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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 XVIII. No. 1. *ZION CITY, SATURDAY, OCTOBER 21, 1905.* *Price Five Cents*

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God's Witnesses to Divine Healing

LEAVES OF HEALING

Probably ceased publication

Office,
March 4, 1907



MRS. MINNIE MCKERLIE.

Instantly Healed of Stomach Trouble, Heart Disease, Granulated Eyelids, Abscess, and Other Internal Disorders, After Many Years' Worse than Useless Treatment by Physicians and Surgeons.

the words, "Ye are all physicians of no value."

The latest thing that has been written about physicians confirms that early judgment.

Nor is this the word of ignorant and fanatical detractors of a beneficent science.

It is the unanimous testimony of all the most learned, able, thoughtful, and candid members of the profession.

We have quoted in LEAVES OF HEALING, Volume VI., Number 13, pages 409-410, the testimonies of over forty of the most prominent physicians, surgeons, and medical professors, all to the effect that medicine is not a science, and that physicians' treatments, as a whole, are more harmful than helpful to humanity.

But these opinions were given several years ago.

Perhaps, since then medicine has made such rapid progress as a science that it can now be relied upon to cure disease.

We have heard and read a great deal of late about the wonderful discoveries along the line of bacteriology, antitoxins, and preventive sanitation; and of the marvelous triumphs of antiseptic surgery, and physicians may now be able to battle successfully with sickness.

But learned and candid doctors of medicine can give us no such assurance.

In an article entitled "The World's Greatest Problem," in the *Independent* for August 24, 1905,

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by A. E. Wright, M. D., late Professor of Pathology, Army Medical School, Netley; Pathologist to Saint Mary's Hospital, London, W., England; Member of the Indian Plague Commission, recognized as one of the highest medical authorities in England, we read the following:

"If the belief is nurtured that the medical art of today can effectually intervene in the course of disease, this ought to be dismissed as an illusion.

"Putting out of consideration the case of one or two infective diseases which can to some extent be controlled by remedies placed in our hands by chance, and, further, the case of diphtheria—a disease for which an effective remedy has been furnished by medical research [according to many authorities this has still to be proved—A. W. N.]—it may be affirmed with confidence of the medical art, as at present practised, that it can do practically nothing to avert death from a virulent bacterial invasion or to bring about a cure.

"The thoughtful and conscientious physician has absolutely no illusions on this subject.

"Confronted with an acute bacterial invasion, he does not conceal from himself or from others that he is quite in the dark, and that he cannot foresee or determine the issue of the conflict which is in progress in the organism.

"That conflict will culminate, as the case may be, in the recovery or death of the patient. Fully cognizant of the limits of his knowledge, conscious also of the risks of ignorant intervention, the thoughtful physician dismisses from his mind all idea of active intervention between the organism and the invading germs of disease. He contents himself with laying aside the drugs, which he feels to be useless, and with looking after the feeding of his patient. . . .

"Even if the medical art cannot control the bacterial infection, it may be suggested that by surgical methods it is now said to be possible to cope effectually with localized bacterial infection.

"That claim should be accepted with very respectful reserve.

"Inquiries should be made whether there is adequate theoretical justification for a method which extirpates the visible nidus of infection only, while invisible germs are left behind in the interior of an organism which has already, in the very fact that it has become infected, proclaimed aloud that it furnishes an eminently favorable soil for the propagation of the particular microbes in question.

"If we turn from bacterial infections to diseases produced by the chemical machinery of the body, we are again confronted by the impotence of the medical art.

"It cannot honestly be said that we have any real knowledge of the morbid chemical processes which are associated with gout, diabetes, or Bright's disease.

"If the conclusion is thus forced upon us that the medical art of today cannot cope effectually with disease, let us turn and consider how far the problem of disease can be solved by the resources of sanitation, meaning thereby all those measures of disinfection, isolation, and conservancy which are adopted for killing off the germs of disease outside the organism, or, as the case may be, for holding these off from the contact with the healthy.

"The modern world prides itself on all these measures. That pride furnishes an object for consideration.

"Conservancy must be credited with having lightened the burden of disease in the respect that it has, in the towns where it is applied, diminished the incidence of typhoid fever. It has further practically eradicated dysentery. It is doubtful whether much more can be claimed for it.

"The claim of disinfection and isolation to have diminished the spread of infectious disease is much less clearly established.

"It would seem that not very much has been achieved by these measures.

"And it is well to bear in mind in this connection that measures of isolation, disinfection, and evacuation, severe beyond any measures that would be endured by any European population, have not in the case of India prevented the dissemination of plague all over that continent.

. . . . . .

"Above all, we must keep always before us that the sanitarian of today goes about his work with the scales of ignorance over his eyes.

. . . . . .

"It would be well if it were realized everywhere throughout the civilized world that every man and woman ought to do something toward making provision against the day when they themselves and those near and dear to them will be in the grip of disease. And in particular the careless rich, who nurture the comfortable faith that when disease arrives, Doctor A., or B., or C., whom they know, or, failing him, Doctor X., or Y., or Z., in London, or Paris, or Berlin, will be able to cure their diseases, ought to be disabused of that belief.

"It would be well for them to realize that the wealth to which they trust to see them through all the eventualities of the future will when their dark hour arrives, be found impotent to purchase for them any effectual scientific aid against disease.

"That scientific knowledge which alone can avail in conflict with disease is—practically all of it—still to seek."

We have quoted thus at length from Dr. Wright's article because it is the latest word from one of the highest medical authorities in the world.

From his standpoint, this honest physician can give sick humanity no hope.

Medical science, falsely so called, stands confessedly unable either to prevent or to cure disease.

But there is hope.

Dr. Wright does not take into his reckoning the Great Physician.

The woman in ancient Galilee, who had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse," found instant and perfect healing when she touched, in faith, the border of the garment of the Great Physician.

And so this woman, who here gives her testimony after she had likewise suffered more than pen can describe from her diseases, and at the hands of many physicians, was instantly and perfectly healed by that Great Physician, Jesus, the Christ, the Son of God.

He came, as the prophet said, to take "our infirmities and bear our diseases."

He did that work, when He labored among the sick, the sinful, the sorrowing, and the dying of Palestine.

The Evangelist Matthew says of Him that "He went about . . . teaching, . . . preaching, . . . and healing all manner of disease and all manner of sickness among the people."

That was His work then.

It must be His work now; for He came to do the Will of His Father, the Unchanging God, and He said, "Lo, I am with you All the Days, even unto

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the Consummation of the Age." Nor did He leave us without teaching as to how He would continue to do this work.

He said, "In My Name . . . . they shall lay hands on the sick, and they shall recover."

That was exactly what happened to this Witness.

In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, her Heavenly Father, a minister of the Christ laid hands upon her, praying God to redeem His promises and to heal her.

Instantly she arose and walked, for the first time in several years.

She was perfectly healed, as she tells in her beautiful testimony which follows.

And with thanksgiving to God which words cannot express, she is going forth, on the wings of the "Little White Dove," LEAVES OF HEALING, to all the ends of the earth, to tell weary, hopeless sufferers to look up in hope.

Her message to them is simple, and she gives it with a perfect confidence because she has proved its truth in her own experience.

It is a message of Repentance and Confession of sin, of Trust in God, putting away doctors, drugs, and surgeons' knives, of Obedience to Him, and of a Faith that takes hold on His promises with unfaltering grasp. A. W. N.

WRITTEN TESTIMONY OF MRS. MINNIE McKERLIE.

2502 ELIM AVENUE, ZION CITY, ILLINOIS,
October 11, 1905.

DEAR FIRST APOSTLE:—It is a great pleasure for me to add my testimony to the many others already given—of those who have been blessed in spirit, soul, and body through the Christ, the blessed Redeemer.

The Good News first came to us through LEAVES OF HEALING sent to us by my husband's brother, Mr. William McKerlie, of Chicago.

My husband was ready to accept the Full Gospel then; but I was not, as I was very sick and a great sufferer, and, having been brought up a Roman Catholic, I was slow to accept the truth that God would heal me without the aid of doctors and drugs.

At last, when I found it would be death to continue under the treatments of doctors, I turned my thoughts to God, gave up the doctors and drugs, and told my husband that I would go to Zion City.

I started on Tuesday, March 25, 1904, from my home in Gladstone, Northern Michigan, where we were then living.

As I was unable to walk, my husband carried me aboard the train, as he had carried me around the house for nearly four years.

I had been so sick most of the time and suffering such pain that I could not bear to be wheeled in a chair.

He put me in the care of the conductor, and I trusted God to bring me safely to Zion City, where I arrived Wednesday morning, March 26th.

I had suffered with stomach trouble and granulated eyelids from childhood, and was able to read but little at a time.

I was married at the age of sixteen, and with the birth of my first child internal trouble set in, also a pain in my left side.

For more than two years the doctors were not able to tell positively what caused the pain.

When my second child came, I could not walk for six weeks; but the doctor still could not say what caused the pain.

At this time my heart trouble developed so that when an attack came on I would drop wherever I was.

I still kept up; but after my third child came I could not walk and was very sick.

Our family physician came to the conclusion that the pain was caused by a tumor; for by this time there was an enlargement of my left side between the ovary and the bowels.

He told me that I would have to undergo an operation when I became strong enough.

He gave me treatments to that end all summer; but I did not improve very much.

I felt very much discouraged and went to my father's home at Minitonas, Manitoba, for my health.

While I was there my father sent me to Swan River Hospital, where two doctors treated me.

Their names were Dr. Hill and Dr. Proctor.

I had a good nurse, Mrs. McGinnis.

After about six weeks I had improved some, but still suffered very much.

They did not know what was the matter and thought it must be due to some terrible internal trouble.

Then I returned home to Gladstone, Michigan, continuing treatment with our home physician, Dr. Kee.

About four months after this, one evening I was suddenly taken with a severe hemorrhage.

When the doctor arrived, he said that I was about to have a miscarriage, but as I was sinking so fast he told me that the only thing that he could do to save my life would be to take the child away with instruments.

He put me on the table and worked with me one hour.

I was very near death.

No tongue can tell what I suffered!

Soon after this the enlargement in my side proved to be an abscess.

It broke internally and discharged.

The doctor said that he could do nothing for me but give me something to relieve the pain.

He advised an operation.

This I was afraid to permit.

Then I went to Escanaba, Michigan, to see another physician, Dr. Long.

He insisted on my going to his hospital and taking my chances—as it was not certain that I could live through the operation.

My grandmother sent for a French doctor, who told her that in my condition it would be impossible for me to live through an operation, and that she must not allow me to submit to it.

So I returned home without hope, growing worse all the time.

Every few hours I took morphin tablets.

About every four weeks, when the abscess was coming to a head, the pain was so intense that it seemed I could not endure it.

I could not eat anything, but lived on wine and liquid food.

I was in bed two or three weeks out of five, and could not walk a step at any time.

I realized by this time that there was no help for me except in God alone.

I then came to Zion City.

I came alone; trusting God to keep me, as I had left all medicine behind me.

I did not know that I had to change cars so the conductor carried me from train to train.

When I was carried into Elijah Hospice, they saw that I was very sick.

I was visited immediately by the health officer and Elder Royall.

The Elder prayed for me; but I was not yet prepared to receive my blessing.

As my baggage did not arrive at the time I did, I had no Bible to read, so I asked for something, and the bellboy brought me the tract "I Will." This I read and reread, drinking in God's beautiful Truth as taught by our First Apostle.

I was unable to leave my room and could read but little at a time on account of my granulated sore eyes.

On Saturday, the fourth day after my arrival, I was suffering very much with my stomach as well as with other troubles, not being able to eat much more than liquid foods.

I felt that I must get my healing very soon for I could not endure my sufferings much longer.

I told one of the ladies who visited my room that I should like to talk to some lady officer, as I was burdened in my spirit about something.

She sent Evangelist Samuel to me.

When she came in I told her my story in a few moments, and felt so happy that I could unburden myself to some one.

She told me that I had not sinned but had been sinned against: that Satan had made me believe a lie and had tormented me in a most dreadful manner; that I was right with God.

She then asked me if I believed that God would heal me then.

I told her that I did.

She then prayed with the laying-on of hands, "in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father."

We both felt that His gracious, wonderful Power had gone all through my body, rebuking all disease, especially the awful abscess.

Realizing that God had set me free, she commanded me, in the Name of Jesus, to rise and walk, which I did without any of the old pain.

The next morning, my stomach was strong and the sore eyes were healed.

There was no more heart trouble and in three days the abscess had all passed away.

I was able to walk to the dining-room and eat anything that I wanted.

In three weeks I could walk three blocks, and in five weeks I had gained eighteen pounds.

About this time I went to Chicago to visit my brother-in-law and his family before returning home.

The same conductor and brakeman who had carried me on and off the train when I came to Zion five weeks before saw me get on the train.

They could scarcely believe that it was the same person.

I was glad to tell them what God had done for me in Zion.

They said it was truly wonderful.

When I went home a week after this, I began to do the spring house-cleaning, and in two weeks I went into the country to gather berries.

I climbed a stairway of one hundred eighty steps up a bluff and walked three miles and a half. It is now a year and six months since my

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healing, and I have been doing all my own work, including washing and ironing.

I thank God also for the way He has healed my little boys.

The oldest one has been healed of asthma, the second one of spasms, and the youngest of hemorrhages.

We are now living in Zion City, a well and happy family.

I shall never be able to praise God enough for LEAVES OF HEALING, which brought me to Zion, and for sending dear Evangelist Samuel that Saturday night, and for bringing us to Zion City where we can hear our beloved First Apostle.

May God bless him and his dear wife, Overseer Jane Dowie, more and more.

May Zion go forward until Jesus comes.

May we ever remain faithful to God and Zion is my prayer.

Hoping that these words may be a blessing to all who are suffering as I was, and that they may help bring others to trust God for spirit, soul, and body,

I am, faithfully yours till Jesus comes,

(MRS.) MINNIE MCKERLIE.

CONFIRMATION OF TESTIMONY BY ROBERT McKERLIE.

2502 ELIM AVENUE, ZION CITY, ILLINOIS, October 11, 1905.

DEAR FIRST APOSTLE:—For the glory of God I wish to say that my wife's testimony is a fact and that the half if not told.

I praise and thank our dear Father in heaven for this great blessing that came to our home through Faith in Jesus, the Great Physician, and obedience to God's Holy Word.

I trust that those who may read my wife's testimony may be blessed and be led to give up the arm of flesh and take the helping hand of Jesus without delay.

I thank you, First Apostle, Overseer Jane Dowie, Overseer Speicher, and others for your help and prayers.

Especially do we thank God for Evangelist Samuel, whom He so graciously used in my wife's case.

Praying that God will bless you all and that Zion will go forward with the everlasting Gospel of Salvation, Healing, and Holy Living, I remain,

Yours faithfully till Jesus comes,

ROBERT MCKERLIE.

Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Family Wonderfully Blessed and Healed.

I will make mention of the lovingkindnesses of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us.—*Isaiah 63: 7.*

ELIJAH HOSPICE, ZION CITY, September 22, 1905,

BELOVED FIRST APOSTLE:—Peace to thee!

It is with a heart full of love and gratitude to God that I write this testimony to His praise.

In the year 1898 it pleased God to reveal His Son in me. Being truly converted, I was delivered from tobacco, alcohol, and swine's flesh. In the following year I became a constant reader of LEAVES OF HEALING, and through it I came under your teaching.

In the following year, June, 1900, I was received into fellowship in the Christian Catholic [Apostolic] Church in Zion, and was baptized the following month by Triune Immersion.

At this ordinance I received great blessing, and a joy and uplifting in spirit indescribable, making me feel that God had truly brought me into fellowship with Himself and His Son Jesus, the Christ.

I went to the Divine Healing meeting in Central Zion Tabernacle, Chicago, taking a request for prayer for a daughter that was lying sick of a fever. Overseer Piper led the meeting, and at the time of prayer my child was instantly and perfectly healed, and by going into the prayer-room I also received great blessing and strength.

Shortly before this my son, thirteen years of age, was instantly healed of sunstroke in answer to prayer.

Later I again sought help at a Divine Healing meeting for myself and daughter, who was again sick.

Our beloved leader, the Messenger of the Covenant, led the meeting, and at the time of prayer—to the glory of God be it said—my daughter was instantly healed, and by the laying-on of hands by the General Overseer I received much blessing and strength.

I have had many healings since, which, if I were to enumerate them, would occupy too much space.

I came to Zion City fully four years ago, and have been kept in better health than I ever enjoyed before.

The first winter here I worked outside on the Lace Factory, and, although unaccustomed to working outside in the winter, I was kept in almost perfect health, not losing one hour through sickness.

This is the more remarkable because before coming into fellowship with the Christian Catholic Apostolic Church in Zion I was sick every winter, and at times my life was despaired of. But, thanks be to God, He brought me out of it all.

The blessings in my spirit I feel to be the greatest of all.

The knowledge that God is always near, that the Angel of His Presence is with me, whose presence has been made known to me while engaged in prayer, is very blessed. Oh! I do thank God for the many blessings He daily bestows!

The four years during which I have lived and worked in this City have been a blessed experience to me. Here the Name of God is revered every day.

I thank God for the First Apostle, and for the teaching I have received under his ministry.

May God's richest blessing rest upon the head of the First Apostle, on his family, and on all he sets his hand to do.

Faithfully and humbly your servant in the Christ,

JOHN BANKS.

It is Good to Trust in God.

I am Jehovah; that is My Name: and My glory will I not give to another, neither My praise unto graven images.—*Isaiah 42: 8.*

3019 ELIM AVENUE, ZION CITY, ILLINOIS, July 24, 1905.

DEAR FIRST APOSTLE:—Peace to thee!

It is with gratitude to God and a desire to glorify Him that I send my testimony.

I was in a very bad condition when I first heard of Zion, and I told my physician that I was going to hear Dr. Dowie. He said go, as he could do no more for me, and had heard of some who had been healed there.

Soon after joining Zion I ran a large tape-needle through my hand while working in a factory, which caused my hand to swell twice its size. Deacon Moot, who had charge of a cottage meeting that evening, prayed for it, and I was able to work the next day.

Last fall, before my confinement, women would refer to the seriousness of that ordeal at my age in life—for which they have reasons when trusting to the aid of doctors—but God kept fear away, and in answer to your prayer I was delivered after one hour's sickness.

A little later I was healed of a severe case of piles in answer to my own prayers.

Later I had a severe cold on my lungs, which caused nervous chills, from which I did not get deliverance till I promised God I would put Him first, and do all the good I could in spite of obstacles.

Then new strength came into my body.

Yours faithfully, Till He Come,

(Mrs.) MARY EVANS.

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).... 7:30 p. m.
Tuesday—Divine Healing meeting..... 2:30 p. m.
Tuesday—Adult Choir Practise..... 7:30 p. m.
Wednesday—Junior Choir Practise.... 4:15 p. m.
Wednesday—Citizens' rally..... 7:30 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 Practise ..... 7:30 p. m.

COLLEGE CHAPEL.

Lord's Day—German service.....10:30 a. m.
Tuesday—German Choir Practise..... 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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By Evangelist Sarah E. Hill.

AND I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire.—*Revelation 10:1.*

WE have here given to us a remarkable picture of the seventh and last angel or messenger sent from God to the world. (Verse 7.)

He comes as the Messenger of the Covenant foretold by the Prophet Malachi.

The Apostle had heard the Lord Jesus talk of the coming of this Messenger to restore all things and prepare for His coming again.

Elijah came the second time in the person of John the Baptist.

Elijah the Restorer comes as the Messenger of the Covenant.

The Covenant is to establish the Kingdom of God in man's spirit, soul, and body.

Jesus said to the people, "The Kingdom of God is within you." (Luke 17:21.)

It has to be established within man before it can be established in the world.

When God's Kingdom is established within man it will soon embrace everything else upon the earth.

The characteristic of this Messenger which impressed John was his strength.

He was a strong Messenger; and He needed to be, for His Message is to the whole world and it is a fiery Gospel he brings.

The Messenger brings the Covenant which God gave to the Israelites when He brought them out of Egypt and formed them into a Theocratic Nation.

In it He said to them: "If thou wilt diligently harken to the Voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will [permit to be] put none of the diseases upon thee, which I have [permitted to be] put upon the Egyptians: for I am Jehovah that healeth thee." (Exodus 15:26.)

This is the Covenant which Adam and Eve broke when they refused to harken to the Vo ce of the Lord their God and to do what was right in His eyes, but did what was right in their own eyes and refused to give ear to His commandments and to keep all of His statutes, and thus put themselves and their descendants under the power of the Devil.

When man is restored to his normal condition, through the keeping of the Covenant he will carry back with him all that he carried away through his fall.

The Apostle saw this Messenger arrayed with a cloud.

The King, His Master, is to be arrayed with a cloud a'so when He comes again, as the disciples were told who saw Him ascend to heaven. (Acts 1: 9-12.)

The Lord was wrapped in a cloud at His coming also.

It rested upon His birth and enfolded Him during His ministry, causing Him to be misunderstood by the world, who accused Him of being a deceiver of the people, and of being mad and having a devil, and finally crucified Him; because He so loved the world that He came to show them how to have the Kingdom of God established within them.

The Messenger of the Covenant will have many points of resemblance between his life and that of the Lord when He came, for when the Messenger leaves his message with the world and goes with the Lord at His coming, the people must know by unmistakable signs that he is truly the Prophet foretold by Moses. Every soul that will not harken to him shall be utterly destroyed. (Acts 3:19-24.)

Our Lord fulfilled every point in the prophecies, foretelling His own life and death. None were so small that they were overlooked, even to the dividing of His clothing among the soldiers.

It is also very important that the world shall recognize the Messenger of the Covenant, because he comes to prepare the world for the near coming of the Lord.

But the cloud will also veil him from the sight of those whose spiritual vision is dim, and they will reject him and his mission, and call him a false prophet and an impostor.

But those whose spiritual eyes are open shall see that he has the marks of a prophet and an apostle.

These Latter Days demand a prophet from God and a teacher whom the world can safely follow.

If there ever were times since the world began when these were needed it is now.

God was speaking of these times when He said: "And though Jehovah give you the bread of adversity and the water of affliction, yet shall not thy teacher (R. V. margin) be hidden any more, but thine eyes shall see thy teacher: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." (Isaiah 30:20, 21.)

The Voice of this Messenger is heard by the whole world, saying, "This is the way, walk ye in it," when they turn aside from the straight and narrow Way.

He is to make the way very plain in teaching the Covenant.

Because it relates to the rule of God in man's spirit, soul, and body, it includes all that relates to his daily life—the religious, educational, political, and commercial life of humanity.

The face of this Messenger shone with righteousness.

Jesus said, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matthew 13:43.)

The rainbow which the Apostle saw upon his head is a sign of the Covenant.

God gave it to Noah as a sign of His Covenant with Noah and the world, and it connects the Messenger with the Covenant and also with Noah.

As the latter stood with the old world

Continued on page 29, second column.

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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 21, 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 fifteen 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.

FROM FIRST APOSTLE AT TAMPICO.

TAMPICO, MEXICO, VIA LAREDO JUNCTION, October 15, 1905.

TO OVERSEER-IN-CHARGE, ZION CITY, ILLINOIS.

For Jehovah is a Great God, and a Great King above all gods. . . . The sea is His, and He made it; and His hands formed the dry land.

After important conferences with President Diaz, Minister Limantour, Colonel Gonzales, and others, we left General Manager Deacon John A. Lewis, General Secretary Wilhite, with Mr. Burris and Deacon Williams, in the City of Mexico on Friday morning last, at eight-fifteen, and, accompanied by seven members of the party, came down to Tampico, arriving there last night.

It was a great reduction of altitude—more than seven thousand feet, and a great increase of temperature.

We are traveling in a special private car, provided without charge by the Mexican Central Railway, to which is attached a special baggage car.

The courtesies during our last visit by President Robinson are repeated by Vice-President Charles R. Hudson, who, with the whole administration of the Mexican Central, do everything to make our way prosperous, and attend to our every need.

We were brought on to La Barra last night, immediately, by switch engine, and left in Peace within a few rods of the breakers of the Great Ocean.

All the party enjoyed an early bath this morning.

I was able to walk unassisted from the car into the ocean, and enjoyed the surf bathing with the rest of the party.

Our hearts are full of praise to God and of expectation of continued blessing.

My bodily health has increased from day to day, and I have been able to bear the fatigue of long conferences and go into details of much business.

General Lewis with his helpers is effectively attending now to what remains to be done at this time in Mexico City, and will rejoin us here in about a week, when we shall continue our prearranged plans for certain explorations on the River Tamesin, and visits by means of conveyances to certain locations where Engineer Spellman with several assistants have been working for some weeks.

We have further plans which will be unfolded in due course, but nothing is being done without the utmost care and caution.

Pray that God will guide us continually in this great matter which concerns the present and future generations of Zion, in the execution of some of the most important plans we have ever made for the extension of God's Kingdom.

We shall remain here, God willing, for the first rest that we have taken since we were stricken with paralysis on Lord's Day night, September 24th, from which God delivered us so wonderfully and enabled us to rise up and Go Forward in this tour within three days.

From day to day we shall hope to continue for the next week to bathe in the ocean and to rest in God for a perfect return of strength in spirit, soul, and body.

Let all pray that we may receive this blessing.

As we stand once more at the Gates of the Valley of Tamaulipas intense desire to carry out God's purposes in these vast Territories lays firm hold of us, and a desire to live and carry out God's plans in Zion.

As we again see the valleys that we love so well, we feel it is worthy of the toil to serve God and the present and future generations of Zion in this work.

Pray for the whole party, and be assured that our love and prayers are ever with Zion in Zion City, and throughout the whole world.

Mizpah.

FIRST APOSTLE.

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LATEST FROM THE FIRST APOSTLE.

TAMPICO, MEXICO, October 18, 1905.

OVERSEER-IN-CHARGE, ZION CITY, ILLINOIS.

Zion going forward!

I am resting quietly at La Barra and improving every day.

The personal representatives of President Diaz, Governor Argueles and Governor Bernardo Reyes, of the States of Tamaulipas and Nuevo Leon, the Mayor of Tampico, and representatives of the principal business houses and banks of Tampico have done me the honor to come and see me here.

A military guard has been placed over our two cars by order of the President.

Our friends in the Cities of Victoria and Monterey are looking forward with much kind anticipation to our visits there.

We expect to leave here this morning week by little steamer for a careful examination of the River Tamesin up to the head of navigation.

We shall return in about four or five days.

I hope then to continue our journey northwest to Victoria and Monterey.

God imparts to me daily strength, but I need sustaining and directing Grace.

Deacon Lewis and party reported by telegram yesterday that Zion business is progressing satisfactorily in the City of Mexico.

Pray that I may be strengthened in doing the things that remain.

There is much important work to be done before we leave for home.

I have now fully made up my mind, God willing, to be at home with you in Zion City on Thanksgiving Day.

Party all well.

Love to all 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 the 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 18—12, you may know that your subscription expires with Volume XVIII., Number 12, which will be January 1, 1906. 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 will not allow your subscription to lapse.

Send money only by Bank Draft, or 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.

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 a copy, to any address. 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."

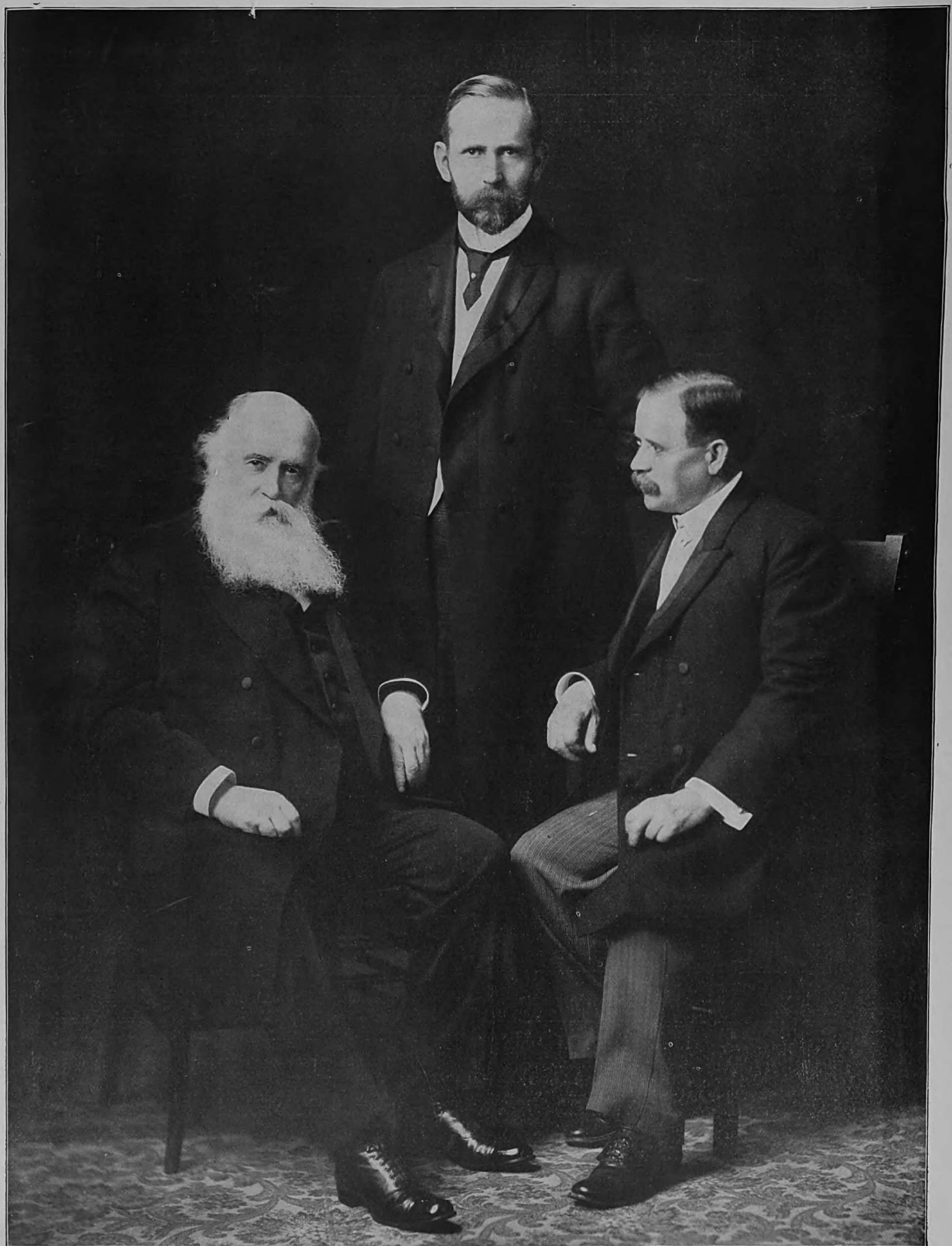
A. Have you any writings upon this subject which can be purchased?

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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THE FIRST APOSTLE. GENERAL SECRETARY FIELDING H. WILHITE. GENERAL MANAGER JOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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Application

_____ 19___

To John Alexander Dowie:

I hereby make application for a Zion Paradise Plantation, Ten Year, Gold, Seven Per Centum, Interest-bearing Land Warrant, in the sum of_____ _____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount

_____

(Signed) Name_____

Address _____

Notice—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following will probably be the form of the Land Warrant:

No._____ $_____

Zion Paradise Plantation

John Alex. Dowie

SEVEN-PER-CENT. INTEREST-BEARING LAND WARRANT

This Certifies, That_____ _____

of _____

has deposited with me the sum of_____Dollars for a term of ten years from date hereof, bearing interest at the rate of Seven per cent. per annum, payable semi-annually on the first days of April and October.

This Warrant, with accrued interest, is redeemable at maturity in Gold, or may be exchanged for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

This Warrant is transferable on the books of the undersigned by reissue on surrender of the same; and, unless exchanged for land within three years from date hereof, is redeemable on any interest-paying date on six months' prior written notice.

In Witness Whereof, John Alexander Dowie, whose legal residence is Zion City, Illinois, United States of America, has executed these presents this_____day of_____, A. D._____. Attested by the General Manager of Zion Paradise Plantation, and countersigned by the General Secretary thereof.

_____

General Manager Zion Paradise Plantation.

Countersigned by_____

General Secretary.

The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000, and $5,000.

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THE FIRST APOSTLE PORTRAYS THE EVILS OF THE ELECTIVE FRANCHISE EXTENDED TO THE VICIOUS AND THE IGNORANT.

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Zion's Fifth Feast of Tabernacles

The Set Feasts of Jehovah . . .
Ye shall proclaim to be Holy Convocations.

*REPORTED BY O. V. G., B. L. R., AND E. S.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

AS THE end of the Holy Convocation began to draw near, there began, in the addresses of the First Apostle of the Chri t in His Latter-day Church, to be a manifest gathering up of Spirituality—a bringing together of the several currents into one mighty stream.

The restoration of this ancient Feast of Tabernacles possessed a significance but little known or understood by the people of God when reestablished five years ago; but the deep spiritual blessing which has come to them through its observance has been beyond all anticipation.

Every day of these Holy Feasts has been a Holy Day.

Not times of Spiritual languor and ease, but of training for that time when the test of the faithfulness of God's people will be their going up to Jerusalem to keep the Feast of Tabernacles.

On Friday, July 21, 1905, the subject of the Early Morning Meeting was, "The Marriage of the King's Son and the Intruder without the Wedding Garment."

That Garment of Divine Righteousness, its efficacy, its beauty and perfection, and how to obtain it, was the central thought of the man of God in the Message given.

The great audience of approximately five thousand sat throughout the service with scarcely a movement, and not a whisper disturbed the holy calm of the Service. God's Spirit was manifested in every sentence of the address, and carried the Message with peculiar power.

At the close, with one simultaneous movement, all present rose to their feet and joined their voices in an earnest fervent consecration to God and His Service.

Shiloh Tabernacle, Zion City, Illinois, Friday Morning, July 21, 1905.

The meeting was opened with the singing of Hymn No. 10 in the Feast Program:

Oh, the weary night is waning,
And the clouds are rolling by;
See, the long-expected morning
Now is dawning in the sky;
When from Zion's lofty mountain
We shall hear the watchmen cry,
And rejoicing we shall gather
When the King shall come.

CHORUS— Go Forward! O Zion!
Great will be thy triumph
When the King shall come;
Go Forward! O Zion!
Thou shalt be exalted
When the King shall come.

When the ransomed of Jehovah,
From the East and from the West,
Shall return with joy and gladness,
To receive the promised rest,—
Then shall ev'ry tribe and nation
Out of ev'ry land be bless'd,
And rejoicing they shall gather
When the King shall come.

May He find us, when He cometh,
Faithful watchers day and night,
At our royal post of duty,
With our armor shining bright;
May our lamps be trimm'd and burning
With a clear and steady light,
That rejoicing we may gather
When the King shall come.

*The First Apostle has not revised this report.

Praying That Results in No Blessing.

The First Apostle then said:

It is so easy to say, "Let us pray."

Many people bow their heads reverently and seem to pray, when they do not pray at all.

If every one present at this meeting would really pray, good as the meeting otherwise may be, to them there would come a blessing such as no mere outward attitude or formal acquiescence in the petition could bring.

You yourselves have truly to pray.

When you pray in really conscious need, you are in earnest, and you should expect to get what you ask for.

One of the saddest things in connect on with the condition of the Church is that millions and millions of prayers are offered by ministers and "exhausters" of every kind without receiving an answer.

The people, too, pray and get no answer; but no one is disappointed, because no one expects an answer.

We are right up against a Parable today that has to do with the unseen attitude of prayer.

Some even get in to the Wedding Feast, and seem to the servant to be all right.

He cannot detect the difference between the real and the assumed Wedding Garment; between the intruder who has no Wedding Garment and the one sitting by his side who has.

Color does not determine its genuineness, neither does the pattern.

The Essential Characteristic of the Wedding Garment.

The essential characteristic of the Wedding Garment is its Divine Texture.

It is made of Divine asbestos, so to speak; no fire can burn it.

No mud can defile it.

It is the pure and spotless Robe of the Redeemer's own Righteousness.

"Not hav ng a Righteousness of mine own, even that which is of the law, but that which is through faith in the Christ, the Righteousness which is of God by faith," said Paul.

It is a wondrous Garment!

I wonder if you are sure that you have it, and realize when you bow in prayer that you are clad in the Robes of the spotless Righteousness of the Sinless Christ.

That is what the eye of God must see at the Wedding Feast and at the solemn services of this Holy Convocation.

Now, when you pray, ask God to make you sure before you leave this building that you are not naked, and that you have not on the false garment.

Let us pray!

After prayer by the First Apostle, followed with the chanting of the Disciples' Prayer, in which all joined, Hymn No. 33 was sung:

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Who, who is he? that overcometh
By the blood of the Lamb?
He that believeth and is born of God,
Shall overcome by the blood.

CHORUS—Oh, the precious, precious blood!
Oh, the cleansing, healing flood!
Oh, the power and the love of God,
Thro' the blood of the Lamb.

The First Apostle then said:

Let us read in the Gospel according to Saint Matthew, the Twenty-second Chapter:

And Jesus answered and spake again in parables unto them, saying—

He is still speaking and teaching in Parables, this being a direct continuation of the teaching in the three Parables of the Vineyard.

He varies the scene now, because He is dealing more closely and individually with the Children of God.

The First Apostle then read from the second to the fourteenth verses, inclusive, without further comment.

"THE MARRIAGE OF THE KING'S SON AND THE INTRUDER WITHOUT THE WEDDING GARMENT."

The Focal Point of the Jewish Dispensation.

The range of this parable is very, very wide.

First, Jesus warns those whom He has been calling to the Feast for long centuries.

Everything connected with the Jewish Dispensations leads up to the Coming of the Messiah, and to the great and glorious Feast that He will then provide for the whole world.

All the Prophets, and Poets, and Teachers of Israel throughout the Ages had been telling of the time when the Messiah would come and redeem Israel.

It was to be a great Marriage Feast.

The Virgin was to conceive and bring forth a Son, and he was to be called Emmanuel, which, being interpreted, is "God with us."

Although a son of David, so far as the lineage of His mother was concerned, He was to be the Son of God, the offspring of the Eternal Father.

His Name was to be called, "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

He Was to Be a King, and the Son of a King.

When He came, He was so proclaimed; and those to whom He came "received Him not," although they were "His own."

Although all through the Ages God had been bidding this perverse and wicked people to the Feast, they always treated the invitation with contempt.

They went to their own feasts and their own weddings, and attended to their own undertakings, but poured contempt upon the Holy Convocations.

I believe that the restoration of this Feast of Tabernacles has a significance greater than any of us understood when we first established it.

There are no accidents in the Kingdom of God.

The establishment of this City, and the consecration of this beautiful Park and the Temple Site, which took place on July 14, 1900, was the beginning of this wonderful series of Feasts of Tabernacles.

God has wonderfully blessed this people in fulfilling the prophetic command that applies to these Times of Restoration that must precede the Advent of the King, to take from the world His own.

Zion Preparing for the Second Coming of the King

We are preparing in no inconsiderable measure for that event.

True, the preparation is as yet on a comparatively small scale, for this is only a small gathering compared with what it will be when this City shall receive not only thousands, but tens and hundreds of thousands, perhaps, in Holy Convocation to prepare, by the training of the children of God, for that time after the coming of the King, when the universal test of the loyalty of the Nations to the Christ will be their willingness to go up to Jerusalem "from year to year to worship the King, Jehovah of Hosts and to keep the Feast of Tabernacles," as the prophet Zechariah has said.

God has never set aside the idea of great Holy Convocations.

Every Lord's Day is a day of Holy Convocations.

To us in Zion it is the best of all the days.

Ask the children in the homes represented here today which day of all the week they love the best, and they will tell you that it is the Lord's Day.

The dear little Juniors, as well as the Intermediates, have their Convocations; and then there is the Great Convocation in the afternoon when all come together, with delight, to praise God.

No Scripture of Private Interpretation.

No doubt this parable has many applications, and perhaps many interpretations, all of which are allowable and right.

No Scripture is of any "private interpretation."

The Commandments of God are "exceeding broad," and the words of Scripture have a very far-reaching meaning.

God always works from the center to the circumference; never from the circumference to the center.

God works from the inside out; never from the outside in.

The same principle extends to God's work in Nature.

The outer covering of the seed is only a protection for the life within.

By an extraordinary law of Nature, the seed cannot reproduce itself except that outer covering die.

Except it passes away in outward appearance it cannot abide.

But if it dies it no longer abides alone.

Out of this death there comes a Resurrection of thirty, fifty, seventy, or even a hundred fold.

If these seeds in turn were sown, and the process continuously repeated, the whole earth would soon be filled with the product.

Now, God is very wonderfully working from the center in the extension of the Kingdom of the Heavens.

It not only is among us, but within us; and in this parable we are taught that there is to be not only an outer dress, but an Inward Purity.

The Resurrection of a New Theocracy From the Death of the Old.

That which is symbolized by the "Wedding Garment" must be possessed by all who obtain entrance to the Wedding Feast.

The Jewish people had rejected their King, and now He was about to send out His disciples and establish a New Theocracy.

The old would pass away, but out of this death there was to be a resurrection of the New Theocracy.

No longer could the old Theocracy that God had established fulfil His purpose

God often has to destroy the work that man has marred, and bring about a New Creation, by throwing the spoiled vessel into a furnace, and then bringing it forth in a better form.

The old so-called Jewish system had to pass away; it was an inevitable event.

The New Wine had to be put into new bottles.

The old skin bottles could not retain the new wine; for if the new wine, pure and unfermented, was poured into the old bottles that had been dried by exposure to the air, the result would be fermentation caused by that which the

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old skin had absorbed, so that the bottles would burst, and the wine would be wasted.

Our Lord Had to Put the New Wine Into New Bottles

The Priesthood was no longer to be a hierarchy of birth; no longer a Levitical priesthood; no longer an Aaronic priesthood.

The Priesthood that antedated Moses and Aaron, and even Abraham, was now to become effective.

It was to be a Priesthood after the Order of Melchizedek, to whom Abraham paid tithes.

The Christ, our Lord, was not a Levite; He belonged to the Kingly tribe of Judah, and Melchizedek was not only Priest of God, but he was also King of Salem, or King of Peace.

A new Priesthood and a new High Priesthood had to be established, and new rulers of the Church and of the world had to be selected.

They were to come up from among the people, and be made Teachers, and Prophets, and Apostles.

He would take "the things that are not, that He might bring to nought the things that are."

He would make of the seemingly weak, men who should be the destroyers of Heathenism in all its forms, and who should sweep away the last remnant of Judaism.

Agency of the Powers of Darkness in a Preparatory Work of Destruction.

In this He was to be aided by a loosing of the Powers of Darkness.

The Romans were to have a part in this work of destruction in a very remarkable way.

