purity of Life in Zion City.

"We allow no unclean person to live there.

"If they will not do right, they have to get out of the City.

"That is in accordance with God's teaching, too.

"Can an unrepentant sinner get into Heaven?

"We do not believe that God will forever keep people in an eternal hell, because the Scriptures teach that there will be a final Restitution of All Things, when the Christ shall be All and in All.

Ungratified Desire One of the Torments of Hell.

"We believe that the spirit cannot die, because it is the offspring of God.

"The old body dies, but there is a new body, a spiritual body; the spirit lives forever.

"Just think of how short a time we have here on earth compared with the Life Eternal!

"Why, for some selfish gratification of the body will you lose that entrance into Heaven?

"Yet many persons lose their opportunity of getting into Heaven by gratifying their selfish appetites.

"You cannot have that gratification for which you forfeit your entrance into Heaven now when you go down to Hades, because you will have a different body, and you will have all the torment and the torture of desire without gratification.

"You reject your Savior, and you reject Divine Healing and the Gospel because it does not suit you to give up some little sins that you love.

"You want to drink and you want to smoke; you want to take nicotine poisons and you want to do other things which destroy your body; and when you get through you can do none of these things, although you will have the torment of ungratified desire.

Universal Restoration a Comforting Truth to Many Mourners.

"There is a real Hell and a real Heaven, but God has nowhere told us that there will be no chance for any one after leaving this earthly life.

"The Christ Himself went down to preach the Gospel to the Spirits in Prison, and a great multitude of those who went down to Hades in the time of Noah were taken by Him to Heaven at that time.

"There is only one way by which you can be saved, and that is through Jesus, the Christ.

"David said, 'If I make my bed in Sheol, behold, Thou art there.'

"We believe that the time will come when those who have gone out of this world unsaved will have another opportunity of getting salvation.

"That is a blessed thought to many who have had dear ones die without accepting the Christ.

"But that is not why we believe it; we believe it because God's Word teaches it.

Paul says, in 1st Corinthians, 15:24:

Then cometh the end, when He shall deliver up the Kingdom to God even the Father; when He shall have abolished all rule and all authority, and power. . . . . that God may be All in All.

"If He is All in All, there can be nowhere in God's universe any disobedient children.

"All must be obedient to God's law in the end.

"This is the beginning of 'the Times of Restoration of All Things, whereof God spake by the mouth of His Holy Prophets, which have been since the world began.'

"We believe that God has again sent His Prophet, Elijah the Restorer, at this time, in the spirit and power of Elijah, to prepare the way for the Coming of the Lord; and we believe that this is the time when this work has to be done.

"We do not say that it has terminated now, for we are merely at the beginning.

Elijah Is Here, and His Work Has Been Begun.

"We affirm that this is the beginning of the Restoration of All Things.

"This is taught very clearly in the Word of God, and it is accepted by all those who have studied the Word on this subject.

"I cannot now take the time to go into all the details of the Scriptural points.

"We know that Elijah must come before the Christ comes, and we believe that he is with us in the person of the General Overseer.

"John the Baptist came as the forerunner of the Christ, and he was in the Spirit and Power of Elijah.

"All Scripture points to His coming again as the forerunner, to prepare the Way of the Lord's Second Coming.

"We know that Elijah has come and that the work has begun.

"All here this afternoon who want to receive the blessings of the Full Gospel, all who desire to be children of God and to serve Him always, and all children of God who wish again to consecrate themselves to God, please stand and repeat with me the Consecration Prayer.

[*Almost the entire audience rose at Overseer Jane Dowie's invitation to consecrate themselves to God in spirit, soul, and body, and repeated the prayer, clause by clause, after her, earnestly and reverently, with bowed heads.*]

PRAYER OF CONSECRATION.

My God and Father, I come to Thee in Jesus' Name. Take me as I am and make me what I ought to be, in spirit, soul, and body. Forgive my sins, and make me pure in heart. Give me Thy Holy Spirit, keep me free from sin, and cleanse me from all unrighteousness.

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"Now, beloved, if you have truly confessed your sins; if you have truly repented, if it has been only at this moment, and you have vowed to God to put things right with those whom you have wronged, and to do right in His sight, and asked Him for the Holy Spirit, then He who has said that He is faithful and just to forgive you your sins, certainly will forgive; and we now assure you that if you have done this, that your sins are forgiven, and you can go on to receive fuller blessings from God the Father.

May God bless you for His Name's sake. Amen.

Deacon C. Friend Hawkins then announced Hymn No. 731, which was sung by the Choir and audience:

Abide with me: Fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me.

Overseer Jane Dowie then closed the meeting with the following:

BENEDICTION.

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

The Disciples' Prayer

Is the title of a series of addresses delivered in Shiloh Tabernacle, Zion City, Illinois, on the prayer which Jesus taught His Disciples. It shows the Fatherhood of God and His Will concerning us, His forgiveness of sin, His Righteousness and mankind's deliverance from the Evil One.

For sale at ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS. Price, ten cents per copy.

ZION IN FRANCE

ZION'S hall, offices, and depot in Paris, at 10 Cité du Retiro, 35 Rue Boissy d' Anglas, are in a very central position, a little over one hundred yards from the magnificent church of the "Madeleine." At this point many compressed-air tram-lines have their termini, and run to all points of the city and suburbs. Omnibus lines for all directions run down the Rue Royale.

The Metropolitan Underground railway station at the Place de la Concorde is close at hand.

The Cité du Retiro is an open, airy square with several private hotels. It is laid in asphalt throughout, therefore no noise. It is kept in perfect cleanliness.

The hall is well shaped, high ceiling, with abundance of daylight, and special ventilation conduits under the flooring.

The main entrance to the Cité is by a large ornamental gateway at 35 Rue Boissy d' Anglas, just opposite the Galerie de la Madeleine. The other entrance is at No. 30 Rue du Faubourg St. Honoré, the street in which are the British Embassy and the Elysée, the palace of the President of the Republic.

The Services are as follows at present:

Lord's Day Morning, 11:00, Children's Service.
Lord's Day Afternoon, 3:30, General Meeting led by Elders Arthur and Catherine Booth-Clibborn.
Thursday Evening, 8:15, Meeting for Teaching by Elder Booth-Clibborn.

The special Evangelistic meetings on Lord's Day evenings, led chiefly by Elder Catherine Booth-Clibborn, are announced locally. Entrance is by a ticket containing certain conditions of conduct which the bearer accepts.

The above services are all in French.

Every second and fourth Tuesday Elder Arthur or Catherine Booth-Clibborn will conduct services in English.

A large supply of Zion literature in various languages is kept in depot.

Hotel accommodation at reasonable terms can be had for friends of Zion who give notice in time of the nature and grade of their requirements.

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.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Instantly Healed.

The supplication of a righteous man availeth much in its working.—*James 5:16.*

NATAL BANK, (LIMITED), PRETORIA, SOUTH AFRICA, January 25, 1905.

DEAR FIRST APOSTLE:—Peace to thee.

I desire to add my testimony of praise and thanksgiving to the many thousands that are ascending as sweet incense to the Throne of our Heavenly Father.

On the night of the 11th inst., I was taken ill with a most excruciating pain in my bowels.

I prayed for healing, and I was relieved so much that I went to sleep, but it returned next morning as I was preparing to leave my home for work.

Satan tried to make me stay at home, but I resolved with God's help I would fight and win the battle.

Accordingly I went to work. During the day I was very ill, and continued to grow worse till evening.

At 7:30 p.m. I went to the Gathering, conducted by our beloved Overseer Bryant.

He laid hands on me and I was healed instantaneously. Praise God for that, and I have not felt the pain since.

I wish to thank you from the depths of my heart for sending Overseer and Elder Bryant to us with the blessed message of Zion; we can see Zion embodied in their pure, holy lives.

Words cannot express the love we have for these two. May God bless them.

Praying God to bless and strengthen you in your mighty work, I am,

Faithfully yours, THOMAS J. ARMSTRONG.

Healed When Poisoned.

If they drink any deadly thing, it shall in no wise hurt them.—*Mark 16:18.*

GERING, NEBRASKA, March 25, 1905.

BELOVED FIRST APOSTLE:—It is with a heart full of praise and thanksgiving to God, my Heavenly Father that I send my testimony, praying it will prove a blessing and a help to many thousands who read it.

On December 31, 1904, I drank a glass of what I supposed to be sweet cider, and it was sweet, but it proved to be adulterated.

It was deadly poison. It passed right through me, paralyzing my stomach and bowels as it went.

The result was that I was nigh unto death with a severe attack of stomach and bowel trouble.

I went for a week without a movement of the bowels, and then they moved with great difficulty. Then I went another week before they moved. This kept up for four weeks. The left side of my bowels would get very hard.

I never thought that any one could be in the condition I was in and live.

I first wrote to you for prayer but got no relief, so on January 28 I sent a telegram to Overseer Speicher and one at the same time to Elder Hoy of Portland, Oregon, and the next day I got relief, so much so that I thought I was healed.

On Monday and Tuesday the poison passed from me; in all, I should say that there was fully a gallon of bloody, frothy corruption. This left me in a very weak condition. I could hardly turn over in bed. It seemed as though all the life had been taken out of me.