The people, always fickle and rebellious, although pretending now and then to be most devoted servants of Rome, really hated this foreign Power.

This hatred was not occasioned by their love for God; it was because they themselves were factious and full of contention as to who should be greatest.

The attempts of the Maccabees and others to get the people back to God were utterly unavailing; and when at last the Nation rebelled against the Roman Power the horrible factions of Simeon and John in the doomed city helped bring about its destruction.

The history of that awful siege as told by Josephus records the fulfilment of what the Christ said in this parable, that He would permit the destruction of those who throughout the Ages had played with His invitation.

They had come up to His solemn Feasts with no solemnity in their hearts; they had made prayers for a pretense, and they were now led by a priesthood which is graphically described in this parable.

A Divine Arraignment of a Wicked Priesthood.

He said of these priests:

Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.

But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments,

And love the chief place at feasts, and the chief seats in the synagogues,

And the salutations in the marketplaces, and to be called of men, Rabbi.

If there is any more terrible arraignment of a priesthood than that, I do not know where to find it.

Then He pronounces upon these wicked priests the most terrible woes to be found in all literature:

But woe unto you, scribes and Pharisees, hypocrites! because ye shut the Kingdom of Heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

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.

Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,

And say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.

Fill ye up then the measure of your fathers.

Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:

That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.

Then, after saying that all these woes would come upon that generation He utters the pathetic lamentation:

O Jerusalem, Jerusalem, which killest the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

This was the Christ's vehement explanation of His Parable of the Marriage Feast.

Striking Fulfilment of a Recorded Prophecy.

The King was wroth, and permitted his armies to come and destroy those miserable, wicked men.

Within a generation of the time when the Prophecy was uttered, that great City, Jerusalem, was in ashes, women in the City had boiled and eaten their own children, and there was blood, blood, blood, everywhere! They would not yield to Mercy.

The Christians in the City escaped without a single exception, for Titus, the commander of the Roman army, opened his lines, and allowed those who wanted to do right, and be good, to go through and escape.

All that remained in the City were either killed or carried into a captivity that was worse than death.

After this terrible narrative, Jesus describes what would follow the destruction of the City.

He says that His command to go out into the Highways and Hedges of the World should be obeyed; that His Apostles and His ministers should proclaim the Everlasting Gospel to every creature, gathering them in, from the East, and from the West, and from the North, and from the South, both good and bad.

He declares that by His Grace they should repent; that by His Grace and Mercy they should be cleansed; and that they that were outcasts should be made to sit at the Wedding Feast of the Marriage of the King's Son.

God's Way the "New and Living Way."

"This is My Body, which is for you"; eat ye all of it.

"This cup is the New Covenant in My blood"; drink ye all of it.

But beware! both good and bad have been called and blessed.

There are conditions to be met.

Your own righteousness is as filthy rags; your own thinking is folly; your own ways have to be given up.

Now you must walk in God's Way, and do the work of God; only God's Will now must be done.

Putting aside all your claims of self-righteousness, of pride of birth, and of social position, you must come and be cleansed and saved by the blood of the Lamb of God, which was slain for you.

You must get in through Blood! Blood!!

You must be willing through Blood—the shedding of your own, if need be—to fill up "that which is lacking of the afflictions of the Christ."

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You must be willing to lay down your lives for Him, if necessary, that you may bring in from every Tribe and Nation to His Feast those of all colors, all languages, both bad and good, for He loves them all, and they are all His.

The rebel who has rebelled against Him most is His; even the poor Jew weeping outside the gates of Jerusalem is His.

You must gather them in, and then pass in with them, one by one, into the Glory, and be ready when the King shall come.

But no hypocrite can sit at the Marriage Feast!

Oh, the detestation of the Christ of God for the hypocrite!

The Blessedness of Inherited Goodness and Godly Training.

Thank God that all Humanity has not to pass through the seas of iniquity!

There are Timothys, there are Loises, there are Eunices, and there are grandmothers and mothers that teach their children to "know the Sacred Writings which are able to make" them "wise unto Salvation" and powerful to do good.

There are good people all over the earth who have "loved righteousness and hated iniquity" all their lives.

Then there are those that have taken all the goodness inherited from their fathers and gone away into the land of the enemy, the Cities of Damnation, where they have squandered their whole estate in rioting.

But the great God follows them; and, although it may be only at the last moment of life, the weary feet are guided back from the land of darkness, and sin, and squalor, and poverty, and misery.

They are brought back from feeding the swine, both bad and good.

Not the Righteous, But Sinners, Jesus Came to Save!

All need Salvation, and none know it better than the good.

The righteous never boast.

At the judgment seat they will say, "When saw we Thee hungry, naked, or in prison, and visited Thee? You tell us to go in because we fed and clothed You. Lord, we don't remember ever seeing You in need!"

Then He will say, "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

They did not know that in feeding that beggar they were feeding the King; they did not know that in feeding the poor waif and tramp they were feeding the Prodigal Son on his way back to his Father.

Oh, the righteous never boast!

Let the sinner boast, if he will.

Let the sinner lie and say, "When saw we Thee hungry?" if he will.

I think I hear the Christ saying, "You know I told you that I left the poor with you, and you did not feed them; I left with you the Nations that were in darkness, and you did not go to them.

"They were in the prison-house of Heathenism, of Mohammedanism, of gluttony, of debauchery, of licentiousness, and of bruta ity.

"Although you knew they were there, you never went to them; you never tried to get them out!

"Now, go with the Devil to whom you belong!"

The Imperative Need of Being a "Doer of the Word."

It is doing, not talking; it is running, not fretting, that wins this race!

He that sits at the Wedding Feast must be a "doer of the Word"; but he must be clad in a Garment which he himself never could provide.

He cannot sit there on the ground of his own righteousness.

He need not say, "O God, ever since I was a child I loved Thee."

That may be true; it is true of me. I have loved God all my life.

He may say, "I served Thee from a child; I have kept nothing back."

I can say that, too.

I can say that I have given Him the strength of my younger manhood; and even since the snows of winter began to gather on my brow I have continued to serve Him.

But that does not give me a right to the Wedding Garment.

Only the Righteousness of God Avails in His Sight.

Not my righteousness, not my works, not what I have done can entitle me to sit at that Feast!

I must get the Garment that is made of "fine linen, white and pure."

It must have woven into it the Purity and whiteness of the "Lamb of God which taketh away the sin of the world."

No other material than that which covered the body, blood, and bones of the Lord Jesus, the Christ, can cover me.

No Righteousness of our own can save!

Do you know that there are many kinds of white?

Did you ever compare different samples of that which men call white?

You will find some of them with an apparent mixture of gray, and some with a bluish tinge.

But there is a whiteness that no fuller can imitate!

It is the Garment of Divine Righteousness.

Not our own righteousness!

Oh! the Apostle as he nears the end of his earthly pilgrimage sees that.

Sitting in a dungeon, and perhaps chained to a blaspheming, heathen Roman soldier, he wears the Robe of Righteousness, and writes, "not having a righteousness of mine own, even that which is of the law, but that which is through faith in the Christ, the Righteousness which is of God by Faith."

Do not attempt to enter in until you have laid aside your own righteousness, and have appropriated the Christ's Righteousness, and know that in all Humility and Purity of Heart you are resting in Him.

Even Now He Comes Into Our Assemblies!

Yes, He comes now; and suddenly He may say to you, "Friend, how camest thou in hither, not having on the Wedding Garment? You knew that only those that had put aside their robes of self-righteousness were permitted to enter this Feast. How dare you sit in this hypocrite's robe? Compare it with the pure whiteness of the robe of the Christ's Righteousness with which the others are clothed."

Why did not the righteous see it?

I will tell you why I think they did not see it.

They were not looking at their fellow servants' robes; they were not judging one another.

All eyes were turned to the door through which the King would enter.

Oh! when you sit down at the Lord's Table with me again, will you not want to see the King?

And when the King sees you, what will He see?

Will He see the filthy rag of a false profession; or will He see that you are not trusting in anything you have ever done, but in Him alone?

Will He see you with the Wedding Garment on?

But What Shall Be Done With the Intruder?

Must we let him stay?

Must we let him stay when the King Himself says, "Take him, and bind him, hand and foot, that he may do no more trouble to Zion. Brand him between the eyes, 'Thou hypocrite,' that all the world may know his perfidy"?

The King Himself once branded a man who hypocritically said, "It is the 'Sawbath.'"

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The Priests had audaciously inquired of Him, "Why do You come here and heal on the 'Sawbath'? Are there not 'six days in which men ought to work,' and come and be healed? Why bother with this old woman on the 'Sawbath'?"

Then the King rose in the midst of the assembly, blessed the poor woman, and in substance said to the venerable old priest, the rabbi, "You hypocrite, if you had an ox or an ass that fell into a pit on the Sabbath you would take it out; or if it needed water you would 'lead it away to watering' on the Sabbath Day. You hypocrite, you observe all the formalit es, but none of the realities, of the Kingdom of God!"

A Blow Aimed at an Apostate Church.

He was striking the Apostate church a blow when He wrote upon the brow of the rabbi, in letters of fire, "Thou hypocrite!"

Oh, how He hated the hypocrite!

Oh, how He hates the hypocrite today—the coward, the fearful, the faithless, the liar!

He hates the hypocrite that goes to the sorcerer, the pharmacist.

He hates the hypocrite that drinks Liquid Fire and Distilled Damnation to get an inspiration, and then talks of himself as a man of God.

"Thou hypocrite! is there no balm in Gilead; are there no waters in Shiloah; is there no wine in the vintage of God, that you must drink the cup of Damnation and Hell?

"Thou hypocrite! was there no poor and hungry man to feed? Were there none that were naked to clothe, that you must make repeated and almost continuous feasts for the World, the Flesh, and the Devil?

"Did you call the poor, the maimed, the lame, the blind to your feasts?

"Did you go out into the highways and gather in the miserable sufferers who, on account of man's transgression, were everywhere perishing?"

Oh, if we do not do it!

Oh, if we do not go after the sinner!

Oh, if we do not give all that we have without saying we have done enough, He will say to us, "Thou hypocrite!"

I think He will say, "Take him, bind him hand and foot, and put him into the Outer Darkness."

Did you ever think of that?

A Pitiful Illustration of the Agony of the "Outer Darkness."

There is a wall at Jerusalem, the sight of which almost breaks one's heart.

It is a part of the old Temple wall that has been dug out, and it is very far below the level of the present City; for there are half a dozen Jerusalems to dig through to get to the Jerusalem of the Christ.

On the dome of the rock floats the banner of the False Prophet.

Away deep down there, in the dawn of any day you may find Jews weeping, wailing, and striking their foreheads against the remnant of the sacred wall of the Temple.

They are crying in the "Outer Darkness," and gnashing their teeth, as they see the emblem of the False Prophet flying on the flag-staff over their heads.

These are sons of those who cried "Crucify Him"; sons of those who had no Wedding Garment, and would have none.

These are sons of the hypocrites of nineteen centuries ago, who are now thrown out into the "Outer Darkness."

To these we must go; and to all we must go, and bring them back, for the time has come for the Restoration of All Things, and of All Peoples, to God.

It will take the Millennium to complete it; but we must do what we can now!

The Proof of Having on the Wedding Garment.

A proof of our having on the Wedding Garment is that over that Garment of the perfect Righteousness of the Christ is buckled the Breastplate of His Righteousness; that our feet are shod with "the preparation of the Gospel of Peace"; that we have girded our loins with Truth; that we have put on the helmet of His Salvation; that we have bound to our arm, so that it shall not fall in the battle—we should fall with it if it did—the shield of Faith, which can quench all the fiery darts of the Wicked One; that we have the Sword of the Spirit, which is the Word of God; in fact, that we put on "the whole armor of God," and linking shield with shield, in Macedonian order, press forward as one man to win victories for God, and to be ready for the King when He comes.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, give to me increasingly the Spirit of sincerity, that I may see myself as Thou dost see me; help me to have a real Humility, and a real Faith, not only to sit at the Wedding Feast, but to go forth, whether old or young, with the armor on, to do Thy work, and by and by to enter one by one through the gates into the city and eat the Marriage Feast in Heaven with the great King, and come back with Him to do His will on earth. Thus let us live; in this faith let us die. For Jesus' sake. Amen.

After the Prayer of Consecration, in which the large audience of several thousand persons joined, 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.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY O. V. G., B. L. R., AND F. A. F.

The subject at the Early Morning Sacrifice of Praise and Prayer on the Ninth day of Zion's Fifth Feast of Tabernacles was one of tremendous importance.

It was the Ninth in the wonderful series of parables which the First Apostle, with prophetic insight and power, had been unfolding to the thousands of eager auditors who had been waiting upon his inspired ministry with most blessed results.

Such variety of Prophetic Testimony as had attended these lucid and graphic expositions!

And there had seemed to be a cumulative wave of blessing accompanying them.

The climax seemed to be drawing near.

On the morrow the last word was to be spoken, "Be ye also Ready!"

But today the Judgment is set and the Books are opened.

Not the Final Judgment of all mankind, but the test of the Nations gathered in a great representative assembly.

How the fogs of error on this great subject melted away as the Inspired man of God first unfolded in an orderly manner the Four Great Judgments that constitute the Divine Order, and then proceeded to the special subject of the morning, "The Sheep and the Goats; or, the Judgment of All the Nations at the Coming of the Christ to Reign on the Earth!"

*The following report has not been revised by the First Apostle.

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It was a marvelously enlightening address, and will be cherished by multitudes as an Authoritative Declaration on a topic of supreme importance.

God blessed the thousands assembled on this occasion as they listened with almost breathless interest, and He will still bless as it now goes to the infinitely larger audience scattered over all the world.

Light is breaking upon the Prophetic Word!

The Darkness of ignorance and superstition is fleeing away before the ministry of the Apostle and Prophet of the Restoration.

And millions are rejoicing!

Shiloh Tabernacle, Zion City, Illinois, Saturday Morning, July 22, 1905.

The meeting was opened with the singing of Hymn No. 3 in the Feast Program, after which prayer was offered by the First Apostle, which was followed by the Disciples' Prayer, in which the entire Congregation joined.

After the Announcements, Hymn No. 32 was sung:

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.

CHORUS—I shall be satisfied.
I shall be satisfied,
When I shall wake in that
fair morn of morns.

The First Apostle then delivered his Message.

THE SHEEP AND THE GOATS; OR, THE JUDGMENT OF ALL THE NATIONS AT THE COMING OF THE CHRIST TO REIGN ON EARTH.

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.

Importance of Considering the Context of Scriptural Narratives.

I feel, beloved friends, that the Scripture Reading of this morning will be incomplete if I do not call your attention to the passages immediately preceding.

I therefore invite you to consider the Twenty-fourth Chapter of Matthew.

I ask you to think and pray earnestly about it.

You will notice in this chapter that our Lord is speaking while on the Mount of Olives, having gone out from the Temple; and in the second verse He utters the prophecy that there shall not be left one stone upon another that shall not be thrown down.

Then while still sitting on this Mount His disciples asked Him, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" or, according to the better marginal rendering, "the Consummation of the Age."

These questions are answered in the Twenty-fourth and Twenty-fifth Chapters, which should go together.

I wish that that marginal translation, 'the Consummation of the Age," had been incorporated in the text.

There is no such thing as "the end of the world."

The world will be changed by fire, but it will never end.

"New Heavens, and a New Earth, wherein dwelleth righteousness," will be created out of the present earth, which is absolutely indestructible.

All Matter Is Indestructible.

This table is indestructible; you may consume it by fire, but every element in the table will continue to exist either in a gaseous form or in a residuum of ashes.

The material of which this table is composed is really a product of a little plant that grew up out of the earth into a tree, absorbing in its growth air, and water, and sunshine.

Its form may be changed by fire into a few ashes and a few invisible vapors and gases; but because you cannot see the larger part of the table in its new form you must not say that it does not exist.

Similarly there is no "end of the world."

There are various Ages, or Æons, and great changes; but "I know," said the Teacher Koheleth, in that wonderful book, Ecclesiastes, in which a great deal of Divine wisdom is found, "that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God hath done it, that men should fear before Him."

Man is a finite being, and perpetually uttering nonsense about there being an end to this, that, and the other thing.

He should learn better!

You do not put an end to the crime of a criminal when you get him into a prison, or hang him.

It is only a new beginning.

How Evil Is Sometimes Perpetuated on the Earth.

In the first place, you have not put an end to the criminal, for he has gone to Hell if he is guilty and impenitent, and his wickedness may live on in another on the earth.

Such is the nature of man that when the death penalty is legally inflicted upon even a great criminal, his family and friends often swear vengeance upon those whom they regard as responsible for his death.

Sometimes as many as fifty murders are committed as a consequence of the punishment of one murderer.

Do you think you put an end to crime by killing criminals?

Never!

Hanging is the worst use to which a man can be put.

There is no surer way of perpetuating crime than using the hangman's rope.

More murders are committed where the death penalty is inflicted than where it is not.

In the State of Michigan, just across the Lake, where life imprisonment, not death, is the penalty for murder, you will hear of not more than one murder to twenty on this side; and crime is punished more swiftly there than here.

Criminals avoid that State, the terror of being shut up for life being far greater than that of death.

Instead of anything being ended by hanging a man, more trouble is created.

Neither is trouble ended by sending a man to Hell.

Sign of the Consummation of the Age.

So far as we can see, matter is indestructible.

Remember, then, that the story of the Judgment of the Nations is merely the story of the Consummation of a particular Age.

Also bear in mind the Christ's assertion that before this Consummation is reached "this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the Nations."

No Nation is to be left in ignorance as to the teaching of God in Zion; that is the plain meaning of this statement.

Get that word "Kingdom" into your minds.

It always was the "Gospel of the Kingdom;" it is not the Gospel of a Republic; it is not the Gospel of a Democracy; it is not the Gospel of a Plutocracy; nor is it the Gospel of a set of rogues that bind themselves together, and lie to the people, both in the Church and in the State.

It is the Gospel of a Theocracy; the Gospel of the Rule of God.

It is the Good News that the Christ came to make atonement for sin and bring His people into fellowship with Himself, thus bringing them under the Rule of God.

In this time of which the Christ speaks—when "iniquity shall be multiplied" and "the love of the many shall wax

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cold"—this "Gospel of the Kingdom" will have to "be preached in the whole world."

It is impossible for the Lord to come for His own until they have preached this Gospel of the Kingdom to every portion of the "inhabited earth," as the margin reads.

Then "He shall send forth His Angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Zion Already Is a Great Trumpet.

LEAVES OF HEALING is a loud-sounding trumpet; and every time you send out a copy you send out a mighty blast.

After reading from the forty-second to the fifty-first verses, inclusive, of the Twenty-fourth Chapter of Matthew, the First Apostle said:

That is one of the Judgments at the end of the Age, not the "final" Judgment, as some erroneously say.

There are four Judgments.

The First Judgment is that of the Rulers of the Church, when the Lord comes at the end of the Dispensation, as recorded in the Twenty-fourth Chapter of Matthew, from the forty-second verse to the end of the chapter.

The Second Judgment is described in the Parable of the Ten Virgins, given in the first thirteen verses of the Twenty-fifth Chapter of Matthew.

After judging the Rulers of the Church, He judges the Church itself, separating the Wise from the Foolish in the Church, and taking to Himself the former in the Rapture.

The Third Judgment is when He Judges the Church again on the ground of its works, as described in the Parable of the Eight talents, given in verses fourteen to thirty, inclusive.

Slothfulness, As Well As Active Wrong-doing, a Crime.

This will be the condemnation of the lazy servants, represented in this Parable by the servant that did not use his talent, but put it in the soil when he might have deposited t in the Bank, and secured interest.

This is the Judgment in the Kingdom of Heaven, for it is a Parable of the Kingdom of Heaven; of servants of God in the Kingdom of Heaven.

The First Apostle then read the fourteenth and fifteenth verses of the Twenty-fifth Chapter of Matthew:

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.

Our Lord has left His disciples certain powers and talents, and all who bury one of them will be condemned; and when He comes to take from the world His own into the Rapture these wicked and slothful servants will be left behind.

He will take to Himself and use in His Kingdom, in the Millennium, those who have increased their talents.

Then comes the Fourth Judgment scene, that generally, although erroneously, has been called the final judgment. The description of that scene begins at the thirty-first verse of the Twenty-fifth Chapter and continues to the end of the chapter.

It is the Judgment of the Son of Man upon the Nations at the beginning of the Millennium.

This is the Judgment to which I wish particularly to direct your attention this morning.

The Final Judgment at the End of the Millennium.

Let me first explain, however, that the final Judgment is at the end of the Millennium, when Satan, who will have been bound for a Thousand Years, is "loosed for a little time."

Then come forth the wicked Nations that are on the earth at the end of the Thousand Years, with the Hosts of Hell, to make a final assault upon the people of God.

The fire of God, however, will come down and consume them; and then will come the cleansing fires and the transormation of the earth.

Now follow me closely as I read:

But when the Son of man shall come in His glory, and all the angels—

The Messengers of Heaven, and those who have gone up with Him.

An Angel is merely a Messenger.

Only a few brief years will intervene between the Rapture and our Lord's return to earth, and then will come with Him those who through the Ages have been His Messengers on earth and in Heaven.

I will now read the entire thirty-first verse:

But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory.

That will be at Jerusalem; He said so, and all Prophecy declares it.

Zion to Restore the City of the Great King.

All our Zion Cities and Plantations throughout the world will by and by have to unite in restoring "the City of the great King."

In some way we shall have to get Jerusalem for Zion; I think we shall have to buy it.

And the sooner we buy it, the less we shall have to pay for it; but we are not yet in a position to purchase it.

When we have bought it we shall have to restore it and make it beautiful.

This can be done, and will be done, by a people who have been prepared for such service.

The King will sit on the Throne of His Glory, at Jerusalem, after Zion has preached the Gospel to every Nation.

Remember that!

The Nations have not yet had the Gospel preached to them; it is useless to say that they have.

China has not had it! The Four Hundred Twenty-six millions of China do not understand the Gospel.

Some day, after we have acquired almost fabulous wealth by working together, Zion may be called upon from every quarter to use her immense resources in giving the Nations the Everlasting Gospel.

The Whole Earth to Be Filled with the Message of the Christ Before the Rapture.

Meanwhile, as the Prophet of the Restoration, and the First Apostle of the Christian Catholic Apostolic Church in Zion, I tell you that the Judgment cannot come and the saints cannot be taken up into the Glory until this Gospel has been preached to every creature; until we have filled the whole earth with the Message of the Christ; and until we have told Kings, and Presidents, and all the rulers of the Nations what God demands.

Then they will have to reject or accept it.

It is against common sense, and justice, and every reasonable consideration, to suppose that this Judgment of the Nations for rejecting the Christ and not obeying Him can ever come until they know His Gospel, and thus have an opportunity of rejecting it intelligently, or accepting it.

All Nations will not reject it; some will accept it.

Notice that this verse does not say that every individual will be gathered before the Son of Man, but "all the Nations," meaning, of course, a gathering of people who represent all the Nations.

Judgment of the Nations to Be Representative in Character.

A great concourse will be there—all in a representative character.

How could every individual of every Nation, fifteen hundred million in number, be gathered together around that little Mount Zion?

Allowing that it were possible, what would be the sense of crowding such a vast number of people together?

Such a proceeding would be perfectly ridiculous!

What is meant here is that the Christ will summon to

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Jerusalem those that represent the Nations; every Nation will be judged whether the summons is obeyed or not.

Failure to send representatives will be their condemnation.

Even the representatives of the Nations, in any considerable number, would mean many millions; but they will come from every Tribe and Nation.

Then the King will begin His reign.

The words that fall from the lips of the King will "separate them one from another, as the shepherd separateth the sheep from the goats."

When He sends word to the Nations, "Come and stand before Me," they will have to go!

He can compel their attendance; and He will!

He will send out His Messengers to Kaiser Wilhelm for instance.

They will say, "Come along, Kaiser, the Lord Jesus wants to see you at Jerusalem!"

Perhaps he will reply, "That is all a fake; I won't go!"

"But you must go!" the Messengers will urge; and the Kaiser will have to drop his guns and go.

Every Ruler Will Have to Go!

No previous engagements will be permitted to stand in the way of their going!

Parliaments also will have to go!

By the time all the Nations have been gathered there they will have taken sides.

They will be ready to stand for or against the Christ.

The one question that Zion is now seeking to press upon every individual and Nation is this: "Are you prepared to obey God and have Him reign over you? Are you prepared to obey the Christ?"

When this question is answered in the negative, whether by individual or Nation, we say plainly, "Then, if you do not quickly repent you will be damned."

That king and people that will not obey the Voice of God speaking through Zion will perish.

The time is soon coming when there will be but one King.

When the "Ruler of the kings of the earth" appears, there will be no other rule but that of Anarchy and Rebellion.

He will surely judge the earth, and it will be a very practical affair.

This is no mere theory!

This Judgment has been erroneously set down as the Final Judgment of all, and reduced to a vague theory.

It is no such thing!

It is a Judgment of the Nations when the Christ comes to reign.

A Separation of the Human Race Into National Families.

It is a Judgment of America as America; of France as France; of Germany as Germany; of Russia as Russia; and of Turkey as Turkey.

Judgment of the Human Race in its National Divisions is being described here.

He will separate these Nations one from another.

Many of the existing Nations are mixtures of National Families.

The Poles, for instance, are divided principally between Germany, Russia, and Austria.

These three National thieves, when they stole Poland, divided the spoils, and the poor Poles are in a dreadful condition.

Some of them are compelled to speak and teach their children Russian; others are compelled to speak and teach their children German.

They are often sent to prison if they talk anything but the language of the country that has usurped power over them.

Now, that Nation will be taken out; the people will be separated from their foreign associates; and that Family will stand by itself.

The Austro-Hungarian Nation also is in continual trouble, because of the constant conflict between the Magyars and the Germanic Families.

When the Christ comes, He will say to the Huns, "Step out!" and He will put them upon a separate National basis.

Thus He will deal with Scotland, Ireland, England, France, Italy, and other countries.

A Separation of the Nations by Affinition.

It is not improbable that when this work of separation is completed, God will have so arranged the Families of the earth that those that are now seeking other affiliations will have found their affinities.

The present trouble in Scandinavia, is only a harbinger of an ultimate union of the Scandinavian people.

All these wars and rumors of wars are really a result of Nations seeking to get together according to their National affinities.

The breaking up of Russia will mean the separation of the various subject-peoples of which it is composed, into individual independent nations.

God only can do this work of separation.

But do not think that He will do it personally as one might separate various kinds of cattle.

People have such small ideas about these things!

It will be done by His Messengers, just as His Messengers will take out of His Kingdom all things that offend.

He as King will direct the policy of the Kingdom, but He will not descend to the details of Administration.

His Servants will do the work of executing His policy.

For instance, we have His words addressed to His Apostles:

> And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel.

His Judgment of the Nations will be through His appointed Judges, and His separation will be through those appointed to separate.

Make no mistake! the separation will be done by those whom He brings with Him!

This will be a part of the first work of the Millennium.

Judgment and Mercy to Reign Throughout the Millennium.

Remember also that Judgment as well as Mercy will reign throughout the Millennium.

The Nations need for a season to be separated into their respective Families.

I have long seen that, while for a time representatives of all Nations must get together in one great Zion, all the Nations outside Zion must be separated into Families.

Let us read of the work of separation:

> And before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats:
> And He shall set the sheep on His right hand, but the goats on the left.

The Nations at this time will have had the Gospel preached to them, and they will now be judged according to their works; that is, according to the use they have made of the Gospel committed to them.

The Nations that accept and act upon it, and obey the Message, will be separated from the Nations that do not.

Sheep and goats do not belong to the same Family of animals; the separation is very distinct and clear.

But remember that it is an analogy.

Men and women of the world do not become sheep

Neither do little children become lambs!

Get no such stupid idea as that!

Analogical Use of the Words "Sheep" and "Goats."

The sheep merely represent the good, and the goats the bad.

The gentle sheep represent meek and cheerful obedience to the will of the Good Shepherd.

As a matter of fact, all sheep are not good; sometimes there are naughty black sheep.

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But that is pursuing the analogy beyond our present need or purpose.

The goat, to those who know this animal, always conveys the idea of wantonness and stench.

We speak of a goat truly as a stinking goat, for there is a nameless stench about him that does not pertain to sheep at all.

One peculiar fact that comes to the mind in connection with the goat is that he is an emblem of Secrecy.

In many secret societies, represented by thousands upon thousands of Lodges, the goat is introduced into the initiation ceremony.

The nasty, dirty practises that are actually indulged in in connection with the so-called Mystic Shrine are shameful.

Most of the Nations Controlled by the Secret Empire.

However much kings may quarrel among themselves, most of the Nations of Europe are controlled by the Secret Empire.

William may quarrel with Nicholas, and Nicholas may quarrel with Victor Emmanuel, and there may be other parties to these quarrels; but the rulers and the great politicans of these Nations are secretly united as members of the Masonic Fraternity.

Some of you who know the history of the Civil War in this country a number of years ago may remember that the leading generals on both sides were all Freemasons, and that in consequence persons were often released from prison, and captives set free without apparent reason.

Favors of all kinds were frequently shown because of the so-called hailing sign of distress known by all Masons.

Masonry may lie quiet, and do nothing vicious when not attacked, just as a sleeping dog will neither bark nor bite.

But let some one come along and say in earnest, "Get out of here!" and immediately there is trouble.

Go to any people and say, "You have no right to organize Secret Societies, and impose oaths contrary to the laws of both God and man; therefore, get out of this Baal-worshiping Masonic Order!"—won't they fight!

Disgraceful Conduct of a Masonic Sea Captain.

I saw an illustration of this in Australia, and even before I got there.

There were Masons on the ship on which I sailed, even the captain being a Freemason; and they acted disgustingly.

When I arrived at the port of Auckland, I arraigned Masonry on board the *Sonoma*.

I gathered my people around me in the drawing-room of the big steamship, and said that we had had a most disgusting voyage; that we had had a drunken, profligate captain who actually played cards with himself after everybody else had gone to bed; that he was a Freemason who associated with harlots on shipboard; and that, while we had hoped to find better conditions prevailing in Australia, we could see what we might be obliged to encounter.

When I arrived at Sydney, we found that I had stirred up the nest; and they were ready for me!

My! how they howled!

They acted like so many animals!

When the separation of which we have read comes, the true character of each one judged will appear.

It is not always safe to judge by outward appearances.

If the dog, or the snake, or the billy-goat, or the cuttle-fish character is there, when the touch of separation comes the fact will be revealed.

Zion Makes a Man Appear as He Is.

A woman once said to me that her husband was a very nice, quiet man until LEAVES OF HEALING came into their home.

He ate pig, and was nice to all in the house.

Although he smoked up to the very last moment before going to Church, and left his pipe where he could resume smoking as soon as he got out, he was regarded as "a pillar of the Church."

He was also an Odd Fellow, a Red Man, a Freemason, and other things that connected him with the Secret Empire.

With it all, however, he was nice and pleasant.

But when his wife read LEAVES OF HEALING and became convinced that eating pig was wrong and said that it was contrary to the Word of God, and when he read LEAVES OF HEALING and saw that he would have to give up his pig, his tobacco, his liquor, his secret societies, and even his church, he was angry.

His wife said to me, "Your LEAVES OF HEALING have been a blessing to my spirit, to my soul, and to my body. I am happy; I am nearer God; but," she added, "Doctor, I am constrained to tell you that the effect of the LEAVES on my husband is just the opposite. Night and day, he gnashes with his teeth; he is angry. Although he never used to swear, now when he reads LEAVES OF HEALING he says, 'Damn that man Dowie!'"

A New Heart the Wicked Man's Only Remedy.

She did not know his true character until the Truth touched him.

Then the venomous snake appeared, and his conduct was exceedingly wicked.

"Well," I was asked, "what is to be done?"

"Oh," I answered, "the only remedy is a complete change of heart."

Some here who were like that years ago are now children of God.

The thought of this Judgment scene is a real separation between those that are determined to be the Sheep of God and those that are determined to remain the stinking Goats of the Devil.

The separation, in fact, has already begun.

It will continue until all the Nations are separated into distinct Cities and Nations of Sheep and Cities and Nations of Goats.

The Nations will have to take this matter up!

That is why I feel more than ever that I must move upon the men of influence in the Nations as directly as I can.

If we can capture for God men like Kang Yu Wei of China, large bodies of people will be impressed and will listen to the teaching

They will put away their idols, and the bad habits that so-called Christian Nations brought to them, and forced upon them.

The Well-nigh Universal Presence of the Horrible Tobacco Nuisance.

The opium trade, the liquor habit, and the tobacco habit have all been forced upon them by stinking Goats of Englishmen and Americans, and other Nationalities.

If you travel much today in railway trains, steamboats, and other means of conveyance, you will find the Goats are in the majority.

They are stinking everywhere; in the hotels they stink every corridor, and one can smell them in every part of the building.

Their presence would be recognized immediately in any Zion Hospice.

In Zion Home, Chicago, some years ago, complaint was made that some one was smoking in the building.

Every room was searched without discovering the source of the nuisance

At last, down in the basement, the culprit, a plumber making repairs, was found smoking a pipe.

The stench of that pipe filled the house!

This incident illustrates the difference between the stinking Goat, who is a stench in God's nostrils, and the Sheep of God who want to do right.

The children of God are clean; their hearts are sprinkled

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from an evil conscience, and their bodies are washed w th pure water.

Righteous Headship Secures National Blessing.

Let us now see what the King will say to the Nations.

Then shall the King say unto them on His right hand—

You may inquire, "Will He bless entire Nations as Sheep?"

My answer to that question may surprise you.

Yes! He will bless the entire body of the people of a Nation on the ground of the Righteousness of its Rulers, of its Constitution, and of its official management

Did not God say to Abraham:

And in thy Seed shall all the Nations of the earth be blessed.

Never forget that the blessing of God in and through the Seed of Abraham, the Christ, will reach all Nations.

Did not God promise the poor broken-hearted woman in Eden that the Seed of the woman should bruise the serpent's head?

It shall bruise thy head, and thou shalt bruise his heel.

A City and a Nation is often blessed because of a righteous minority.

God promised Abraham that He would save Sodom if there were ten righteous persons in the City.

In his pleading with God, Abraham began with a larger number, but he gradually dropped until he stopped at ten.

I believe, if he had gone on praying, God would have promised to save Sodom if there had been two righteous persons in it.

But there were not two righteous persons there.

The Far-reaching Influence of Incestuous Crime.

When Lot escaped from that city he took his wife, and two daughters who were harlots of the vilest kind.

They got their father drunk, and became pregnant by their own father.

Lot's wife, as we all know, looked back upon the doomed city and became a pillar of salt.

So there was only one righteous person in Sodom, and he was a poor weakling who got drunk, and in his drunkenness, became the incestuous father by his own daughters of Nations that cursed Israel all through the Ages, and which curse the world today.

Those Bedouins of the desert of Arabia are the direct offspring of that incestuous and abominable act that was enacted at Zoar.

[*At this point the nine o'clock whistle for prayer blew, and the First Apostle prayed as follows:*]

O God, do help us for Jesus' sake, in this time, to understand how Thou wilt bless the Nations for the sake of Thy children. Help us to understand that Thou hast blessed this American people, not because of their goodness, but because of Thy promise to their fathers, and to their fathers before them; because of Thy promise to Thy Son, and Thy promise to Abraham and Thy promise to the broken-hearted mother of all flesh, when she saw that through her association with the Devil she was about to become the mother of a devil. O God, for Jesus' sake, have mercy upon the Nations of the earth! How are they to blame for the sins of Lot's daughters? It is an inheritance of shame, but they are innocent. O God, have mercy upon the Nations that are the offspring of the sinful practise of those in ancient times who should have been pure, and of those to day who are impure, and who should be pure. We ask it in Jesus' Name.

The Lamb Slain from the Foundation of the World.

I have already given you the key to the interpretation of this Judgment forecast.

Let us enter the now open door and hear further what the King says:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from—

When?

PEOPLE—"The foundation of the world."

FIRST APOSTLE—Remember that!

The blood of Jesus, the Christ, has availed for all Humanity from ' the foundation of the world."

Before the world's foundations were laid, He was the atoning Lamb; and preparations for the salvation of every Nation and every man were then made.

Now let us read the thirty-fifth and the thirty-sixth verses:

For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in;

Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

That is the ground upon which He exercises Mercy.

Let us consider it for a moment.

Mercy That Results from Ancestral Blessing.

I cannot enter into this subject fully, but is it not true that God promised to bless the seed of Abraham?

And is it not a fact that the Nations that today are cursing the world are those that are oppressing the seed of Abraham?

In Russia, where there are more Jews than in any other country of the world, the Government, the laws, the people, the soldiers, and the rulers all conspire to outrage and murder the Jews on every possible pretext and occasion.

This work of oppression has continued for centuries.

When the poor Jew gets hungry, is he given meat?

Nay, verily!

But in the Christian Nations where Protestantism prevails the oppressed Jew has been clothed and fed.

One distinguishing characteristic of a great Nation is that it has asylums for the poor and infirm.

With all its faults, this Nation welcomes to its shores the poor of every Nation except the Chinese; and may it soon welcome them!

This Nation has been blessed; the British people have been blessed; the Scandinavian people have been blessed; and the German people have been blessed; because, with all their faults, they have been kind to the hungry and to the poor.

The Suffering Jew a Brother of Our Lord.

Do you not know that the Jew is a brother of the Christ?

When I see the distinctive features of the poor, oppressed Jew, my heart bleeds for him; to me he is the brother of my Lord.

If he is hungry, I want to feed him; if he is naked, I want to clothe him.

One of the vilest acts in this world, and one that brings punishment most surely, s oppression of the Jew.

The Nations that have oppressed the Jew are perishing.

The men that have oppressed the Jew are perishing.

Let us continue the reading:

Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or athirst, and gave Thee drink?

And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

And when saw we Thee sick, or in prison, and came unto Thee?

And the King shall answer and say unto them—

That is, to the Nations that He has set upon His right hand.

Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me.

I cannot talk about this; I could easily cry over it.

I do not know how you feel; but if your leader had not felt the sorrows of the Nations he would not be pleading for them today.

I have felt the sorrows of the oppressed people in the Nations.

The Folly and Wickedness of Racial Prejudice.

No man or woman can have the spirit of the Master who contemptuously refers to the Jew as a "sheeney."

I would discipline any member of this Church who was found speaking contemptuously of the Jew, the Negro, or the Chinese. [Amen.]

It is not to be supposed that we can take everybody into our homes, but we can take everybody into our hearts.

If I could take everybody into my home I would have you all dine with me today; my heart is big enough for that.

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Our Lord's Table, however, even now, is large enough for all.

But here is the condemnation of those who oppress the poor or others against whom there may be color or racial prejudice:

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into the eternal fire which is prepar d for the Devil and his angels:

The Greek word *αἰώνιον* (*aionion*) is age-lasting fire.

It does not mean hopeless, endless misery.

It is a fire that purifies.

"Our God is a Consuming Fire," and when the *aionion* fire has done its work upon the wicked they will be saved.

For it is written, "As in Adam all die, even so in the Christ shall all be made alive."

God never prepared this punishment for man.

Man's Punishment an Inevitable Result of His Own Folly.

It is an inevitable result of wrong-doing, falling upon those who ally themselves with the Devil or with his Messengers.

For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not.

Then shall they also answer, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto Me.

He practica ly here says, "You are Nations and Peoples that for centuries have been oppressors.

"You have oppressed the Jew; you have oppressed the Negro; you have oppressed the Chinese; you have oppressed the Japanese; you have oppressed the poor in your own Cities; you have oppressed the poor everywhere.

'You are tyrannical, wicked, bad Nations!

'Depart from Me under a curse the Fire of My indignation will fo low you until you do right!"

And these shall go away into eternal punishment: but the righteous into eternal life.

"Eternal life '—the life that is renewed from Age to Age.

It is eterna! only in that sense.

It is in my heart to repeat with emphasis that I believe that this "eternal life" is life that will have to be Renewed from Age to Age.

We Know of No Perpetuation of Life Apart from Death.

All perpetuation of life is dependent upon Death.

If the seed does not die there can be no plant life.

It seems to me that there is a sense in which we take the Life that is given to us and work it out to its ultimate end.

Then we rest, and change "from Glory to Glory, even as from the Lord the Spirit."

It is an *aionion* life that grows better and better from Age to Age.

I will not say it passes through the portals of Death, but it does pass through the portals of Change.

That is very clear from the words of the Apostle Paul which I have just quoted.

Some of you are not the same men that you were ten years ago.

Some of you are better than you were five years ago.

Then you were narrow; you were mean; and in your ignorance you did all kinds of mean things.

But there has been a change!

Why! you are so much better that even your best friends would not now recognize you in your old condition!

You are so much larger in your Christianity!

I myself have changed; to see that you have only to look at my picture taken when I was a Congregationalist and recently republished in LEAVES OF HEALING.

I have broadened and broadened until I can sympathize with every one.

I can feel for the man down South, who is suffering for the sins of his fathers, and who has that poor ignorant mass of iniquity around him.

Absolute Equality Not a Divine Purpose.

He is afflicted with the poor, degraded, and almost worse than heathen Negro that is full of damnation and lust.

He has to keep his door locked to preserve his wife and family from outrage.

I can sympathize with him even in his protest against having the Negro placed upon a plane of equality with him.

I will speak straight out now!

I tell you there is no such thing as equality anywhere in this world.

The injury and wrong to the Negro himself in giving him the franchise that he could not use should have been recognized ong ago.

The best friends of the Negro now recognize that fact.

It would have been better to have waited and to have spent millions in educating them until they were able to vote intelligently before giving them the suffrage.

An educational qualification for both white and black would be better even now.

It is not right to give the ballot to the poor Italian or the outcasts of other Nations that know nothing of our Constitution.

It gives tremendous power to those evil persons that do not hesitate to purchase votes.

It is shameful!

The Rule of God Rests Alone Upon the Divine Will.

The proper government of this world will never rest upon Universal Suffrage.

It will rest upon the Will of God; and the Rule of God does not depend upon votes at all.

It depends upon the possession of Individual Love, of Individual Wisdom, of Individual Knowledge, and of Individual Faith.

It were better for both the Negro and the white man everywhere to be ruled by God than to be free to cast all the votes that he pleases.

There shall never be a vote taken in Zion while I stand upon God's earth, as the Prophet of the Restoration, and the First Apostle of the Christian Catholic Apostolic Church in Zion. Never! never!!

I shall rule this people!

I shall tell you what the Will and the Law of God is, and I shall expect you, my brethren, to measure up to the standard of Divine Law, and to go with me into the battle, without voting whether you will or will not.

Am I right?

PEOPLE—"Yes."

FIRST APOSTLE—Do you not see that in America we have a true conception of God's will?