My bowels did not move again for five days; then I got partial relief only. After waiting three days more without further relief, we felt led to send another telegram; so on February 8th we sent one the same as the first time, and, praise God, on Thursday, the 9th, I got a perfect healing, and I have been all right ever since.

During all this time I was able to eat but very little, my principal diet being toast and water. It seemed as if a red-hot ball was rolling up and down in my stomach.

During the latter part of my illness I was unable to sleep much. One night it seemed as though the Devil was bound to have my life.

My feet and limbs got cold to my knees. We had a hard fight. Satan tried hard to persuade us to take some remedy and consult some doctor; but God was near and kept us from these things, for which we do thank Him.

I know that had we trusted in man, I would not be writing this testimony. "It is better to trust in Jehovah than to put confidence in man."

We have no one whom we could call in to pray with us, so my wife and I had to fight alone; but God heard and answered prayer.

We praise God for this goodness to us and thank Him for the First Apostle, who taught us how to trust Him with our bodies.

I am now able to do all my own work, and am feeling better every day, for which I thank God.

I desire to thank all who prayed for me.

May God abundantly bless you, and your family, and all Zion everywhere; and may this testimony help some suffering one to trust in God as his or her Healer and not be discouraged.

I am,

Faithfully yours in the Master's service,

ROBERT A. GUBSER.

Family Blessed in Answer to Prayer.

Jehovah is good, a stronghold in the day of trouble; and He knoweth them that put their trust in Him.—*Nahum 1:7.*

REPUBLIC, MICHIGAN, February 17, 1905.

DEAR OVERSEER:—Your good letter I received in due time, and with joy in my heart, I am glad to tell you that God has answered prayer, and that baby sister and I are well; also that my brother's wife is saved, and I believe ere long, my dear brother will also be a Christian, for which I praise God; and I sincerely thank you, dear brother, for your prayers in our behalf.

Allow me to say that your good letters have always been a great help to me.

Praying that God will make you a blessing to all with whom you may come in contact, I remain,

Your sincere sister in the Christ,

MRS RICHARD PEARCE.

Healed of Smallpox.

All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.—*Mark 11:24.*

3020 ENOCH AVENUE, ZION CITY, ILLINOIS, March 21, 1905.

DEAR FIRST APOSTLE:—It is with a heart overflowing with thanksgiving and praise to my Heavenly Father for his goodness to me that I write these few lines. I have been very negligent in writing my testimony.

I became a member of the Presbyterian church when fourteen years of age, but was not converted till after I received Zion teaching.

We first learned of Zion through a friend of my mother, who was healed nine or ten years ago.

Our family were the only members of Zion within a radius of ten miles, and we were persecuted on every side; so we were very thankful indeed when Zion City was founded.

I came to Zion City with my parents April 23, 1902. In July of that year smallpox was brought into our house by one of the boarders.

I always thought smallpox was such a terrible disease to have; so I allowed doubt and fear to take possession of me, and of all the members of the household, I was the only victim.

But God wonderfully delivered me, for there is not a scar on my body.

I had worried and fretted so much that it affected my mind, but through my mother's persistently holding on to God and through your prayers and those of several of the officers in Zion, my mind was restored.

Praying that God's continued blessing may rest upon you, Overseer Jane Dowie, and Dr. Gladstone Dowie, and that you may be spared many years to lead us in this grand and glorious work for humanity, I am,

Yours in the Master's service,

(MISS) MAY C. MITCHELL.

Child Healed When Dying.

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.*

DEAR DEACON VOSKUIL:—As you remember, I asked you on Wednesday, the 4th of January, in the meeting, to pray for my youngest child of seven months, who was then dying of influenza.

He was deathly pale, the breathing was very feeble, the fever was violent, and the little eyes were closed. You prayed that evening, and when the meeting was over and I came home, our dear little one lay down calmly sleeping.

During the night he awoke, and my wife took him in her arms, and he began to laugh and play, as if he would tell us, "I am healed." My wife and I looked at each other, and we thanked, with joy, the dear Lord, for this wonderful blessing.

The next day he still expectorated much phlegm, but now, on the 8th of January, he is quite well and playing and laughing.

And now, dear Deacon, please remember us in your prayers.

Your Brother and Sister in the Christ,

MR. and MRS. HANSEN.

Healed of Weak Eyes.

Again therefore Jesus spake unto them, saying, I Am the Light of the world: he that followeth Me shall not walk in the darkness, but shall have the Light of Life.—*John 8:12.*

2819 ELIZABETH AVENUE, ZION CITY, ILLINOIS, March 23, 1905.

DEAR FIRST APOSTLE:—I came to Zion City in August, 1904 to attend school.

I thought I was a Christian before coming here, but after your talk to the Juniors in September, Deacon Opperman made so plain to us in school the need of repenting, confessing our sins, and making things right, that I saw I had not been as good a Christian as I thought.

Immediately I made things right as far as I knew and was baptized.

When I was ten years old (I am now nearly

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thirteen) my eyes became weak and sore, and my guardian had me go to a doctor, Dr. Murphy, of Mason City, Iowa, who tested my eyes and said I was far sighted and advised me to wear glasses, which I did until I came to Zion City.

Ever since I can remember, my hands have been covered with unsightly warts, but after I repented and was baptized, Deacon Opperman prayed with me, and now my eyes neither pain me nor give me any trouble when reading or studying.

The warts are all gone but one, which is fast disappearing.

For these blessings, which would not have come to me if I had not come to Zion City or heard your teaching, I am thankful to God.

Yours in His service, INEZ M. FORD.

Family Healed in Zion.

Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus, the Christ.—*2 Corinthians 4:6.*

1715 HEBRON AVENUE, ZION CITY, ILLINOIS, March 11, 1905.

DEAR OVERSEER:—It is with thankfulness to God for His many blessings to myself and family that I submit the following testimony of a few healings we have received.

First of all, I thank God and also the First Apostle that the officers and members of the Christian Catholic Apostolic Church have been taught how to pray.

One morning about eighteen months ago, while building a fire in the stove, I was seized with a terrible inward pain which was followed by vomiting.

I called my wife and asked her to go for a Deacon across the street to come and pray for me. He was not at home, and when she returned I felt a fever coming on.

My wife got me into bed, and I was unconscious for about two hours, and then I became aware that an officer was praying for me.

The delirium went away never to return, but the fever still lingered.

Later in the day another officer came in, and prayed for me with the laying on of hands, and the fever immediately left me.

The fever left me very weak, but during the next day I was again prayed for, and I felt the healing power go all through my body.

In a few days I regained my wonted strength, and have been kept well ever since.

About fourteen months ago I awoke in the morning with a very irritating cough.

I tried with all my will power to keep from coughing, but could not. My wife and I prayed, but the answer did not come.

My continued coughing annoyed my little four-years-old boy and he asked me to stop, but I could not.

His mother then said to him, "You pray for papa." He then said, "O Lord, stop papa's cough."

I coughed again once, and then the trouble was over, and I have not had a cough since, or even a severe cold. I felt as though a demon had been cast out of me.

My two children have been healed of measles, mumps, chickenpox, and other diseases. They were not very sick at any time.

My little boy has never taken any medicine, but ever since he could talk, when he did not feel well, he would ask me or his mother to pray.

Sometimes he would say, "Pray again." The answer has never failed to come. He has been a healthy child from birth, for the most part.

About a year ago he had a severe attack of croup. His mother and I prayed for him, but the answer did not come.

I realized the gravity of the case, and was about to go for a Deacon to pray for him, when his mother said to him, "Harold, tell God you are sorry that you disobeyed mamma yesterday, when she told you not to go out in the wet, and ask Him to heal you."

He nodded his head; I think he could not speak.

In less than a minute he ceased to struggle for breath, fell asleep, and rested till morning, with no more trace of croup.

One day he was injured internally while playing with some other small children. His mother heard him utter a moan of pain, picked him up, and gave him to me.

Soon he straightened out, his eyes became set and glassy, and I told my wife to call Deacon Potter immediately.

When the Deacon arrived, the child was lying very still and deathlike. I think he was passing away.

The Deacon prayed for him, the color came back into his face, and he slept quietly for about two hours, and then awoke and asked for his supper. He was completely healed.

I know what I am talking about when I say that the children of Zion do not suffer the pain that others do.

My daughter, now about eleven years old, was under the care of doctors for several years before we knew about Divine Healing, and our hearts were wrung with anguish at her sufferings, which we could not assuage.

But now it is not so. God heals us of our sicknesses, and takes away the pain, in answer to the prayers of His people.

Hoping that these words may help some stricken one to turn to God for his Salvation and Healing, and not to trust in the arm of flesh for help, I am,

Your Brother in the Christ,
BENJAMIN H. BENNETT.

Saved Through Reading Leaves of Healing.

And the Gospel must first be preached unto all the nations.—*Mark 13:10.*

REDLANDS, CALIFORNIA, March 19, 1905.

DEAR OVERSEER EXCELL:—Your kind letter of February 17th received. I thank you for it, and also for your prayers.