A Problem that Perplexes European Peoples.

In Europe they marvel and say, "How is it that a man in free America can gather under his standard thousands upon thousands of intelligent people, who follow him blindly?"

That is their folly!

If the standard were mine I should be a rebel against the United States Government; but it is the old, old Standard of Zion!

That Standard is an emblem of a life of Purity that looks up and obeys God, and that carries the shield of His Cross and the Sword of His Word, looking forward to the Crown of Life.

The Nations will have to learn this lesson!

When the Christ comes He will separate them.

He will place on His right the Nations that have chosen to serve Him; and He will tell them that the blessing is for them.

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He will set the Nations that resisted Him on His left; and He will send them into Age-lasting fire.

I am afraid that a great many of the Nations, when He comes, will want to fight Him.

Gog and Magog will want to fight Him.

The Mohammedan will want to fight Him; he hates Him now.

The Millennium a Period of Conflict.

I also warn you that throughout the Millennium we who come back from the Rapture with Him, and all that stand by Him, will not be in a world in which there is no conflict; "for He must reign till He hath put all His enemies under His feet."

Throughout that Thousand Years this Conflict will go on.

Toward the end it will grow more bitter, and if you want to know about it you have only to read the Twentieth Chapter of the Book of Revelation.

There is depicted again the Judgment scene of the Nations that will be enacted when the Christ comes to this earth to reign, and of which we have already read in this Twenty-fifth Chapter of Matthew.

He separates and places under the loving care of God the Nations that will serve Him, and allows the evil Nations to rest under a curse until the *κόλασιν αἰώνιον* (*kolasin aionion*) is applied to them—the pruning-knife; that they may, after punishment, be Restored.

The Greek words *κόλασιν αἰώνιον* (*kolasin aionion*), translated "eternal punishment" have the sense of restraint, or pruning—a punishment, that is designed to reform or improve the object of punishment.

The wicked Nations will have to be pruned; many of them doubtless will have to be pruned almost down to the very roots, and a new graft put into their stock.

The Work of God's People Throughout the Thousand Years.

That will be a part of the work of Zion, of God's people, throughout the Millennium.

We shall come to this earth to live, and establish great Plantations, great Cities, and great Gospel Communities.

With great love we shall go to these Nations that are under the curse of the King to carry them His great Blessing.

We shall go there to prune, and to be bitterly opposed, until at last the Evil Powers will come up for the final fight.

Make no mistake about that!

Let us read now the first two verses of this Twentieth Chapter of Revelation:

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years.

That is the Millennium; the word "Millennium" means a Thousand Years.

We should read, "and bound him for a Millennium."

Some people think that will be the last of the Devil, but it is not true.

Let us read further:

And cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshiped not the beast neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with the Christ a thousand years.

While the Devil is down in the abyss throughout the Millennium the Saints are living and reigning with the Christ.

The Resurrection at the End of the Millennium.

The rest of the dead lived not until the Thousand Years should be finished.

This multitude have nothing to do with this Millennium. They do not come up for Judgment until later, when the Final Judgment takes place.

This is the First Resurrection.

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of the Christ, and shall reign with Him a thousand years.

And when the thousand years are finished, Satan shall be loosed out of his prison.

After Satan is loosed what will he do?

Why! he will begin to get together all the Nations that have not submitted themselves to the Christ, and Satan "shall come forth to deceive the Nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea."

If you think that everybody will have been converted at the close of the Millennium you are mistaken.

Even then there will be vast numbers of unconverted who will have been fighting the Christ throughout the Thousand Years, either secretly or openly.

When the Devil is loosed from his prison he will gather them together, and what do you think will happen?

Read with me the ninth and tenth verses:

The Awful Destruction of the Hosts of Gog and Magog.

And they went up over the breadth of the earth, and compassed the camp of the saints about and the beloved city: and fire came down out of heaven, and devoured them.

And the Devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

That is plain language, and means just what it says, and it occurs after the Millennium.

Now what do we see?

And I saw a Great White Throne, and Him that sat upon it—

This is the Final Judgment; but we do not see it until the Nations have been judged, the Millennium is ended, and after the Devil has fought his last fight, and he has been cast into the abyss again.

And I saw a Great White Throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, the great and the small, standing before the Throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works.

Here we have the Individual Judgment, "according to their works"—not in an official capacity; not in a Representative, but in a private, capacity.

And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire.

And if any was not found written in the book of life, he was cast into the lake of fire.

Suffering Incident to the Purifying Fires Better Than a Life of Impurity.

I should rather be cast into the lake of His boundless Mercy, fiery though it be, than be left in impurity; then all that remained of my eternal spirit would at last come out Pure.

The vilest will thus be made Pure; and then we shall see a New Heaven and a New Earth, and the Holy City, and All Things made New!

Then God, as Paul puts it, shall be "All in All."

Death will have been destroyed, Hell will have passed away, and there will be Rebellion nowhere.

Then! but not now! not now!

Now we fight the Battle; then we shall wear the Crown.

Seems it a long time to fight with our Lord—a Thousand Years?

Oh, no! not one moment too long!

Oh! I am so glad that God is a God of Infinite Patience!

I am so glad that He will not forsake the wicked when He sends them away!

He will not send them away with a curse!

He will send them away with a blessing!

He will deal with them as well as they themselves will permit, for even the Christ of God Himself can accomplish His glorious work of transformation only when the Will is surrendered to Him.

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The Certainty of the Ultimate Triumph of the Divine Will.

But every Human will must eventually yield to the Divine Will.

Ages upon Ages may pass, but at last the time shall come when All who have sinned and died in Adam shall be made alive in the Christ.

And I, if I be lifted up from the earth, will draw all men unto Myself.

. . . . . .

For God hath shut up all unto disobedience, that He might have mercy upon all.

"Mercy upon all"; make no mistake!

The vilest sinner, after all has committed only a temporal fault.

He may have inherited disease from a bad father or a bad mother; or he may have inherited ignorance and depravity.

Many are sinners because they never knew they were sinning; they never knew Holiness.

They never knew the Law; they have transgressed the law not knowing what transgression means.

Oh! will not the great God—will not the God who loves All take out of the misery of the Hereafter, as he seeks to take out of the misery now, the poor, erring child of Humanity that has become the victim of the Deceiver and of the Powers of Hell?

I refuse to believe that Death and Hell will exist forever!

I know the Word of God is true, which says that Death and Hell shall pass away; that Death and Hell shall be cast into the fire which shall destroy the Devil, and destroy Hell, and destroy Evil.

May the Purifying Fire burn in you and me until every unclean thing is consumed!

The Joy of Thinking of Deliverances from Sin and Suffering.

Does it give you any pleasure to think that your husband who died a miserable sinner has gone to a Hell from which he will never escape?

Does it give you pleasure to think that your wife, or your son, or your daughter, or your friend, who died in sin has gone to a Hell in which he or she will be tormented by devils throughout an unending eternity?

If you derive pleasure from thinking of such suffering you are a monster!

But there is happiness in thinking of His work who said:

I will ransom them from the power of the grave; I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction?

Do not forget that the mighty Lord who "preached unto the Spirits in Prison" is the same Lord still.

I shall never forget a request addressed to me by my late personal attendant, who served me for ten years.

One Lord's Day night last December, just as he was about to leave me he said, "In the course of your sermon today you said you hoped that some day you might be good enough to be sent from Heaven to help get people out of Hell; that only one Being thus far had been good enough to go down there and come out, and that was the Christ."

"Yes, Stern, I remember," I said.

Then he continued, "First Apostle, I believe you will go to Hell; I believe God will send you to Hell to fight His battle, and by the Cleansing Fire help destroy Hell."

I answered, "I have had that in mind. I often feel as if I were baptized more for the dead than for the living, and I often think I should like to get away from this earth to my work in Hell, in God's time. I am not afraid of going to Hell, if God goes with me. I am not afraid to go there and fight it out with the Devil in Hell. I should like to be one of the Messengers to help destroy Hell."

A Request Inspired by Unselfish Love.

"I remind you of this," he said, "because if you think it wise, when you get to Heaven, I should like you to ask our Father to prepare me to go to Hell with you, for," he continued in a broken voice as he wept, "I was a wicked sinner, a saloon-keeper. I know there are many, many in Hell to whom I sold Liquid Fire and Distilled Damnation; and it does not seem fair that I should be saved and go to Heaven while they remain in Hell."

And now he is in Heaven!

I answered "Yes" to that petition of my personal attendant.

I said I did not know how God would prepare us, but that He would do it, for He would send no one without preparation.

After I had promised he looked at me again out of his big, kindly eyes, brimming with tears, and said, "Will you ask another favor; will you ask the Lord to let me be your personal attendant?"

Oh! that was Love!

And it is Love that rules Zion!

Sometimes people ask, "How does the Doctor rule Zion?"

I rule Zion in Love because I love all so much that I am afraid to spank no one when necessary.

I rule you because I love you; and God rules me because He loves me.

If God Did Not Love Me He Could Not Rule Me.

He could not rule me by Force, because there is something in me that would resist; that would resist tyranny; and He put it in me.

He so constituted me that I must be willing in the day of His Power.

This people must be a Willing people, and we can be a Willing people only as we love to do God's Will.

We are a Willing people when Love rules us.

Do you not know how easy it is to rule your servants when they love you?

Why! they will do anything for you!

If you husbands love your wives you can rule them; but if you are only a tyrant, seeking your pound of flesh, and hard and exacting, may the good Lord send you quickly to Heaven, and keep you in the base ent for a few years—or somewhere else.

I do not know where He will send you, but such people have no right in Heaven.

Oh! may the God who loves us make you understand that this great and wonderful Parable or scene in the Twenty-fifth Chapter of Matthew is having a partial fulfilment now, and that the interpretation that I have given you is Official and Apostolic.

I have the right to say to you, Do not reject it, until you know more than I do, until you have studied it as much as I have.

Accept it; and may God help you to see its glorious significance.

To understand it aright is preparation for much.

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. When the King comes, when Thy dear Son comes, may I be found in a Nation that is on His right hand. O God, make Zion a Nation. Make Zion to be a Nation among many Nations; and grant that everywhere when the King comes, He may set on the right hand the Zions of every Nation. Hear us, our Father. For Jesus' sake. Amen.

After singing "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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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.*

IT will be recalled by the readers of LEAVES OF HEALING that in our notes in a previous issue we made the statement that "so widespread is the work of Zion Restoration Host, and so persistent are the Restorationists in their work, that one could not but be impressed with the thought that it was to this great army that the Prophet Joel referred in the first eleven verses of the Second Chapter."

We had scarcely written these words when we received correspondence from various parts of the world which seemed to emphasize this thought more forcibly than ever. Believing that this correspondence will be an inspiration and encouragement to the faithful Restorationists scattered throughout the world, we print below a portion of some of the letters recently received.

As we read them we were impressed with the thought, how like a meteoric display in the heavens is the work of Zion Restoration Host, traveling as they do to and fro throughout the whole earth; by land and by sea, wherever they go, they seem to leave behind them a great trail of light.

We may rightfully apply to the members of Zion Restoration Host the words concerning John the Baptist, that great prophet of God whom Jesus declared to be the Elijah of his day, "The same came for witness, that he might bear witness of the Light, that all might believe through him. He was not the Light, but came that he might bear witness of the Light. There was the true Light, . . . which lighteth every man coming into the world."

Zion Restorationists bear witness to the truth that Jesus, the Christ, is the Light of the world; they are not the light, but simply reflectors of the Light. We must not, however, forget that He who is the Light of the world is first of all the Life of the world, and that we shall reflect that Light only in proportion to the measure of Divine or spiritual life within ourselves, and that that life is imparted to us by abiding in Him, just as the branch receives life by abiding in the vine.

The following letter was written by one of these witnesses on board one of the great ocean liners on his way to Brazil. He, like many others, had received great blessing from God, and after spending a season in Zion City, where he received inspiration and training for service, he goes forth to impart to others the blessings which have come to him through the knowledge of the truth:

ON BOARD R. M. S. "PANAMA,"
September 1, 1905.

DEAR BROTHER IN THE CHRIST:—Enclosed you will find a letter from Miss ———, a missionary whom I have met on board the steamship *Panama*, bound for Brazil.

We have had some interesting talks together about Zion and the necessity of taking the Full Gospel into Brazil in order that the people may be taught that God is all and in all, and that Jesus is just the same today—the same Savior, the same Healer, and the same Keeper as when He trod this earth nearly two thousand years ago.

Miss ——— is a very devoted Christian, fully consecrated to God, and one who loves her Savior dearly. She believes that Jesus has not changed, but is still the Healer of His people; but she has not the faith to trust in the Lord for her own healing. She is praying earnestly, however, that God will give her faith and the victory over the Devil.

I am very sorry to say that she carries with her the medicine chest that pleases the Devil so well, and that displeases God so much. I have asked her to cast it into the sea, and bury all her doubts and fears with it.

I am sure that God will yet lead her to see that it is necessary to take the Full Gospel to these people, and that He will show her that He does not want His children put into the hands of cruel doctors, but that He is willing to heal all our infirmities.

I ask you to pray earnestly for her. She needs the united prayers of Zion that God may give her the light she needs. She would also like to have you write her at your earliest convenience to give her encouragement.

Send her plenty of Zion Literature, that she may get the teaching, and that she may better understand what God requires of her before she can get a complete victory. I have given her several copies of the LEAVES and some BANNERS, as well as many leaflets.

I know she will be steadfast in the faith when once she gets the full light, and no doubt will be the means of winning many for her Master, and a great worker in the Restoration of this earth for the coming of the Lord.

Yours in the Master's service,

———.

In order that we may inspire our workers to even more earnest effort than that which has yet been put forth, and also that we may enlist their sympathies and prayers for this child of God, who like many others is conscious of being in great bondage, not as yet having realized the full joy which comes with the complete surrender of spirit, soul, and body to God. We believe there are thousands upon thousands who, like this writer, are famishing for want of Zion's Message; so we herewith give her letter, which reads as follows:

ON BOARD R. M. S. "PANAMA,"
August 31, 1905

MY DEAR SIR:—I must ask you at the beginning of this letter to excuse my writing to you, an entire stranger; but after you have read this I feel sure you will understand. At present I am on board ship, bound, by God's infinite Grace, to the address which I have given above, for service for my Lord and Master. I am just starting out at the Master's command for missionary work in Brazil.

Since coming on board I have met one of your dear people, a citizen of Zion. We have had some earnest talks together. He has endeavored by God's Grace to show me that it is not sufficient for me to uphold my blessed Master as the one and only Savior, as the Deliverer and Keeper of His children, but as the Great Healer, the one "who healeth all our diseases," the "Unchangeable One," that "He is just the same today" as when on earth.

How I should love to teach this; I know it is quite true. I know my Lord Jesus has not changed. I know His power is the same. Yet, although I know all this, although I seem to believe every word, yet I lack the faith to appropriate this to myself.

Oh, that I could take Him to be my Healer! But how can I tell it to these dear ones in Brazil until I have proved it myself?

I write to ask you, dear people of Zion, you dear ones who know how to lay hold upon God—I ask you, in Jesus' Name, to pray for me. Pray that I may have the victory, that I may have faith to take the Lord Jesus as my all. Do pray earnestly as you love the lost and perishing; pray for the sake of those dear ones in Brazil.

I do love my Master, and I long to preach the Full Gospel. There is nothing but Divine Grace that can save me from the snare of doctors and medicine. I had no idea I had so much faith in them. To give them up seems impossible, but I am praying. I long to be taught by His Holy Spirit. I do want victory. Pray for your sister, if I am not a citizen of Zion; I am just an humble servant of the Lord Jesus.

MISS ———

A Leaf From the Notebook of a Zion Salesman.

No one has a greater opportunity for doing good than a traveling salesman; but, alas! how few of that vast army of men who are employed by our great commercial houses are interested in the extension of the Kingdom of God! While Zion's salesmen are instructed to devote their time and energies earnestly to the special department of Zion which they represent, they are also instructed never to forget that they are ambassadors of the Kingdom of God, and as such are expected at all times to maintain the dignity of the King and people whom they represent.

As members of Zion Restoration Host, Zion salesmen are doing much toward sweeping away the prejudice and false conception held by so many people concerning Zion and her great work.

We quote below a few extracts from a report recently received from one of these salesmen Restorationists:

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DEAR BROTHER IN THE CHRIST:—Peace to thee!

Enclosed you will find my report for the month of August. . . .

I attended the meetings of the Zion Gathering at Muscatine, and a little to my surprise was called upon by the Conductor to read the lesson for the evening, and give a little talk about Zion City. . . .

From this place I went to Columbus Junction. After I had finished my work there, I fell into conversation with two gentlemen who were very curious to know something about Zion City. After listening to me for about twenty minutes, one of them asked if I had not studied for the ministry. Of course, I informed them that I had not, but that I had been studying my Bible. Among other things, I informed them that the abominable hog had no place in Zion City, that his flesh was forbidden as an article of food in the Bible, and gave them references for the same.

They admitted that I was right, and asked me if I would not stop over Sunday with them and speak to the public. This I could not do as I had made previous arrangements to be with the Gathering at Washington on Lord's Day. . . .

At Colfax, Iowa, I put up at the Oriental Hotel. After supper I sat down to write a letter to the Publishing House. As I was finishing a young man near me remarked, "Your sample case looks like a medicine chest," which gave me an opportunity to say a few things along that line. I very soon had nearly all the occupants of the hotel listening to me as I explained to them the principles, purposes, and practises of the Christian Catholic Apostolic Church in Zion; also saying a few things about the judiciary, sanitary, and ceremonial laws of the Bible, which included the eating of unclean meats and their disease-producing qualities.

At the close nearly all stood with me and said that I was right. Then I explained to them the meaning of the name of our organization. As I was explaining the word "Zion" one of the men present told us that he had been ordained a Lutheran minister in Sweden, and why he had left his charge, which he said was because of their inconsistent doctrines, such as infant-sprinkling, etc

This gave me another opportunity to put in a few words concerning the teaching of Zion about baptism, and the consecration of young children to God.

At this point a young man asked me if we permitted people who did not belong to our Church to take Communion with us. I informed him that all those who had the witness of the Holy Spirit within their spirits that they were the children of God were permitted to partake of Communion, no matter to what church they might belong. This he thought was right, and said in regard to infant-sprinkling that he had never heard it explained as we explained it, and that it was certainly very logical.

So all along the way I have been testifying for God and Zion, removing prejudice from the minds of the people.

May God bless the words spoken, is my prayer. A ZION SALESMAN.

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 September, 1905:

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Alabama—					
Birmingham	1	52	148	19	7
Arkansas—					
Hot Springs	1	350	620	52	....
California—					
Los Angeles	4	300	350	5	100
Maxwell	2	17	29	12	....
Parlier	1	37	95	5	....
San Francisco	16	2600	2000	250	1420
Colorado—					
Durango	2	92	599	94	....
Trinidad	2	150	218	11	30
Connecticut—					
Bethel	2	3	8	12	....
Danbury	1	8	33	22	1
Meriden	1	103	103	....	3
Windsor	1	....	114	5	....
Illinois—					
Berwyn	2	45	50	10	1
Chicago—Central Parish	21	2329	2688	233	225
" Cen. & West Ger. Par	23	3227	4468	502	194
" Ger. Jeff. Park Parish	4	42	40	11	47
" North Parish	29	1514	1679	269	146
" North German Parish	14	2498	4879	279	388
" Northwest Parish	17	1352	1444	235	49
" Southeast Parish	19	2556	4262	69	508
" West Parish	30	6464	6464	214	211
Geneseo	4	361	1051	66	62
Lacon	1	....	22	24	....
Lyndon	1	19	35	3	....
North Chicago	1	160	214	92	5
Odell	1	15	....	25	1
Sterling	2	110	325	35	....
Woodstock	1	4	300	....	....
Indiana—					
Albion	2	41	....	55	....
Berne	1	2	....	13	....
Indianapolis	4	215	654	71	71
Lafayette	5	130	1076	79	58
Monon	4	150	471	55	7
Richmond	1	....	7	2	....
Walton	2	95	149	23	33
Iowa—					
Cedar Falls	1	19	21	7	....
Council Bluffs	2	44	16	8	32
Dunkerton	1	33	54	9	4
Elberon	2	73	20	51	14
Forest City	2	22	264	18	49
Hubbard	1	42	120	4	....
Leeds	2	150	221	38	34
Newton	1	26	40	16	....
Rock Valley	1	133	....	60	58
Tipton	3	47	186	89	....
Washington	4	52	44	35	2
Webster City	4	125	146	21	23
Whatcheer	1	30	70	24	....
Kansas—					
Council Grove	1	....	550	50	....
Emporia	1	....	310	14	....
Eskridge	1	1	478	53	....
Hoisington	1	....	250	6	....
Kansas City	8	415	631	93	67
Manhattan	4	190	290	162	14
Salina	1	....	210	35	....
Wichita	8	340	488	61	85
Kentucky—					
Danville	3	....	184	13	....
Louisville	1	....	350	20	....
Maryland—					
Baltimore	3	155	250	31	35
Massachusetts—					
Boston	10	2635	3741	96	1572
Lawrence	11	502	423	129	212
Michigan—					
Eaton Rapids	2	7	539	5	43
Epsilon	1	....	....	15	....
Grayling	1	361	....	5	....
Manistee	1	300	345	30	10
Midland	2	15	....	15	....
Republic	1	....	....	3	....
Minnesota—					
Delavan	1	13	....	11	....
Hector	2	....	300	34	....
Minneapolis	13	1248	4029	122	429
Rushford	2	1	14	17	....
Saint Paul	2	125	1411	78	100
Missouri—					
Higginsville	1	148	148	19	26
St. Louis	15	1850	1677	85	548
Montana—					
Havre	1	17	72	22	5
Nebraska—					
Cozad	1	....	200	....	....
Fremont	1	86	331	....	18
Inman	1	....	41	....	....
Republican	1	....	700	50	....
South Omaha	1	21	21	21	....
New Hampshire—					
Franklin Falls	1	....	....	....	28
New Jersey—					
Salem	2	31	9	32	16
New York—					
Bluff Point	1	....	7	2	....
Buffalo	7	694	790	55	175
Herkimer	2	2	40	17	....
New York City	46	1988	9661	900	350
Syracuse	2	118	216	19	....
North Dakota—					
Enderland	1	87	230	3	69
Hoofle	2	....	450	100	....
Ohio—					
Akron	2	....	11	25	12
Cleveland	32	3032	3365	595	1000
Convoy	1	....	144	60	10
Dayton	1	50	77	9	7
Fredericktown	1	15	80	5	....
Greenbush	1	45	61	5	5
Greenfield	2	452	438	37	....
Mansfield	1	....	50	5	....
Marshfield	1	1	12	15	....
Oceola	3	5	99	11	....
Weilersville	1	....	....	12	....
West Unity	5	117	....	116	....
Oregon—					
Portland	17	690	1548	112	234
Pennsylvania—					
Allentown	4	555	38	12	16
Philadelphia	28	2643	5702	789	278
Pittsburg	4	60	185	4	....
Pittston	1	....	49	32	6
Souderton	1	12	84	7	....
Titusville	1	7	119	3	....
West Chester	2	20	287	5	43
South Dakota—					
Belle	1	....	....	42	1
Howard	1	175	75	500	26
Sisseton	1	107	102	1	20
Summit	2	13	72	10	3
Tennessee—					
Chattanooga	4	200	212	11	45
Memphis	3	13	343	185	....
Texas—					
Calvert	1	27	26	15	....
Clarendon	1	....	10	30	....
Dallas	1	82	76	18	27
Houston	2	167	556	37	68
Luling	1	3	64	8	8
Paris	3	12	163	22	....
Vermont—					
Brattleboro	1	29	520	5	1
Virginia—					
Blackstone	2	....	....	12	20
Winston	1	7	10	....	....
Washington—					
Bellingham	4	134	134	48	39
Custer	2	7	42	22	....
Everett	8	275	267	46	57
Lynden	3	....	....	21	....
Seattle	23	1651	2127	174	438
Spokane	10	1002	426	40	168
Tacoma	7	396	398	26	55
West Virginia—					
Wellsburg	1	1	1	4	....
Wisconsin—					
Alma	1	4	27	4	1
Chetek	3	....	166	70	....
Kenosha	12	415	496	113	73
Maiden Rock	1	1	4	11	....
Marshfield	1	18	2	17	1
Milwaukee	12	2618	5738	229	779
New Holstein	1	4	2	8	....
Omro	1	21	5	16	4
Racine	....	45	50	9	21
Viroqua	2	77	458	65	45
Wilton	1	105	191	35	27
Wyoming—					
Casper	2	75	600	15	....
Lost Cabin	2	....	12	6	....
DOMINION OF CANADA.					
Brandon	1	62	35	5	28
Galt	1	16	61	6	....
Omemee	1	150	299	36	5
Toronto	13	1515	2379	411	723
Vancouver	29	1062	1933	91	303
Waubaushene	1	50	35	35	70
Winnipeg	1	402	620	196	18
Woodstock	1	12	225	10	10
Total	694	55844	96491	10176	12280

OTHER FIELDS.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Australia—					
*Adelaide	19	1182	142	210	157
†Melbourne	38	8457	20187	757	2400
†Sydney	31	6973	2157	110	1852
Denmark—					
‡Copenhagen	3	4000	10431	335	385
§Frederica, §Kolding, §Esbjerg	1	500	1950	214	33
Sweden—					
*Stockholm	2	156	414	9	....
Japan—					
¶Yokohama	3	1090	1070	....	....
Switzerland—					
¶Zurich	75	25556	30481	2140	750
Total	172	47914	66832	3775	5577

* Work done during August, 1905.
† Work done during July and August, 1905.
‡ Work done during September, 1905.
§ Work done during September and October, 1905.
¶ Work done during August and September, 1905.

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Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Zion in Zurich, Switzerland.

Elder-in-charge, Rev. Fred Richert, 76 Bahnhofstrasse, Zürich, Switzerland.

The readers of LEAVES OF HEALING will be pleased to learn that Zion continues to move steadily forward on the Continent of Europe. Our Headquarters are at Zürich, at which place Elder Richert is in charge of the local work. He also ministers to our people in other Cities in Switzerland, and his ministry is attended with great blessing. He sends us the following brief statement, together with the subjoined testimonies:

ZÜRICH, September 12, 1905.

REV. J. G. EXCELL,
Zion City, Illinois.

My Dear Overseer:—Peace to thee!

Enclosed I send you some testimonies of Divine Healing from Switzerland.

All these people have received the life-giving and saving Truth as it came to them on the wings of Zion's pure White Dove. God has enlightened their hearts, and has opened their eyes. They repented, confessed their sins, gave up doctors and medicines, believed in Exodus 15:26, and have experienced the same healing power from God which makes Zion to be a mighty fortress against the powers of darkness.

Respectfully submitted,

F. RICHERT.

TESTIMONY OF MRS. RÖLLIKER, OBERWINTERTHUR.

Oberwinterthur, Switzerland, August 20, 1905.—I wish to testify to the many healings I have received of Cod through the prayers of Zion.

In June, 1903, for the first time I knew by experience that God is true to His promises.

It was at the birth of my twins, when the doctor, who came at the request of my husband and midwife, said that it probably would be thirty-six hours before the second child could be born.

At my request he went home, and he had not been gone more than one-half hour, when, practically without pain, I was delivered of the second child, a sweet baby girl.

My eight-year-old child was wonderfully delivered of scarlet fever, being able to be up within a few days' time.

On Christmas, 1903, one of my twin babies was suffering from catarrh of the bowels, and was very sick. God in His mercy spared his life and healed him.

Again, last spring I was healed of a severe cold and internal injury, caused by overlifting.

My prayer is that all my fellow men may learn to come to God and receive His blessing.

Your Sister in the Christ,

MRS. RÖLLIKER.

TESTIMONY OF MRS. L. BENZ.

UNTER-ENGSTRINGEN, KT. ZÜRICH, SWITZERLAND, August 1. 1905.

DEAR FIRST APOSTLE:—With a thankful heart I write my testimony to tell what God has done for me in my old age.

While I was yet quite young, a large goiter, almost as hard as stone. formed on my neck, and grew until it was the size of a small chicken's egg.

Later on there were added swellings on both sides of my neck, which at first were spongy to the touch, but little by little hardened. However, they did not bother me very much; yet the growth of them filled me with much anxiety, and I consulted a physician. He promised to cure me in a short time by the use of a salve

When I explained to him that my system could not stand any of the remedies usually applied for such troubles, he assured me that his salve was perfectly harmless.

However, I had used it but a very short time, and only half the quantity that the directions said, when I failed so fast that I was very near the grave.

Another doctor pronounced my condition to be a result of iodine poisoning.

As soon as I was a little better, although my neck steadily grew thicker, I went to a specialist, who stated that only in extreme cases would they operate for troubles like mine. He tried to cure me with all kinds of remedies, but without the least success.

Greatly discouraged, I gave up consulting doctors.

Three or four years ago the goiter swelling began to annoy me very much and took a serious turn. I had much trouble in breathing, having choking spells, especially in lying down. I was hardly able to do any kind of work that necessitated my head bending forward.

Even moving my arm gave me trouble in breathing. I also suffered from the rushing of blood to the head; my eyes would get dim, and blood came out of them.

Through BLÄTTER DER HEILUNG I had learned to know God's Way of Healing, and in answer to prayer I had been delivered of influenza and its consequences. But for my neck there seemed to be no help, and I thought that at the age of seventy-five years it would really not be right for me to expect God to heal me of that old chronic trouble.

But God gave me more and more light concerning His Will, and I prayed with renewed courage.

It was in the fall of 1904, when I was earnestly praying one day while busy at housework, that suddenly a confidence and assurance filled my heart that I had not had before. From that day I realized that my healing had begun.

Two weeks later Deaconess Seibt, who had prayed for me once before, came to see me, and she prayed for me with the laying-on of hands. My healing now made rapid progress, the goiter disappearing, and my neck getting thinner.

I was no longer troubled with the rushing of the blood to my head, nor did I have any more trouble in breathing.

My eyes, too, are clear again, and the Word of God in Mark 9:23 has indeed been fulfilled in me.

The best proof of my healing is the fact that I had to make over all my waists, they being too large in the neck.

God be praised for the miracles He has wrought in my old age! May this testimony be a blessing to many sufferers, especially to old people who have given up hope, that they may receive new courage to trust God.

MRS. L. BENZ.

TESTIMONY OF MISS MARIE SIEBER.

WINTERTHUR, SWITZERLAND, September 7, 1905.

DEAR FIRST APOSTLE:—To the praise and glory of God I am sending you the testimony of my wonderful healing, which I received from God one year ago.

For five years I worked in a silk factory

Last October I was taken with such severe pain in one arm that I was compelled to do my work with one arm only. A few weeks later I was so much worse that I had to give up my position.

The doctor said that I had muscular rheumatism, inflammation of the joints, stomach trouble, heart trouble, and anemia.

I received no help or relief from his treatments, and in my despair I sought another physician, who said that the diagnosis of the first physician was altogether wrong. He pronounced my troubles to be protracted pleurisy, the stomach, lungs, chest, and bowels being inflamed. However, he, like the first doctor, could not help me.

While in this condition of misery and distress I was led to know God, the great Physician.

One afternoon in June, 1904, I was sitting on a bench in the city park, when an elderly man and his wife stepped up to me and asked me if I was sick, as they had noticed how I sat there with my face buried in my hands.

Deeply touched by their kindness, I told them of my troubles and of my hopeless condition.

They comforted me, and Mr. Wenziker, for that was his name, told me of Zion and of the many miracles of Divine Healing which were being wrought there. He also invited me to the meetings and gave me a copy of BLÄTTER DER HEILUNG to read. That was the beginning of a new life for me.

I went to the meetings, and there I learned to know God as the merciful Father, who is willing that all should be saved and healed, and who sent His Son into the world to take upon Himself our sins and sicknesses.

When the Elders prayed for me in the Name of Jesus, God looked in great mercy upon me, and in a very short time my diseases were gone, so that I needed no longer a cane to walk with.

A few weeks after my healing I met Mr. and Mrs. Wenziker in the park again, but this time I was well and as happy as a bird in the wheatfields.

On August 18, 1904, I went to the silk factory, where I had formerly been employed, offering my services again for work. They were readily accepted, and since then I have been in good health and able to do my work without interruption.

It gives me much joy to tell what God has done for me in spirit, soul, and body; and I trust that this testimony may be a blessing to others through the pages of BLÄTTER DER HEILUNG.

I am, faithfully yours in the Christ,

MARIE SIEBER.

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TESTIMONY OF MRS. ANNA GUT MEIER.

WÜLFLINGEN B. WINTERTHUR, SWITZERLAND, August 25, 1905.

DEAR FIRST APOSTLE:—I feel that I cannot longer delay testifying to God's great goodness to me at the time of childbirth.

On June 9, 1903, I was taken with severe labor pains, which lasted until the following morning. In the evening of that day the midwife insisted that the doctor be sent for, saying that the child was in a wrong position, and that I would not be able to give birth to the child.

I told her that God was my Physician, and that I would have no doctor.

She said that it did not matter what I thought about it, as she would take no responsibility, the child being in great danger. Then it came to me that I did not pray earnestly enough, and I asked God to forgive me and to help me; and He did.

I was most wonderfully strengthened to bear the labor pains, much to the astonishment of the midwife.

When the pains increased, my husband went for Deaconess Dierauer, who came and read the Word of God and prayed. She stayed until twelve o'clock at night, and afterwards prayed at home.

The pains now continuing incessantly, the midwife got alarmed, and said that if my husband would not go for the doctor she would send some one else. Thanks be to God, He heard our cries, and before the doctor arrived I was delivered of a healthy baby boy.

The midwife said that it was a miracle.

We cannot find words with which to praise God for His infinite love and goodness to us. Within seven days I was fully able to do all my work.

God has wonderfully blessed and healed the baby. When it was three weeks old it had a baby rash so bad that one day when I took his clothes off all the skin came off the arms and it looked like a big burn.

The Devil wanted to frighten me, and make me think that now I should surely have to have a doctor. But I knew to whom to go, and I said to the tempter, "No! God delivered me, and He will deliver the baby."

I prayed in faith, asking God to heal, for His glory, the baby; and He did, for the following day the baby's arms were to my great joy perfectly healed.

I felt as if I should like to tell the whole world that Jesus, the Christ, is the same today.

Our eldest boy was instantly healed of earache and a weak stomach in answer to Deaconess Dierauer's prayers.

Last summer our baby boy ate grape-vine leaves which had just been sprinkled with a poisonous solution. He suffered terribly, lying in a very high fever for two days. Deaconess Seibt prayed for him at the Sunday meeting, and he was instantly healed.

We thank God for sending you, dear First Apostle, and we also thank Him for all your faithful workers.

Praying God to bless you all, I am,

Faithfully yours in Him,

(MRS.) ANNA GUT MEIER.

TESTIMONY OF MRS. R. SCHNEIDER, WINTERTHUR, SWITZERLAND.

KIRCHPLATZ 2, WINTERTHUR, SWITZERLAND, August 22, 1905.

DEAR FIRST APOSTLE:—I write this to testify to God's goodness and His many blessings since I have come into Zion.

Three years ago I received a few copies of BLÄTTER DER HEILUNG from Deaconess Dierauer, and in reading them I said, "What this man says and writes is true."

I went to a Zion meeting, where I was deeply touched by the prayer of Evangelist Hertrich. Shortly after that I was taken sick with sciatic rheumatism, and suffered greatly.

My family wanted to call for the physician, but I made up my mind to trust God for deliverance.

I sent for Deaconess Dierauer to come and pray for me. She came, and when she prayed I was instantly delivered of all pain. I got up in the Name of Jesus and walked.

I shall never forget how real God's presence was to me at that moment.

We could not do anything but praise Him. From that time I attended Zion meetings regularly.

I also had an internal trouble from which I had suffered for nine years. One night when I returned from the meeting, the question came to me, "Why cannot God heal me of this trouble, as well as from sciatic rheumatism?"

I knelt down and prayed, and from that time I have been fully delivered of that trouble.

Last winter I was again attacked with sciatic rheumatism, and Deaconess Dierauer came and prayed for me

There was not an immediate answer, and I saw that there was a hindrance, and made up my mind to make all wrongs right.

The following day the children at the Junior meetings prayed for me, and in that very moment all pain left me and I was able to get up.

For years I had suffered from terrible headaches. It was when I first read BLÄTTER DER HEILUNG that I prayed for healing of these headaches.

The prayers were not answered, and then I remembered having read that all drugs must be put away before God can answer prayer. At once I got together every medicine bottle in the house, and threw them in the dust-bin.

The Devil almost persuaded me to keep back my antiseptic powders for headaches, saying that I might need them; but God was victor, and I buried them deep in the dust-bin.

I then knelt down again and prayed; and in that moment my headache was gone and has not returned since. Praise be to God forever!

I could tell of other such experiences. God has healed me several times of inflammation of the eyes, and my two children have also been healed a number of times.

My little girl had diphtheria and very high fever. I had no fear, and when Deaconess Dierauer came at my request we prayed with the confidence that God would answer. The fever did disappear at once, just as it is written of Peter's mother-in-law, "and the fever left her."

God has also blessed me at times of financial pressure, and I can testify to His great mercy and love.

May God use this testimony to the blessing of other poor sufferers, and may He continue to bless Zion and make it to grow as the sands of the sea!

Your Sister in the Christ,

MRS. R. SCHNEIDER.

Horgen, Switzerland.

HORGEN, SWITZERLAND (KT. ZURICH), September 26, 1905.

DEAR ELDER RICHERT:—It affords me great pleasure to send you a report of work done by our members of Zion Restoration Host, trusting that it will be a blessing to the readers of LEAVES OF HEALING and BLÄTTER DER HEILUNG.

Two years ago, when Zion Restoration Host was organized here, Brother Hess and I were alone in carrying the Gospel every Sunday from house to house. Today, thank God, we have twenty faithful workers, all of them loyal to our First Apostle, believing that he is the Prophet of God. They never shrink from making any sacrifice in carrying the Message, no matter what the weather may be, and consider that they lose blessing if they miss one Sunday.

Since January, 1905, we have gone out regularly every Sunday morning, and, while our message is rejected by the Scribes and Pharisees of today, the people are eager to receive it, and our workers are treated with the greatest kindness.

I especially enjoy giving out BLÄTTER DER HEILUNG, and, while the laws of our country prohibit the sale of papers without a license, we are enabled to do much good by the free distribution of Zion Literature.

One Sunday Brother Hess and I visited the scattered houses in the mountains near Horgen. We came to the house of a woman who belonged to the Salvation Army and who was filled with prejudice against Zion and her Leader. When I asked her in what way Dr. Dowie had personally wronged her, she said, "Oh, it is enough to hear what other people have to say about him." We talked to her kindly, giving our testimonies; and when we left, with tears in her eyes she asked our forgiveness for being unkind to us, and said she would gladly circulate the Literature.

In another home we met a young man ill with consumption. He was prejudiced, but promised to read the Literature. Later he wrote to Zion Headquarters in Zürich for some one to visit him. I found him at the hospital, but he went home and repented of his sins. His mother and brother also repented, and the sick man received much blessing. We were able to rejoice in the salvation which came to him, but owing to his weakened condition he was unable to claim God's promises for healing and passed away.

A woman in Gattikon who was visited by our Restorationists was instantly healed of a severe headache.

In one place we met a Superintendent of the poorhouse. As we greeted him with the Zion salutation and handed him the message, he said, "That's from Dr. Dowie." To our joy we found that he knew God as the Healer of His people. He thanked us for coming to him, and said he would be glad to distribute the Literature among the inmates.

One Sunday in July, sixteen of us went to the City of Einsiedeln, where thousands of pilgrims of the Roman Catholic Church meet from all parts of Europe. We had a most blessed day, giving out seven hundred messages and thirty copies of LEAVES OF HEALING. The place being strictly Roman Catholic, and the people having been warned by the priests not to read anything of another church, the work was somewhat difficult, yet we found many who were interested.

From January to August, 1905, we made twelve thousand two hundred calls, giving out thirteen thousand seven hundred messages and four hundred fifty copies of BLÄTTER DER HEILUNG. All this has been done on the Lord's Day.

Our workers enter every hotel, restaurant, and saloon, giving Zion's messages to the men around the tables who are drinking and smoking.

I consider it a great privilege to have a part in this work, and I pray that God may bless and

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strengthen our beloved Leader and Zion everywhere. With Christian love, I am,

Your Brother in the Christ.

EMIL SCHÄRER.

Portland, Oregon.

Elder-in-charge, Rev. Charles A. Hoy.
Tabernacle, Alisky Hall, corner Third and Morrison Streets.
Services—Lord's Day: Junior meeting, 2 p. m.; preaching and prayer with the sick, 3 and 8 p. m. Teaching meeting, Tuesday, 8 p. m.; Restoration meeting, Friday, 8 p. m.
Elder's residence, corner East Twenty-eighth and East Alder Streets.

PORTLAND, OREGON, September 2, 1905

REV. J. G. EXCELL,

Zion City, Illinois.

Dear Overseer—We thank God for the many blessings he has poured out upon the Portland Branch. The following testimonies are a summing-up of a very precious meeting held some time ago. May they be used of God to comfort and strengthen the Faith of others throughout the earth that are crying out for deliverance from sin and healing from the corruptions of disease, is our sincere prayer.

Truly yours, in Jesus' Name,

CHARLES A. HOY,
Elder-in-charge.

MR. REDER, *Thirty-fifth and Powell Streets*—I thank God for His Salvation, the salvation for spirit, soul, and body, and for the blessed teaching that makes us know what He is able to do. I am so glad that I have learned to take Him at His Word.

About three weeks ago I took cold and it settled in my throat. However, it did not get very bad, and I was soon at work again. But I was neglectful and did not take it to God in prayer.

I went out without proper clothing, took cold again, and my throat began to swell again and got quite bad.

I did not go to God then, and as a consequence got much worse. It seemed as if the skin would burst, and Sunday night it got so bad that I could not sleep.

I got up, and read a few chapters in my Bible. Then I prayed, and God took the pain away, so that I was able to sleep until morning.

About eight o'clock the pain returned, and I called for Elder Hoy to help me fight it out. He prayed for me, but I did not get better. On Tuesday night I was quite weak and thought I was not able to go to the cottage meeting. The Elder came and insisted that I should go, and I obeyed. God gave me the blessing there, and I had a good night's rest. In the morning the swelling had gone down considerably, and I was soon able to go back to work.

When I was eight years old my eyes were afflicted with astigmatism, which caused severe headaches.

I could not read after dark, and when I read by daylight my eyes felt as if some one were scratching them.

My father took me to an optician, who fitted my eyes with glasses. We did not know what Zion was then, and I did not think that my eyes could be healed, expecting to wear glasses always. I asked for prayers, and after I repented of some wrong-doing God healed me. That was two years ago, and I have not used my glasses at all since.