I have been a reader of LEAVES OF HEALING for almost four years, and have been a subscriber two years.

I have a particular love for it, as it was the means of my conversion and healing.

I had been a member of the Baptist Church for over fifteen years, but I don't think I understood what real repentance meant until I read LEAVES OF HEALING.

My health had been very poor since I was a child. I could not get away from the everlasting "repent, confess, and restore," and as soon as I was willing to do what God wanted me to do, He healed my back and eyes, in answer to the First Apostle's prayers; and ever since, I have been well and work hard all the time.

May God bless you and all Zion.

Your sister in the Christ, ELLA M. PARKER.

No Medicine Since Receiving "Leaves of Healing."

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.*

PLATTE, SOUTH DAKOTA, February 22, 1905.

DEAR OVERSEER:—I write to tell of the blessings God has bestowed upon us.

On the 15th of October, 1904, God gave us a dear little son.

I had written to Overseer Jane Dowie to pray for me. I was delivered in a marvelous way. God was very good, and I soon regained strength. In fact, I was not greatly weakened.

The baby was not well and we requested prayer of the First Apostle. He prayed, and once in his absence you replied that you had prayed. The victory was won and today he is a fine, healthy baby. To God be all the praise.

We have had many healings in our family. I can only say with the Psalmist, "Bless Jehovah, O my soul, and forget not all His benefits."

I praise Him for all His goodness to me and mine. I praise Him that LEAVES OF HEALING found me when I was in very poor health and taking medicine constantly.

I took first one kind and then another, and I have always had to take some kind of purgative from a child.

After reading the first copy of LEAVES OF HEALING, and without waiting to write to Dr. Dowie, as we then called him, I laid aside the medicine, and from that day have never tasted or used it.

That was nine years ago. I do not think I would have been alive to day if I had continued as I was.

During this time I have had some wonderful manifestations of God's power to heal and to deliver in my body.

I am stronger spiritually than I was while I was in the M. E. Church.

Trusting that these few lines may be a help to some one, I am,

Yours in the Master's service,
MRS. CHARLES RICHARDS.

Babe Healed of Stomach and Bowel Trouble.

Like as a father pitieth his children,
So Jehovah pitieth them that fear Him.—*Psalm 103:13.*

2809 GIDEON AVE., ZION CITY, ILLINOIS, February 26, 1905.

DEAR FIRST APOSTLE:—I thank God for Zion and a full Gospel, and I am so glad that we have learned the true way as it is taught in Zion!

I wish to give testimony to the healing of our baby, now seventeen months old.

He was taken sick last July with stomach and bowel trouble, and although prayer was answered he would soon get worse again until he went down to a mere skeleton and to all appearances was dying for several hours before the healing came.

He was healed at the nine o'clock evening prayer hour, when several dear Zion friends were holding on to God's promise for his healing.

He is a strong, healthy child now, and we give God all the glory.

We thank our Deacon Bintz and other Zion friends who were so faithful in prayer in his behalf.

We are glad to be able to say that we have four healthy children who have never taken a drop of medicine.

May God bless you in your great work for God and humanity.

Yours in the Master's service,
MRS. F. A. LAWRENCE.

Weak Knees Strengthened.

Strengthen ye the weak hands, and confirm the feeble knees.—*Isaiah 35:3.*

WEST ALLIS, WISCONSIN, March 28, 1905.

DEAR OVERSEER:—I thank the Lord for His goodness to me in healing me through Brother Taylor's prayer.

I had not been able to bear my weight on my knees in prayer, or for any other purpose, for the last six years.

Your sister in the Lord,
(MRS.) ELIZABETH C. STEVENSON.

P. S. I was healed March 8, 1905.

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Zion's Bible Class

Conducted by Teacher 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 3d or 4th.

The Burdened Life.

1. *The glory reserved should make us pray for the completed restoration.* —Psalm 137:1-9
   God has a prepared place for His people.
   A Christian out of his place is not happy.
   So he prays "Thy Kingdom Come."
2. *There is enough about us to make us ever pray.* Psalm 74:10-23.
   How the enemy reproaches!
   How the wicked persecute!
   How iniquity stalks through the land!
3. *People must pray: God requires it.*—Ezekiel 36:25-38.
   When people pray they get help.
   Zion must travail or fail.
   The Spirit of God comes after days of prayer.
4. *All prophets, with one exception, were burdened.* —Acts 3:20-26.
   It is foretold by praying men.
   It is hastened by praying men.
   Sin must be given up and put away.
5. *God is anxious; why not His people?*—Isaiah 62:1-9.
   Righteousness must conquer iniquity.
   Good must overcome evil.
   Peace must silence strife.
6. *His Kingdom will come, but prayer will usher it in.*—Luke 11:1-8.
   We are to pray for the Kingdom to come.
   This tells how we are to pray.
   When things are darkest, pray!
7. *We do not cease to be burdened after this life.*—Revelation 6:9-11.
   The saints on earth may ask, "How long?"
   This is the cry also from Heaven.
   Pray on, and endure to the end.
8. *Until the glory is revealed, we must patiently plead and pray.*— Numbers 14:15-21.
   One praying man can save much people.
   Pray for all sorts and conditions of men.
   Pray for the worst; also the best.

The Lord Our God is a Burden-imposing God.

LORD'S DAY BIBLE CLASS LESSON, MAY 7th.

Burdens a Christian Must Bear.

1. *He should bear his own burdens.*—Galatians 6:3-6.
   He should not depend on some one else.
   He should so work that his work will commend him.
   He should never put the blame on others.
2. *He should also bear the burdens of the erring.*—Galatians 6:1, 2.
   He should bear the burdens of the one yielding to temptation.
   He should bear the burdens of the one that falls through ignorance.
   He should humbly praise God that he has been a helper of others.
3. *He should bear the burdens of the weak.*—Romans 15:1-7.
   Some get things mixed.
   Some do not see things clearly.
   Some often stumble at little things.
4. *He should bear the burdens of the man who is slow to see or do just as he does.*—Romans 14:1-9.
   Early training gives fixed habits of thought.
   Past associations are hard to overcome.
   Customs fasten themselves with an iron grasp.
5. *The man who meets with accident or injury must be helped.*—Luke 10:23-37.
   Some try to avoid duty only to condemn themselves.
   Some make excuses which will not stand searching.
   You must help those who would not help you.
6. *The man suffering privation must have assistance.*—James 2:1-9.
   "The poor ye have always with you."
   Clothes and provisions do not make a man.
   Help the poverty stricken; do not reproach God.
7. *The man in any real need which he cannot supply, must be some one else's burden.*—Matthew 25:34-46.
   Can you give a cup of water? It costs an effort.
   You can visit the sick and be blessed by it.
   The hungry and naked can be cared for at little expense.

God's Holy People are a burden-bearing People.

OFFICIAL REPRESENTATIVES OF ZION

The following addresses of Official Representatives of Zion at important centers throughout the world, are given for the convenience of correspondents:

United States

Boston, Massachusetts—Overseer-in-Charge, Rev. William Hamner Piper, 17 Capen Street, New Dorchester, Boston, Massachusetts.
Cincinnati, Ohio—Elder-in-Charge, Rev. A. E. Arrington, Fourth and John Streets, Cincinnati, Ohio.
Cleveland, Ohio—Deacon-in-Charge, C. F. Kelchner, 229 Hodge Avenue, Cleveland, Ohio.
Detroit, Michigan—Elder-in-Charge, Rev. T. Alex. Cairns, 23 Twenty-second Street, Detroit, Michigan.
Lafayette, Indiana—Elder-in-Charge, Rev. S. B. Osborn, 1812 Scott Street, Lafayette, Indiana.
Minneapolis, Minnesota—Elder-in-Charge, Rev. F. A. Graves, 1129 Eighth Street South, Minneapolis, Minnesota.
New York City, New York—Overseer-in-Charge, Rev. George L. Mason, 4 Saint Nicholas Terrace, Harlem, New York City, New York.
Philadelphia, Pennsylvania—Elder-in-Charge, Rev. R. N. Bouck, 2129 Mount Vernon Street, Philadelphia, Pennsylvania.
Portland, Oregon—Elder-in-Charge, Rev. Charles A. Hoy, 471 East Twelfth Street, Portland, Oregon.
Saint Louis, Missouri—Elder-in-Charge, Rev. Frank L. Brock, 3401 Morgan Street, Saint Louis, Missouri.
San Antonio, Texas—Elder-in-Charge, Rev. L. C. Hall, 215 Pecan Street San Antonio, Texas.
San Francisco, California—Elder-in-Charge, Rev. W. D. Taylor, 276 Page Street, San Francisco, California.
Seattle, Washington—Elder-in-Charge, Rev. August Ernst, 119 First Avenue, North Seattle, Washington.
Wichita, Kansas—Elder-in-Charge, Rev. David A. Reed, 3212 East Central Avenue, Wichita, Kansas.

United Kingdom

Headquarters Offices, London, England—Overseer-in-Charge, Rev. H. E. Cantel, 81 Euston Road, London, England.
Deacon John W. Innes, Financial Agent for United Kingdom, 81 Euston Road, London, England.

Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, Zion City, Illinois, U. S. A.
Rev. Arnold Muggli, Recorder and Financial Secretary, 76 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 76 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

France

Paris, France—Elder-in-Charge, Rev. Arthur Booth-Clibborn, 10 Cité du Retiro, 35 Rue Boissy d'Anglas, Paris.

Germany

Berlin, Germany—Elder-in-Charge, Rev. Jean Kradolfer, Zion's Bureau, Tauenzienstr 8, West 50, Berlin, Germany.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park road, St. Kilda, near Melbourne, Victoria, Australia.
Adelaide, Australia—Elder-in-Charge, Rev. C. F. Hawkins, Lincoln Villa, King Wiliam Road, Adelaide, Hyde Park, Victoria, S. Australia.
Sydney, New South Wales, Australia—Elder-in-Charge, Rev. J. Thomas Wilhide, Hawthorn, Bertha Road, Neutral Bay, Sydney, New South Wales, Australia.

New Zealand

Wellington, New Zealand — Elder-in-Charge, Rev. J. S. McCullagh, 7 Victoria Terrace, Brougham Street, Wellington, New Zealand.

China

Shanghai, China—Elder-in-Charge, Rev. Edward B. Kennedy, 24 Haskell Road, Shanghai, China.

Dominion of Canada

Toronto, Ontario—Elder-in-Charge, Rev. Eugene Brooks, Corner Beech Avenue and Queen Street, Toronto, Ontario.
Vancouver, British Columbia—Elder-in-Charge, Rev. R. M. Simmons, 525 Grove Crescent, Vancouver, British Columbia.

Africa

Headquarters Offices, Johannesburg, Transvaal—Overseer-in-Charge, Rev. Daniel Bryant, Box 3074, Johannesburg, Transvaal, South Africa.
Deacon N. B. Rideout, Financial Agent for South Africa, Box 3074, Johannesburg, Transvaal, South Africa.

Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

Our members residing in Cities or Towns where there are regularly organized Gatherings of the Church, with duly appointed Officers, will please to place their tithes, with proper cards and envelopes in the regular collections at the meetings of the Gathering.

Others of our members, not living or attending where there are regular Gatherings will send their tithes and offerings direct to the General Recorder of the Church in Zion City, making drafts, money-orders, and checks payable to John Alexander Dowie.

J. G. EXCELL, General Ecclesiastical Secretary.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty Thousand Nine Hundred Ninety-two Baptisms by Triune Immersion Since March 14, 1897.

Twenty Thousand Nine Hundred Ninety-two Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, Chicago, on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the First Apostle	4754		
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the First Apostle	37		
Baptized at Zion City by the First Apostle	647		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	5812		
Total Baptized at Headquarters			11,250
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		8,920	
Total Baptized outside of Headquarters			9,685
Total Baptized in eight years			20,935
Baptized since March 14, 1905:			
Baptized in Zion City by Elder Gay	25		
Baptized in Chicago by Elder McClurkin	8		
Baptized in Chicago by Elder Farr	4		
Baptized in Chicago by Elder Keller	3		40
Baptized in Canada by Elder Brooks		3	
Baptized in England by Overseer Cantel		5	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in New York by Overseer Mason		7	
Baptized in Texas by Elder Hall		1	17 57
Total baptized since March 14, 1897			20,992

The following-named believer was baptized at Mount Morris, Illinois, Wednesday, March 22, 1905, by Deacon O. L. Sprecher:

Bradstreet, Ida Lillian ..... Oregon, Illinois

The following-named five believers were baptized in the Caledonian Road Baths, London, England, Lord's Day, March 26, 1905, by Overseer H. E. Cantel:

Allen, George Richard, 128 Portland road, Holland Park, W., London, England
Bostock, Alfred, 57 George street, Portman square, W. C., London, England
Buss, Mrs. Rosina Mary, 59 Grafton street, Fitzroy square, W. C., London, England
Cole, Mrs. Maude ..... 47 Judd street, W. C., London, England
Tioball, Henry, 117 Harrison street, Gray's Inn road, W. C., London, England

The following-named believer was baptized in San Antonio, Texas, Lord's Day, March 26, 1905, by Elder L. C. Hall:

Miller, Mrs. L. ..... Leavenworth, Kansas.