I thank God for His saving and healing power.

MRS. LEOLA BOCKMANN, *191 Grand Avenue*—"Oh that men would praise Jehovah for His goodness, and for His wonderful works to the children of men."

My heart is full of praise to God for what He has done for me For four long years I suffered, not knowing what was the matter with me. The doctor did not know, but He gave me Scott's Emulsion. I think he thought my lungs were affected. However, they were the four longest years I ever experienced.

Before my marriage I was a strong, healthy girl, but after my little girl Beatrice was born I could not attend a meeting or go out without Mr. Bockmann. We came into Zion, and after seeing so many people healed I thought, why cannot I be healed if they are?

But I did not know the teaching and had no faith. We asked for prayer from Zion and I got temporary relief, but no victory. Finally I got to the point where I said, "O God, if there is anything I can do I am willing to do it."

I have three children, and I felt I was needed in my home.

Finally my eyes began to hurt me, and were so bad I could not stand the light. It made me squint all the time.

On April 6th in prayer-meeting I asked for prayer again, having had a little battle before I went to the meeting. I went over my life and found two or three things that needed to be straightened out, although some would think them mere trifles.

The Elder asked several to pray as he prayed. I felt perfectly at peace that night, feeling that I was being blessed and that the healing in my body had commenced.

I went home, and in the middle of the night, about twelve o'clock, I commenced to flow, and flowed until Saturday, the worst-looking black substance one could imagine, and my head got to aching so badly that I thought I should go crazy.

We called for Elder Hoy, who came about midnight and prayed and taught us the Word, and I had no fear whatever. I trusted God and was leaning on His promises.

I had a pain in my side, and when the Elder prayed that was all taken away.

When we called for the Elder in accordance with the Fifth Chapter of James, he had not been gone from his house five minutes when the pain in my head ceased.

On Monday I had a pain in my side. Mr. Bockmann stayed by my bedside, and we telephoned to have the Elder pray.

The Evangelist answered, and I got instant relief.

I told Mr. Bockmann I must get up. I did so, and passed a large tumor.

I have never been so well since my little boy was born as since my healing, and I praise God for it.

Mr. Charles Bockmann, 191 Grand Avenue, confirms this testimony, and testified to healing of blood-poison.

MRS. A. G. BROCKWELL, 628 South Fifth Street—Praise God for the blessing we had this week in our home. Lester was taken with a very bad form of quinsy. His fever was very high, and he was delirious during the night.

All day Friday he suffered a great deal, and it seemed as though I could not get the faith. I felt fearful. That evening we called up the Elder, but he was at Oregon City. We therefore asked Evangelist Hoy to pray.

I also had taken a severe cold.

On Saturday morning the Elder came up to our home. I was not there at the time, but it seemed that that fear all left me. I had such a peace, and an assurance that God would care for my boy.

That evening when I came home he was better. The quinsy broke on both sides, and he raised blood from the breaking in his throat.

MRS. FRANK BROWN, Thirty-ninth Street near Kern—I thank God for the teaching we received through Zion, and for all He has done for our family, especially for the healing of Wrighty, our little boy.

He fell out of the window from the third story to the pavement below, and struck on his back. He was unconsious when picked up.

It was some time before he showed any signs of life.

We think he was hurt internally, as he vomited a lot of blood. His limb was also badly hurt; whether it was broken or not we do not know.

That night Mr. Brockwell came and prayed with him, and he received his healing at once.

He came down-stairs while I was getting breakfast, and my sister was making preparations for the funeral.

She was greatly surprised when she came in and saw him alive and well.

MRS. BOCKMANN—I might add that two and one-half weeks ago my little girl Beatrice was bitten by two dogs on the cheek and on another part of the head while on the way to a neighbor's house. I saw her coming home crying.

A lady came to her door and said, "She has been bitten by a dog; run and get the turpentine bottle."

Mr. Bockmann was at home and telephoned to the Elder.

The next morning her ear was swollen and one side of her face was black.

I was somewhat fearful, knowing the consequences of dog-bites, but Mr. Bockmann said, "We are trusting in God; have no fear, and it will be all right."

In about an hour's time the swelling had gone down, and at about four o'clock in the afternoon the discoloration of the face had all disappeared—everything except the marks of the teeth.

MRS. MALINDA MITCHELL, Thirty-ninth and Powell Streets—I thank God tonight for being able to be here. This morning when I got up I felt so bad that I thought it would be impossible for me to be at the meeting today. We were out doing saloon work last night.

After lunch I felt worse, as if I must sleep; but I said I would get ready for meeting. I did so and that feeling left me.

I praise God for the many blessings I receive day by day.

I was an invalid for four years and was healed through faith in God and the prayer of Dr. Dowie, after making everything right with God and man. That was about ten years ago. I had heart trouble and sent to Dr. Dowie for prayers, and was healed.

After that I got frightened and neglected to pray, and had another bad spell with my heart; then I telegraphed for prayer again.

Then I went back to a Zion meeting. On the way the heat caused me to have sinking spells, but since I was prayed for I have had none.

I am so thankful I have been led into this wonderful teaching, and learned that God will heal us and keep us.

God has also healed our little boy Charles, and other members of the family.

I have had grip since the Elder came. It settled inside my head, and the pain I suffered for two or three days was terrible.

The Elder and Evangelist prayed for me and something broke inside my head. I had a similar spell once before and it lasted a long time. This time it broke inside and a quantity of corruption came from my head.

It is wonderful how God delivers us from trouble!

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MR. MARTIN MATSON, Sellwood District—I read LEAVES OF HEALING a number of years before I became a member of this Church.

I was taken with a severe case of quinsy. It had gone so far that I felt I must leave it with God as the only One whom I could trust. So I went to Mr. Brockwell and asked him to pray.

I had to make right several things I knew were not right in my life.

I was at death's door, and promised God if He would heal me I would live for Him and make all things right.

Brother Brockwell prayed for me, and a wonderful peace came over me.

In all my life since I have not felt such a Divine answer to prayer.

That day I raised a piece from my throat three-fourths or one inch thick. Water also ran out of my nose and I had a choking sensation in my throat.

Two years ago I was healed in answer to the General Overseer's prayers.

VIDA GRAHAM, 421 East Twelfth Street—I thank God for His goodness.

At school the other day I felt a pain in my eye. I thought it would go away, but later on I saw a little white spot in the corner. I tried to remove it, but discovered that it was fast. Then I prayed for its removal.

The next morning I got up and my eye was all right. I did not think much about it; I just trusted God for the healing.

EDNA BROCKWELL, 628 South Fifth Street—I praise God for healing me. About a week and a half ago I was taken home from school almost unconscious, with a pain in my back. The lady next door wanted to send for a doctor; but I lay down and prayed all by myself. In five minutes I felt like going back to school. I was healed.

CATHERINE BROWN, Thirty-ninth and Kern.—I thank God for a wonderful healing that I had.

I was working in a store, although worn out. I was a nervous wreck, and had always had trouble with my eyes. My head also felt bad. The trouble continued for over a month. I also suffered with pains in my lungs and my heart.

I finally became so bad that people began to notice my condition.

I did not ask the Elder to pray for me, and I think that was where I sinned; so I had to leave the store and go home.

When I asked the Elder to pray for me God gave me the blessing. I am well and strong now.

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 Literature Mission

By Evangelist Sarah E. Hill

Continued from page 5.

destroyed behind him, and the new world before him, so the Messenger stands with the old world, which is to be destroyed by God through His message, behind him and a new earth before him.

There is to be a new heavens and a new earth, and the former things shall not be remembered any more, saith the Lord. (Isaiah 65:17.)

God works through His messenger and He calls him His Battle Ax and weapons of war (Jeremiah 51: 21-26), with which He breaks to pieces conditions that He does not like in order to create better.

The Apostle Paul tells us that Christians are to have their feet shod with the Preparation of the Gospel of Peace. (Ephesians 6:15.)

The Messenger's feet are as pillars of fire, because he brings a fiery Gospel that is to consume the conditions which God does not like. The sins and wrong habits of the people will be burned away by his fiery words.

The work of the Messenger is to be an object-lesson to the world, of Christianity Applied.

It is to show the people how to live their religion instead of talking it.

He is a teacher of Righteousness, and he restores the Apostlic Church as the Lord established it before He left the earth in person.

The Apostle John saw a picture of this Restored Church. He tells us about it in Revelation Twelfth Chapter.

He tells us about the times in which we are now living and the work which God is even now doing through Elijah, the Messenger of the Covenant, who is proclaiming the Covenant which is to save, heal, and enable those who accept it to live a holy life.

He is calling the people to "repent, for the Kingdom of Heaven is at hand."

He is calling out a people that shall be organized into the Christian Catholic Apostolic Church in Zion, which is only the Primitive Apostolic Church restored.

It is Catholic in the sense of general or universal, because it is to include all nations and tongues and peoples who will accept the Covenant as taught by the Messenger.

There must be a people prepared for the King at His coming.

The Apostle saw this people as a man child which was caught up unto God and His Throne. (Revelation 12:5.)

They were so united, as the different members of the body, that he called them a child.

They were born of Zion, which represents the Kingdom of God. (Revelation 12: 1-7.)

The teaching of the Messenger of the Covenant is going all over the world, and those who read and obey the Message get great blessing for spirit, soul, and body.

They receive Salvation and Healing.

Zion Free Literature Mission needs your help, dear Reader, for doing this work of sending forth the message.

Will you not help us?

Zion Literature Sent Out from a Free Distribution Fund, Provided by Zion's Guests and the Friends of Zion.

Report for four weeks ending October 14, 1905:

15,613 Rolls to	Hotels in the United States
636 Rolls to	Hotels of Switzerland
1,500 Rolls to	Business Men in Canada
1,500 Rolls to	Business Men in New York
1,981 Rolls to	Officials in Germany
425 Rolls to	Various Countries
Number of Rolls for two weeks	21,655
Number of Rolls reported to October 14, 1905	4,046,675

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.

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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, NOVEMBER 8th or 9th.

Getting Mad.

1. *You fool! Why do you do it? It is not wise.*—Ecclesiastes 7:7-10.
   Some can be nagged into getting mad.
   Some get mad thoughtlessly.
   Some hold on to anger when once aroused.
2. *You do not help matters; you only make them worse.*—Proverbs 29:18-22.
   A man that is mad does two wrongs.
   He provokes some one else to anger.
   He does things he would not otherwise do.
3. *This infernal talk with idle words creates madness.*—Ecclesiastes 10:12-20.
   Some persons get mad over their own talk.
   They talk about things they do not understand.
   They get full of talk, and lie and talk on.
4. *How foolish to get soon angry! Hold it in; say nothing.*—Proverbs 14:13-18.
   Some get angry very easily.
   When persons get angry easily they do fool things.
   The angry man tries to do unheard-of things.
5. *What an outrage to have to do with an angry person!*—Proverbs 27:1-9.
   What outrages anger commits!
   The angry man is always inconsiderate.
   The crushing effects of anger are not soon over.
6. *If you must show it, be sure never to speak it.*—Proverbs 25:18-28.
   Some cannot keep from getting mad.
   They have gone over to this legion of demons.
   Unspoken words are ofttimes most effective.
7. *A woman, even in feathers and flowers, can cavort around like a fool.*—Proverbs 21:9-20.
   Some women cannot control themselves.
   They are nice in society, but demons to their husbands.
   The man with such a wife has hell on earth.
8. *Give no time or place to the person soon angry; the demons of anger in others will get into you if you do.*—Proverbs 22:20-29.
   You cannot safely keep company with every one.
   The person with whom you associate is molding you.
   The Devil enters every open door.

The Lord our God is an Anger-condemning God.

LORD'S DAY BIBLE CLASS LESSON, NOVEMBER 12th.

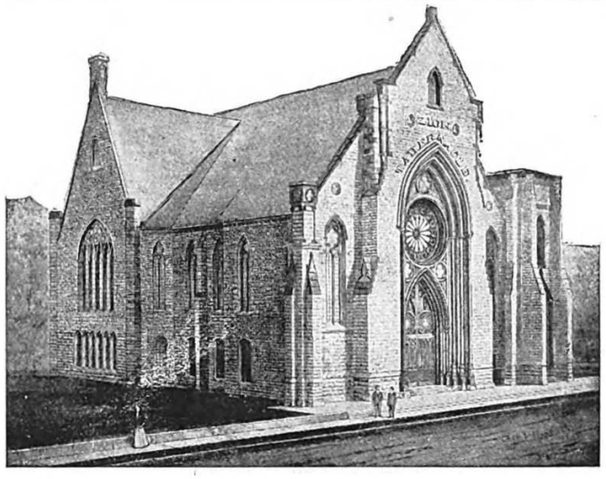
Conquering Anger.

1. *Get the spirit-life right with God; then anger will not be there.*—Proverbs 15:1-4.
   Anger lodges in the spirit.
   The spirit gets out of touch with God.
   Then the Devil gets into one
2. *Live in close fellowship with the Holy Spirit, and anger will get no hold on you*—Ephesians 4:23-32.
   Get your spirit renewed
   The Holy Spirit can renew it
   He must renew you or you will grieve Him.
3. *Get the wisdom which comes from above, and you will not be dominated by anger.*—James 3:10-18.
   You cannot well bless one man and curse another.
   You cannot well be good at one time and angry at another.
   If you get angry it shows you are devilish.
4. *The Christ lived and left an example, and those possessing the Christ-life will do as He did.*—1 Peter 2:22-24.
   The Christ was lied about, and did not get angry.
   The sun never went down on His wrath.
   He could always pray, "Father, forgive them; for they know not what they do."
5. *Do not call yourself saved when you always give way to anger, for it is of the Evil One.*—Colossians 3:1-10.
   Anger is the greatest enemy to the Christ-life.
   You cannot rise above sin with a load of anger.
   Anger comes from the old man whose father is the Devil.
6. *You cannot rest in God and get angry; stop this fretting evil!*—Psalms 37:7-18.
   Cease from anger and do it NOW!
   Get God's view of things once.
   He laughs while others get angry.
7. *Rise above getting angry; look beyond trifles to better things.*—Proverbs 19:8-17.
   Be a long time getting angry.
   Find some other way of doing.
   The ages warn one against this evil.
8. *You will not be used much of God unless you curb anger.*—Titus 1:4-9.
   If you are soon angry you hinder God's work.
   Men who cannot govern anger cannot rule men.
   If you are God's minister and get angry soon, overcome it or brand yourself disowned of God.

God's Holy People are a Victorious People.

Services in Chicago

Great General Assembly Central Zion Tabernacle...Michigan Ave. and 16th Street...Overseer Piper Preaches Lord's Days and Tuesdays at 3:00 P. M.



North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

Every Reader of Leaves of Healing Should Also Read The Zion Banner.

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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.

Street Addresses Are Necessary.

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Feuilles de Guérison*, 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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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty-two Thousand Three Hundred Seventy-six Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Three Hundred Seventy-six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, 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	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6253		
Total Baptized at Headquarters			11,692
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		9,842	
Total Baptized outside of Headquarters			10,607
Total baptized in eight years and six months			22,299
Baptized since September 14, 1905:			
Baptized in Zion City by Elder Royall	13		
Baptized in Zion City by Elder Mercer	3		
Baptized in Zion City by Elder Viking	2		
Baptized in Zion City by Elder Dinius	3		
Baptized in Zion City by Elder Adams	20	41	
Baptized in Canada by Elder Simmons	2		
Baptized in Canada by Elder Brooks	4		
Baptized in Colorado by Deacon Cook	1		
Baptized in England by Overseer Cantell	4		
Baptized in Illinois by Elder Dinius	1		
Baptized in Iowa by Elder Reed	4		
Baptized in Kansas by Deacon Horter	1		
Baptized in Massachusetts by Elder Gay	2		
Baptized in Milwaukee by Deacon Taylor	2		
Baptized in New York by Overseer Mason	2		
Baptized in Ohio by Evangelist Kelchner	6		
Baptized in Pennsylvania by Elder Bouck	1		
Baptized in Washington by Elder Ernst	4		
Baptized in Wisconsin by Deacon Taylor	2	36	77
Total baptized since March 14, 1897			22,376

The following-named four believers were baptized at Caledonian Road Baths, N. London, England, Lord's Day, September 24, 1905, by Overseer H. E. Cantel:

Chambers, Thomas,
32 Longford street, Regent's Park, N. W. London, England
Holdsworth, Katie.....25 Westerham road, Leyton, Essex, England
Longman, W.....45 Hillfield Park, Muswell Hill, N. London, England
Lumb, James,
30 Tyer's Terrace, Tyer's street, Vauxhall, S. E. London, England

The following-named believer was baptized at Mount Morris, Illinois, Lord's Day, October 8, 1905, by Elder W. O. Dinius:

Swarthout, Mrs. Martha C.....Rock Falls, Illinois

The following-named believer was baptized at Kansas City, Kansas, Lord's Day, October 8, 1905, by Deacon William B. Horter:

Sherman, William Clide....111 West Tenth street, Kansas City, Missouri

The following-named three believers were baptized at Zion City, Illinois, Thursday, October 12, 1905, by Elder W. O. Dinius:

Jerichow, Miss Emma Louise .....Charlevoix, Michigan
Kerr, Miss Maud .....Murphysboro, Illinois
McDermid, Mrs. Mary.....816 Hosbrook street, Indianapolis, Indiana

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God at San Antonio, Texas, Saturday, November 12, 1904, by Elder L. C. Hall:

Redford, Emmett.....San Antonio, Texas

The following-named child was consecrated to God at San Antonio, Texas, Monday, January 23, 1905, by Elder L. C. Hall:

Meyer, John Dix. .....825 Kentucky avenue, San Antonio, Texas

The following-named child was consecrated to God at San Antonio, Texas, Lord's Day, June 4, 1905, by Elder L. C. Hall:

Harrold, William Riley.....Sayers, Texas

The following-named child was consecrated to God at San Antonio, Texas, Lord's Day, June 25, 1905, by Elder L. C. Hall:

James, Ruth.....605 Pennsylvania avenue, San Antonio, Texas

The following-named child was consecrated to God at San Antonio, Texas, Monday, July 10, 1905, by Elder L. C. Hall:

Alder, Henry Stanley.....221 Willow street, San Antonio, Texas

The following-named child was consecrated to God at Pretoria, Transvaal, South Africa, Thursday, September 7, 1905, by Overseer Daniel Bryant:

Liddle, James Stephans Johannes, 185 Boom street, Pretoria, South Africa

The following-named child was consecrated to God at Spokane, Washington, Lord's Day, September 10, 1905, by Elder R. M. Simmons:

Boyce, Charles Samuel.....1312 Monroe street, Spokane, Washington

The following-named four children were consecrated to God at New York City, New York, Lord's Day, September 17, 1905, by Overseer George L. Mason:

Guthwasser, John Charles, 946 Columbus avenue,
New York City, New York
Morgan, Elonise Ruth, 112 West One Hundred Thirty-fourth street,
New York City, New York
Taft, James Nelson, 151 West One Hundred Forty-third street,
New York City, New York
Taft, Sarah Jane, 151 West One Hundred Forty-Third street,
New York City, New York

The following-named nine children were consecrated to God at Newark, New Jersey, Lord's Day, October 8, 1905, by Overseer George L. Mason:

Nockemann, Bertha.....58 Maple avenue, Vailsburgh, New Jersey
Ohliger, Anna.....53 Twenty-first street, Newark, New Jersey
Ohliger Helene.....53 Twenty-first street, Newark, New Jersey
Ohliger, Martha.....53 Twenty-first street, Newark, New Jersey
Rawstrom, Beda Karolina, 16 Montclair avenue, Montclair, New Jersey
Rawstrom, Elsie Charlotte, 16 Montclair avenue, Montclair, New Jersey
Rawstrom, Karl Arvid Emanuel, 16 Montclair avenue,
Montclair, New Jersey
Rawstrom, Ruth Angelina, 16 Montclair avenue, Montclair, New Jersey
Yesser, Anna Paulina, 904 East One Hundred Fifty-sixth street,
New York, New York

The following-named three children were consecrated to God at Zion City, Illinois, Lord's Day, October 15, 1905, by Overseer H. D. Brasefield:

Creager, James Murray.....92 Salmonia avenue, Huntington, Indiana
Jackson, Grace Winifred.....2105 Enoch avenue, Zion City, Illinois
Seefeld, Margaret Elizabeth.....R. F. D. No. 1, Algona, Iowa

The following-named two children were consecrated to God at Vancouver, British Columbia, Canada, Lord's Day, October 1, 1905, by Elder R. M. Simmons:

Magar, Gladys Florence.....Dewdney, British Columbia, Canada
Millar, Vivian Sunshine,
642 Seventh avenue, Vancouver, British Columbia, Canada

The following-named eleven children were consecrated to God at Boston, Massachusetts, Lord's Day, October 8, 1905, by Elder W. D. Gay:

Bergman, Edna Dean.....55 Appleton street, Boston, Massachusetts
Dustin, Helen Beatrice, 160 Eustes street, Roxbury, Boston, Massachusetts
Mitchell, Reginald.....Chelsea, Massachusetts
Rivers, Irving.....Steele Home, Chattanooga, Tennessee
Rivers, Leonard.....Steele Home, Chattanooga, Tennessee
Sawyer Elizabeth .....Hampstead street, Methuen, Massachusetts
Sawyer, Harold Arthur.....Hampstead street, Methuen, Massachusetts
Sawyer, Lyman Milton .....Hampstead street, Methuen, Massachusetts
Sawyer, Olive Marion.....Hampstead street, Methuen, Massachusetts
Sawyer, Ruth Hall. .....Hampstead street, Methuen, Massachusetts
Sawyer, Walter Wesley.....Hampstead street, Methuen, Massachusetts

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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Now is the Judgment of this World
Now shall the Prince of this World BE Cast Out

And I, if I be lifted up from the earth, will draw all men unto Me.

I am come a light into the world, that whosoever believeth on Me may not abide in the darkness. ¶And if any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. ¶He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. ¶For I spake not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak. ¶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 12:46-50.*

THE only purpose of LEAVES *of* HEALING is to hasten the accomplishment of this work. Many plans and designs are put into execution for the guidance, protection, edification, and strengthening of the people who have accepted the words of the Christ. The world has seen few great teachers, and none who have made so clear the Will of the Father and the teachings of Jesus as has John Alexander, the First Apostle. Many may understand, but no one has been able to lead his hearers and readers into a life of active faith and practical Christianity as is being done in Zion.

If you are seeking the truths of Christianity you should ***study "Leaves of Healing."***

If you have experienced the blessings they bring, ***do not be selfish and thoughtless*** of those not so fortunate, for you receive by giving.

If you have received the free gift of Grace, make use of the talent and make it increase in the lives of others, or you will get into darkness and out of harmony and sympathy with Christianity. We find that those who have fallen away never gave, or have ceased to give, a helping hand to extend the Gospel through LEAVES *of* HEALING, and their fountain of Spiritual Life dried up.

We trust that when you are judged you will be found full of mercy and good fruits; your work is to be done—

"Not by might, nor by power, but by My Spirit, saith Jehovah."

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Nov 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 XVIII. No. 2. *ZION CITY, SATURDAY, OCTOBER 28, 1905.* *Price Five Cents*

God's Witnesses to Divine Healing

IF THOU WILT DILIGENTLY HARKEN TO THE VOICE OF JEHOVAH THY GOD, . . . I AM JEHOVAH THAT HEALETH THEE.

Obedience is the key that unlocks all the promises of God.

The marvelous healing of this young woman, after she had been growing worse and worse under the treatments of physicians and surgeons, was through obedience to God.

God makes it all so very clear, plain, and simple in His Word!

His Covenant of Healing, given His people Israel at the waters of Marah nearly our thousand years ago, repeats the id a of Obedience four times—"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"—

These are the conditions.

Then comes the promise:



MISS I. R. DAVIDSON.

Healed of Terrible Affliction, After Many Useless Treatments and Operations, when Obedient to God

"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."

Jesus strove to make the same truth plain to His disciples.

Over and over He told them that if they loved Him they would obey His commandments.

And, with the same force and frequency, He told them that if they loved Him and kept His commandments they should ask whatever they would, and it would be done for them.

In like manner, many promises are conditioned upon Faith.

Jesus told His disciples that if they believed on Him they should do His works, and greater, and that if they should ask anything in His Name it would be given them.

There is therefore no Love without Obedience.

And there is no Fa th without Obedience.

That is not only Scripture, but common sense.

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What folly to say that we love God if we will not do as He says!

How can we say that we trust God as our Father, all-wise and all-powerful, if we do not keep His commandments?

God made us free to obey or disobey.

He made us for Himself, with a Father's loving plans for His children's happiness and well-being.

But He cannot work out those plans in us if we will not obey.

By disobedience we take ourselves out of His hands, and He can do nothing for us.

But, if we obey, then He can open to us the inexhaustible treasuries of Divine blessing, and, according to His promise, we "shall not lack any good thing."

When we are obedient to God we get into harmony with His Will.

Where God's Will is perfectly done there is heaven.

And there is neither sin, sickness, nor sorrow in heaven.

Hence, if we do God's Will, there can be neither sin, sickness, nor sorrow in us.

But we are only weak, frail, fallible human creatures, and cannot do God's Will perfectly.

But we can come in the Name of Jesus, the Christ, pleading His Righteousness; for He did the Will of God perfectly.

Therefore, it is said of Him that He "hath borne our sicknesses and carried our sorrows."

But we cannot claim His Righteousness unless we love and trust Him, and we neither love nor trust Him unless we obey.

It all rests upon our Obedience, after all; Jesus, the Christ, supplying our human, finite deficiencies.

If the Obedience is so important, how can we know His Will?

The way has been very clearly pointed out.

First, through the study of God's written Word.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in Righteousness."

Second, through willingness to Obey.

"If any man willeth to do His Will, he shall know of the teaching."

Third, through Obedience up to our light and knowledge, thus receiving the gift of the Holy Spirit, who will lead into all the Truth.

"If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of Truth. . . . When He, the Spirit of Truth, is come, He shall guide you into All the Truth."

Fourth, through Obedience to those to whom God has given authority—the officers in His Church.

"And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers."

"Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account."

It was when this Witness was willing and obedient that God redeemed His promises, kept His Covenant, and she was perfectly healed of the terrible affliction that had caused her such unspeakable agony, and had reduced her almost to despair. A. W. N.

WRITTEN TESTIMONY OF MISS I. R. DAVIDSON.

"Lindean," Perth Road,
Dundee, Scotland, May 8, 1905.

Rev. H. E. Cantel.

Beloved Overseer:—Peace to thee!

It is with gratitude and joy that I comply with your request in giving my simple testimony to the Saving, Healing, Cleansing, and Keeping Power of God.

Truly, "Praise waiteth for Thee, O God, in Zion."

It is twelve or thirteen years since I was brought to a saving knowledge of the truth.

About this time I was seized with an internal trouble, suffering pain almost beyond endurance.

I tried simple home remedies, attending work when able, in a most miserable condition, until I could do so no longer.

We then called in a Dr. Macdonald, of Cupar, Fifeshire.

He tried many things, constantly changing the prescriptions for medicine, but all to no avail.

This continued for many months; I was getting weaker day by day, and suffering more intense pain.

In this condition I was sent across to the Royal Infirmary, Edinburgh.

I was in Professor Simpson's ward, and underwent an examination under chloroform.

They also tried many other things, but instead of being bettered I suffered a great deal more than before.

They told me there the same as Dr. Macdonald had, that I suffered from inflammation of the bladder.

At the end of about five weeks I was sent home.

I thought I was a little better, and was able to be out a little, but had no appearance of being fit for work. Then in a short time I had to keep in bed again.

Dr. Macdonald was again called; and a new course of treatment was tried, from which I received no benefit.

I was then sent to the Deaconess Hospital, Edinburgh, to be under the care of Dr. Haltane.

They tried many things there; chloroform was again administered, after which Dr. Haltane told me the bladder had got into such a contracted condition that it could not retain.

After a few weeks' stay I again returned home, with all hope of ever being any better gradually going out of my life.

Getting little or no rest night or day, suffering pain enough to distract one, I felt I was a burden to all, especially to my aged parents.

I had been in this condition for many months when one day a small parcel was handed in.

I opened it and found a few copies of Leaves of Healing and a letter enclosed from Deaconess Angus, of King's Kettle, of whom I had never heard before.

I read and reread this letter. I knew it was from a Christian, and also from one who had suffered far worse agonies than even mine had been.

This letter was full of sympathy and encouragement for me to trust God for the Healing of my body, as well as for the Salvation of the spirit. This was a new truth to me.

More Leaves and letters followed, which were eagerly looked for. A new hope had come into my life.

How I did try to hold on to it! I read the testimonies and sermons and found they perfectly agreed with my Bible.

Then I reasoned, if God could heal these Witnesses He could heal me, but regarding the Divine conditions there was great ignorance and much self-will.

Mrs. Angus continued writing me, urging me to send a request for prayer to Doctor Dowie.

The time came when I was glad to do so.

I was also informed of the Doctor's coming to Scotland, and of there being four meetings in Edinburgh.

I went across to Edinburgh with very high expectations of receiving blessing.

The first night I spent there was one of the worst I had suffered in my life. This was in the month of October, 1900.

I attended all the meetings but one, and was conscious of receiving a measure of healing each time I was prayed with, but I did not receive perfect deliverance, as I was not prepared in spirit for it.

The months passed, and I was letting slip from me what healing I had received, through disobedience.

I wanted my healing, but I did not want to come into Zion, until God by His Holy Spirit showed me plainly that unless I obeyed I could go no further.

On November 2, 1901, I sent my application for membership.

By this time my Bible had become so much dearer to me!

Then I was led to think of Baptism.

For a long time I held back, thereby hindering the work of God within me.

When I was made willing and looked forward to the opportunity of receiving this Ordinance, there then came the great desire to receive power for service.

I studied the vow of Zion Restoration Host, but it was some time before I could say I was willing to go "anywhere."

Then I realized that God must be first; I also realized that our beloved leader had Divine authority, and that He would not ask us to do any unreasonable thing. I filled in my application for membership in the Host.

Then I had the great joy of being baptized in February of last year by our beloved Overseer Bryant, and I received much blessing.

As I have obeyed God step by step, the healing has become more marked.

Today I am in perfect health!

Truly I am as a wonder unto many. Psalm 71:7.

Trusting that these simple words will enable many a halting brother and sister to realize how wise it is to obey God whenever He reveals His Will, I am,

Faithfully yours in the bonds of Zion,

(Miss) I. R. Davidson.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Entire Family Healed.

And there was not one feeble person among His tribes.—*Psalm 105: 37.*

6133 Wilson Avenue,
Saint Louis, Missouri, April 3, 1905.

Beloved First Apostle:—Peace to thee!

With a glad heart I write the testimony of my family and myself.

In November, 1896, my daughter Florentine was taken ill with bleeding of the nose. We took her to the doctor, but obtained no relief. The bleeding continued, until blood came out of her mouth as well as nose.

The doctor then said that it was bleeding of the lungs.

We consulted another physician, but with the same results; and wherever we heard of a good doctor we went to him, hoping to find help for our child. But it was all in vain.

In 1902 I took her to Professor Miller, who told us plainly that nothing could be done to save her life, one lung being almost gone. But I did not give up hope. I cried to God to forgive our sins, and to show us some way by which our child might be saved from death.

God heard my prayer and showed us the way to Zion, through a copy of Blätter der Heilung which I found in my mother's wood-box.

In October, 1902, I took Florentine to Deacon Reynolds, and he prayed that God would strengthen her sufficiently to be taken to Zion Tabernacle.

She was very weak, not having taken any food whatever for a whole week.

Mrs. Reynolds told Elder Brock of the case, and he prayed for our child. Thank God, the answer to his prayer came instantaneously, for she asked for something to eat as soon as the meeting was over.

She ate a good meal and it did not hurt her in the least.

I told Mrs. Brock about my female trouble and the open sore on my leg from which I suffered so much. The doctor had pronounced it cancer, as my left limb from the knee up was one big sore. Elder and Mrs. Brock then prayed for me and I was healed, after I had suffered from that open sore for nine years.

Shortly after I also received healing of my female trouble.

Then the Devil attacked us again. In 1903, while getting into a wagon my husband fell and struck a wheel. He soon found that he was severely ruptured by the fall.

We called for Deacon Reynolds, and in answer to his prayer my husband was healed.

Just one week later he had another fall, this time falling from the second story of our house. He was hurt more seriously then the first time.

We called Elder Brock and Deacon Reynolds, who prayed for him. He was soon better, but his abdomen was black and blue. Deacon Reynolds came every day, and he also sent a request for prayer to Overseer Speicher.

Thanks be to God, the prayers were answered, although my husband was very near death's door. God healed him, and he is well.

We thank God for the promise that, if we keep His commandments, no evil shall come nigh our dwelling. Believing that promise, we called Deacon Reynolds to pray for our horse, which was so very sick that every one said it would be dead by morning. But God was gracious and healed the horse.

We are so thankful to Elder Brock and Deacon Reynolds for their teaching. We are so happy and glad to be in Zion, and also to be members of Zion Restoration Host.

May God spare the lives of our First Apostle, Mrs. Dowie, and their son for many years to come.

I trust that God will use this testimony so that others who are sick and suffering may learn to turn away from doctors and medicine and trust God for their bodies.

Your Sister in the Christ, until He comes,
(Mrs.) Christine Froos.

6133 Wilson Avenue, Saint Louis, Missouri.

Dear First Apostle:—I desire to send you the testimony of my husband's wonderful healing of last July.

It was during the last Feast of Tabernacles that my husband was suffering from an abscess in the abdomen. Deacon Reynolds was the only ordained officer here at the time, the Elder having gone to Zion City.

The abscess was as large as a person's fist, and reached almost to the navel. One evening my husband told me that unless God performed a miracle quickly he could not live through the night.

Deacon Reynolds had sent request for prayer to the First Apostle, and we praise God for the deliverance that came to my husband. He was greatly improved the next morning, and now he is stronger than he ever was.

We thank you, dear First Apostle, for your prayers, and pray God to bless you and also Deacon Reynolds, who has been so much to us. May God give you and dear Overseer Jane Dowie a long life.

Your Sister in the Christ, Till Jesus Come,
(Mrs.) Christine Froos.

Remedies Fail, God Heals.

Wherefore do ye spend money for that which is not bread? . . . Incline your ear, and come unto Me; hear, and your soul shall live.—*Isaiah 55: 2, 3.*

Lübeck, Germany, April, 1905.

Dear First Apostle:—To the glory of God I am sending you my testimony to Divine Healing which I experienced last summer while you were in Zürich.

I thank God with all my heart that He has sent us a Messenger to teach us that Jesus is the same today as He was nineteen hundred years ago.

Through Him I have been healed of a sickness from which I had been a great sufferer since 1900. It commenced with dizziness and general debility. I consulted a physician, who prescribed powders, the use of which not only harmed me in general, but brought on palpitation of the heart. The medicines which he gave me for this trouble brought on other ailments. I had hemorrhages lasting from eight to ten days, and urinating always caused me much suffering. All remedies used for these troubles were of no avail.

One evening my husband brought home with him a copy of Blätter der Heilung which had been given him by a Zion friend. My husband read a little, but soon laid the paper aside, because when people serve the Devil they cannot stand the truth. My husband tried to hinder me from reading it, but I would not give up, because I felt that that was just what I needed.

Soon after that Evangelist Hertrich conducted a meeting in this city, which I attended. I was so much strengthened in faith that I went to a member of Zion, who had received healing, to get more Zion teaching. She gave me a blank request for prayer and the address of Deacon Ulrich, who was in Zürich at the time. Full of joy, I went home and told my husband all about it. By this time he was more favorable toward Zion.

That same evening we consecrated ourselves to God, and at ten-thirty we filled out the prayer request, and mailed it at once.

The next thing was to put out of the house all liquors and tobacco.

With joy and confidence we now looked to God, knowing that the Christ had shed His blood for us, to take away our sins and sicknesses. He has done it for me, and today I am well and strong, able to work from morning till night

Previously to my healing I had never been able to do much needle-work or sewing, without being awakened out of my sleep at night, much frightened by the imagination that some one was standing in my room.

I thank God that all these things are gone, and that I am now able to do all my work to the glory of God, trusting Him for strength to do it.

We are praying for you, dear Fjrst Apostle, that your life may be spared until Jesus comes.

In Christian love, I am, your Sister in the Christ, (Mrs.) Ina Burmeister.

Now Uses Bible in Place of Liquors, Tobacco, Pig, Etc.

The Word of God is living, and active, and sharper than any two-edged sword.—*Hebrews 4: 12.*

Lübeck, Germany, April, 1905.

Dear First Apostle:—With a thankful heart I confirm the testimony of my wife, and thank God that she is now strong and well.

Satan had to go when we came to God, and accepted the Christ as our Redeemer and Healer. Instead of liquors and tobacco we now have the Bible, which we were not accustomed to read, in our house. I have given myself fully to God, and I obey the voice of His Prophet, the First Apostle.

We have given up the use of pork, and we have been blessed in doing the thing which at first I thought I could not do—*paying our tithes.*

A result of this obedience has been an increase in my wages.

We also have obeyed God's command in Baptism by Triune Immersion, and now we are making preparations to go to Zion City.

Praying God to spare your life for a long time to come,

I am, your Brother in the Christ,
Alfred Burmeister.

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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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FROM FIRST APOSTLE AT LA BARRA.

The following telegram from the First Apostle was received in this City on Lord's Day afternoon, and read by Teacher V. V. Barnes at the Great General Assembly:

LA BARRA, MEXICO, October 21, 1905.

OVERSEER-IN-CHARGE, Zion City, Illinois.

"Rest in Jehovah and wait patiently for Him."

All sections of my party are coming together from various parts.

Deacon Spellman and Mr. Beutelspacher have come in from Tangesneque.

Deacon Lewis with Deacon Williams and Mr. Burris are coming in Tuesday night from Mexico City.

The entire party of fourteen will make an examination of the River Tamesin, etc., very thoroughly, beginning next Wednesday morning.

We shall return here and then attend to Zion's business in the cities of Victoria and Monterey.

Pray for us in these and many other important matters.

Lewis' reports from Mexico City concerning business are good.

My health continues to improve.

The need for this rest has been very great.

I praise God for continuous restoration.

Let Zion everywhere pray for us in these coming weeks, ere we set our faces homeward.

Love to Zion everywhere.

Mizpah.

FIRST APOSTLE.

LATEST FROM FIRST APOSTLE.

The following telegram was received on Wednesday last, and read at the Mid-week Rally in the evening:

TAMPICO, MEXICO, VIA LAREDO, October 25, 1905.

OVERSEER J. G. EXCELL, Zion City, Illinois.

"Jehovah hath been mindful of us; He will bless us."

The reunited party of thirteen, leaving Deacon Reece in charge of the business and cars in Tampico, are now about to leave by the little steamer "Eureka" for probably four or five days' trip on the Tamesin River.

The investigations to be made are quite important.

I may not be able to send a telegram next Lord's Day, owing to absence.

Pray for us in the important business on hand.

My health continues to improve, but I ask the prayers of God's people everywhere for a full and permanent restoration.

Send no letters for me or any of party from Zion City later than November 8th.

Up to that date address all communications Tampico, Tamaulipas.

Love to all Zion throughout the world.

Mizpah. FIRST APOSTLE.

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 fifteen 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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FIRST APOSTLE AND PARTY VISITING MEXICO IN PREPARATION FOR ZION PARADISE PLANTATION.

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I have a whip of small cords for every one who wants to make this place a house of merchandise and a den of thieves. I will lay the lash hard on such. . . . Every man in this place and every woman who is not paying his or her tithes is a thief. . . . "Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation. Bring ye the Whole Tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." . . . If we obey, God has promised: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of Hosts." . . . I am desiring that Zion shall not miss the blessing because of you Achans. . . . The time has come when every one whom I know to be a wilful liar, or a wilful thief, must go.

—The Voice of the First Apostle in Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 23, 1906.



THE FIRST APOSTLE APPLIES THE WHIP OF APOSTOLIC INDIGNATION TO THE THIEF WHO WOULD BRING A CURSE UPON ZION

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Zion's Fifth Feast of Tabernacles

The Set Feasts of Jehovah . . .
Ye shall proclaim to be Holy Convocations.

* REPORTED BY A. C. R., M. E. L., AND E. S.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

LORD'S Day, July 23, 1905, was the Last Great Day of the Holy Convocation.

It had been a time for the Spiritual refreshing of God's people—a Feast.

Many were on the eve of departure for distant places, to witness for God; their faces might not be seen again for years, perhaps never again on earth.

As the people of God gathered in the beautiful, bright dawn of this last Early Morning Meeting, a great solemnity filled their hearts.

Yet there was joy there, too.

It was a time to be still and let God speak.

Step by step the man of God had taught and preached in the presentation of that wonderful series of parables, growing stronger and stronger each day as the Holy Spirit was poured out with increasing power in this special revelation of God's Word.

And on this last morning all seemed gathered up in the one short sentence of the Christ to His disciples, and which was the subject of the address·

"Be ye also ready!"

The dawn is here!

The sun has arisen; the Times of the Restoration of All Things has begun.

There are times of trial and also of triumph for Zion.

Seas of blood and fields of death there may be, but never must God's people turn back.

The work must be done!

The last Message of the Prophet of God to His people in these early morning meetings of the Fifth Feast of Tabernacles, speaking as though they were his last words to them on earth, was, as at the beginning,—

"Be ye also ready!"

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 23, 1905.

The Service was opened with the singing of Hymn No. 1 in Feast Program:

Holy holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy. merciful and mighty,
God in three persons, blessed Trinity!

Holy, holy, holy! all the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert and art and evermore shalt be.

Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in power, in love and purity.

Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy name, in earth and sky and sea;
Holy, holy, holy, merciful and mighty;
God in three persons, blessed Trinity!

*The following report has not been revised by the First Apostle.

Prayer was then offered by the First Apostle, closing with the chanting of the Disciples' Prayer, in which the Congregation joined, after which Hymn No. 22 was sung.

The First Apostle then made some Announcements, after which he uttered the Invocation.

BE YE ALSO READY.

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.

Three Extremely Important Questions.

The First Apostle then delivered his Message:

The announcements have taken up a little more time than I anticipated, and therefore I shall not read all I had intended to read. It was in my mind to read every word of the Twenty-fourth Chapter of the Gospel according to Saint Matthew, but instead of doing as I purposed I ask you to please read it after this meeting.

This chapter contains the very remarkable story in which our Lord Jesus, when the disciples showed Him the buildings of the Temple, stated that there should not be left there one stone upon another that should not be thrown down.

Immediately afterwards, while sitting upon the Mount of Olives, in some quiet place that overlooked the doomed City, His disciples came to Him privately and said, "Tell us, when shall these things be? and what shall be the sign of Thy coming ["presence" is better], and of the Consummation of the Age?"

These three questions are extremely important and ought to be considered with great care.

Then you should read all that immediately follows, for it is the answer to these questions.

The Christ's discourse may properly be divided into several parts.

The first part deals with events up to the siege of Jerusalem and instruction to His people how to escape that terrible time of trial.

The second part has reference to what was to follow after the siege, up to the time of the end.

Zion a Loud-sounding Trumpet.

He then says, "He shall send forth His Angels [His messengers] with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

This will occur immediately before His taking from the world His own, or, as I believe, in the time in which we now live.

He is now sending forth His Messengers with "a great sound of a trumpet."

Henri Rochefort has written an article that was translated and published in the *Literary Digest*, in which he endeavors to use his French wit to ridicule Zion on the supposition that the false reports invented by the Associated Press, to the effect that I was planning a Visitation to Paris, were true.

In this article Henri Rochefort wrote words to the effect that this work here makes a great noise, sounding like a great trumpet throughout the whole world.

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He said I was going to Paris for the purpose of taking out of that city the good and virtuous and bringing them into Zion.

Although his article was full of mistakes, he outlined a part of the true work of Zion.

Children to Be Reared Without a Bitter Experience in Sin.

We have sent forth Zion Messengers to bring out of every land the chosen people of God, that they may be gathered into Cities and Plantations where God can bless them in doing His work.

In these Cities and Plantations children will be reared and trained without a knowledge of the devilry that is in the hearts of some boys and girls that have been brought into this City.

Some of these are a thorn in our side and a curse to us.

We have had to get them out; and it grieves us.

I think in the future I must make an examination not only as to the parents that come here, but as to their families.

I will not take in young blackguards and young women that are just one remove, if as much as that, from harlots.

Do not misunderstand the mission of Zion!

While we desire to be a blessing to the whole world, the principal purpose for which God raised up this Church was not the immediate salvation of all, but to "gather together His elect from the four winds, from one end of heaven [that is, the heavens above the earth] to the other."

Zion the Most Powerful Organization of the Age.

Remember that the Christian Catholic Apostolic Church in Zion is a Church into which the chosen people of God are to be gathered together, so that Zion will be—as, indeed, it is now in a measure, considering its age and other circumstances—the most powerful Organization of the Age.

There never yet has been, in the history of the whole Church, an organization that has grown so steadily and that has laid hold so firmly of all parts of the world as the Christian Catholic Apostolic Church in Zion; and the work has only begun.

We have a host of faithful Zion Messengers in training.

The Senior and Junior Restoration Host have an enrolment of about ten thousand.

These are being trained as Messengers, or Angels, of Zion.

God will send these and others forth to gather together His chosen from the four winds.

We will now read the thirty-second and the thirty-third verses of the Twenty-fourth Chapter:

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;

Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.

The Old Version reads, "it is nigh"; it should read, as in the Revised Version, "know ye that *He* is nigh."

Verily I say unto you, This generation—

Here the Christ is speaking in the historic future, a very common method of expression.

The Generation Now Living to Witness the Consummation of the Age.

"This generation" here means the generation of which He was then speaking, and I believe that it is the generation now living.

Therefore I believe we have a right to say this morning that this generation "shall not pass away, till all these things be accomplished."

Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

In the Old Version the thirty-sixth verse does not contain the words, "neither the Son"; but it is in the original, and it is also in Mark 13:26, where the same discourse is given, and in verse thirty-two Jesus says:

But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father only.

I have recently spoken concerning the self-limitations of the Christ.

If He did not know, we err in trying to learn the exact day and hour of this event.

The exact time is not revealed, and, as I read, it will not be revealed.

We may, however, know the time approximately.

When the branches are tender and the buds burst forth we know that Summer is near.

In like manner, when certain events which have been prophesied are transpiring we know that the Lord is near.

The Beginning of the Long-promised Restoration Now Here.

There is no question in the minds of those who, like myself, are watchmen on the watch-towers of Zion that a New Day has dawned.

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" is here.

I not only have seen the early gray dawn, but I see the rising sun.

Some are so low down that they cannot see.

This morning I saw the early dawn; it was so beautiful that I had to get up, and then I saw the sun rise.

I never saw a more glorious sunrise, and no one could make me believe that I did not see that glorious event.

May God, with this vision, give us "Seasons of Refreshing from the Presence of the Lord," for all in Zion will need it.

We shall need the strength that only He can supply.

Mark my words!

Every step of Zion in Spiritual growth, in Educational culture, in Financial endeavor, in Institutional progress, and in the prosperity of our Manufacturing and Agricultural Institutions as they lay hold of the earth and its products will be met by the enmity of the World, the Flesh, and the Devil.

Already the Power of Zion Is Being Felt.

This enmity of the enemy will become so intense that some of us will lose our lives, the leader who speaks to you even now being in the greatest danger.

That, however, does not trouble him.

Some of the humbler people, too, may have to lay down their lives.

The cowards had better get out and keep out, and the hypocrites too.

They do not belong in Zion.

These will be days of trial.

Some of us will pass through these evil days, and be ready for the Lord when He comes.

Some of us may have to pass through seas of blood, and over fields of death, but we are immortal until God permits our breath to leave the body; we are immortal until our work is done.

There is a seriousness about this Time that ought to impress you and keep you from chattering, and make you do some thinking.

It ought to make you do some deep thinking, because you have to face Death, you have to face Judgment, you have to face serious facts from which there is no escape.

There is no discharge in this war, when once you have entered upon it.

The only discharge is a disgraceful expulsion.

You Cannot Join Zion and Resign With Honor!

When once you have come in you can go out only in disgrace.

I never knew one that went out of Zion that did not go out in disgrace, for they had broken their vows to God, to Zion, and to me, and had gone away from God.

I am exceedingly sorry about them.

Now follow this matter closely:

And as were the days of Noah, so shall be the Coming of the Son of man.

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You had better be watchful.

Neither the world nor the nominal church will understand the proximity of the end.

The Day of His Coming will break sharper than a thunderbolt out of a clear sky!

For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

And they knew not until the flood came, and took them all away; so shall be the Coming of the Son of man.

Then shall two men be in the field; one is taken, and one is left:

Two women shall be grinding at the mill; one is taken, and one is left.

Watch therefore: for ye know not on what day your Lord cometh.

But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

The Great Peril of Secret Foes.

"Broken through"; literally, to be digged through, for the expression in the original Greek is as if a man had begun to dig outside, and continued until he had tunneled up into the house.

It is very difficult to watch against a man that digs into your house.

He doesn't come in by the door; he doesn't enter by a window; but he secretly undermines: and that is your trouble.

If the house had not been undermined, the good man would not have suffered his house to be entered.

Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

Jesus' disciples had been asking questions.

Now *He* asks a question!

I also ask it in His Name; and He asks it of you through me:

Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

You had better answer that question!

Blessed is that servant, whom his Lord when He cometh shall find so doing.

Verily I say unto you, that He will set him over all that He hath.

But if that evil servant shall say in his heart, My lord tarrieth;

And shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

The Lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

The Supreme Need of Exercising Stern Authority in Times of Danger.

This is the Judgment of the Rulers—the Judgment of those appointed to positions of responsibility in the Church of the Living God.

There are some people even in Zion who say, "I wish the First Apostle would not use that whip in scourging, as he does sometimes."

You do!

Why! Zion would be rotten, and broken, and scattered if I had not used the whip.

Do you not know that?

PEOPLE—"Yes."

FIRST APOSTLE—And the man that is in a position that requires the exercise of Divine Authority and refuses or neglects to use the scepter of power will fail.

For instance, take an illustrative example right here in this part of the United States.

In April last a number of scoundrels in Chicago, leaders of the labor Party and envious Commercial men, began to make a fuss.

Those who know, like some of us who have had occasion to live through many of these things watching the signs of the times, can see that the owners of the large Department stores were working against one another, and working hard.

It had been observed that strikes before this one had been limited in their scope of operations, and close observers saw it was so again.

Significant Partiality of Leaders of Teamsters' Strike in Chicago.

While teamsters struck against one large firm, they were on good terms with that firm's competitors.

While they struck against people that took garments from certain wholesale houses, they did not strike against those who took from other wholesale houses.

It was stated that this was for the purpose of protecting the interests of the garment workers, which was all nonsense.

The latter were not considered for a moment, as is proved by the fact that has come out now, that in these recent labor troubles and in others the labor leaders were simply bribed to declare strikes on and off, just as it suited their pockets.

A man named Driscoll, a leader of the Labor Unionists, testified before the Grand Jury that no less than fifty thousand dollars had been expended by these large employers to make and break strikes.

This man showed checks and exhibited his bank-book in proof of his charges, and the employers did not dispute the charge.

"Why!" said this man Driscoll, in self-defence, "I was only the agent of these employers to make and settle strikes."

We now see very clearly that all troubles incident to the Teamsters' strike in Chicago were caused by the vilest of men.

Criminal Negligence of the Mayor of Chicago.

And think of the enormous loss to that City on account of these strikes!

The duty of the chief magistrate of Chicago was clear.

He knew the law, and he knew his powers as a Chief Executive to maintain order and peace; but what did he do?

He remained comparatively inactive while citizens were being murdered in the streets of the city by these brutal strikers.

He did nothing when he heard testimony showing that scoundrel Labor Leaders had been spending their money in houses of ill-fame; a woman testifying to that fact.

There was no difficulty in securing evidence.

Even those implicated admitted their guilt.

Driscoll declared that he had paid out large sums of money in houses of ill-fame in Indiana, where both employers and labor leaders met with vile, sinful strumpets.

The duty of the Magistrate is to preserve peace, to preserve life, to preserve property at all risks.

But this Chief Magistrate was a politician, and it would cost him votes to do his duty.

So the police were told to go softly, and men were permitted to murder in the streets of the city.

There have been scores of open murders in that city in broad daylight.

The Importance of Prompt Action in Stamping Out the Beginnings of Evil.

The police being unable to work night and day, the city was overrun with crime; and all because the Magistrate did not do his duty at the beginning.

You can stamp out a fire in its early stages, but if allowed to burn it will soon be beyond the power of all the fire-engines to extinguish.

I believe in stamping out fires at the beginning! [Amen.]

If you light a fire and do hell-fire work, you had better believe that I will stamp out that fire, even if I have to stamp you out!

Any one engaged in coddling a fire may be guilty of setting Zion on fire!

Look out! The Spiritual chemical engine will drench you in short order!

Do not complain of the chemicals, for they will come sure; and if they burn—well, if you will feed fires you must not complain if you reap the consequences.

Chicago has lost thirty million dollars in business through that strike.

Poor people that live from hand to mouth, alas! have pawned their goods and become utterly discouraged.

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Their children are almost naked, the houses are stripped of furniture, the poor working men are debauched, and in some cases the women have gone upon the streets to live in shame.

There are hundreds of cases of that kind.

I know whereof I speak!

Robbing God a Danger to Be Averted.

All this poverty, debauchery, and murder was a result of not having a strong Executive at the head of municipal affairs.

He did not know how to use the lash.

May God, in His infinite Mercy, give us a strong Executive everywhere. [Amen.]

I will not beat the servants of God; I will only help and encourage them.

But I have a whip of small cords for every one that wants to make this place a house of merchandise and a den of thieves.

I will lay the lash hard on such.

I desire to make plain the meaning of this language.

Every man in this place and every woman that is not paying his or her tithes is a thief, and I do not want to sit down with you at the Lord's table!

If I know of your robbing God, instead of extending to you the wine and the bread tonight, I will give you a good hard lashing and fling you out—you thieves and robbers!

Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.

Ye are cursed with the curse; for ye rob Me, even this whole nation.

That is God speaking through Malachi, the last prophet of the Ancient Dispensation.

Blessing Often Withheld Because of the Presence of Achans.

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.

It is my duty, therefore, is it not, to bring the lash to bear upon the thief in the House of God?

PEOPLE—"Yes."

FIRST APOSTLE—You must remember that I have a sacred duty to perform.

I am desiring that Zion shall not miss the blessing because of you Achans.

I do not want this army weakened because of the presence of a number of thieves that are robbing God.

If we obey, God has promised:

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

Oh, those are beautiful words!

I want to see this fair, beautiful City and these few square miles of land a delightsome land.

And I want to see those glorious valleys in Mexico a delightsome land.

But they will not be a delightsome land if I have people that rob God of His tithes and offerings.

The First Apostle's Sorrow in Using the Lash.

You ought to pray for me, not that I shall have occasion to use the lash, but that I shall never fail to use it when it ought to be used.

If you are what you ought to be, you will utter a very loud and heartfelt "Amen" to that.

PEOPLE—"Amen."

FIRST APOSTLE—This is the hardest duty in the world today.

Who wants to be a flogger? Who wants to carry the lash?

Did the Christ want to do it?

Yet He made the whip Himself; He made the whip of small cords and put it within His own sacred vestments, and went into the Temple, overturned the tables of the money-changers, and let loose the doves and the cattle.

He first rebuked those wicked people sharply, and then laid His whip upon them.

With burning zeal He said:

Take these things hence; make not My Father's House an house of merchandise.

Then He drove them out!

Did He do wrong?

Certainly not!

And the temple must be kept clean today!

Any one who would weaken my hand and heart sooner or later will go out of Zion with disgrace; they will go out because there is some weakness in them.

There is some uncleanness there, and I shall find it out.

You do not know half the pain it has cost me to use the lash; and you know nothing of the long forbearance that I have exercised.

The Storehouse God's Appointed Place for the Tithe.

The Christ was patient with those people for nearly three years before He used His whip.

But I have exercised patience for many, many more long years.

The time, however, has come when every one whom I know to be a wilful liar, or a wilful thief, must go!

Mind you, to be a thief it is not necessary for you to steal something from the General Stores, for instance, or from your neighbor's house.

If you withhold from God that which belongs to Him you are a thief.

Every one that keeps back the Tithe is a thief!

"Oh," some may say, "I bestow my tithe as I like."

But that is not obeying the command of God.

The command is, "Bring ye the Whole Tithe into the *Storehouse*."

You are not at liberty to put the tithe where you like.

How can I lead you in the Evangelization of the world if you scatter your tithes according to individual fancy?

No! It has to come into the "Storehouse," that there may be meat in God's House for those that are poor and that have fallen by the way; for those whom we are seeking to save.

How can I distribute this Bread of Life if you say, "I will spend my tithes as I like"?

Objection to the Storehouse Only a Subterfuge of Thieves.

You will always find that those rebels that say, "I will spend my tithes as I like," do not pay tithes at all.

The tithe belongs to God, and He alone has the right to dictate its disposition.

He commands that it be brought into the Storehouse.

I have paid out, honestly, every cent of the tithe—and more!

And I have been the largest contributor!

I thank God for the faithful people that have enabled me to do this.

But you unfaithful thieves that are here had better either repent today or get out.

If you do not you will bring us a curse!

You will be a curse wherever you are!

Therefore you must either obey God or get out!

It is nothing to me, personally.

It is not my business; it is God's business that I am attending to.

I am not bothering about your tithes!

I can live without them, for I have never taken a penny of them.

You have robbed God!

This Whole Nation Is Robbing God.

Do you think it can continue to prosper while thus robbing Him?

The United States of America spends two billion dollars a year on Liquid Fire and Distilled Damnation and Satan's Consuming Fire—tobacco.

It spends another two billion upon theaters, gambling, immorality, and vile literature.

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Many people in the Church of the Living God are not much better.

They take money that they have stolen from God to build up their own fortunes.

Every man that does that goes to the Devil, and in Zion he becomes poor.

I tell you that the people that have paid the tithe, even the humblest of them, are advancing all the time, while the people that do not are becoming disgruntled and bad; and sooner or later they will leave Zion with their lights going out.

Then their lights will go out, spluttering like a candle, and leave a bad smell.

These are times of warning!

Watch!

Be ready!

The Son of man will come at an hour when you think not.

This Dispensation Will Come to a Close Suddenly!

You cannot realize how suddenly it will end, and at an hour when we think not!

One word more.

Your life will come to an end suddenly; and mine, too.

Some of you have all kinds of petty complaints; you are complaining of this and that.

Some of you who have good wives complain.

Some of you who have good husbands complain; and you nag, nag, until God Almighty knows that the best thing that one can pray concerning you is that you or your husband may soon get to Heaven!

Numbers of Christians pray very earnestly, "Lord, take my wife to Heaven, or take me; I am just tired of this way of living!"

Do you know that?

And when they are gone you will mourn, you will cry, and you will say, "Oh, what a good man my husband was! Oh, that he might have lived!"

Oh, yes! what a good man!

And yet you killed him; you made his life so miserable that he did not care to live.

How sad will be the hour of your own death!

The Sad, Unavailing Cry of the Unprepared.

Suddenly, perhaps, you who have been the subject of much Mercy will be called away, because you can get no answer.

God will say, "I called, but you refused; I warned you, but you would not obey!"

When the cold hand of death is pulling at your heart-strings and you have to face the question, "Are you ready?" you will begin to cry and say, "O God, not today! O God, one more week! another month! another day! O God, spare me this time!"

But God will say, "No."

Then the hand of death will grip more tightly, and the cold chill will become more deadly.

If you cry, "O God, I am not ready!" Death's work will not stop.

Prayer will not be answered—and you will die!

Some have thus died.

I know not all that has happened; I know not the unseen and the unknowable!

But I would not die like that for all the gold of Ophir, or all the worlds that circle around the sun!

"Be ye also ready!"

I Know What It Means.

I have seen the call come to the young, and to those very dear to me.

I have seen the call come to the man that seemed so much stronger than I, and upon whom I could depend for faithful service.

But it came quickly, like a flash.

When he thought he would serve God and me more, the call came; and he answered it.

He was ready!

Are you ready? *Are you ready?* ARE YOU READY?

I do not ask if you will get ready!

Are you ready Now?

Before another night comes or passes you may pass away.

One was sitting in our midst last Lord's Day evening who had left her husband at home. He would not come to the meeting.

I do not judge him; God has already judged him!

But I think, if I had had the complaint that he had, I should have come.

I should have sought God's blessing in the midst of His people; but he did not.

He said, "You go!"

One was "taken," and the other "left."

While she was here, he who would not come died suddenly!

No one knows how he died; it is only known that he died.

Swift Death Is Not Always Kept Back.

Sometimes God withdraws His protecting hand and lets the Angel of Death smite even the first-born in every house of the Nation that rejects Him!

And if the righteous is scarcely saved, where shall the ungodly and sinner appear?

Are you ready?

Be ready, that when the Master comes and calls for you, you may be able to say, "Thank God, I am ready! I did your work, O Lord, just as well as I could do it; it has not been as well done as I should like to have done it; but, thank God, I have been faithful, and now I am ready!"

Are *you* ready?

VOICES—"Yes."

FIRST APOSTLE—Are you quite sure? Have you made your will?

A VOICE—"No."

FIRST APOSTLE—Well, why haven't you; do you intend to let all your property be taken by that godless husband, or wife, or those godless children, who may spend it on beer, and skittles, and the Devil?

Why Do You Not Protect What God Gave You?

Why do you not leave at least a tenth of it to the Church of which you are a member?

Why do you not leave at least a tenth of it to me?

I will make as good use of it as any of your children would; and I am the head of this Organization.

Why do you not leave something for God?

Wills often fail to carry out the testator's purpose.

Make deeds of trust and put all where it belongs while you live; put it in trust for yourself during your lifetime and for others after your death.

But do not wait until you are about to die!

Juries and judges help others to break wills that are made in favor of Zion.

I do not care to have people make wills in my favor.

I repeat, make a deed of trust, and bind me if you like.

A man came all the way from New Zealand for the purpose of putting an entire estate into my hands; he said he came here for that purpose.

He made a will designed to carry out his intentions, and after his death an attempt was made in New Zealand to break it, by lawyers who fight to get all they can out of disreputable legal contests.

Why not make a will or deed of trust?

Do you think it would be a good thing for me to die without safeguarding all this vast estate of Zion?

How Zion's Interests Are Safeguarded.

It is arranged that after I pass away ninety-five per cent. of all I control shall go to the Christian Catholic Apostolic Church in Zion in perpetuity.

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Is ninety-five per cent. of your property going to God and only five per cent. to your family after you pass away?

"Oh," you say, "it is different with you!"

Why different?

"Oh, the Church gave you this and that."

The Church did not!

Every penny that ever the Church gave me I have spent in extending the Kingdom of God.

Under God, my own skill and toil, aided by efficient servants who have given good service, have created this whole estate.

And I hold all that He has given me for Him.

If you do not make your will before going before the bar of God, and leave your all on this earth for the Devil to use, you will not be satisfied with the manner in which the Lord will deal with you.

He will give you the stick!

"Oh, I am a child of God," you say.

That may be, but children of God sometimes have to be whipped.

If you succeed in getting to Heaven you may be greeted with the rebuke, "'Thou wicked and slothful servant!' you know you ought to have done so-and-so—why did you not do it?"

Then you will have to say that you were afraid of your son, or your daughter, or your wife, or some other relative or friend.

Do Right, and Do It Now.

Be ready!

Should the Lord call you tonight before the midnight hour, be ready!

No one can tell!

I have lived long enough to know that in the midst of life we are in death.

God may not consider my work finished until long after I think it is finished.

On the other hand, He may think it finished much sooner than I anticipate.

Therefore the exhortation comes to me, "Be ready!"

When a man knows his Master will soon return, and sneaks out of his position and runs away, have you not a right to think that he is afraid to face the reckoning day? Tell me!

PEOPLE—"Yes."

FIRST APOSTLE—That is the way with some; because they are afraid to face the reckoning day, they sneak away.

But they cannot get away from the Judgment!

You do not get away from God by sneaking away from Zion.

And He may say, "Thou foolish one, this night is thy soul required of thee!"

Then whose shall those things be that thou hast provided?

Be ready!

CONSECRATION PRAYER.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are, and make us what we ought to be in spirit, soul, and body. Help us to be ready when Thou dost come, whether it be soon or late. For Jesus' 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

BAPTISMAL SERVICE.

*REPORTED BY O. R., O. L. S., AND F. A. F.

One of the glorious meetings of the last great day of Zion's Ffith Feast of Tabernacles was the Baptismal Service, commencing at nine-thirty o'clock in the forenoon.

The Ordinance was preceded by a thoughtful and inspiring address by the First Apostle, and a solemn charge to the Candidates for Baptism by Triune Immersion.

The subject of the address was, "Triune Immersion: God's Seal on a Living Church," and God's seal of approval was manifestly upon the words spoken by God's Prophet and Apostle, as well as upon the administration of the Ordinance that followed.

One hundred forty-six persons were baptized, of whom fifty-seven were men and boys and eighty-nine women and girls.

The Ordinance was administered by Overseers Speicher, Mason, Piper, and Hodler, assisted by a number of Elders, Deacons, and Deaconesses.

Including those that obeyed God in Baptism on this occasion, two hundred thirty-three persons were baptized by Triune Immersion during Zion's Fifth Feast of Tabernacles.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Forenoon, July 23, 1905.

The Service began with the singing of Hymn No. 16 in the Feast Program:

Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

The First Apostle then read the Scripture Lesson, reading in the Twenty-eighth Chapter of Matthew, from the sixteenth to the twentieth verses, inclusive, and also in the Second Chapter of the Acts of the Apostles, beginning with the forty-first verse.

Scripture Reading and Exposition.

They then that received his word were baptized: and there were added unto them—

The words "unto them" should not be there.

The sentence should read, "and there were added in that day about three thousand souls."

They were "added," not "unto them" merely, but unto God, and unto the "General Assembly and Church of the First-born who are enrolled in Heaven."

There were added unto them in that day about three thousand souls.
And they continued steadfastly in the Apostles' Teaching and Fellowship—

I have just been thinking about "and fellowship." I see that the margin has a better reading—"in fellowship."

By leaving out the conjunction "and" and substituting the preposition "in" a larger meaning is given to the word "fellowship," extending it to "the Father and" "His Son Jesus, the Christ."

And they continued steadfastly in the Apostles' teaching, in fellowship, in the breaking of bread, and the prayers.
And fear came upon every soul: and many wonders and signs were done through [margin] the Apostles.
And all that believed were together, and had all things common;
And they sold their possessions and goods, and parted them to all, according as any man had need.
And day by day, continuing steadfastly with one accord in the Temple, and breaking bread at home, they did take their food with gladness and singleness of heart,
Praising God, and having favor with all the people. And the Lord added together [margin]—

The word "together" is a better rendering of the original Greek word than the words "to them" adopted by the translators.

*The First Apostle has not revised this report.

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"The Lord added together"; that is, drew together into close fellowship with one another, and with Him.

The Lord added together day by day those that were being saved.

There is a great deal of meaning in the words "being saved."

Salvation a Progressive Experience.

Some people talk of Salvation as if it were complete the moment that faith is exercised and forgiveness received the person is saved, and that is all there is to it.

Well, that is not all!

When a person is saved from drowning and thrown out on the banks of a river, nearly dead, he is not necessarily saved from physical death.

He may be full of water, cold, and exhausted almost beyond the point of recovery unless properly cared for.

He is not saved; he is "being saved."

Persons nearly drowned often have to be rolled to get the water out of them; then they are rubbed and made warm, and clothed and fed; and sometimes they have to be put to bed for a time.

The only person I ever saved from drowning was my wife; and I should not have saved her if I had not struck her hard when she attempted to throw her arms around me as she came to the surface after having gone down.

The blow gave her a sharp pain for a moment, but she relaxed her hold on me, or I should have gone down too.

I have often thought of that incident as an illustration of the method we sometimes have to employ in saving people.

We have had to hit them hard sometimes, metaphorically speaking, just to make them let go of us, or of the world, or of something else.

If you want to save people, do not let them get too near you, especially if in their desperation they try to throw their arms about you.

Divine, Not Human, Effort the Decisive Factor in Salvation.

Paradoxical as the expression may be, it is true that the "saved" are only "being saved."

When God saves us with a Real Salvation, the process may be illustrated in our own minds by thinking of the Christ as a strong swimmer who goes into the water to save a drowning person.

He cannot save you while you are holding on to anything.

It is not even *your holding on to Him* that saves you; that is one of the mistakes that people make.

They say, "Cling to Jesus! Cling to Jesus!! Cling to Jesus!!!"

I do not know where they get that; but I say plainly, it is not your clinging to Jesus that saves—*it is Jesus' clinging to you.*

I can even imagine a man's not being saved at all who clings to Jesus.

I can imagine his just clinging to Jesus as He might cling to Mohammed, or to any one else whom he thought bigger or better than himself.

Clinging to a creed, to a Church, or to a man will save no one.

I do not want you to cling to me.

People that cling to me do not help me; neither do they help themselves, nor the work of God; they are an impediment to me.

A Picture Illustrative of the Folly of "Clinging to Jesus."

I think one of the most pitiably miserable pictures intended to represent Salvation is that so-called "Rock of Ages," in which a woman is represented as clinging to a cross that rises above a stormy sea.

That does not correctly represent the method of Salvation.

No human grip will save one in such a predicament on the stormy Sea of Life.

No woman could long retain her hold under such circumstances; she would soon slip back into the sea.

Some pictures are very annoying to me.

They look very beautiful to many, but they do not tell the truth.

I am so glad to think that we are "being saved" all the time!

There is so much to Salvation!

Many people shout "Hallelujah! that man is saved!" when he has only repented and turned to God.

Why! the work of salvation is only begun.

He has to go on being saved.

Those early Christians understood this.

Maturity in the Christ the End of Salvation.

They knew that Salvation was not completed until the converted person had attained "unto a full-grown man, unto the measure of the stature of the fulness of the Christ."

Do you not know that the Salvation of even those that have gone to Heaven is not completed.

The Scripture says that God has "provided some better thing concerning us, that apart from us they should not be made perfect."

Do you not see that?

Supposing some of you were to go to Heaven, and leave on earth a number of dear ones that were being saved, would your joy be perfect before they all were in Heaven?

No mother's joy would really be perfect in Heaven until all her children were there.

If only one were missing she would be in trouble.

There are many ways in which people in Heaven are not perfect, and will not be until we all get right.

The Father in Heaven, although infinitely greater and better than any human being, in very many ways is like a good father on earth.

Suppose that an earthly father of great wealth had called all his sons and daughters to gather once more around the family board.

A place for each has been provided, and as he looks down the table and sees several vacant seats he asks, "Where is Bobby? Where is Tom? Where is Maggie?"

That father is not happy until all are seated about him! Then he says, "Thank God! you are all here! Let us say grace!"

The Heavenly Father's Delight at the Home-coming of His Children.

Precious in the sight of Jehovah
Is the death of His saints.

Philip Phillips, the singer and composer, once asked me to give him a text and an exposition, and I gave him that. I think he afterwards got a hymn from it.

He asked me why the death of God's saints was precious to Him.

"Because," I answered, "He is like a delighted father as one by one all His children come home."

Oh! it is precious! precious!!

The great Father in Heaven will never be satisfied until all His children are Home.

And remember that happiness in Heaven will not be complete until the Christ of God sees of the travail of His soul and is satisfied—satisfied when the last Wandering Sheep has been brought Home.

I am glad to know that we are both saved, and "being saved."

Have we not been saved from many things since we were "saved," of which we were utterly unconscious until they came to the surface and bothered us, vexing our souls so that we had to be saved from them.

Saved Mostly After Being Saved.

Many a man, if he looks back over his past life, could truthfully say, "I was mostly saved after I was saved."

It is a poor, foolish, narrow theology that says, "Hallelujah! That man is saved; don't bother about him! He is saved!"

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If you do not "bother" about the poor fellow that you pulled out of the river, and let him go his way without further assistance, he may never reach home; he may die on the road.

That is where the folly of the poor Salvation Army comes in!

"Hallelujah!" they say, "this brother is saved! Praise God! He is on his happy way to Heaven!"

And then they get him down on his knees again and make him pray and howl; and after a while they shout, "Hallelujah! He is sanctified! boots and all!"

I once heard a man say that, and as I looked at the poor man's shabby boots I thought, "Well, if his sanctification is not better than the boots he has on, it is not of much value."

The fact of the matter is, he was neither saved nor sanctified; he was only making a row.

I took him aside and put his sanctification to the test by asking him about the matter.

"Well, Doctor," he said, "could you not give me a better pair?"

A Self-confessed, Hypocritical Claimant of Instantaneous Sanctification.

I said to him, "You are an anointed scoundrel! Even now you are full of whisky! Now, honor bright, did you not come into this place tonight to go through all this farce for the purpose of getting something to drink, and to get a night's lodging?"

"Sure!" he answered, "I will be honest with you! Can you let me have a quarter?"

That happened down in the "Bowery," in New York, in a place where people were howling under "Gypsy Smith's" preaching; and, as they said, "getting the people saved and sanctified."

Such superficial work is very, very sad; and it is often the cause of scandal.

When you are saved, thank God for what He has done; but do not think that your Salvation is finished; it has only begun, and you have to "work out your own Salvation" in a good many ways.

You have to remember that it is God's Power working in you, thus enabling you to "work out your own Salvation with fear and trembling."

After you are saved, God says, "Now work it out! I will be in you 'to will and to do' of My 'good pleasure'; but you must work it out!"

If you do not work it out you will go to the Devil!

The Work of Salvation Continued Through All Eternity.

So many "saved" people think they have nothing to do; the work of salvation is all finished!

No, it is not!

That is a false view of God's work in Humanity.

I believe that you will continue "being saved" all through Eternity.

Salvation goes on all the time, changing you from one degree of glory to another, from one degree of cleansing to another, and from one degree of Holy Living to another. Why! we have so much to be saved *from*, and so much to be saved *to*.

We have not only to be saved *from* some things, but *to* some things—"saved whole," as the Scriptures put it.

For instance, a person saved in spirit, converted, may have horrible diseases.

They are not "saved whole!"

Some have been healed after obeying God in Baptism; and some have been healed even at the very moment of Baptism.

A Result of a Reconstructed Theology.

Some have not been healed until they made something right; perhaps until they confessed to husband, or wife, or friend; then God has blessed them.

It is astonishing how much we have to be saved from, after we are "saved."

Then we have to be saved to a better life.

I like this expression "being saved."

There was a time when I shrank from it.

My theology did not fit into it at all.

One day I said, "Here goes my theology; it doesn't fit—so much the worse for my theology!

"I will see what this th ng means!"

I began to investigate, and found that the expression "such as should be saved" was not correct, because they were already "saved."

Moreover, I did not want added to the church people who *might be*, or even *would be*, saved.

It would still remain true that unsaved people were being added to the Church.

When I found that the best manuscripts agreed with the rendering "such as *were being* saved," it gave me great happiness.

Let us thank God that we are being saved!

I have been saved a long time, and I am still being saved.

I need to be saved all the time.

Some Things From Which All Have To Be Saved.

I need to be saved from getting very angry with some people.

I also need to be saved from the possibility of being discouraged; or, in a certain way, of being too happy, or confident; or from trusting some men too much.

I am very apt to trust too much men who I think are good, or whom I have trusted in the past!

You have to look out!

You have to be saved from things that are not really sins at all—from blunders, for instance.

Many have to be saved from the effects of heredity—from certain twists, both physical, mental, and moral, that they have inherited.

May God bless His Word!

Pray for blessing upon the Charge to the Candidates.

I am less and less inclined to press upon people the privilege of Baptism.

It is of no value to those who do not follow the Lord in this matter freely.

I believe that there has been pressure brought to bear upon some who were not ready for Baptism at all.

In some instances parents and others have brought undue pressure to bear upon children or others whom they would like to have baptized, and the result has been much harm.

Baptism God's Seal of Classification.

When I have spoken to persons about Baptism I have said, "Remember that you have to be baptized after you are converted. Baptism is a seal, and while the Government seal does not make a piece of gold worth five dollars, it is very important that the Government seal should be upon the five-dollar gold piece, declaring it to be five dollars.

"It is a great thing for God to put the Seal of Baptism upon you, but you must be sure that you are really the Christ's; otherwise it will not be a True Baptism."

Fathers and mothers, be careful! There are some small children here, and if you are not sure that they have been converted, do not let them be baptized.

I wish I had been baptized when I was six years of age, because I was an out-and-out little Christian at that age.

I had the brightest kind of an experience between the ages of six and fourteen years.

At the age of six I signed a pledge against opium, and liquor, and tobacco, and said that by the Grace of God I would fight against these things until I died.

I have kept that pledge for nearly fifty-three years, being now in my fifty-ninth year.

I toed the line at that early age.

I knew all the Commandments, and I knew the first

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question in the Shorter Catechism, "What is the chief end of man?"

Professed Christians That "Enjoy" Poor Health.

I never forgot that "The chief end of man is to glorify God and enjoy Him forever."

I have enjoyed God!

I have enjoyed walking with and serving Him, and I have enjoyed doing right.

The professed Christian that does not enjoy religion has none.

He makes me think of people that "enjoy poor health."

You have seen them!

No one else enjoys them; but they seem to enjoy their poor health.

I have seen many women that enjoyed poor health; but their husbands did not participate in the enjoyment; neither did their daughters and sons.

These poor women never seemed better pleased than when the whole family was scudding around for them, getting hot water or some other "remedy."

Such persons never get healing.

They have too good a time "enjoying poor health!"

Why do they not hate poor health, and not enjoy it?

Why do they not fight it, remembering that it is the work of the Devil?

Limitations Imposed Upon God by His Very Goodness.

It is not the work of God.

He never made anybody sick!

God *cannot* make people sick!

There are some things that God cannot do!

If I am in perfect health this morning, as I am, now is it possible for me to give Overseer Hodler [*laying a hand on him and on others whom he named*] cancer, and Overseer Speicher jaundice, and double up Overseer Excell with rheumatism—

OVERSEER SPEICHER—"I did'nt *get* any!"

FIRST APOSTLE—And suppose I pass along and try to give a dose of smallpox to Overseer Mason—just to make him more efficient, you know!

Overseer Piper, you shall have leprosy; come to think it over, however, you are too big—you shall have consumption. [Laughter.]

Is it possible for all these things to come out of a healthy man?

PEOPLE—"No."

FIRST APOSTLE—Can you get them out of a clean and Holy God?

PEOPLE—"No."

FIRST APOSTLE—I am so glad that you enjoy God!

I enjoy being with healthy people.

The Glorious Conferments of Good Health.

There is something contagious about Health, that finds expression in wholesome mirthfulness, geniality of deportment, and sound thinking.

It is fine to be with healthy people!

I hear some people say:

It is better to go to the house of mourning, than to go to the house of feasting. . . .

Sorrow is better than laughter.

Yes, I know! Solomon wrote that!

He was a bad egg! [Laughter.]

I prefer to go to the house of healthy people who rejoice.

As a matter of fact, I go to the sorrowing, and sometimes weep with them—although I often find it is better not to weep with those that mourn.

They weep enough themselves.

So I try to stop their tears with good and happy conversation.

When I go to a funeral, I often feel like tearing off the black that I see.

It hurts me!

I believe I shall have to issue a ukase in Zion that when anybody dies in the Lord all shall dress in white, put on the Zion scarf, and go to the grave singing joyful hymns.

I Hate the Sight of Black Crape.

When I go to Heaven, I want my people to rejoice, and thank God for all the good I have been permitted to do on the earth.

If you were to howl over such an event you would only be making an exhibition of your selfishness.

It is very sad that we are not saved from all these things.

You see, I am thinking of some of the things from which we are not saved.

We have to be saved from foolish customs.

We in Zion have to be saved from many things, and the First Apostle is no exception.

It is astonishing how much he already has been saved from!

When I look away back into the past, and think of the things from which I have been saved, I say, "Did I ever look like that? Did I ever act like that? It doesn't seem possible!"

There was a time when, if you were to talk to me about a surpliced Choir, I should have said, "Can't they do something better than spend money for surplices?"

But the day came when I saw reasons for changing my opinion concerning surplices.

I saw that Peggy, and Martha, and Johnny, and Tommy, and Billy were in the Choir with all kinds and colors of dresses.

Some were black, some white, and some gray.

A Determining Factor in Changing the Dress of Zion Choir.

Then, there was Mary, whose father was well-to-do; she ad a silk dress and a beautiful and expensive hat, and wore kid gloves.

She was very nice looking, and she knew it, too! [Laughter.]

She was in the Choir, and the boys down there would talk, and say, "See that girl with the beautiful hat! That is Mary Jones!"

Then they would say what a nice girl she was.

And there was also Peggy Brown next to her, who was twice as good a girl as Mary Jones, but who earned only a few dollars a week, and helped her mother out with that.

Her hat was a little straw affair, and her entire wardrobe was not worth one-fourth that of the better-dressed girl.

The poor girl would feel the difference, alongside Mary.

So I said, "I will stop all this! I will put a mortar-board cap on every head, and a little white cotta on every shoulder, with a nice black robe underneath. The whole will cost only three or four dollars."

The day came when Peggy marched in, looking as sweet as Mary, and Mary looked as sweet as Peggy; they all looked alike, and they came in singing like birds.

How many of you would like to go back to the old way?

Not one of you!

The Importance of Being Saved From the Dress Curse.

We have learned something; and we have been saved from some of our narrowness and invidious distinctions.

We now have a Choir in which it is difficult to tell which looks the sweetest; and not one is looking at her dress, and saying, "I have to be careful lest this be crushed!"

It is all very well for you to wear fine dresses outside; and yet I sometimes wonder whether we shall not get beyond even that, and pray, "Let us be saved from the dress curse altogether."

But I do not know that we shall be saved from it by adopting a uniform.

Sometimes I feel that this dress curse is an awful curse, and I am against it.

Personally, I like to see people wear good clothes, if

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they can afford them, because they will wear longer than poor goods.

We have to be saved from so many things that it is difficult to enumerate all.

Now let us pray!

Overseer Mason then led in the general supplications, and the First Apostle led the people in the chanting of the Disciples' Prayer.

After singing "Hail to the brightness of Zion's glad morning," the First Apostle uttered the Invocation.

TRIUNE IMMERSION; GOD'S SEAL ON A LIVING CHURCH.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people and unto all 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:

Candidates for Baptism, and all now present, I call your attention to the words in the Second Chapter of the Acts of the Apostles, the forty-second verse:

TEXT.

And they continued steadfastly in the Apostles' Teaching, and Fellowship, in the Breaking of Bread, and the Prayers.

The Importance of Continuity in Well-doing.

You who are about to be baptized must remember that you have to "continue."

While you are saved, you have to continue being saved; and this continuity is possible only along the lines indicated in this text.

There must be continuity first in Apostolic Doctrine, or Teaching.

There must be Authority in matters of opinion.

No sensible man will say, "Well, it is my 'opinion,' every man has a right to his 'opinion,' and, it being my 'opinion,' I shall do so-and-so."

Suppose a prisoner were to say to a Judge on the bench, "I don't believe in this law under which I have been apprehended, and under which you are about to sentence me! My opinion is that, if I am hungry, it is my right to steal!"

Do you think his opinion would have any weight with the Judge?

You say, "That is an extreme case!"

That may be true; but the same absurity is manifest in every conflict between law and mere opinion.

Beloved, we do not live under opinion; we live under Law.

It matters nothing what your opinion is.

The Supreme Authority of Divine and Apostolic Teaching.

The question you need to settle is, "What is Divine and Apostolic Teaching?"

Only that is Authoritative.

Those early Christians were good Christians.

After conversion they lived along these four lines—Apostolic Teaching, Apostolic Fellowship, Apostolic Communion, and Apostolic Prayers.

They believed that the Christ made no mistake when He selected these men to be Apostles.

While they knew that one had failed, they also knew that another had been elected to fill his place, and that the Holy Spirit had blessed him.

This Matthias, who seems to me to have been another Matthew, was no doubt a good man, and the Holy Spirit immediately ratified the election by the outpouring of the Holy Spirit as recorded in the Second Chapter of the Acts of the Apostles.

They knew that the Church was built upon the foundation "of the Apostles and Prophets, Christ Jesus Himself being the chief Corner-stone," and that the Apostolic Teaching was that which the Christ Himself had commanded.

Those early Christians that were baptized on the day of Pentecost "continued steadfastly" in four things.

The Wonderful Breadth of Apostolic Helpfulness.

I will ask you to repeat these, by way of emphasis.

The first is Apostolic—

PEOPLE—"Teaching."

FIRST APOSTLE—The next is—

PEOPLE—"Fellowship."

FIRST APOSTLE—And the next—

PEOPLE—"Communion."

FIRST APOSTLE—And the next—

PEOPLE—"Prayer."

FIRST APOSTLE—The longer you live, the more you will see, my brethren and sisters, the wonderful breadth of that kind of life.

It is a good thing to have clear Teaching, so that you will make no mistake as you obey.

This is important in every department of life.

Even in secular schools, the important thing is to have sound teachers, teachers who thoroughly understand the branches they teach.