The following-named three believers were baptized in the Central Zion Tabernacle, Chicago, Illinois, Thursday, April 6, 1905, by Elder A. W. McClurkin:

Blake, Mrs. Rose A. ..... 4206 Michigan avenue, Chicago, Illinois
Cobb, Mrs. Laura ..... Jackson, Michigan
Taylor, Mrs. Annie ..... 1428 Wabash avenue (rear), Chicago, Illinois

The following-named twenty-five believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, April 9, 1905, by Elder William D. Gay:

Ayres, Elmer R. ..... 1807 Hermon avenue, Zion City, Illinois
Ayres, Ernest ..... 1807 Hermon avenue, Zion City, Illinois
Ayres, Lee ..... 1807 Hermon avenue, Zion City, Illinois
Battle, Samuel ..... 2812 Elizabeth avenue, Zion City, Illinois
Foster, Mrs. Ellen ..... Edina Hospice, Zion City, Illinois
Goodwin, Willie A. ..... 2321 Gilboa avenue, Zion City, Illinois
Haas, Emma ..... 2600 Gideon avenue, Zion City, Illinois
Haas, Felix ..... 2600 Gideon avenue, Zion City, Illinois
Hosken, Mrs. W. K. ..... 2710 Ezra avenue, Zion City, Illinois
Looney, Joseph H. ..... 3214 Gideon avenue, Zion City, Illinois
Mole, Lewis ..... 3014 Gilead avenue, Zion City, Illinois
Moses, Anna ..... 3005 Gilead avenue, Zion City, Illinois
Moses, Josephine ..... 3005 Gilead avenue, Zion City, Illinois
Nielsen, Miss Elizabeth ..... 2708 Enoch avenue, Zion City, Illinois
Rea, Mrs. Lillie B. ..... 1813 Horeb avenue, Zion City, Illinois
Roberts, Miss Jennie D. ..... Arion, Iowa
Sch[illegible] ..... 2700 Ezekiel avenue, Zion City, Illinois
Stear[illegible] ..... 2406 Gilead avenue, Zion City, Illinois
Suther[illegible], Miss Florence ..... 2819 Elim avenue, Zion City, Illinois
Shumaker, Mrs. E. J. ..... Cambridge, Illinois
Tighe, C. A. ..... 2204 Ezekiel avenue, Zion City, Illinois
Van Zandt, M. L. ..... 3215 Elisha avenue, Zion City, Illinois
Wert, Dorothy ..... 3213 Gilboa avenue, Zion City, Illinois
Williams, Miss Maud J. ..... 3015 Elim avenue, Zion City, Illinois
Youngdale, Miss Edith ..... 2917 Eshcol avenue, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God in London, England, Lord's Day, March 19, 1905, by Overseer H. E. Cantel:

Ashbee, Irene Beatrice, 15 Beaconsfield road, Canterbury, Kent, England

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, April 2, 1905, by Elder Gilbert E. Farr:

Martin, Dorothy Whittaker .... 284 North Wood street, Chicago, Illinois

Warning.

I am directed by the First Apostle to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Apostolic 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 Apostolic 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.

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WE are placing an order in our Bindery for Bound Volumes of Blätter der Heilung.

Volumes I and II will be bound together and III and IV together, making two beautiful and convenient books.

The price will be $2.00 each, or $3.75 for the two books.

Orders placed now will be filled out of the first edition. Those coming later will have to be held over for the second edition.

We request that all who desire one or both, order them at once or write to us concerning their intentions.

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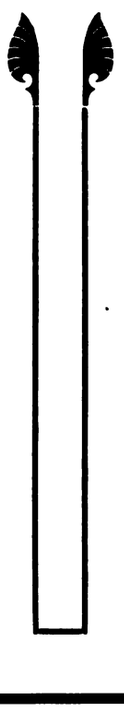
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ZION CITY, ILLINOIS

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The Sensational Features of The Zion Banner

ARE CAREFULLY DESIGNED TO AROUSE AND INSPIRE ITS READERS TO THOUGHT AND ACTION ALONG ALL LINES WHICH MAKE FOR DEVELOPMENT, IMPROVEMENT, ADVANCEMENT AND THE GENERAL GOOD. THIS INCLUDES LITERATURE, ART, THE TRADES, THE SCIENCES, AND THE PROFESSIONS, AND ESPECIALLY THE HOME.



It should be a weekly visitor in the homes of all true Christians and those who love the Truth. It should be read by every friend of Zion. We recommend it to all who guard their thoughts and minds and desire to keep their hearts pure before God.

While sin and vice are condemned and opposed to the utmost, THE ZION BANNER is exceedingly optimistic. A vein of wit, humor and pleasantry permeates it.

The policy of THE ZION BANNER is to carry into the home just such news and information as will be uplifting and enlightening to the entire family.

The work of the Devil is not advertised to the injury of the minds of children, youths, maidens and those subject to such temptation, with ideas, suggestions and illustrations of evil doing. When reference to any thing of this kind is made, it is so written as to arouse a strong sentiment against it.

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