The trouble with very large numbers of teachers today is that they are talking about things of which they know nothing.

One Who Preached a Lifetime About That of Which He Confessedly Knew Nothing.

One preacher with the snows of winter on his head came to me and said, "I have been preaching about prayer all my life, but I do not know how to pray. I have prayed in a general way, but I do not know that I ever had a direct answer to prayer, when I could say, 'I prayed for that man or that woman, or asked for that thing, and got it.'"

"Then," I said, "get out of the ministry! You have no business there."

He had talked all his life about something of which he confessedly knew nothing!

First of all, in the founding of the first Christian Catholic and Apostolic Church, the Apostolic Teaching came with Authority.

It did not matter what Ananias and Sapphira said!

Ananias and Sapphira practically said they thought it was all right to lie to God; but you know the Apostles said it was not all right.

The Apostle Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit? . . . Thou hast not lied unto men, but unto God!"

And he and his wife died!

The Apostles were pretty strict about such matters.

Just think what the condition of the churches would be if all the liars in them were to die!

Can you tell me how many burials there would be?

I do not believe the graveyards would be large enough, or that there would be enough undertakers to bury them, in the slowly-solemn manner in which people are now buried.

An Example of the Danger of Thoughtless Formalism.

Suppose, for instance, you were to go to some one in the Episcopalian Church, as he leaves his place of worship, and say, "You have been a pretty bad man, haven't you? In the church today you said, 'Lord, have mercy upon me, a miserable sinner; for I have left undone the things I ought to have done, and done the things I ought not to have done; and there is no health in me!' Did you really mean what you said in your prayers?

"If you did you must be a very rotten man; if you did not mean it, then you lied!

"You can take whichever horn of the dilemma you like!"

I once said to an Episcopalian Canon, "You seem to be a pretty good man, but I was sorry to hear your confession today, that you had been so very bad, that when you went to God you had to tell Him that you had been a miserable

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sinner, leaving undone the things you ought to have done, and doing the things you ought not to have done."

"Let me see your tongue," I asked.

He put out his tongue, and I said, "Your tongue looks healthy," to which he replied, "I am healthy!"

"Why, then," I continued, "did you lie, and say there was no health in you, and all the rest? Canon, that prayer was a lie! I know you are a good man, earnestly striving to do the will of God."

"Well," he answered, "that is the prayer in the prayer-book; I have to say it!"

"Better dig potatoes or break stones than to utter a prayer that is not true," I replied.

Absolute Truthfulness Demanded by Apostolic Teaching.

Apostolic Teaching instructs us to be perfectly truthful in all things.

If you have been bad, own it; but if you have not sinned, do not tell God you have.

In the Christian Catholic Apostolic Church in Zion we will have only honest prayers.

You must be honestly penitent for your sins, and when you answer my questions this morning you must honestly answer.

If you do not your baptism will be a curse to you, for you will be a liar!

That is a terrible thing to say.

Apostolic Teaching teaches us that "denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the Blessed Hope and Appearing of the Glory of our great God and Savior Jesus, the Christ."

I trust that when I ask you whether you have truly repented and begun such a life you will be able to say "Yes" truly.

Apostolic Fellowship demands that you shall be in fellowship with one another; that you shall not break fellowship with one another; that you shall bear with the weaknesses of others.

Apostolic Fellowship Overshadows Individual Preferences.

I think I hear some one saying, "Oh, I don't care for Mr. Jones, or Miss White, or Miss Brown."

You do not? But are they not in the Fellowship in the Church?"

"Oh, yes," you answer.

Then you had better begin to care for them!

"But I do not like the looks of her face; I do not like her manners; she is not refined," you say.

Perhaps you are too refined!

The trouble with some kinds of food is that it is too refined.

It is not good to have bread too white.

I have seen bread very white because there was not much in it but starch.

It would have been much better if it had not been so refined.

Some of you are so refined that you are nothing but starch! [Laughter.]

There are not many such in Zion, however, I am glad to say.

I have known ministers so refined, so elegant, that, while people praised them for their fine sermons, many could not remember even the text.

The Great Importance of Sympathetic Feeling for the Unfortunate.

In the Apostolic Fellowship one has to cultivate the friendship of the poor and the despised.

The African, the Chinese, the Japanese, and those that were brought into Zion from great depths have to be loved and helped.

Nevertheless, one has to have his or her own friendships, because we all are so constituted that at times we need association with those that are more or less akin to us in thought and feeling.

But we have to remember that in Christian Fellowship all stand upon a common level. If there is any difference it should be in favor of the poor; we have to be a little kinder to those who do not understand, and help them understand.

It is wonderful how helpful kindness is to a fellow member that is "weak in the Faith," in understanding, or in scholarship.

You who are strong ought to bear the weaknesses, the infirmities, of those that are weak.

The Apostles learned from their Master that they were to regard the poor, and the sick, and the suffering, and the sorrowing—those that were needy; their great strength was to be poured out for them, and when they made a feast it was not to be for the rich, but for the poor, who could not recompense them.

Divine Fellowship in Work a Universal Need.

Fellowship means many things; for instance, there is a Fellowship in work.

Some of the greatest work has been performed by people that were seemingly unequally yoked together; but they were not. Sometimes we have had an African and a Chinaman yoked together in Restoration work, to meet the needs of two Nationalities residing in a district visited by the Host.

In this and other ways the representatives of the eighty Nationalities now living in Zion City serve a very useful purpose.

In practical Fellowship the people must work together.

In a large factory, for instance, there is not only need of the scientific expert, but of the man that cleans the machinery and the one that sweeps the floor.

There is an essential interdependence in every department of life that necessitates Practical Fellowship.

So in any undertaking there must be Fellowship with people between whom there is no particularly strong natural affinity.

It is imperative that there should be no question of mere personal liking.

There *must* be liking; there *must* be cooperation; there *must* be helpfulness.

Then, step by step, there will be progress toward a better life.

Fellowship in Suffering Should Be Practical as Well as Sentimental.

Then, there must be Fellowship in Suffering; fellowship in sympathy; fellowship that feels for the poor, right down into your pockets!

You have to have a Fellowship that sometimes means giving five, or possibly ten, dollars.

I told a man the other day that he was a liar.

I said, "Your expressions of sympathy and feeling for that person were not sincere; if they had been you would have given him something. I know you to be in possession of sufficient wealth to be able to help him considerably."

"But there are so many things to do, and to look forward to!" he said.

"That may be true," I replied, "but go away with that humbug talk about feeling for that man; there is something for you to *do; give* him something!"

"Oh, I pay my tithes!" he said apologetically.

"That is nothing," I persisted; "paying your tithes is simply discharging your indebtedness to God. Do you ever give an offering?" I inquired.

"Oh, no!" he replied, "I can't afford to make an offering!"

"You can't!" I exclaimed; "go and give that man five dollars, or I will suspend you from fellowship!"

When he refused to obey I suspended him on the spot.

I was angry with that man; he was a liar, and had no real sympathy for the person for whom he had expressed so much.

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Remember that Apostolic Fellowship is a very real and practical virtue.

The Wonderful Helpfulness of the Breaking of Bread.

Then, there is the Breaking of Bread.

That is a wonderful part of the Fellowship in God's Church.

Never miss an opportunity of communing with God's people.

I may as well say it now—when we have built Zion Temple we shall have a daily Communion.

More and more have I felt the need of such a service.

There have been times when I myself would have liked to go up to the Temple and kneel in Communion with the humblest man there.

I think daily Communion is a great blessing.

OVERSEER SPEICHER—We have arranged for Communion for the sick in their homes.

FIRST APOSTLE—I am so glad that in this Church a portion of the Communion is carried to the sick in their homes.

The Breaking of Bread is a wonderful blessing, when it is done in the right way.

I wish there was more of reality and less of formality in the observance of this Ordinance in many churches.

It is very real with some people.

An Interesting Incident Relating to a Brave and Godly British General.

Before that mighty man of God, General Gordon, went to Khartum, in the Soudan, upon that mission in which he lost his life, he said, "I do not think God will be angry with me if I partake of the Communion in half a dozen churches."

I think his diary shows all the churches into which he went.

He was more concerned about the Communion than about anything else.

When some one said to him, "You must take time for packing," he gave a careless answer.

He felt that the Divine Food, the Communion with God, the Breaking of Bread, was the most important of all his preparations.

There were faithful, godly men in London, and most of them were in poor parishes; and he went down to those parishes and communed with them.

The record in his diary is that after Communing he felt stronger.

There may have been a little superstition mixed with this repeated act of Communing, but I should rather have the Ordinance administered, with the superstition, than see the indifference of so-called free-thinking ministers in denominations that do not value the Communion.

Apostolic Fellowship in "the Prayers."

May God help us properly to value the Communion!

And then the best of all is "the Prayers!"

That is the most important of all.

We can properly administer Baptism only once in a lifetime.

We can have the Communion only occasionally—because, for example, in this Church it is quite a task to serve the Communion to five or six thousand people, as we did here last Lord's Day evening.

I suppose it required more than one hundred fifty properly appointed Officers to administer the Communion to all parts of this large Tabernacle, which seats seven thousand two hundred persons.

But I shall arrange to have the Communion every day if God can be thus glorified.

But let us pass on to "the Prayers" which we can have always.

You can commune with God in Prayer; and also with the Apostle who is talking with you with the Overseers, with the Elders, and with all the people

For instance, when the power-house whistle blows, every one within hearing distance in Zion prays.

Even if I am not within hearing distance, I pray.

That is one of the most helpful things in Zion!

Zion a Praying and Prayer-loving People.

It is wonderful how this people love to get together for Prayer!

I get requests for prayer from all over the world.

Yesterday I received one from Johannesburg, asking me to pray for a man in Scotland.

In LEAVES OF HEALING [Volume XVII., No. 11] you have the story of a little boy in India who, after I had prayed for him, when dying, roused himself and said, "Father! Father! don't you hear Dr. Dowie praying for me? I shall get well now!" And he did.

OVERSEER MASON—"You prayed for a little boy in New York that day, and his recovery began immediately."

FIRST APOSTLE—Thank God for that!

I prayed the other night for a person that was said to be dying, and God answered.

God hears and answers prayers in Zion.

We have so many wonderful answers to prayer that we wonder when prayer is not answered.

But there is sometimes failure either in the person praying or because the person requesting prayer has not fulfilled the necessary conditions.

Apostolic Teaching is good; Apostolic Communion is good; Apostolic Fellowship is good; but Apostolic Prayer is better.

If all pray, led by the Spirit, while obeying our Lord, and in Fellowship with one another, the answer is sure to follow.

These are the words that I wanted to say to you, and to the Church at large, in the Name of the Lord.

Apostolic Charge to Candidates for Triune Baptism.

Candidates, stand!

I charge you, before God, the Almighty, Maker of Heaven and earth, and Jesus, the Christ, His only Son, that you answer me truthfully the questions that I now address to you.

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—So far as you know, have you made restitution to the extent of your power, to any you may have wronged? Can you say, "I have"?

CANDIDATES—"I have."

FIRST APOSTLE—And are you determined, if God shall show you wrongs that you have committed to others, to put them right, both with God and man? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—In short, are you determined to have a Repentance that brings forth "fruits meet for repentance"? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—Are you resting in God, our Heavenly Father, through faith in Jesus, the Christ, and in Him alone, for entire Salvation from sin? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—Do you believe that Jesus is the "Lamb of God, which taketh away the sin of the world," and that He made atonement for your sins? Can you say, "I do"?

CANDIDATES—"I do."

FIRST APOSTLE—Are you also convinced that He bore our infirmities, and took our sicknesses, and that you ought to, and that, by the Grace of God, you will, rest in Him for healing of the body? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—Are you determined, by the Grace of

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God, to seek for power to live a holy life? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—And are you determined to obey the First Apostle, and those that have the rule over you? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—And are you willing, by the Grace of God, to go where you are told to go, and do what you are told to do, and be what you are told to be, as far as these commands are in accordance with the Spirit of God? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—These questions being answered in the affirmative, do you now desire me and those that are with me on this platform to baptize you "into the Name of the Father, and of the Son, and of the Holy Spirit," by a Triune Immersion? Can you say, "I do"?

CANDIDATES—"I do."

FIRST APOSTLE—Then it is my duty to obey God and to baptize you, or to direct these Overseers to baptize you. And now I command you to be faithful unto death, and God will give you the Crown of Life.

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.

GREAT GENERAL ASSEMBLY.

*REPORTED BY O. V. G., B. L. R., AND A. W. N.

Zion's Fifth Feast of Tabernacles closed with all the glorious promises of its auspicious opening more than ful filled.

There was a quiet, strong growth in spiritual power, from the presentation and consecration of the people to God on the beautiful, calm evening of Thursday, July 13th, to the solemn benediction at half-past twelve o'clock Monday morning, July 24th, for the Lord's Day was so richly full of good things that it overflowed half an hour into Monday.

The Inspired Interpretation of the Parables of the Kingdom of God in the early morning hours, the splendid Convocations of the children, the Conferences of women and men, of the Ordained Officers, of the Educational Institutions, of the Dorcas workers, and of Zion investors, all led up to and were crowned by the glory, beauty, and power of the Last Great Day of the Feast.

The weather, music, processions, parades, exhibitions, athletics, social advantages, and other adjuncts were of an excellence that was in keeping with the profoundly earnest but joyous spiritual character of this Holy Convocation.

The audiences were continuously and increasingly large, attentive, orderly, and enthusiastic, until, at the Great General Assembly of Lord's Day afternoon, July 23d, more than seven thousand people were in the Tabernacle, counting some hundreds who were obliged to leave at various times during the service, and whose places were taken by others.

It was estimated that attendances at the gatherings of this Feast aggregated over one hundred fifty thousand, and that the total length of all these services was over one hundred hours, or four days and four hours.

There is no way of knowing accurately the total number of visitors to Zion City during these ten days. Hundreds came from all parts of this and other countries to remain throughout. Thousands more came for shorter periods, varying from a few hours to several days.

On each Lord's Day over a thousand came from Chicago alone, and there was a constant stream of people arriving by regular and excursion trains, carriages, automobiles, bicycles, and on foot.

The hospices were filled, hundreds lived in Camp Esther, and families all over the City threw open their homes to visiting relatives and friends.

Notwithstanding all these throngs of people of all nationalities, colors, and classes, there was not at any time any noticeable disorder, all visitors feeling and respecting the lofty spiritual tone of the occasion and of the City.

Marvelous, too, was the health of the many thousands of residents and transients.

While scores were dying all over the country on account of the excessive heat that prevailed for a few days, there was not one death from that cause in Zion City, and no serious illness. The health of the people was also good in other respects.

The last great day of the Feast began with a deeply heart-searching exposition by the First Apostle of the momentous truths in the Twenty-fourth Chapter of the Gospel according to Saint Matthew, and especially the words of the Christ, "Be Ye Also Ready."

Those who wished to obey their Lord's command in Baptism by Triune Immersion were given the opportunity, after a ringing address by the First Apostle on "Triune Baptism: the Seal of the Living God upon a Living Church."

Then came the Great General Assembly.

Fitting it was that at the close of the Feast, when all were looking forward into the coming months and years; when faith, hope, love, joy, and expectation led to the forgetting of the things that were behind, and the reaching forward to the things that were before; when the future of Zion loomed greater and more glorious, purer and more triumphant than the past, blessed as that had been—it was fitting that the service should be a children's service; that the First Apostle should speak especially of and to the children of Zion Junior Restoration Host.

For the brightest and most beautiful hope for the future majesty and glory of the Kingdom of God, on the human side, rests upon the children.

It was a picture full of thrilling, yea, even awe-inspiring significance that was presented by the procession with which this service opened.

The children of Zion led the great throng of marching singers.

Clean, lovely, bright-faced, earnest, and happy little ones, with the colors of Zion—the gold, white, and blue—about them, they poured into the Tabernacle from Shiloh Park in orderly array, filling up the front seats of the middle section of the building.

They were followed by Zion White-robed Choir and the ordained officers.

*The following report has not been revised by the First Apostle.

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When the Junior Choir, which occupied the regular choir gallery, sang their rousing hymn, their fresh, happy young voices stirred all hearts, the most cold and sluggish yielding to the dynamic force of so much consecrated, overflowing vitality.

The First Apostle's address dealt with the ministry of children in Zion, the Kingdom of God.

As a basis of his thought concerning this Kingdom, he dealt upon its distinction from other forms of government —particularly monarchies and autocracies.

Highly significant to citizens of the Kingdom of God throughout the world was his assertion that a Zion boy or girl, man or woman, could not be a conscientious supporter of these forms of government, because they were contrary to the Word of God.

Hence Zion people could not bear arms in war, especially since God's command was, "Thou shalt do no murder."

Zion, the Kingdom of God, he said, was a Theocracy.

A republic was the nearest approach to it that existed among the governments of today.

The United States of America was the best form of government on earth in these times, but it must become fully theocratic—must acknowledge God as its Ruler, and obey Him in all things.

At the close of this address, the First Apostle administered the vow of Zion Junior Restoration Host to several hundred new members of this organization, all the members present reaffirming their vows.

With the holy, sweet inspiration of the devotion of the children filling their spirits, the people rose, and with sincere love and determination followed the First Apostle in consecrating themselves to God.

Three hours of a perfect summer Sabbath afternoon intervened between this Great General Assembly and the last service of the Feast.

This was a final gathering about the Lord's Table before those who had come home to Zion from all parts should return to their distant fields of labor.

Before the ordinance, one hundred thirty-five new members were given the right hand of fellowship by the First Apostle, and thirty-five men and women were ordained to the offices of Deacon and Deaconess in the Christian Catholic Apostolic Church in Zion.

Far on in the night, about five thousand believers supped with their Lord, in remembrance of Him, looking for His Coming.

Then with the joy that filled his heart shining in his face and vibrating in his voice, God's Apostle and Prophet gave thanks for the blessings of Zion's Fifth Feast of Tabernacles.

He called upon the people to praise God for His wonderful goodness and mercy, showing their gratitude by their works, and especially by rallying around the standard of Zion, in all her spiritual and material interests.

"God be with you till we meet again," Zion's sweet old parting hymn, was sung by leader and people, and then the great multitudes stood and silently joined in that wonderful, almost heavenly anthem, the "Hallelujah Chorus," from Handel's "Messiah."

Earlier in the evening Zion's beloved Choir had sung "Worthy is the Lamb," from the same inspired oratorio.

Thus Zion's Fifth Feast of Tabernacles came to an end, with the profoundly significant words, which might have been chosen as the key-note of the whole convocation:

"For the Lord God Omnipotent reigneth." "The kingdom of this world is become the Kingdom of our God, and of His Christ, and He shall reign for ever and ever."

'Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, July 23, 1905.

The worship of God began with the entrance into the Tabernacle of Zion Junior White-robed Choir, singing as they came the words of the

PROCESSIONAL.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

REFRAIN—Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption, and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying,
Or of the life He died for them to win.

Proclaim to every people, tongue, and nation
That God, in whom they live and move, is Love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in pray'r victorious;
And all thou spendest Jesus will repay.

He comes again: O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to see His face.

At the close of the Processional the 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 joined in singing Hymn No. 52 in the Feast Program:

Lift up, lift up thy voice with singing,
Dear land, with strength lift up thy voice!
The kingdoms of the earth are bringing
Their treasures to thy gates—rejoice!

CHORUS—Arise and shine in youth immortal,
Thy light is come, thy King appears!
Within the Century's glorious portal,
Breaks a new dawn—*the Thousand Years!*

Overseer Jane Dowie 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;

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The Communion of Saints;
The Forgiveness of Sins;
The Resurrection of the Body,
And the Life Everlasting. Amen.

Overseer John G. Speicher then led in the recitation of the Eleven Commandments, the Choir and the Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

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 therei
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 not abhor the Virgin's womb;
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 in the Inspired Word of God, first in the First Chapter of the Book of Daniel, and afterwards in the Gospel according to Saint Luke from the fifth to the twenty-fifth verses, inclusive, and also from the fifty-seventh to the eightieth verses, inclusive.

Overseer Excell made the Announcements, and the Junior Choir sang a hymn entitled "Look up, lift up," the Senior Choir and the Congregation joining in the refrain, after which the First Apostle uttered the Invocation.

The First Apostle then delivered his Message.

THE MINISTRY OF CHILDREN IN ZION.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto 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 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.
But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

The Wise Request of Three Young Hebrews.

The Bible narrative tells us that the chief of the eunuchs was very friendly to these Israelitish young men—Daniel, Hananiah, Mishael, and Azariah—and that he gave them new names; to Daniel he gave the name of Belteshazzar, to Hananiah of Shadrach, to Mishael of Meshach, and to Azariah of Abednego.

They were to receive three years' special training, and to be served with meat and drink from the king's own table.

Daniel, however, "purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank"; and so he went to the steward whom the prince of the eunuchs had appointed over them and said:

Prove thy servants, I beseech thee, ten days; and let them give us pulse [herbs] to eat, and water to drink.
Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat; and as thou seest, deal with thy servants.

Although the steward risked his life in complying with this request he gratified their desire, "and proved them ten days."

At the end of this time, the record states, "their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat."

"So the steward took away their meat, and the wine that they should drink," and gave them these "herbs," or cereals, and water permanently.

Another Illustration of Wisdom and of Uprightness of Character.

These four Hebrews were splendid men, and their service laid the king under deep obligation to them.

Daniel lived through four reigns, and proved to be a strong, brave man.

On the night that the throne of Belshazzar, king of Babylonia, fell, and Darius, the Mede, seized the kingdom, Belshazzar offered Daniel a high official position and rich gifts if he would interpret certain handwriting that he had seen a mysterious finger inscribe on the wall.

But Daniel answered, "Let thy gifts be to thyself, and give thy rewards to another."

He was angry when he saw the king drinking out of the vessels that had been taken from God's House in Jerusalem.

Nevertheless he read the handwriting, and prophesied that that night the kingdom would fall.

Almost ere Daniel had finished, Darius invaded the city and destroyed those wicked banqueters.

That is an Old Testament story; here is one from the New Testament.

In the First Chapter of Luke may be found the narrative

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of the birth of John the Baptist, who came in the spirit and power of Elijah and whom Jesus declared was Elijah.

I have read to you the wonderful way in which Gabriel, the great Spirit that was the Messenger of God to Daniel, after hundreds of years came to Zacharias in the Temple, and told him of the birth of John.

In due time he was born, and he grew up in the hill country of Judea, as a Nazarite, like Daniel.

The hand of Jehovah was with him, and "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

The ministry of children in God's Latter-day Zion, if they are truly children of Zion, will be just as glorious as the ministry of children in Zion in all past ages.

Zion Means the Kingdom of God.

The Kingdom of God is far too broad for its realization to be found in any Church or Assembly.

This is the Christian Catholic Apostolic Church in Zion, but Zion itself is infinitely broader than our little Church.

Zion reaches out from earth to Heaven; and every being throughout the whole Universe that determinedly glorifies God is an integral part of Zion.

But there is another kingdom—the kingdom of the Devil; and there are very many that belong to it.

They will not serve God; they are determined to be wicked.

Everything depends upon whether you belong to God or to the Devil.

You belong to the Devil if you eat the king's meat, and drink the king's wine, and bow down at the king's feet and kiss his toe, and tell him, practically, that you believe he is your god.

I am about to speak very plainly and say something that possibly may give me trouble.

I ought to be very careful about saying it, as I am, for it may cause trouble to our children throughout the world.

But the time to say it has come, and I do not hesitate.

No true Zion child can ever be a believer in or a faithful follower of an earthly king or monarch.

The First Apostle Commands Zion to Leave Monarchical Countries.

I say to the children of God in Zion throughout the world, who live under Monarchical Governments, "Get out, for you are living under a Rule that is opposed to God!"

Why do I say that?

I say it because God said to Samuel that Israel, in seeking a King, had rejected Him, and later through the Prophet Hosea He declared, "I have given thee a King in Mine anger."

A Monarchical form of Government never was God's Will.

When God led the people of Israel into the land of Canaan, the Government He instituted was not a Monarchy.

Neither was it a Plutocracy, or a Democracy

A Monarchy is a Government by one man.

A Plutocracy is a Government controlled by wealth.

A Democracy is a Government by the people, both good and bad—for the most part bad.

Most of them drink, and lie, and smoke, and are otherwise bad.

Government of the people, by the people, and for the people is a silly kind of Government.

If I stood here and told you that I believed in the government of John Alexander, by John Alexander, and for John Alexander, you would rightly say that John Alexander was an exceedingly selfish man.

The Rule of the People Means the Rule of Selfishness.

And yet eighty-five millions of people say that they believe in the government of Tom, Dick, and Harry by Tom, Dick, and Harry, and for Tom, Dick, and Harry.

They are a very selfish Nation.

The only Government that will endure is the Government of the people by God and for God.

That is a Theocracy!

That is what Zion pleads for!

Zion pleads that God, who made man, shall Rule him; and that God, who loves man, shall be permitted to bless him.

"Where God Rules, Man Prospers!"

That is the motto of Zion, and we are not afraid to say in this Republic that we do not believe in the Rule of the people, by the people, and for the people.

The people do not rule in Zion.

God rules!

The Rule of God in Zion does not require voting.

We have no need of Committees or Referendums upon matters of government.

Zion has gone on, Judged by me under God.

I tell you just what God's Word says, and what God's Will is; and we get on quite well.

We shall get on well to the end, if we keep on this line.

God Against Every Monarchical Government.

I want every Zion child in Great Britain under King Edward's rule, every child in Germany under Kaiser Wilhelm's rule, every child in Holland under Queen Wilhelmina's rule, every child in Austro-Hungary under Francis Joseph's rule—every Zion child in every Empire and Kingdom—to know that they are living under a Rule of which God does not approve; and the sooner they get out of these Empires the better.

I do not hesitate to say that one of the curses of the world today is kingcraft.

It has always been the curse of the world, and it will continue to be so long as it exists.

A Republican form of Government is the nearest to a Theocracy of any Government on the earth.

Therefore I support loyally the Government of the United States as a stepping-stone to a Theocracy.

I believe the day will come when the people of the United States will become weary of the Rule of the People.

They are weary of it now!

They do not get even the Rule of the People.

They get the Rule of the cunning, political boss.

They get the Rule of the trickster!

They get the Rule of the saloon-keeper, who rules the primaries, and his ward-heelers, and thugs who are ready to smash the heads of decent persons that go down into certain districts, and vote in the primaries for honest men.

You Have No Rule of the People.

You have the Rule of the bum! the rule of the beer-barrel and of whisky!

You have the Rule of oppressors!

You have the Rule of men that buy the votes of aliens who have no right to vote, who cannot read the Constitution, and who cannot even tell what it means.

These men are bought in blocks of fifty and a hundred, and sometimes in thousands; and they vote just as they are bought.

That is no Rule of the People!

If we have a good President just now, it is not the fault of the political bosses!

They intended to shelve Theodore Roosevelt when they got him to stand for Vice-President.

They did not know that William McKinley would be assassinated, and that God would make Theodore Roosevelt President; and they did not intend that he should succeed himself!

But they could not help themselves.

For once, the people rose up and demanded that the political bosses should give them the man that had proved his right to rule.

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Thank God for that!

The next time, if possible, they will see that they get a President after their own heart!

A Theocracy Better Even Than a Republic.

The Government of the United States is the best form o Government on earth.

But there is something better.

That better Government is a Theocracy!

The day will come, children—perhaps before you have grown to maturity—when some of you will hear this people crying out in agony, "O God! show us how Thou canst Rule over us!"

Zion alone will be able to give the answer to that cry!

It was the little child Samuel, who served Eli, the aged Priest in the Temple, that said, in answer to the voice of the Messengers of Jehovah, "Speak, for Thy servant heareth."

Although only a child, Jehovah spoke through him a message of tremendous import.

God grant that each one of these children may be able to say, "Speak, Jehovah, for Thy servant heareth."

Samuel grew up to be a mighty man.

The young man Daniel was like him.

John the Baptist also received and delivered a message of Jehovah to his generation.

The boy Joseph also grew up to be a man like Samuel.

All these men, out of humble stations in life, rose to be mighty men, because they served God.

The Man That Truly Serves God Is Always a Ruler.

The man that stands for God and serves Him always has a majority on his side.

Elisha and his servant, shut up in the city of Dothan, were surrounded by a heathen host that sought Elisha's blood.

Then Elisha's servant cried, "Alas, my master! how shall we do?"

"Fear not!" said Elisha, "they that be with us are more than they that be with them!"

The servant thought the prophet was mad!

But the prophet prayed, "Jehovah, I pray Thee, open his eyes, that he may see!"

In an instant he saw myriads of the Hosts of Heaven wheeling about the city in the sky.

He saw the great majority that is always on the side of the faithful—the majority that delivered the enemies of Elisha into his hands.

I remind you that when the child Samuel had grown to be an old man the children of Israel determined that they would have a king; and, although he gave them a king, he warned them of the trouble and suffering that the new form of Government would bring them.

Zion never can sit down under the Rule of a king!

Never!

Zion never can kiss the dirty hand of a gambler like King Edward, and obsequiously address him, "Your Majesty, the Defender of the Faith!"

That is a lie!

The Supreme Folly of the "Divine Right" to Drive Men to Death.

Zion never can fall at the feet of Kaiser Wilhelm and say that he is the rightful Ruler of the Church.

He is a talker, a chatterer, everlastingly talking about the Divine right that never was his, or any other man's—a "Divine right" to drive his people like sheep to the shambles!

A "Divine right" to force men into the army, while the peasant women toil like beasts of burden in the fields!

I have seen them going along the roads in Germany harnessed to carts like horses and donkeys, because Kaiser Wilhelm, forsooth, drove their sons and fathers into the army

Let him be careful!

One day the army will refuse to fight for him.

May that day come soon! [Amen, and loud applause.]

May the day soon come over all the world when the people will say, "God's law says, 'Thou shalt do no murder, and we will kill for no King, or Kaiser, or President; we will murder nobody!"

That is Zion's Theology, and it is the Theology of the Ten Commandments.

An Earnest Charge to Zion Overseers and Elders.

I say today from this platform to Zion's Overseers and Elders throughout America, throughout Europe, throughout Asia, throughout Australasia, and throughout Africa, teach the children that God alone is King, and that no one has a right to order them to break the commandment, "Thou shalt do no murder!"

Just before the battle of Mukden, in Manchuria, there was needed on the Japanese side brave men to do some murderous work that might cost the life of every one engaged in the enterprise.

The commander appealed to his command, "All who are willing to do this work at the cost of their lives hold up your hands."

Up went every hand but one.

"Why do you not raise your hand?" inquired the officer.

"Because," answered the brave man, "God has said, Thou shalt not kill,' and I have not fired a shot to wound or kill since I entered the army; and I never will! But I am not a coward! Give me a place in the very front of this detachment, where I can pick up the dead, the dying, and the wounded. I am not afraid to die for Japan, or for God; but I will not kill!"

The Bravery of the Fear of God Rewarded.

The officer looked at him and said, "You shall not die; you shall be my servant, for you have the fear of God in your heart."

That man went forward with his officer, and, when sorely wounded, was carried from the field of battle.

He was a Zion man; and today he stands among his companions the bravest of the brave, because he would not kill.

It takes more courage to say "No" on such an occasion than to say "Yes."

I say to Zion everywhere, "You have no right to obey the dictate of any man who commands you to kill, for God has said, 'Thou shalt do no murder!'"

I desire to make it perfectly plain that, if this country should again become involved in war, Zion will have nothing to do with it, except to minister to the sick and wounded, going even to the very front, if necessary, to do that.

Zion has no cowards in her ranks, but should there ever be a conscription or an effort made to make us fight we are prepared to die rather than to kill, are we not?

PEOPLE—"Yes."

The Ten Commandments Higher Than the Law of Man.

FIRST APOSTLE—If you are not, get out of Zion, because the Ten Commandments are higher than any of the commands of men.

Little ones who by and by will be men and women, I say to you, "Thou shalt do no murder!"

God never gave you your hands to fight!

God never gave you your hands to smite!

God never gave you your strength to tear the heart out of another!

"They that take the sword," said Jesus, "shall perish with the sword."

Samuel was put aside, and the children of Israel had a king.

From that time onward, even when they had the best of

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men for kings, they went to the Devil more and more quickly, until at last, when the Christ came, they had a king that murdered him in cooperation with a vile priesthood.

Kings are the foes of God!

They are the foes of true Christianity.

It is a shocking and horrible crime for priests in Berlin, in Paris, and in Austria to be chanting Te Deums while soldiers are being sent to slaughter and to be slaughtered.

Did God, the Almighty, ever establish Churches with such a priesthood?

Never!

Zion Fearless in Her Protest Against Kingcraft.

It is a sham, and a desecration of even so-called Christianity for priests to be paid by the king to perform such services.

What I say may cause trouble.

Let the trouble come!

Let it come quickly in England, O King Edward!

If it is a law there that no man shall protest against kingcraft, then drop your mask and say no more that you Rule in accordance with the Word of God!

The Word of God says:

I have given thee a king in Mine anger, and have taken him away in My wrath.

When God is pleased with a Nation that is afflicted with kingcraft, He will in His Mercy take away the king.

If any Republican President should take the place of a king, and say to us, "You must kill when I command you," I should say to him, "Mr. President, we will not kill, for God says, 'Thou shalt do no murder'; the commands of God are of higher authority than any Presidential decree."

Is that Zion's position?

PEOPLE—"Yes."

FIRST APOSTLE—Does all Zion stand there?

PEOPLE—"Yes."

What the Ministry of Children in Zion Stands For.

FIRST APOSTLE—The ministry of children is to be a ministry based upon hatred of every form of Government that belongs to the Devil; and kingcraft is one.

War is another thing that is hateful to God, and that is inspired by the Devil.

Did the Christ tell us when He was about to be murdered so cruelly, "Now, after My death get together, and when you are strong murder every Scribe and Pharisee"?

No! He said that they were to preach the Gospel to every Nation, beginning at Jerusalem—beginning with the very people who murdered Him.

What care I for human laws that are in conflict with Divine law!

Zion will never obey that which is opposed to the Eleven Commandments.

Remember that!

We are law-abiding, and we will submit to all laws that are in harmony with God's laws; but we will not obey a law that commands us to murder in the name of either King, Kaiser, Czar, or President.

We believe in the Rule of God.

We believe in the Rule of Love.

We believe in the Rule of dying for others, when there is need.

The ministry of children must have a firm basis, and that basis shall be the Commands of God.

Evils That Characterize Children of the Wicked One.

"Thou shalt not commit adultery," is a command of God, and no youth that defiles himself or herself, or who has fornication or adultery in the heart, can be a child of God.

No one that is a thief can be a child of God; to steal is to disobey God and to obey the Devil.

No one that takes the Name of God in vain, or that neglects the observance of the Lord's Day, or that disobeys father or mother, can be a child of God.

It is written that "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out."

The ravens of disease, the ravens of hell, shall pick out the eyes of the disobedient child.

The man that drinks liquor and uses stinking tobacco has his eyes plucked out; he gets amaurosis, paralysis, dyspepsia, and cancer.

The disobedient that persist in using filthy, forbidden things will perish.

Daniel would not eat the king's meat; he would not drink the king's wine, and, had there been tobacco in those days, he would not have used the king's tobacco.

Shadrach, Meshach, and Abednego chose to be cast into a fiery furnace rather than worship a golden image.

Rather than cease praying to God, Daniel chose to be cast into a den of lions.

But neither the fiery furnace nor the den of lions could injure those faithful servants of God.

Better to Obey God and Die, Than to Live in Disobedience.

The God of Daniel always sends His Angels and delivers.

No matter how many have been against me, the God of Daniel, the God of Moses, the God of Joseph, the God and Father of our Lord Jesus, the Christ, has been with me all the way, and He will be with you if you are faithful.

It is better to obey God and die, if need be, than be a servant of sin and live.

You, my dear children, must grow up, and the basis of your ministry, whether it be in the Home, in the School, in the Workshop, or as a Minister of God, must be Obedience to God.

Even now you all are ministering spirits; I delight to know that the children here know how to pray.

A mother recently said to me, "The children always get answers to their prayers. When I don't get an answer I take two or three of my children and say, 'Dears, you belong to Zion Restoration Host and to God. Mama has such a headache, and is so sick! Will you not pray?'

"And," she continued, "they pray."

One little tot said, "I pray, Mama, as the First Apostle"; and then she prayed, "In the Name of the Lord Jesus, in the Power of the Holy Spirit, in accordance with the Will of God, our Heavenly Father."

The child waited a moment and inquired, "Better, Mama?"

The mother said, "I always tell the truth, and so I answered, 'No, dear!'"

Then the little child looked up and said, "Mama, there must be something wrong! Come out into the garden where God is; this house is not the best place for prayer."

They went into the garden, and the child prayed again, and then inquired again, "Are you better, Mama?" and the mother answered, "Yes, Mama is well!"

That little child knew how to pray!

Remarkable Blessing Upon Children in Zion.

There is a little boy over there who today brought me his crutches, which he has used in walking for seven years.

He needs them no longer, and gives them to me to fasten on these walls.

You see there the things that little children have worn or used because of infirmities.

They prayed, and I prayed, and God heard our prayers and healed them.

Children are healed and blessed in Zion.

Out of nearly Two Thousand Two Hundred Children in our schools last year we lost only six; and out of nearly Two Thousand the year before we lost only four.

And some of these ten had come into our City very sick.

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In the two years we lost only ten children—or an average of three per annum to the thousand.

It is the lowest death-rate of any c ty in the world.

We also have the highest birth-rate—thirty to the thousand.

The highest in th's country is twenty-four, in New York.

Our birth-rate will be higher and higher and our death-rate lower and lower, for God is with His children in Zion.

God is with these little children, and they know how to pray.

They believe that Jesus, the Christ, is the same Savior, Healer, and Keeper that He was when upon the earth.

No "End of the World" in the Original Scriptures.

They believe that He is with us now, and that He will be with us—how long, children?

CHILDREN—"Even unto the Consummation of the Age."

FIRST APOSTLE—We do not teach the children to say "the end of the world," because that is not in the Bible, as originally written.

There will be no "end of the world."

The world will be changed, but there will be no end to it, so far as we can see.

When fire has cleansed it, it will be a New World "wherein dwelleth Righteousness."

The Christ will be with us throughout Eternity, and these children, I trust, who serve Him now, will serve Him forever.

When the sweet girl behind me sang today that hymn, "I think when I read that sweet story of old," it went to my heart, because it is the first hymn I ever sang, and the first I remember having heard:

I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to His fold
I should like to have been with Him then.

I wish that His hands had been placed on my head,
That His arm had been thrown around me,
And that I might have seen His kind look when He said,
"Let the little ones come unto Me."

But we see Him still!

The Vision of Jesus Still Open to the Eye of Faith.

Jesus, Thou art with us all the way; and though only by the eye of Faith, yet we see Thee, and believe Thee; and believe Thy Word which said, "Blessed are they that have not seen, and yet have believed."

Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace.

We see Thee, and we see Thee crowned with Glory and Honor on Heaven's highest Throne.

We see Thee!

Thou art preparing to come back to this earth; and we are waiting till Thou dost come!

Children, are you waiting till Jesus comes?

CHILDREN—"Yes."

FIRST APOSTLE—Are you willing to serve Him faithfully till He comes?

CHILDREN—"Yes."

FIRST APOSTLE—Then rise and again take the Vow that you have taken before in the Zion Junior Restoration Host.

The Vow will be read to you by your Overseer, Overseer Brasefield.

Let every member of Zion Junior Restoration Host stand, and with uplifted hand take the Vow.

Do not repeat it if you do not mean it, because you are my children in the Restoration Host as the Prophet of the Restoration.

You must be my children in God.

Zion Junior Restorationists Renew Their Vow.

[*The Vow of Zion Junior Restoration Host was then repeated by the members of Zion Junior Restoration Host, standing, and with uplifted right hands.*]

In the presence of God, I vow to love and obey Him as my Father in Heaven, believing in Jesus, the Christ, as my Savior, and in the Holy Spirit as my Guide.

I promise to read His Holy Word and pray every day.

I promise to love His Commandments, and obey them, with His gracious help.

I promise to keep from evil words and deeds, and do all the good I can.

So far as I understand, I believe that John Alexander, the First Apostle of the Christian Catholic Apostolic Church in Zion, is Elijah the Restorer, and I desire to be a member of Zion Junior Restoration Host, so that I may follow him in doing good, wherever he shall direct me in the Lord, all over this world.

FIRST APOSTLE—All members of the Christian Catholic Apostolic Church in Zion, stand!

Do you make affirmation to the same Vow that the children have taken? Can you say, "I do?"

MEMBERS—"I do."

FIRST APOSTLE—Let all that are in this building, those who desire to consecrate themselves to God, whether they are in Zion or not, stand! 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. Help me to help these children. Forbid that I should cause them to stumble, lest that Word should be fulfilled in me, that it were better that "a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea," than to "cause one of these little ones which believe on Me to stumble." God help me to help them. Help us to help one another to go forward in the Restoration, hating sin, hating the falsehood of false governments, and maintaining the standard of the Rule of God, of the rule of the Holy Spirit, and of the rule of the Cross of the Christ. Help me by Thy Word, the Sword of the Spirit, to fight and never despair; to fight the good fight of Faith: to obey, to love, and to do good, and to win at last the Crown of Life which fadeth not away. For Jesus' sake. Amen.

After the Recessional, "The Son of God Goes Forth to War," 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 a 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 *Feuilles de Guérison*, 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 carefuily, 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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Application

_____ 19___

To JOHN ALEXANDER DOWIE:

I hereby make application for a ZION PARADISE PLANTATION, TEN YEAR, GOLD, SEVEN PER CENTUM, INTEREST-BEARING LAND WARRANT, in the sum of_____ _____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount _____

(Signed) NAME_____

ADDRESS _____

NOTICE—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following will probably be the form of the Land Warrant:

No._____ $_____

Zion Paradise Plantation

JOHN ALEX. DOWIE

SEVEN-PER-CENT. INTEREST-BEARING LAND WARRANT

This Certifies, That_____ _____

of _____ _____

has deposited with me the sum of_____Dollars for a term of ten years from date hereof, bearing interest at the rate of Seven per cent. per annum, payable semi-annually on the first days of April and October.

This Warrant, with accrued interest, is redeemable at maturity in Gold, or may be exchanged for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

This Warrant is transferable on the books of the undersigned by reissue on surrender of the same; and, unless exchanged for land within three years from date hereof, is redeemable on any interest-paying date on six months' prior written notice.

IN WITNESS WHEREOF, John Alexander Dowie, whose legal residence is Zion City, Illinois, United States of America, has executed these presents this_____day of_____, A. D._____. Attested by the General Manager of Zion Paradise Plantation, and countersigned by the General Secretary thereof.

_____

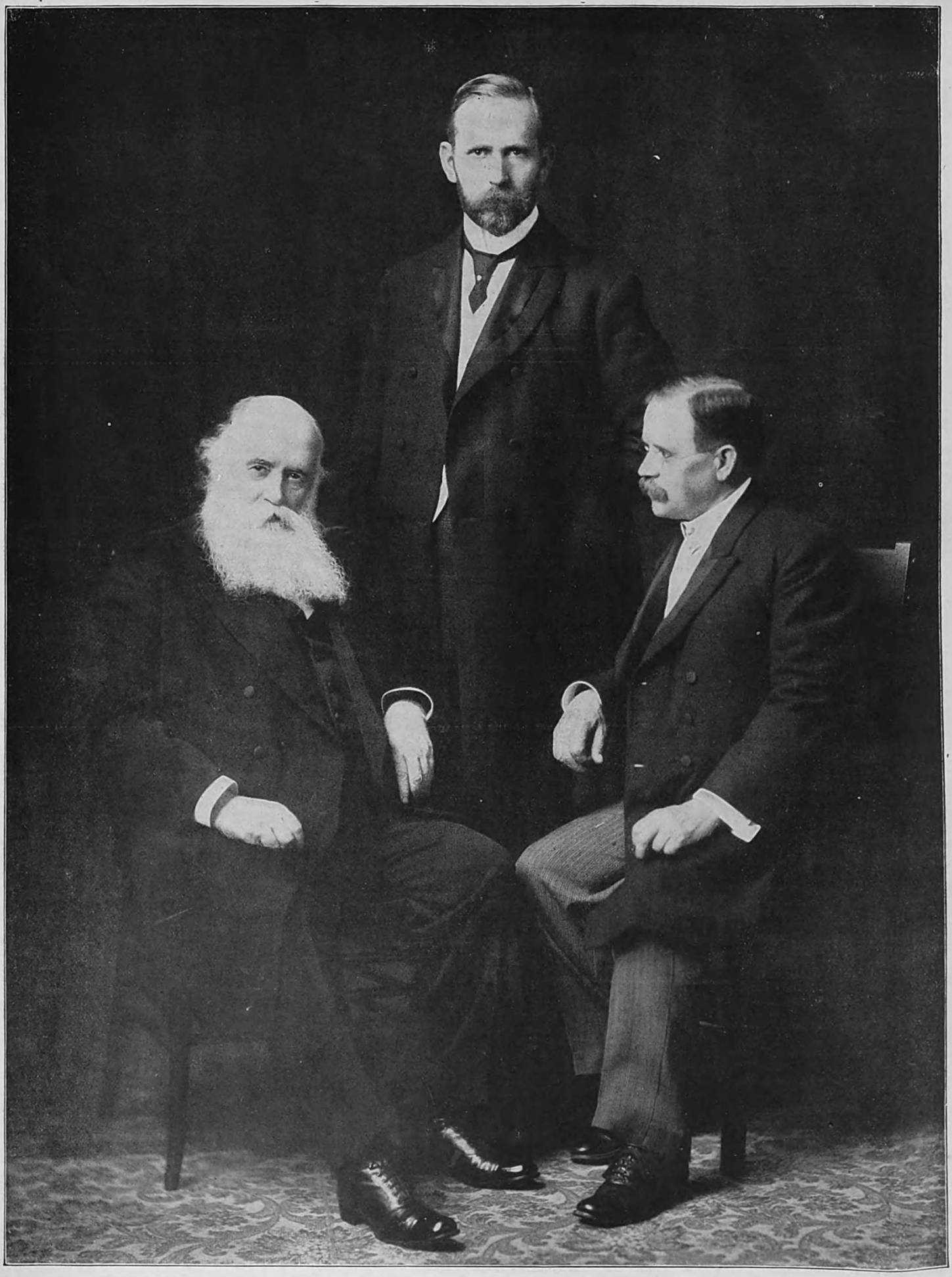
General Manager Zion Paradise Plantation.

Countersigned by_____

General Secretary.

The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000, and $5,000.

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THE FIRST APOSTLE. GENERAL SECRETARY FIELDING H. WILHITE. GENERAL MANAGER JOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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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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Trial subscriptions (new), LEAVES OF HEALING, 10 weeks for 25 cents each; BLÄTTER DER HEILUNG, 10 months for 25 cents each. Foreign 55 cents.

Make All Remittances Payable to the Order of John Alex. Dowie.

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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, NOVEMBER 15th or 16th.

Medical Doctors Are Foes to God's Salvation.

1. *Every disease and ensuing death is consequent on disobedience somewhere.*—Genesis 3:2-5.
   Death begins with the first act of disobedience.
   One sin and then another hastens it.
   There is no disease where evil is not trifled with.
2. *Through one man sin and death came into the world.*—Romans 5:8-18.
   The first man surely did die.
   He shut himself out from the Tree of Life.
   Doctors through poisonous drugs do not point the way to the Tree of Life.
3. *Only the blood of the Christ can remedy the consequences of sin.*—John 3:14-17.
   These people had physical disorders.
   They looked to the Christ and got life for the body.
   Even so now only the Christ can cure that which is caused by sin.
4. *Pain may be alleviated by a more deadly poison that only hastens death.*—2 Chronicles 16:11-14.
   Disease is preying upon the body in some part.
   Some get it in the head, some in the feet.
   Seek the Lord, not Doctors, whatever the trouble is!
5. *Physicians by ignorance and blindness to the danger of drugs and surgery add to sufferings already endured.*—Mark 5:25-34.
   One poison cannot remove another.
   Death cannot conquer death.
   The way of the Doctor is the way of the Devil; flee it!
6. *When they say, "I can cure you," they presume to do what only God can do.*—Hebrews 9:20-28.
   The Christ alone can rid one of sin.
   Neither pills nor lotions can do it.
   Without the blood of the Christ death ensues.
7. *Many ailments would be righted by God's laws of recovery, but some sin unto death—so why be deceived?*—1 John 5:16-21
   Prayer is to be resorted to when sin exists.
   If afflicted, pray; fulfil every condition.
   Get some one else to pray and obey the Truth.
8. *People must learn the sin of turning to men for help which God alone can give.*—Jeremiah 17:12-14.
   If God heals you, you will be healed.
   Man may give relief, but the sin is still there.
   The Lord is the Fountain of Life; Doctors are broken cisterns—do not trust them.

The Lord our God is an Enemy-denouncing God.

LORD'S DAY BIBLE CLASS LESSON, NOVEMBER 19th.

A Rebellious, Disobedient Spirit.

1. *It deforms the body.*—Acts 3:1-11.
   Either before birth or after.
   Some limb or the back perhaps.
   God has one model to which He seeks to conform.
2. *It darkens the mind.*—Romans 1:21-25.
   It makes one follow custom.
   It makes one not care to know.
   Such an one has some one else think for him or her.
3. *It disorders the appetite.*—Psalm 107.17-21.
   Such cannot eat the bread God gave; they want it white.
   White-bread eaters have white blood.
   Perverted tastes control many so they cannot or will not eat that which is good.
4. *It breeds disease.*—Leviticus 26:14-20.
   It may be consumption of the lungs, bowels, or blood.
   The fever may be malarial, bilious, or septic
   It may be hereditary or acquired.
5. *It sours the manner.*—Ezekiel 2:1-5.
   Such have strong dislikes.
   Such cannot be civil to all.
   Such are impudent everywhere.
6. *It makes the face ugly.*—Isaiah 3:9-15.
   Sadness of heart is mirrored in the face.
   Sensual sins are seen in a blotched face.
   Every sexual sin mars one's countenance.
7. *It misuses the body.*—Romans 1:26-31.
   It makes men disregard the laws of sex.
   It causes wives to refuse to be mothers.
   It perverts all such sacred relations.
8. *It shortens life* —Psalm 55:19-23.
   Some fret the life out.
   Some shorten it by exposure and needs.
   Some sin and disregard every vital law of their being

God's Holy People are an Obedient 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-two Thousand Three Hundred Ninety-five Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Three Hundred Ninety-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	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6253		
Total Baptized at Headquarters			11,692
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		9,842	
Total Baptized outside of Headquarters			10,607
Total baptized in eight years and six months			22,299
Baptized since September 14, 1905:			
Baptized in Zion City by Elder Royall	13		
Baptized in Zion City by Elder Mercer	3		
Baptized in Zion City by Elder Viking	7		
Baptized in Zion City by Elder Dinius	3		
Baptized in Zion City by Elder Adams	20		
Baptized in Chicago by Overseer Piper	12	58	
Baptized in Canada by Elder Simmons		2	
Baptized in Canada by Elder Brooks		4	
Baptized in Colorado by Deacon Cook		1	
Baptized in England by Overseer Cantell		4	
Baptized in Illinois by Elder Dinius		1	
Baptized in Iowa by Elder Reed		4	
Baptized in Kansas by Deacon Horter		1	
Baptized in Massachusetts by Elder Gay		2	
Baptized in Milwaukee by Deacon Taylor		2	
Baptized in New York by Overseer Mason		2	
Baptized in Ohio by Evangelist Kelchner		6	
Baptized in Pennsylvania by Elder Bouck		3	
Baptized in Washington by Elder Ernst		4	
Baptized in Wisconsin by Deacon Taylor		2	38 96
Total baptized since March 14, 1897			22,395

The following-named two believers were baptized at Philadelphia, Pennsylvania, Lord's Day, October 15, 1905, by Elder R. N. Bouck:

Schikle, Mrs. Anna Friedericke, Glen Tole Farm, Downingtown, Pennsylvania
Schikle, Rudolph Heinrich, Glen Tole Farm, Downingtown, Pennsylvania

The following-named twelve believers were baptized at Central Zion Tabernacle, Chicago, Illinois, Lord's Day, October 15, 1905, by Overseer W. H. Piper:

Carter, Louis.....521 State street, Chicago Illinois
Crum, Mrs. Bessie.....99 Iowa street, Chicago, Illinois
Dunn, Charles E.....165 Linden street, Kenosha, Wisconsin
Dunn, Mrs. Julia Ann.....165 Linden street, Kenosha, Wisconsin
Falkenberg, George.....3030 Prairie avenue, Chicago, Illinois
Gustafson, Mrs. Thilda.....1092 Hays street, Chicago, Illinois
Keller, Eliza J.....667 North Harding avenue Chicago, Illinois
McCauly, John.....1808 Dearborn street, Chicago, Illinois
Parr, Mrs. Elizabeth.....2159 Rice street, Chicago, Illinois
Weber, Bertha B.....465 North Wood street, Chicago, Illinois
Weber, John J.....465 North Wood street, Chicago, Illinois
Weber, Max C.....465 North Wood street, Chicago, Illinois

The following-named five believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Thursday, October 19, 1905, by Elder C. F. Viking:

Kerkhecker, Mrs. Augusta.....2716 Elizabeth avenue, Zion City, Illinois
Kerkhecker, Miss Martha.....2716 Elizabeth avenue, Zion City, Illinois
Nye, Chester R.....Coldwater, Michigan
Waygood, Mrs. Mary I.....2012 Hebron avenue, Zion City, Illinois
Waygood, William Edwin.....2012 Hebron avenue, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God at Chicago, Illinois, Lord's Day, October 15, 1905, by Elder C. R Hoffmann:

Schmidt, Ida.....2321 Avondale avenue, Chicago, Illinois

The following-named six children were consecrated to God at Queenstown, Cape Colony, South Africa, Lord's Day, February 5, 1905, by Deacon James Webb:

Venter, Jacob Joseph, Griffith street, Queenstown, Cape Colony, South Africa
Venter, James Henry, Griffith street, Queenstown, Cape Colony, South Africa
Venter, Maud Johanna Isabella, Griffith street, Queenstown, Cape Colony, South Africa
Venter, Winnie Johanna, Griffith street, Queenstown, Cape Colony, South Africa
Venter, Rachel Johanna,
Venter, William Alexander, Griffith street, Queenstown, Cape Colony, South Africa

The following-named two children were consecrated to God at Philadelphia, Pennsylvania, Lord's Day, October 8, 1905, by Elder R. N. Bouck:

Dumar, Helen Hynson...1713 Bower street, Philadelphia, Pennsylvania
Montgomery, William Walter, 1043 South street, Philadelphia, Pennsylvania

The following-named two children were consecrated to God at Philadelphia, Pennsylvania, Thursday, October 12, 1905, by Elder R. N. Bouck:

White, Ernest Gladstone, 12 East Barnard street, Westchester, Pennsylvania
White, Lois Virginia, 12 East Barnard street, Westchester, Pennsylvania

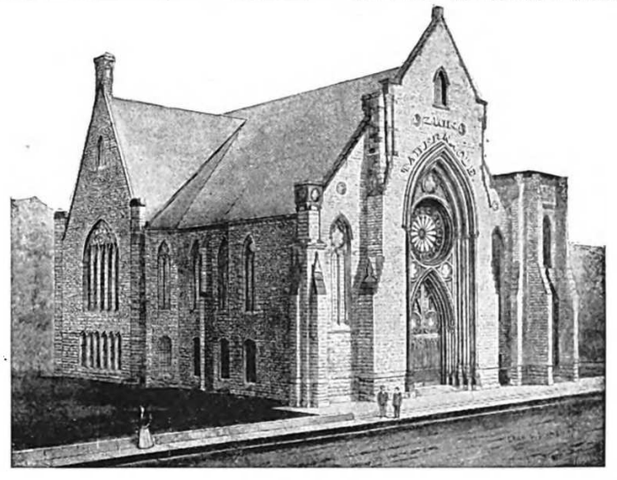
The Disciples' Prayer

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.

Services in Chicago

Great General Assembly — Central Zion Tabernacle...Michigan Ave. and 16th Street...Overseer Piper Preaches Lord's Days and Tuesdays at 3:00 P. M.



North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

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UNBELIEF STOPS *the* GROWTH

AND EXTENSION OF Education, Commerce, Inventions, Research of all kinds, Truth, and everything which helps mankind to enjoy Jehovah, and their surrounding blessings.

¶ It destroys confidence between men in business; it makes unhappy homes.

¶ It is the root of sensual and selfish gratifications with no future prospects or hope, and, such might say, "Let us eat and drink, for tomorrow we die." It is the cause of poverty and the sluggard.

¶ Wretchedness can always be traced to lack of belief in God or His Truths and people somewhere.

UNBELIEF IS THE SURE ROAD TO HELL

But for 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.—*Rev. 21:8.*

¶ As a drop of poison will poison a cup and destroy one who drinks it, so will a little unbelief destroy and shut out all the good things in store for us.

And He did not many mighty works there because of their unbelief.—*Matt. 13:58.*

And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. ¶And He marveled because of their unbelief.—*Mark 6:5, 6.*

¶ Unbelief is a disease of the mind and heart which destroys the Joy and Peace, and generally the righteousness of those afflicted, and brings down the displeasure of God.

And without Faith it is impossible to be well-pleasing unto Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him.—*Heb: 11: 6.*

¶ Just as many foolish people delight in debauchery and all filthiness, just so unbelief affects most of its victims to take pride in it.

¶ To those who would escape the toils of this evil WE OFFER THE WAY OF ESCAPE.

¶ First get the spirit of Mark 9: 22-25 and Luke 5: 12, and pray the prayer each of these men prayed.

Leaves *of* Healing

In connection with the Bible, will furnish spiritual food to build up and establish your faith when the devil of unbelief has been given up. It is edited by John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, and the material is furnished by Godly men and women who have conquered and have some measure of blessing in consequence.

¶ Avoid hearing or communicating with people thus afflicted until you become established and fortified with Truth and some experience.

Then your Faith and Belief will be increased by using LEAVES *of* HEALING to help others to become free from all manner of affliction *and* oppression. Freely you receive, freely send forth Leaves *of* Healing

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Nov 18 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 XVIII. No. 3. *ZION CITY, SATURDAY, NOVEMBER 4, 1905.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS.

God's Witnesses to Divine Healing

Young Boer Perfectly Healed of Diseased Leg in Answer to the Prayer of Faith, after Having Been Given Up by Physicians.

I AM THE WAY.

The happy, active young man whose portrait and testimony we send out on the pages of LEAVES OF HEALING this week was for a number of years a terrible sufferer.

From one treatment to another, taking the advice and paying the fees of many physicians, he dragged his dying body.

He grew steadily worse.

At last an honest doctor told him that his case was hopeless.

He must go on suffering agonies that no tongue can describe until death came to relieve him.



PETER ERASMUS.

He had tried man's way of healing.

It had cost him much in money, pain, and misery.

It left only despair.

Its end was death.

Then came the tender, loving Message of Jesus, "I am the Way."

The Divine Son and Word of God had been, all through those wretched years, ready, willing, even longing to be to him God's Way of Healing.

So full of love and compassion was His heart that, when on earth in the flesh, He forgot His own ease and comfort, forgot even to rest and to eat, that He might go among the poor, the sick, the sinful, the ignorant, the outcast, and the downtrodden.

And as He went He taught them the simplest, loftiest, most perfect, most practical, and most effective way of living ever put into words.

He also proclaimed to them the Good Tidings of

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the Kingdom of God, the simple truth that God, by His own Universal Rule, would, through the Christ, establish Righteousness, Peace, and Joy in His Holy Spirit throughout the earth.

The establishment of that blessed rule would mean that all evil would be swept away, and that God's Will would be done on earth as it is in heaven.

But the Christ was not satisfied with teaching and preaching.

The people around Him were in agony; they were dying.

His great, sympathetic heart was "touched with the feeling of our infirmities."

More than that, He came to proclaim the Kingdom of God, and in that Kingdom, where the Will of God is done as in heaven, there can be no sickness, no death; for there is none in heaven.

And so He healed "all manner of disease and all manner of sickness among the people."

When the leper, driven out from among his fellow men, hideous with his horrible disease, and shrinking with a timidity that his sufferings had burned into his very soul, came to Him saying, "If Thou wilt, Thou canst make me clean," His quick, loving answer was, "I will; be thou made clean."

When He saw the poor cripple who had lain thirty-eight years beside the pool of Bethesda, His heart went out to him.

Divine Compassion found expression in the question, "Wouldest thou be made whole?" and Divine Power in the words, "Arise, take up thy bed, and walk."

And thus He always spoke and wrought.

He could not see suffering without desiring to relieve it.

Nor has He changed today.

He still says to all who faithfully and obediently seek Him, "I will; be thou made clean."

By His Spirit and through His Messengers, He is still pressing the query, "Wouldest thou be made whole?"

He is still God's Way of Healing; for He said, "Lo, I am with you All the Days, even unto the Consummation of the Age."

By His Spirit He is working mightily for the establishment and final triumph of the Kingdom of God, in which no sin, sickness, or other evil thing can exist.

So it was that He was ready to heal this Witness, although he knew it not.

He had never been taught that the Christ was God's Way of Healing.

Those who professed to be the ministers of the Christ had told him the lie that God, in these days, healed His suffering children by means of physicians' drugs and surgeons' knives.

He had proved it a lie, because, although he had spent much on physicians, he "was nothing bettered, but rather grew worse."

Then came a messenger of the Kingdom of God—Zion.

He proclaimed the Kingdom.

He proclaimed the Christ, God's Way of Salvation, Healing, Cleansing, Keeping, and Blessing.

And when this young man knew the Way, he found all these glorious blessings through Him.

The disease which caused him so many years of anguish, and at last brought him down to almost despair, is all gone, cleansed away by the Power of God in answer to the Prayer of Faith.

God's Way of Healing is for all.

He who said, "I am the Way," said also, "Come unto Me, ALL ye that labor and are heavy laden, and I will give you rest."

Come!

He waits.

Can you, weary one, heavy laden with the dread burden of disease, resist the gentle pleading of the risen, glorified Christ, who is afflicted in all your affliction? A. W. N.

TESTIMONY OF PETER ERASMUS.

At a meeting held in Zion Tabernacle, Johannesburg, Transvaal, South Africa, Lord's Day morning, April 30, 1905, Mr. Peter Erasmus testified as follows:—

"O Jehovah, my God, I cried unto Thee, and Thou hast healed me." (Psalm 30: 2.)

My Dear Overseer and Friends:—I am sure it is a great privilege to me to be a member of the Christian Catholic Apostolic Church in Zion.

I thank God that He led me out of the Dutch Reformed Church about five years ago.

I asked one of the members, if the seats kept for strangers were full, and more were to come to hear the Gospel, what they would do for seats. The man drew up his shoulders and said, "I do not know."

I made up my mind not to stop there any longer, so I left that dead church, seeking for the truth.

I went to the Baptist Church, but could find no help there.

In all those years I was never taught how to pray. I was never called upon to pray, or to trust Jesus, the Christ, as my Healer.

All those years I lived in sin and in sorrow; drinking all kinds of drugs and medicines, and trusting doctors for my healing. I could not find it, but rather grew worse.

Some people advised me to get an electric battery, which I did.

I was suffering from a bad leg—the result of malarial fever.

God alone knows what I suffered in those long, wearisome years from doctors and drugs.

The last doctor I went to was Dr. Clark, of Queenstown, Cape Colony.

He was the most honest doctor I have met.

After he had examined my wrecked body he said, "I feel sorry for you, my boy. I don't believe there is a doctor in this world who is able to heal you. You will go with that bad leg into your grave. If you were a wealthy man they would make thousands of pounds out of you. They would give you colored water to drink and you would pay a stiff price for it."

The way I have suffered is more than pen or tongue can tell!

God only knows the agony!

Oh! what bitter days and months and years they were!

But, thanks be to my God, I have found a great relief in Zion; I have received Zion's teaching.

Now all pain is gone and I am perfectly healed.

I also thank God for blessing me in paying tithes.

My wage was only five shillings a day when I first began paying tithes.

Within about eighteen months it has gone up to twelve shillings and sixpence a day, and is now thirteen and fourpence a day.

Above all, I thank my Heavenly Father that the Bible has become a new Book to me. It was before like a dark cloud in front of me.

My prayer is that these few simple words may be a blessing to some poor wanderer who is seeking for the Christ.

To God be all the glory!

I thank my Father with all my heart for the great blessing LEAVES OF HEALING was and still is to me.

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.

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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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed of Neuralgia, Severe Abdominal Pains, Etc.

If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raiseth up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you.—*Romans 8:11.*

WINTERTHUR, SWITZERLAND, March 24, 1905.

DEAR DEACONESS DIERAUER:—With thankful heart I write to tell what God has done for me.

Ever since last fall I was a sufferer from neuralgia (or nerve-ache). I had severe pain in my breasts, which often were as hard as stone. A salve which my doctor prescribed brought only temporary relief.

To that was added severe pain in my abdomen. After using the medicine the doctor had prescribed, I was a little better. However, after a few weeks I was again very much worse, and after a severe hemorrhage I was very weak. I had such spells and terrible headaches that I thought I could not live.

I wish to add here that ten years ago a doctor told me that I was suffering from mitral regurgitation (heart trouble), and naturally I thought now that the spells I had were caused from this trouble.

In my despair I read BLÄTTER DER HEILUNG, but somehow I could not believe that God had the same power today to heal. I sent for Mrs. Dierauer to come and pray for me, but I have to confess that even then I did not believe. I was not able to leave my bed without being taken with one of those spells of the heart. My headaches were now a little better.

Again I read in BLÄTTER DER HEILUNG, and this time I looked up every Scripture reference in my Bible. I found that Zion teaching was founded on the Word of God, and that God is the true Physician if we give ourselves fully to Him.

On the evening of the third day a feeling came over me that I was being prayed for, and I had a great desire to pray myself. I could not stay in bed, and, fully trusting God, I knelt down and prayed.

I said, "O God, You have healed so many others, You can heal me too." To my great joy I found that I was able to walk up and down the room without having any spells with my heart. I was very happy, and praising God I went to bed.

The next day I was able to walk a mile to the meeting without any pain whatever, and since that time I have been getting stronger daily in spirit, soul, and body.

May God bless Zion and all who work for Zion. Oh, that many more may be made as happy through Zion as I have been made happy!

I owe you my heartfelt thanks for your prayers and teaching.

Your Sister in the Christ,

ELIZABETH MEYER.

Healed of Eczema.

To this end was the Son of God manifested, that He might destroy the works of the Devil.—*1 John 3:8.*

2903 ENOCH AVENUE, ZION CITY, ILLINOIS,
October 1, 1905.

BELOVED FIRST APOSTLE:—It is with a heart full of gratitude and thanksgiving to my Heavenly Father that I join with the many thousands in testifying to His willingness to heal and keep all who put their trust in Him.

For twelve months I suffered much from eczema on my right arm. It commenced as a tiny spot and gradually grew until it became larger than my hand. The pain suffered was sometimes intense, as having to use my arm so much caused a terrible irritation, and often when reaching home at night it was like a large discharging wound. I could not get my proper rest at night, and it seemed to be taking much of my needed strength.

I knew God would heal and had no fear in my heart, but was not sufficiently in earnest and had too much patience with the Devil. Some dear friends who knew of my trouble were praying for me, and I determined to gain the victory.

I waited on God in prayer until I knew in my spirit He had heard and would answer, and in two weeks from that time my arm was restored whole as the other.

I do indeed say with the Psalmist that His praises shall continually be in my mouth.

I thank God more and more each day for Zion, and desire to be kept faithful and obedient in all things, and to do my very best in whatever circumstances I am placed.

GRACE E. SACH.

Healed of Many Diseases.

Bless Jehovah, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases.—*Psalm 103: 2, 3.*

3022 ESHCOL AVENUE, ZION CITY, ILLINOIS,
October 16, 1905.

DEAR FIRST APOSTLE:—Peace to thee!

I feel it my duty and a pleasure to give my testimony.

Three years ago last March I was dying with hemorrhage of the uterus, lung trouble, heart trouble, dyspepsia, and eczema.

My back was so covered with eczema that the children had to take corn-cobs and rub my back. For about twenty years I suffered with that terrible disease. Medicine did me no good, and I continued to grow worse all the time.

The hemorrhages also became worse, and I finally became so weak that I thought it impossible that I could live. I wrote to my daughter in Nebraska that if she wanted to see me before I died she must come soon, because I could not live long. I was getting weaker and weaker.

My daughter happened to get a copy of LEAVES OF HEALING. She read it and sent a request for prayer to you. She had had a lump in her side for many years, and when you prayed for her she was healed.

She then sent the paper to me, writing, "O Mother, I believe that you can be healed. Just read this!"

I wrote her, in reply, that I was too naughty and that God must punish me to make me better.

I read the paper, and there were so many good testimonies in it that I said to my husband, "I will write to that man, too; if he cannot help me, he cannot hurt me." I was then living in Wisconsin.

When I began to write I felt the power of God go through me, and I became much stronger. This was on Sunday that I wrote, and on Monday I told my eldest son to mail that letter in a hurry so it would go off in the morning mail. He ran the horse all the way, three miles, and while he was on the way I became so much better!

But I did not understand God's Way of Healing, and I think I must have sinned again, as the whole sickness came back on me.

I then wrote to Elder Graves in Minneapolis to come at once, and lay hands on me. He came and talked with me, and laid hands on me, and I grew better.

Afterwards I grew worse again, and I then went to Minneapolis and was baptized. I received such a blessing while in the water that I went home, and grew better right along.

Today I thank and praise God for His healing power; I also thank you and Elder Graves for your prayers.

My daily prayer is that God will restore you, and that He will spare you for many years.

Yours for the Master's service,

(MRS.) MARY A. SCHARFF.

Healed and Blessed in Zion.

For I Jehovah thy God will hold thy right hand, saying unto thee, fear not; I will help thee.—*Isaiah 41:13.*

ZION CITY, ILLINOIS, October 23, 1905.

DEAR FIRST APOSTLE:—I have been impressed several times to write my testimony to the wonderful healing I have had since coming to Zion City.

A friend sent me LEAVES OF HEALING for a year. At first I was not specially interested, but read them that I might be able to answer any questions that I might be asked. After reading the LEAVES a few months, however, I was converted anew, having been a backslider in the Methodist Church.

I was healed of a complication of diseases. I had what was said to be consumption and dropsy. My neck was badly swollen and my eyeballs were enlarged and had a staring expression.

I had a partial healing before coming to Zion City, having come here three years ago.

I took a very heavy cold soon after I came to Zion City, and the Devil did his utmost to destroy my life. But I thank and praise God that I was delivered; and thank you, beloved First Apostle, for the wonderful teaching and for your prayer in my behalf.

I have worked in the Lace Industries nearly three years.

For about two years I have not missed a day on account of sickness, and have gone through all kinds of weather. I have enjoyed the work more than I can tell. It has given me great pleasure to work where the day's work was always commenced with prayer.

Many little testimonies of my fellow workers have been a great blessing to me.

I love Zion with all my heart, and ask your prayers that I may be very useful in God's service.

Faithfully yours, in Jesus' Name,

(MRS.) ELIZABETH VAN GORDER.

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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 4, 1905.

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FIRST APOSTLE EXPLORES THE TAMESIN RIVER.

The following telegram from the First Apostle was received in this City and read in Shiloh Tabernacle at the Great General Assembly last Lord's Day afternoon:

TAMPICO, MEXICO, VIA LAREDO JUNCTION, October 28, 1905.

OVERSEER-IN-CHARGE, Zion City, Illinois.

"The River of God is full of Water."

Have just returned from an inspection of the beautiful River Tamesin, from its junction with the Paunco, near to its outflow to the sea at Tampico, to the head of its navigable waters at Tancasneque.

It flows for many miles along the southerly portion of the land which we have now under consideration to purchase.

Many important points have to be considered and settled which could be done only by observation of the river itself.

We now know from our own definite observations that for one hundred twenty-five miles it is a broad, noble stream, the least depth of which is thirteen feet, except for two miles, where it is four and one-half feet, which shallow portion will undoubtedly be made equal to the rest in a very few years at no great cost.

Every ton of the freight that comes in by water can be transhipped and taken to our doors from all parts of the world; and ere long Zion's port can be a shipping point to all the nations of the earth without transference.

The immense importance of this from every point of view will doubtless be seen by all who read these words.

It is one of the great recommendations in favor of our purchase of this property, although there are many matters of importance yet to be settled.

People all along the river on both banks were most polite and attentive to us wherever we touched, and we traveled only by daylight.

Many of the admistrados of the ranches of the Gonzales Hacienda greeted us at Tancasneque; also a large number of the more important employees, besides friends, from the surrounding properties.

We had a busy time addressing many from the steamer who were assembled on the banks of the river, and receiving many on board, including a number of ladies, with Mrs. Dowie in our private room.

We have returned full of admiration for the rich and beautiful Tamesin.

Along its banks are scores of miles of rich plantations, which supply Tampico and through it many parts of the United States with the finest of fruits.

And now we proceed in a northwesterly direction in our private car to the City of Victoria, from which you will hear from us, God willing, next week.

There is much to be done ere we can decide what God wills, for there is much to choose from in Mexico.

I left Deacons Lewis, Wilhite, Spellman, Williams, and Mr. Burris with special directions to explore certain portions of the country and rejoin me on the way to Victoria.

The week's work has been very arduous, but I have held my own as regards my health.

However, I need a rest to recuperate, and shall take it for a week or so on the estate of Corquet Manuel Gonzales, near Victoria.

After that there will be the closing matters to attend to; then we set our faces homeward.

Pray for me and for all my companions, who are pouring out our lives for God and Zion.

Love to Zion everywhere.

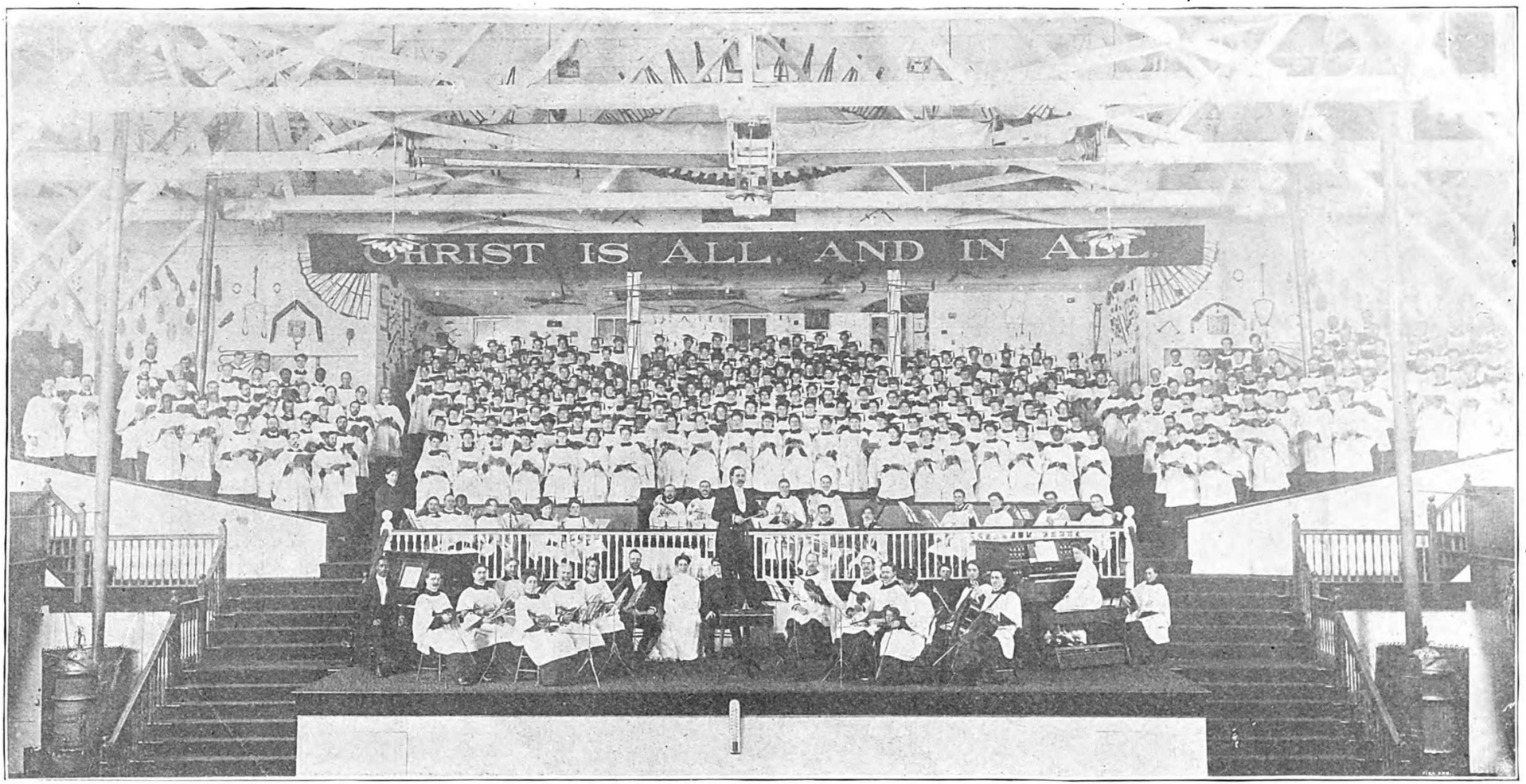
Mizpah.

FIRST APOSTLE.

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 fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market-place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

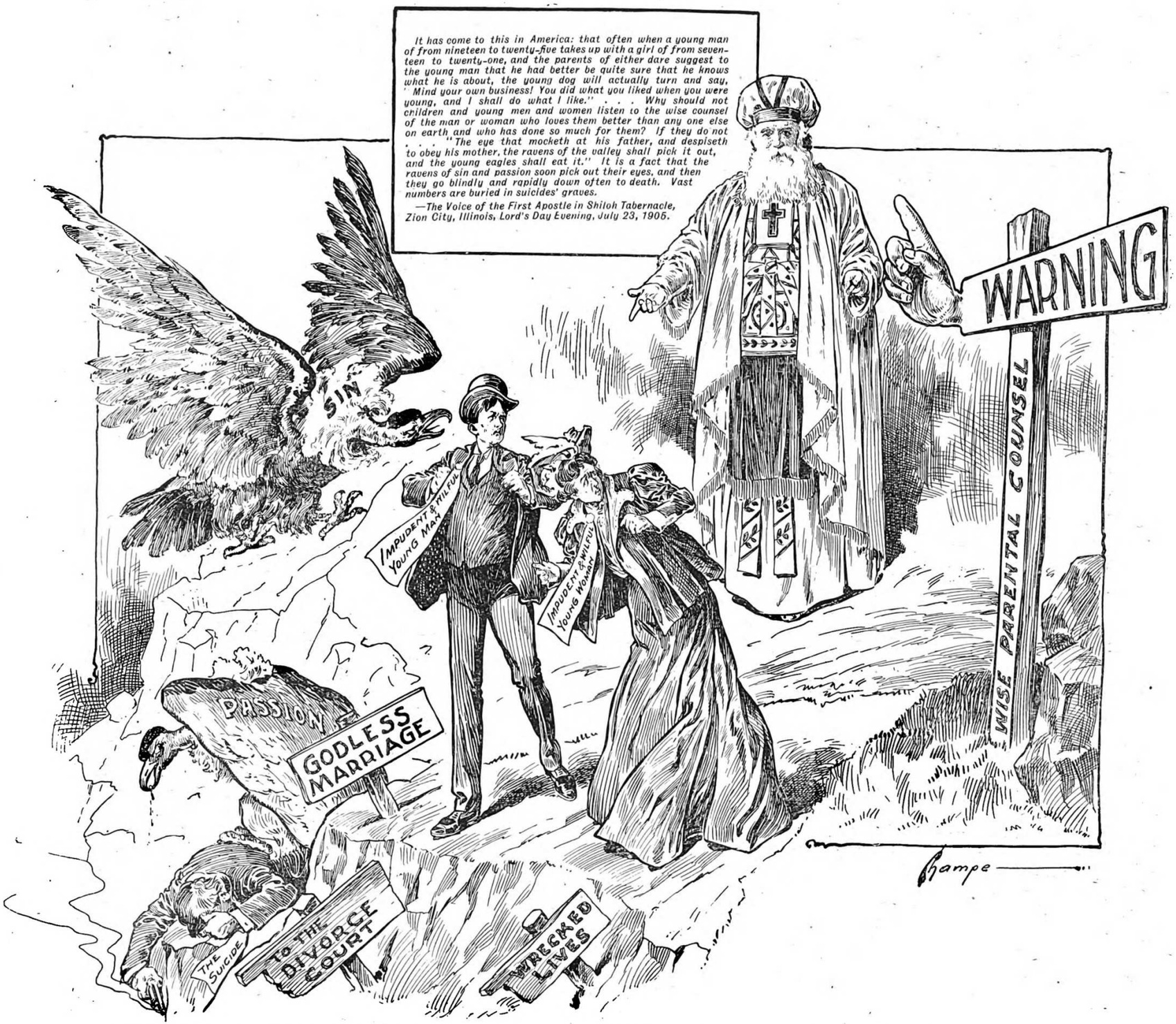
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ZION SENIOR WHITE-ROBED CHOIR AND ZION ORCHESTRA IN SHILOH TABERNACLE, ZION CITY, ILLINOIS,

After Performance of Mendelssohn's "Hymn of Praise."

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THE FIRST APOSTLE WARNS AGAINST A FRUITFUL CAUSE OF MARRIAGE FAILURES.

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Zion's Fifth 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 hour for the beginning of the last Service of the Last Great Day of Zion's Fifth Feast of Tabernacles has arrived.

The First Apostle, clad in his Apostolic Robes, mounts the platform and faces the thousands of worshipers that are looking with eager expectancy to the man of God who has so oft of late inspired their minds and spirits.

And now the solemn words of Invocation are uttered.

"God be merciful unto us, and bless us!"

What power rests upon the assembled Congregation ere the last words are uttered!

It is a cry to Heaven for help!

It is not alone the words that impress the listener; it is the voice so full of pathos and earnest desire that one does not wonder at the swift answer that falls from above.

It is more than a mere invocation; it is more than a prayer.

It is the sad, hopeful cry of a spirit filled with a sense of the woes of earth, and with a knowledge of the only source of help as few others have or can know it here.

And close upon this opening blessing there flow from on high streams of Living Water that inspire fresh courage and hope, and more earnest, expectant hungering and thirsting after Righteousness in the hearts of every devout worshiper.

How the hours fly!

First the receiving of One Hundred Thirty-five New Members into the glorious Fellowship of the Christian Catholic Apostolic Church in Zion.

Then the Ordination to the Diaconate of Thirty-eight men and women.

Then the joyfully solemn observance of the Holy Sacrament of the Lord's Supper, by more than One Hundred Fifty Officers under the direction of the First Apostle, who is now robed in his White Robes of Expiation.

And last of all the Family Post-communion Talk, so full of affection, and counsel, and inspiration.

Every topic touched has a fresh interest as treated by God's inspired servant; and on this occasion many were the suggestions, and exhortations, and Authoritative directions that will linger long in the memories and be reproduced in the lives, if not repeated in speech, of those present.

It was past the Midnight hour when the last hymn was sung and the High-priestly and Apostolic Benediction pronounced.

But it did not seem so as the people waited upon God!

Already we are far on the Eleventh Hour of the World's Long Day.

This the Prophet of the Restoration has declared.

The day for toilsome labor will soon end.

"The Night cometh when no man can work!"

Then let this Message of God's servant fly on the wings of the wind to earth's remotest bounds!

*The following report has not been revised by the First Apostle.

Let the "Little White Dove" take these Seeds of Truth and scatter them far and wide in every land and clime!

And let every reader pray that God Almighty's eye may guide them into the hearts of the sinful, and sick, and sorrowing everywhere.

"There is that scattereth, and increaseth yet more;

"And there is that withholdeth more than is meet, but it tendeth only to want.

"The liberal soul shall be made fat:

"And he that watereth shall be watered also himself."

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Evening, July 23, 1905.

The Service was begun with the entrance into the Tabernacle of Zion White-robed Senior and Junior Choir and the Robed Officers, the Choir singing as they came the words of the Processional from the Hymnal *In Excelsis*, No. 140, beginning, "O Word of God Incarnate."

At the close of the Processional the First Apostle came upon the platform and pronounced the usual

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 Persistently Evil Character of the Cretans.

After the singing of Hymn No. 29, from the Feast Program, beginning "Triumphant Zion, Lift Thy Head," the First Apostle read from the Inspired Word of God the First Chapter of the Epistle of Paul to Titus.

The reading was without comment to the end of the twelfth verse, when the First Apostle said:

It is a remarkable fact that in this twelfth verse the Apostle gives the very characteristics of the Levantine people that now occupy this Island of Crete, in the Mediterranean Sea, an island now commonly called Candia.

They are a curse to every Nation that undertakes to protect them.

The Apostle truthfully described them as being "always liars, evil beasts, idle gluttons."

Then he proceeds by saying:

This testimony is true. For which cause reprove them sharply, that they may be sound in the faith.

Sometimes there must be sharp reproof.

One of the characteristics of many American audiences is that if you do not keep them in order they will run away with you, and do what they like.

But audiences cannot do what they like in Zion City.

I will not speak to an audience that seeks to come and go as they please.

Such an audience cannot be instructed.

Each Nation Has Its Own National Characteristics.

The British people have not been reproved sharply for abuses incident to their public meetings and gatherings, and consequently there is not a University city in Great Britain where, if a man publicly says anything a little out of the ordinary line of thought or opinion, he is not in danger of

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being insulted and assaulted, or the hall in which he speaks being injured so that he may have to pay damages.

Take, for instance, my own native city, Edinburgh.

The students would play an occasional prank in my time, and perhaps be a little noisy on Commencement occasions; but now they seem to have almost completely run away with the city, so that the magistrates and the police are afraid of them.

The other day they came near ruining a hall in which Overseer Cantel was to hold meetings, as you saw by a report in LEAVES OF HEALING.

They smashed the furniture and kept the city in a turmoil until midnight.

When brought before the magistrate they were dismissed.

That was just as much as to say, "Boys, it does not matter; you may do it again, if you please."

A result of this looseness in public sentiment is that all over Great Britain and the Colonies mobs rush public meetings without apparent regard to who holds them.

The Danger of Mob Rule in Australia.

In the City of Melbourne, not long ago, the Mayor of the city, was driven from the platform, and he and his wife were insulted and assaulted.

The mob followed the Mayor down the principal streets of the city, and there was not a policeman to be found anywhere.

He had to take refuge in the City Hall, and sit there for hours.

I am glad to say that this instance of Lawlessness resulted in the dismissal of the Commissioner of Police of the Colony of Victoria.

I dealt with him pretty sharply when I was there.

I went into his office and talked with him about protection, and he told me to my face he did not like my meetings.

I said, "That does not matter; when did the police become judges of Theology?"

"Does the police judge between my theology and the theology of the Roman Catholic Priest who dictates to you your theology?" I further inquired.

"How do you know I am a Roman Catholic?" he asked.

"Why!" I answered, "every line in your face looks it!" [Laughter.]

"I think you are very insulting," he retorted.

How a Roman Catholic Police Official Brought About His Own Dismissal.

He continued talking, telling me the most outrageous lies concerning the Law, so that I finally said to him, "You are an Anarchist, sir!"

"What!" he exclaimed.

"You are maintaining misrule and Anarchy," I explained.

"If you say anything about that you will cause me trouble!" he exclaimed somewhat seriously.

"I do not want to give you any trouble," I said. "You are making trouble for yourself—why don't you maintain the Law?"

He closed his defence by saying that he could do nothing.

He could do nothing even for his own Protestant Mayor because he himself was a Roman Catholic!

I am thankful to be able to say that this incident with the Mayor caused the dismissal of that bad man.

I said to him, in my interview, "They will get tired of you some day," and they did.

This spirit of Lawlessness has to be dealt with.

If a community is allowed to develop the spirit to which I have referred, one might just as well write upon the walls of that city, "This is a place where boys and girls can go to the Devil just as they like."

But that is not Zion City!

Zion City a Delightful Place for the Fostering of Family Life.

We propose to make this City decent, orderly, and attractive; and that is what will make it the most beautiful place in the world to good people who want to bring up their families for God.

"This testimony is true," Paul said.

Now, let us be sure that we have characteristics exactly the opposite of those for which the Cretans were noted.

They always were "liars"; let us be true, no matter what happens.

They were "evil beasts"; let us always be good Angels—Messengers of God.

They always were "idle gluttons"; let us be earnest workers and eat to live. If we eat to live we shall eat only what is good.

This does not preclude our enjoying what we eat; but we shall be temperate in all things.

A people that live to eat are the most disgusting brutes that the world can produce.

Gluttony, in some respects, is worse than drunkenness, or even licentiousness; it really is the ally of both.

You must take great care, beloved, that your children do not become gluttons.

Let them curb their appetites.

Give them as much as you think they ought to eat, not as much as they think they ought to have; because sometimes they will want to eat more than they ought to eat.

It Is Very Important That You Care for Your Children.

Solomon said, "Put a knife to thy throat, if thou be a man given to appetite"; meaning that a man should curb his appetite even if it was necessary to use extreme measures.

Healthy persons are apt to overeat unless they exercise caution.

However, one cannot well judge another in this matter.

Paul tells Titus to reprove these Cretans sharply, "that they may be sound in the faith."

Christians brought up amongst these liars and evil beasts were in danger of being influenced by them and getting away from "the Faith."

Therefore Paul said to Titus, substantially, "I left you in Crete to set things in order, and appoint Elders in every city. See that those foolish Cretans are sharply and soundly reproved, 'that they may be healthy in the faith, not giving heed to Jewish fables.'"

What multitudes of fables the Jews had!

I have been reading again lately from the Mishna, the first part of the Talmud, and from the Gemara, an exposition of the Mishna, which constitutes the second part of the Talmud.

These books are full of Jewish fables—a veritable continent of mud.

But in order for one to understand certain portions of Jewish history it is necessary to acquaint oneself with this literature.

I want to understand the Jew that I may be able to help him.

It is an awful thing to give heed to Jewish fables!

The amount of nonsense in them is almost beyond belief.

Not giving heed to Jewish fables, and commandments of men who turn away from the truth.

Ah! beloved friends, there has been so much of that in the Church! God help us to hold fast the truth!

False Occidental Standards of Purity in Social Life.

To the pure all things are pure.

That is a very remarkable expression.

Of course, it means that to the pure all good and right things are pure.

It cannot mean that all things, irrespective of character or quality, are pure; because many things are denounced in the Word of God as being impure.

But I tell you plainly that we have certain standards of purity that are not pure at all.

They are social customs and standards of propriety that are merely traditional.

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The Oriental Nations, too, have their own ideas as to what is right and proper.

In America most parents allow their children to make acquaintances that lead to marriage that would not be permitted in Oriental countries.

In fact, it has come to this in America: that when a young man of from nineteen to twenty-five takes up with a girl of from seventeen to twenty-one, and the parents of either dare to suggest to the young man that he had better be quite sure that he knows what he is about, sometimes the young dog will actually turn and say, "Mind your own business! You did what you liked when you were young, and I shall do what I like."

One of the Consequences of Unwise Freedom of the Young.

One of the consequences of such unwise freedom is that many marriages, instead of being made in Heaven, are made in Hell.

Such ill-mated couples, after a few short weeks or months of passion and folly, often find themselves poor and unable to maintain a home.

Notwithstanding repeated warnings, there are thousands and tens of thousands of people who rush into such foolish marriages, and in a short time go straight to the Devil.

The Oriental custom of allowing the parents to have a great deal to say about the selection of life companions of their children is a very good one.

Who can be more interested in the welfare of a son or a daughter than his or her own father and mother, who have cared for them from infancy?

Why should not children and young men and women listen to the wise counsel of the man or woman who loves them better than any one else on earth and who has done so much for them?

If they do not, I will tell you what will happen!

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.

The Saving Quality of an Apostolic Marriage License in Zion.

It is a fact that the ravens of sin and passion soon pick out their eyes, and then they go blindly and rapidly down often to death

Vast numbers are buried in suicides' graves.

Vast numbers, who might have had a long and blessed voyage, are wrecked soon after being fairly launched upon the Sea of Life.

Choose not alone a proper mate, but also a proper time to marry.

I believe the time has come to recognize no marriage in Zion that has not been approved by the First Apostle upon the recommendation of an Overseer or an Elder who knows the parties.

We must do something to prevent these unhappy and miserable marriages, which in a few instances have been consummated even in Zion.

The other day a woman presented her baby for consecration whose husband was not by her side.

There is a story behind that incident.

The young woman had disobeyed me after consulting me about her contemplated marriage.

The Danger of Disregarding Apostolic Authority.

I had told her of the badness of the man whom she proposed to marry.

He was really abandoning some one else to whom he was engaged to be married, and I also told her that he had been guilty of shameful and repeated immorality while paying attention to her.

I said that nothing but unhappiness would come to her if she married him, which she did.

Some one tried the other day to persuade me that they lived happily.

Why! the moment she looked into my face I saw her misery.

She had repented and sought forgiveness, so that I could not deny her request to consecrate the baby to God.

That baby was not what every baby ought to be; what every baby will be that is conceived in true Love.

It was a child of lust and damnation as regards the young man.

He had led her to break her word to me and to her mother, and took her off and married her upon false pretenses.

Of course, I consecrated the baby of the penitent woman, but I knew that even the mother's penitence would not save it from a heavy heritage of misery in the damning lust of the father.

The Duty of Parents and the Church in Protecting the Young.

In view of these things, I say that the Church is not worth much that does not protect its own young people.

I do not think that parents are worth much that allow their children to do as they please.

And yet I know the mother of this girl had a hard time, and that nothing can prevent people from going away and contracting such marriages if they are determined to disregard all counsel and Authority.

But we are not going to be responsible for such children, if we can help it, unless we see real repentance.

We have no right to do as we like, unless we like to do right!

Marriage, for the most part, is a horrible failure.

It will be good to get to Heaven and learn what that means of which Jesus spoke when He said:

For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.

There is something higher and holier than marriage as practised here.

The Character of Wrong-doing Not Affected by a Marriage Certificate.

I pray God that Zion even now may be so pure and holy as to be free from the common error that the marriage certificate covers everything.

Somebody said to me the other day, "But they got married, Doctor!" as if that settled everything.

I replied that that was their wickedness.

They got married in absolute disobedience; there was no sense in their marriage.

Why, for instance, should a young man marry who gets only about six dollars a week—especially when that is all his services are worth?

A man should get a good, substantial salary before proposing to a girl whom he desires to marry.

It seems to me that it is a gross insult for a young man to propose marriage to a girl that has a good home, and that can keep that home probably for years, before he is able to support a home.

She would be very foolish to marry him, and it would be wrong for the Church to permit it.

The Church soon would be obliged to draw on its funds to support these poor, beggarly creatures.

Then the babies would not be properly born, and they would have to be provided for out of Mrs. Dowie's Dorcas and Maternity Deaconess funds.

I do not think that that is the kind of life that our Zion girls should look forward to.

I am proud of my girls; they are getting better and better.

A Place in Which Good Wives Should Be Sought.

The best place to look for a wife is where I found my wife—in her mother's home and at her own fireside.

We want our girls to marry men that can properly provide and care for them.

Girls should remember that men do not care for girls that are looking after them.

The girl that a good man wants is one who behaves prop-

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erly, one who has to be sought for, and who does not make herself cheap.

Such a girl does not wear her heart on her sleeve for every six-dollar-a-week young fellow.

She is not thinking of marriage, either.

She is thinking how she may get a better education; how she may improve her talent for housekeeping, which is one of the most delightful of talents.

It is a great accomplishment to know how to make twenty-five cents go as far as another person's dollar; and make several nice dishes out of almost next to nothing.

A good man knows the house of such a girl afar off.

He notes her cleanliness and her popularity with good people, and says, "That girl is a prize!"

This is a practical subject, and I want to say something that will be helpful.

Readiness for, Not Prohibition of, Marriage Zion's Counsel.

I do not want to prevent proper marriages, but I want you to be ready.

Neither would I advise a young man to wait until he has all that he might desire, because it is a good thing for young people to bear the burdens of life together.

But you cannot make me believe that the six-dollar-a-week young man that marries a five-dollar-a-week girl can properly support a home upon the amount which was barely sufficient to pay his own expenses when single.

I warn you that it cannot be done.

Of course, you can starve; but when the wolf of poverty with his gray coat, and hungry eyes, and sharp teeth comes in at the door, the kind of love you have flies out at the window!

Am I right, girls?

GIRLS—"Yes."

FIRST APOSTLE—Young men, am I right?

VOICES—"Yes."

FIRST APOSTLE—Mothers, am I right?

VOICES—"Yes."

FIRST APOSTLE—Fathers, am I right?

VOICES—"Yes."

FIRST APOSTLE—Some one may inquire, "Why does the First Apostle take up so much time with this subject?"

Well, I might take up less time and be peremptory, and severe, and harsh.

But I want you to receive my instruction lovingly and kindly.

Poverty Not Necessarily Conducive to Piety.

And I want you to get married at the proper time, and when you have got something to get married on.

When I married I had a good position.

Thank God for that!

I afterwards gave it up, and sold everything and took my wife down to real poverty.

In those days I thought that to be very humble one must be very poor.

In my poverty I tried to reach the poor, but I soon learned that that was not the proper way.

I learned that when one descends to the level of people below his station in life he cannot lift them up.

To do them good he must remain where God has placed him and do his work on a little higher level than that occupied by those whose uplifting and blessing he is seeking.

I am thankful that I saw that truth, but I did not see it until both my wife and I had become exceedingly poor, although our poverty was, as I have indicated, voluntary on our part.

Of course, after learning my lesson, I very quickly resumed my own proper position in life.

I have always been able to make money.

Refuses to Abandon the Ministry for Lucrative Platform Service.

At that very time I was offered five hundred dollars a night to go on the platform and lecture.

I declined the offer, however. I said, "I will never abandon my ministry."

So I went on preaching for nothing to people that, for the most part, gave me nothing; but it was all right.

I want my people to be happy.

I believe I shall get to the place where I shall say, "If you will not take advice you may go to Beer or Babel and marry; you cannot marry in Zion City."

We do not care to assume the responsibility of training children that are not the fruits of marriage in the Lord.

When people marry rightly in Zion City we feel that every baby is a Zion baby, and we shall stand by them to the last penny.

But if men and women will disobey and go to the Devil, why should we undertake the care of their children?

I am thankful that we have here the highest birth-rate and the lowest death-rate in the country.

Our birth-rate averages thirty in the thousand, and I should like it to be fifty in the thousand.

Welcomed Children Who Came to Bless.

I looked into the face of a woman last week when I consecrated the children, who had a very pretty baby.

The woman was quite mature in years, and I thought she might be the grandmother; but she said, "No, sir, it is my baby."

I am quite a judge of babies, and I said, "This is a fine baby."

"Sir," she said "it is my nineteenth."

And she said it with such pleasure and delight!

You could see in her eye that every one of the nineteen had been brought into the world gladly.

That woman lives in Zion City.

May God bless her!

"To the pure all things are pure."

But you must be pure to see Purity—to see God.

To the defiled and unbelieving nothing is pure.

O God, keep us from those that never see anything pure!

Thy Word is Pure; thy Law is Pure; thy Spirit is Pure; and the Water of Life, of which we have drunk throughout this Feast, is the Pure River of the Water of Life!

To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.

They profess that they know God; but by their works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

Love Seeketh Not Her Own.

Love never wants to inflict pain or poverty upon any one, much less upon a dear, sweet woman.

Love is wise, and looks forward to responsibilities, and sees whether she has the power to meet them.

Love has Wisdom and Knowledge on either side of her for support.

When you have neither Wisdom nor Knowledge you have not Love.

You have Folly, Misery, and Damnation!

I warn you in the Choir, in the Congregation, and throughout Zion everywhere!

Be careful!

There are other ways of being happy and useful besides marrying.

Improve your talents; be industrious.

Why! there are women in Zion that are worth thousands of dollars, all of which they have honestly earned.

One young woman here started with very little, and today she is the owner of three lots, worth at least two thousand or two thousand five hundred dollars, which she herself earned.

The words of Scripture, "whosoever hath to him shall be given," have been fulfilled in her experience, for other wealth than that which she has earned has unexpectedly come to her.

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A Wonderful Future Before the Young in Zion.

I have observed that God often thus blesses those who are very industrious.

Any man might be proud to be the husband of that little woman.

I say to you girls that there is a future before you; we are only at the beginning of Zion.

I see some young ladies in Zion who have wonderful talents, and I should like them to be developed now; because for a long time after you become a wife and mother your opportunities for self-improvement will be comparatively restricted.

Therefore seek to be wise, and strong, and powerful.

Some people ought to be married early; these are mostly of very little account.

There are others that ought to be married later; they are of more account.

There are still others who ought not to be married until they are quite mature in years; and they are the very best.

Only the worst kind of scum want to be married early.

I do not care whether you like this or not.

Although very early marriages are sometimes a necessity, they are a painful necessity.

It means just this: that it is better for them to marry than to burn, in Hell-fire.

It is very sad, however, that one should have to marry to keep from going to Hell.

The Folly of Too Early Marriages.

I have very little confidence in girls that must be married when seventeen or twenty years of age, or in men that marry from nineteen to twenty-one.

It is not the kind of marriage of which God approves.

Those of whom it is said that it is better for them to marry than go to Hell are quite likely to go to Hell after they are married.

May God bless these words! [Amen.]

Take advice, and consult your fathers and mothers if they are wise; and consult them even if they are not always wise.

Consult an Elder, or an Overseer, if necessary; and if they do not know they will place the matter before me, as they usually do.

I am never too busy to prevent a bad marriage.

Let us have clean and pure lives in Zion.

Let us have lives that will be an approximation to the lives of the Angels in Heaven!

This subject is becoming more and more important as we grow more numerous.

May God make us all good and wise! [Amen.]

Overseer Jane Dowie then offered prayer, and the First Apostle presented the petitions for the sick, closing with the chanting of the Disciples' Prayer, in which the Congregation and Choir joined.

The First Apostle's Charge to Candidates for Fellowship.

The First Apostle then delivered the charge to the candidates for fellowship, as follows:

You have been made partakers of the Grace of God, and are here tonight as candidates for Fellowship.

It is impossible to receive into Fellowship those who have not been received by God.

We can receive only those whom He has received, and the conditions for Fellowship in the Church of the Living God are very plain.

It is necessary that you shall have repented of all your sins; that you shall be willing, if you have not already done so, to follow the Christ in Baptism, and by a life of true and simple faith in the Son of God seek for a closer union and walk with God, that you may live a holy life and be healed of your sicknesses and spiritual maladies, so that you may grow into a powerful manhood or womanhood.

I beseech of you not to present yourselves for Fellowship unless you are sure that you can answer the questions truly that I now ask; unless you can say "Yes" from the heart.

I now ask you, so far as you know your hearts, have you truly repented of all your sins. Can you say, "I have"?

CANDIDATES—"I have."

FIRST APOSTLE—Have you done that which is right towards those whom you have wronged? or are you determined, in any case in which you have not yet done it, that you will do it?

Have you, in short, repented and brought forth fruits meet for repentance, and are you willing to continue to bring forth such fruits. Can you answer, "I have and I will"?

CANDIDATES—"I have and I will."

FIRST APOSTLE—And will you trust God fully for your Full Salvation, for Divine Healing, and for your other needs. Are you determined to trust God alone? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—Are you determined by the Grace of God to live a Holy life? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—And to be a faithful and obedient member of this Church? Can you say, "I am"?

CANDIDATES—"I am."

FIRST APOSTLE—Then I will question you no further. You understand the conditions, and if you have not answered these questions truly you ought to step aside.

And now I charge you before God the Father, and the Son, and the Holy Spirit, one God, that you will do those things that are involved in these questions; and I ask you now, Do you vow by the Grace of God to be faithful unto death, and to live for God alone? Can you say, "I do"?

CANDIDATES—"I do."

FIRST APOSTLE—Then, be thou faithful unto death, and God will give thee the Crown of Life.

Names of Persons Received Into Fellowship.

The First Apostle then received the following one hundred thirty-five new members into the Fellowship and Communion of the Christian Catholic Apostolic Church in Zion:

Albright, Irving . . . . . 2410 Gideon avenue, Zion City, Illinois
Albright, Stirling . . . . . 2410 Gideon avenue, Zion City, Illinois
Allan, Miss Lizzie . . . . . 2914 Gilboa avenue, Zion City, Illinois
Austin, Miss Frances H. . . . . 2807 Eshcol avenue, Zion City, Illinois
Ayres, Ernest L. . . . . 1825 Hebron avenue, Zion City, Illinois
Ayres, Leroy . . . . . 1825 Hebron avenue, Zion City, Illinois
Ayres, Mrs. Ruth O. . . . . 1825 Hebron avenue, Zion City, Illinois
Ayres, Zadock B. . . . . 1825 Hebron avenue, Zion City, Illinois
Baker, Mrs. Laura . . . . . Spartansburg, Pennsylvania
Ballou, Mrs. Beulah . . . . . Zion City, Illinois
Barbour, R. J. . . . . Meridian, Mississippi
Beem, Twila . . . . . 2713 Elim avenue, Zion City, Illinois
Boyce, Miss Ella M. . . . . 2307 Gilboa avenue, Zion City, Illinois
Brison, Mrs. Frances I. . . . . 3002 Elim avenue, Zion City, Illinois
Brooks' Edgar . . . . . 3107 Gideon avenue, Zion City, Illinois
Brooks, Miss Marie Bell . . . . . 3017 Elim avenue, Zion City, Illinois
Brawn, Frank G. . . . . 2118 Elisha avenue, Zion City, Illinois
Brunn, Miss Viola . . . . . 3003 Ezekiel avenue, Zion City, Illinois
Burdett, Frank Langham . . . . . 2817 Elizabeth avenue, Zion City, Illinois
Burdett, Miss Irene Evangeline Edith, 2817 Elizabeth avenue, Zion City, Illinois
Bush, Mrs. Isadore . . . . . R. F. D. No. 3, Owosso, Michigan
Clark, Robert . . . . . Spring Lake, Michigan
Coghill, Eddie . . . . . 3021 Ezekiel avenue, Zion City, Illinois
Coghill, Mildred . . . . . 3021 Ezekiel avenue, Zion City, Illinois
Coon, Daniel . . . . . 3213 Elisha avenue, Zion City, Illinois
Coon, Mrs. Julia E. . . . . 3213 Elisha avenue, Zion City, Illinois
Coon, H. W. . . . . 3213 Elisha avenue, Zion City, Illinois
Craig, Miss Marion . . . . . 271 North Clark street, Chicago, Illinois
Crouch, Mrs. Sarah J. . . . . Paris, Kentucky
Dodson, Master Jesse . . . . . 3117 Gideon avenue, Zion City, Illinois
Duhse, Miss Maud . . . . . 348 Rhodes avenue, Cleveland, Ohio
Dunn, Mrs. Lizzie . . . . . 172 Aberdeen avenue, Winnipeg, Manitoba, Canada
Ellingson, Victor . . . . . 2900 Enoch avenue, Zion City, Illinois
Elmer, Mrs. Katie . . . . . 141 South Halsted street, Chicago, Illinois
Faulks, Flora . . . . . 3005 Ezekiel avenue, Zion City, Illinois
Fleury, Miss Mae . . . . . Ingalls, Michigan
Foster, Mrs. Ellen Hey . . . . . 3108 Ezekiel avenue, Zion City, Illinois
Foust, Mrs. Elizabeth . . . . . 9 Brennen street, Bradford, Pennsylvania
Frasier, Mrs. Tabitha E. . . . . 2618 Gideon avenue, Zion City, Illinois
Gallagher, Louy Daniel . . . . . 2712 Elizabeth avenue, Zion City, Illinois

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Gardiner, Miss Josie A. . . . . Geneseo, Illinois
Garrison, Miss Anna R. . . . . 2710 Enoch avenue, Zion City, Illinois
Garrison, Mrs. Elizabeth G. . . . 2710 Enoch avenue, Zion City, Illinois
Gourley, Miss Jessie Ellen . . . . . Mossley, Ontario, Canada
Graves, Mrs. Charles F. . . . . 2611 Elim avenue, Zion City, Illinois
Hamilton, Mrs. Peggie . . . . . Clarkston, Missouri
Hammond, George B. . . . . Midland, Michigan
Hancock, Miss Nellie . . . . . 4341 Harrison street, Leeds, Iowa
Hanna, Miss Edna . . . . . 3001 Gabriel avenue, Zion City, Illinois
Hart, Mrs. Charles . . . . . Wauwatosa, Wisconsin
Haven, Lewis . . . . . Hubbard, Iowa
Haven, Mrs. Nettie M. . . . . Hubbard, Iowa
Heller, Joseph . . . . . 818 Orange street, Geneseo, Illinois
Hershberger, Mrs. R. L. . . . . 1828 Hebron avenue, Zion City, Illinois
Hoffman, William . . . . . Edina Hospice, Zion City, Illinois
Hollingsworth, E. A. . . . . 2803 Elijah avenue, Zion City, Illinois
Hornshuh, Fred . . . . . Portland, Oregon
Hosken, Mrs. Angeline . . . . . 2710 Ezra avenue, Zion City, Illinois
Hudson, Mrs. Lulu May . . . . . Viroqua, Wisconsin
Humbert, Mrs. Mary . . . . . Nashua, Iowa
Hurlbut, Mrs. Ella . . . . . 3117 Eschol avenue, Zion City, Illinois
Hurst, Mrs. Emma . . . . . Greenville, Pennsylvania
Huston, Miss Beulah . . . . . 3210 Ezra avenue, Zion City, Illinois
Huston, Miss Edna . . . . . 3210 Ezra avenue, Zion City, Illinois
Huston, Mrs. Lizzie . . . . . 3210 Ezra avenue, Zion City, Illinois
Huston, S. F. . . . . 3210 Ezra avenue, Zion City, Illinois
Ingram, Miss Anna . . . . . 3117 Enoch avenue, Zion City, Illinois
James, Walter Francis. . . . . Van Buren avenue, Leeds, Iowa
Johnson, Mrs. Annie . 1734A North Twelfth street, St. Louis, Missouri
Johnson, Miss Pearl . . . . . 3112 Emmaus avenue, Zion City, Illinois
Kerr, Mrs. Emma . . . . . Geneva, Indiana
Keyes, Mrs. Esther . . . . . Cambridge, Nebraska
Kirkman, Mrs. Maggie . . . . . 2927 Ezra avenue, Zion City, Illinois
Leach, Mrs. Emma . . . . . Custer Park, Illinois
Lee, Miss Grace B. . . . . 2920 Elisha avenue, Zion City, Illinois
Love, Jessie . . . . . 3021 Gilead avenue, Zion City, Illinois
Love, William Lafayette . . . . . Watseka, Illinois
Lundy, Mrs. Anna E. . . . . Port Jervis, New York
Lundy, James . . . . . Port Jervis, New York
Lundy, W. B. . . Thirty-third street and Gilgal avenue, Zion City, Illinois
McCallen, Miss Beatrice . . . . . 3202 Eshcol avenue, Zion City, Illinois
McCombs, Lee D. . . . . Aberdeen, Mississippi
McCormick, Henry Elmer . . . . . 2819 Elim avenue, Zion City, Illinois
Maltby, Miss Melvina . . . . . 3106 Edina boulevard, Zion City, Illinois
Mears, James E. . . . . 2611 Elizabeth avenue, Zion City, Illinois
Mears, Miss Jennie . . . . . 2611 Elizabeth avenue, Zion City, Illinois
Meredith, Miss Myrtle . . . . . 2106 Eshcol avenue, Zon City, Illinois
Meyer, Miss Bertha . . . . . 3013 Gilead avenue, Zion City, Illinois
Mifflin, Harvey B. . . . . 676 Fullerton avenue, Chicago, Illinois
Mifflin, Royal H. S. . . . . 447 Belden avenue, Chicago, Illinois
Miller, Mrs. Alice . . . . 473 North Chicago street, Kenosha, Wisconsin
Miller, Miss Grace . . . . 473 North Chicago street, Kenosha, Wisconsin
Mitchell, Miss Florence . . . . . Gilboa avenue, Zion City, Illinois
Morris, William . . . . . 2117 Gilead avenue, Zion City, Illinois
Nice, Miss Effa . . . . . 2113 Elisha avenue, Zion City, Illinois
Pate, Miss Mabel G. . . . . Portage, Wisconsin
Persons, Mrs. Loretta L. . . . . Madison, Wisconsin
Raper, Wesley . . . . . 2306 Hermon avenue, Zion City, Illinois
Raper, Miss Grace . . . . . 2306 Hermon avenue, Zion City, Illinois
Raue, Mrs. Effie J. . . . . 1141 State street, Marinette, Wisconsin
Ray, Mrs. Amanda . . . . . 3018 Gideon avenue, Zion City, Illinois
Reynolds, Miss Emma . . . . . 3107 Ezekiel avenue, Zion City, Illinois
Ricketts, A. C . . . . . 115 West Broadway, Fairfield, Iowa
Ricketts, J. Byron . . . . . 22 Reuben avenue, Dayton, Ohio
Robinson, Mrs. Mary E. . . . . 134 Eighth street, Milwaukee, Wisconsin
Rockafellar, Charles W. . . . . 3003 Elim avenue, Zion City, Illinois
Scharff, Ralph . . . . . 3022 Eshcol avenue, Zion City, Illinois
Sims, Miss Florence . . . . . 2912 Ezekiel avenue, Zion City, Illinois
Sims, Miss Maud L. . . . . 2608 Edina boulevard, Zion City, Illinois
Smelser, Mrs. E. W. . . . . 850 West Fifth avenue, Emporia, Kansas
Smith, Miss Della . . . . . R. F. D. No. 5, Sterling, Illinois
Smith, Mrs. Ruby . . . . . Yorkville, Illinois
Smyth, Miss Sarah E. . . . . 747 Carmel boulevard, Zion City, Illinois
Smyth, Miss Elizabeth S. . . . . 3209 Gabriel avenue, Zion City, Illinois
Sorensen, LeRoy . . . . . 2713 Gilboa avenue, Zion City, Illinois
Sprague, Miss Aileen . . . . . 2209 Gilboa avenue, Zion City, Illinois
Sprague, Delbert W. . . . . 2209 Gilboa avenue, Zion City, Illinois
Stevenson, Elizabeth C. . . . . West Allis, Wisconsin
Stuck, Mrs. Gerhardine . . . . . 3104 Gilboa avenue, Zion City, Illinois
Teeple, Florence . . . . . 3023 Ezekiel avenue, Zion City, Illinois
Thompson, Walter . . . . . 2713 Emmaus avenue, Zion City, Illinois
Thompson, William . . . . . 2713 Emmaus avenue, Zion City, Illinois
Tucker, Mrs. Elizabeth . . . . . 2703 Ezra avenue, Zion City, Illinois
VanAusdall, Clair P. . . . . 3025 Gilead avenue, Zion City, Illinois
Wagner, Harry . . . . . 2916 Elisha avenue, Zion City, Illinois
Walker, Miss Phœbe . . . . . 2203 Gilead avenue, Zion City, Illinois
Weber, Mrs. Gertrude . . . . . Moline, Illinois
Wehling, Frank . . . . . 3214 Gabriel avenue, Zion City, Illinois
Wert, Miss Dorothy . . . . . 3213 Gilboa avenue, Zion City, Illinois
Wert, Miss Bessie Viola . . . . . 3213 Gilboa avenue, Zion City, Illinois
Wert, Della . . . . . 3213 Gilboa avenue, Zion City, Illinois
Wilcox, Emery . . . . . 2702 Elim avenue, Zion City, Illinois
Wynkoop, Mrs. Harriet A. . . . . Bradford, Pennsylvania
Zollinger, Rudolph . . . . . 3209 Gabriel avenue, Zion City, Illinois

Ordination of Officers.

After the reception of new members the Choir sang, "Worthy is the Lamb that was Slain," and an Ordination Service was conducted by the First Apostle, who, after requesting the Candidates for Ordination to stand, addressed them as follows:

Have you earnestly and prayerfully read and answered all the questions addressed to the candidates for ordination? Can you say, "I have"?

CANDIDATES—"I have."

FIRST APOSTLE—In connection with these questions, there is only one that does not appear in the old list of questions, and that is one connected with the Apostolic Office.

Do you receive me as the First Apostle in the Christian Catholic Apostolic Church in Zion? Can you say, "I do"?

CANDIDATES—"I do."

FIRST APOSTLE—Now, beloved friends, I will make a very brief charge, and ask God to bless you as you come up and bow with me before Him, that as we pray for you the Holy Spirit may give you His gracious Power and Indwelling Presence for the work of His Ministry, and that I may have needed Grace as I set you apart to be so used.

An Ordination Confined to the Diaconate.

This evening the Ordination is entirely confined to the office of the Diaconate, and I have great pleasure in ordaining some of you that are now here.

One lady of your number brings back to me the memory of the beginning of our work in this part of the world, in 1890; she has been my faithful friend and a member of this Church for a long time.

Others I have had the joy of knowing since they came to me with some that have now crossed over the river and are waiting on the other side until we gather with them.

It is a great joy to me to know that you are ready, and willing, and eager to work for God in the Christian Catholic Apostolic Church in Zion.

I have called you and you have not refused.

You have felt that I had the right to your service in the Diaconate.

May God grant you great joy in this service!

I do pray now in the Name of God, our Father; and of Jesus, the Christ, our Savior and Intercessor; and of the Holy Spirit, our Comforter and Guide, one Mysterious and Ever-blessed God, that you may be faithful unto death, that God may give thee the Crown of Life.

May He bless you all in His service!

Names of Candidates for Ordination.

The First Apostle then ordained the following eleven Deacons and twenty-seven Deaconesses:

DEACONS.

Andrus, Morgan Lewis, 2111 Emmaus avenue, Zion City, Illinois.
Bartholomee, Charles Henry, 313 Cornell street, Chicago, Illinois.
Biddle, Allison Harry, 2202 Ezekiel avenue, Zion City, Illinois.
Hutton, Henry Oliver, New Paris, Ohio.
Johnson, Carl Alfred, 5327 South Carpenter street, Chicago, Illinois.
Madson, Anton Marinus, 1700 Hebron avenue, Zion City, Illinois.
Reid, Mungo, 299 West Polk street, Chicago, Illinois.
Stephens, Nathaniel, 2504 Elisha avenue, Zion City, Illinois.
Stocker, Anton Christian, 617 East Fifty-fifth street, Chicago, Illinois
Woolridge, Thomas James, 917 Market street, Kenosha, Wisconsin.
Weidner, Charles H., Maple avenue, South Allentown, Pennsylvania.

DEACONESSES.

Barron, Mrs. Margaret Ann, 619 Michigan street, Port Huron, Michigan.
Bayler, Mrs. Nacy Elizabeth, Roberts, Illinois.
Bayley, Mrs. Melinda Jane, 2406 Elim avenue, Zion City, Illinois.
Berriter, Miss Elnora, 6562 Ross avenue, Chicago, Illinois.
Carre, Mrs. Carrie Estalla, 1122 Eight street, Racine, Wisconsin.
Corbitt, Miss Lola, 2300 Elisha avenue, Zion City, Illinois.
Farnham, Mrs. Mary Julia, Atwood avenue, Elmside, Madison, Wisconsin.
Fuller, Mrs. Alma Bright, 2202 Emmaus avenue, Zion City, Illinois.
Doyle, Mrs. Cornelia Ardell, 2202 Emmaus avenue, Zion City, Illinois.
Edgar, Mrs. Mary, 2609 Gilboa avenue, Zion City, Illinois.
Forby, Mrs. Emma Cowen, 3106 Elisha avenue, Zion City, Illinois.
Green, Nellie Washington, Greenwood court, Greenwood avenue, Avondale, Cincinnati, Ohio.
Gregory, Miss Annette, 7744 Muskegon avenue, Chicago, Illinois.
Hammond, Mrs. Nettie Ardelia, Viroqua, Wisconsin.
Hart, Miss Susanna Charlotte, Wauwatosa, Wisconsin.
Hendricks, Miss Blanche Benner, 6028 Washington avenue, Chicago, Illinois.

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Johns, Miss Katherine, 3110 Ezra avenue, Zion City, Illinois.
Kneeland, Mrs. Mary Aurelia, 151 Delaware avenue, Detroit, Michigan.
Lake, Mrs. Florence, 3000 Enoch avenue, Zion City, Illinois.
Latham, Mrs. Delia White, 3000 Dupont avenue South, Minneapolis, Minnesota.
Laubschear, Mrs. Emma Elizabeth, Tipton, Iowa.
Melvin, Mrs. Eva Josephine, 12006 Stewart avenue, Chicago, Illinois.
Oakes, Mrs. Mary Marie, 473 South Western avenue, Chicago, Illinois.
Peterson, Mrs. Marie Josephine, 129 Porter street, Kansas City, Kansas.
Sibipport, Miss Lillie, 219 Orchard street, Chicago, Illinois.
Smith, Mrs. Mary Ellen, 513 Bannatyne avenue, Winnipeg, Manitoba.
Stocker, Mrs. Hansine, 617 East Fifty-fifth street, Chicago, Illinois.

COMMUNION OF THE LORD'S SUPPER.

The Ordination Service was followed by a Communion Service, at which more than five thousand communicants participated.

After this Service the First Apostle delivered the following

Post-communion Address.

I desire to read to you a few figures which, while only approximate, I think are conservative.

It is impossible to measure results alone by what we know.

We can say, however, that that has happened in the congregation of God's people for which we prayed—that at this Feast of Tabernacles we might receive the Holy Spirit in power, that we might go forth to do God's work.

During this Fifth Feast of Tabernacles we have had the joy of Consecrating to God one hundred sixty-five dear children, of Ordaining one hundred officers, and of Baptizing two hundred thirty-three persons.

We have given the Right Hand of Fellowship to three hundred one persons, and received into the Senior Restoration Host three hundred eight new members; we have not yet received the figures relating to our little people in the Junior Restoration Host.

We have received at the Communion Table at least ten thousand Communicants in the two Communion Services, and have laid hands upon one thousand sick persons.

We have received in Special Offerings for Shiloah Tabernacle about seven thousand five hundred dollars, and for the excursion of the Choir to Bethany one thousand seventy-four dollars.

Remarkable Aggregate Attendances at the Feast.

The attendances throughout this Feast have probably aggregated over one hundred fifty thousand, and by the Grace of God we have been able to interpret His Word, and to add something to the sum total of Zion's power throughout the world. [Amen.]

We are grateful to God that, with the assistance of our excellent brethren and sisters, we have thus been enabled to minister in Divine things.

In addition to that which has already been mentioned, we have had Conferences upon many subjects; and the great manifestation of Zion's Power, and Unity, and Solidarity in the great Processionals has been marked.

The best of all, however, has been the unfolding of the riches of God in His Holy Word.

I praise God for these marvelous morning meetings.

They would have been counted immense in the City of London, and there is really no auditorium in that city, except the Albert Hall, that would hold as large audiences as have assembled in Shiloh Tabernacle—certainly no Church.

The morning audiences on many occasions have been double the capacity of Spurgeon's Tabernacle.

It is, perhaps, difficult for you to realize that this place seats seven thousand three hundred, and that this afternoon there were not three hundred vacant seats.

The Inadequacy of Mere Figures to Express Actual Results.

But the mere figures are altogether inadequate to present the actual results.

The Power of God and the Testimony of God have been the wonderful features of this Feast, as in all the work of Zion.

We thank God that it all will be recorded, and that some of the blessings will go to all the ends of the earth in many languages, in LEAVES OF HEALING, FEUILLES DE GUÉRISON, and BLÄTTER DER HEILUNG, and perhaps in the contemplated Spanish LEAVES, and also in Tracts.

I also notice the deferential and kindly tone of the Press during the Feast.

I cannot recall at this moment a single unkind word that has appeared in the Chicago Press.

I am told that a very profound impression has been made upon the minds of some who came here during the week, and especially on some who were here during the two Sabbaths of the Feast.

More than a thousand persons are said to have come in from Chicago today; two trains carrying seven hundred fifty, and the regular trains also carrying many.

It is difficult to estimate how many came in from the North, and how many came in vehicles from all over the country.

One man came here during the Feast who had driven five hundred miles in his buggy.

I also desire in these closing words to express my personal gratitude to God that He has preserved my physical strength; for I believe that tonight I am stronger than when I began this Feast work.

We have had meetings in this place during the Feast aggregating over one thousand hours.

Wonderful Work of Zion Choir, Orchestra, and Band.

The Choir has done wonderful work.

In addition to all the ordinary and extra work incident to such meetings, it has given a splendid rendition of that marvelous Oratorio, Mendelssohn's "Hymn of Praise."

To hear that alone would be worth one's while to travel across the Continent.

I praise God that our Band, and Orchestra, and Choir have been able so to give themselves to God and to this work that it went through that Oratorio, so far as I could see, without a single flaw.

The memory of all these glorious times can never fade from our minds.

And now, beloved friends, we must ask you to pray as we tomorrow again take up the burden of the work in all its departments.

It cannot be done by merely holding meetings.

We have to get into our offices, and deal with the work of God in Zion throughout Europe, in Africa, in Australia, in Asia, in every part of America, and in many Islands of the Seas.

Let me say, in closing, that I pray God to keep you.

It is almost impossible that all this company should meet me here another year.

The Earnest Longing of the Spirit for the Home Land.

Some one will have passed through the pearly gates into the City of God; they will have laid down the Cross and be wearing the Crown.

Will it be you?
Will it be me?
Will it be those who are dear to us?
Who can tell if God will permit me to stay?

I do not care to stay for myself, for I am weary and should be glad to enter into Rest even in my strength in the midst of all life's activities.

I long for that world!

Oft midst this world's ceaseless strife,
When flesh and spirit fail me,
I stop and think of another life,
Where ills can ne'er assail me;
Where my wearied arm shall cease its fight,
My heart shall cease its sorrow,
And the night of life will change for the light
Of an everlasting morrow.

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I shall rise, and come back, and stand in my appointed lot at the end of the days.

I thank God that, although I am only fifty-eight, I have been permitted to live a century in work.

I feel that I have earned a rest, and I long to enter into it.

I long for the rest of Heaven, that I may get ready to return with the Lord.

But I think I am needed here yet a little while.

Imperative Work That Restrains Selfish Desire.

A little more rough tossing, a little longer on the billows' foaming, and then the gladness of the Father's Home!

A little while! for orphan tears are flowing, and widowed hearts are grieving.

We must teach these widowed hearts again to sing; and we must reach the Nations that lie in darkness.

They are expecting us to help them, for expectation is centered on Zion and on him who speaks to you.

Therefore I am willing to stay and lead you on if you will be faithful to God.

But, oh! I am willing to go!

I understand what Paul meant when he said, "having the desire to depart and be with the Christ."

It is far better that the Night should pass; then with the morn I shall see "those angel faces smile, which I have loved long since, and lost a while."

But somehow I cannot think that my work and my life will be ended in a year, or even in a few years. I am ready, however, to go or to stay.

I am ready for service or for sacrifice; for death or life.

I know that whatever God permits is best, but I want to say to you here, Be ready! *Be ready!*

In the midst of life we are in death, and we may have to lay down our lives and let the work be carried on by others.

God will surely raise up those who will carry it on!

Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge.

One thing that makes me think that I have to stay is that it took a long time for God the Almighty to prepare His poor servant; and my opinion is that it will take a longer time to make a First Apostle out of some of you who think, perhaps, that you could do my work so much better than I am able to do it.

The Sad Impudence of the Few Unappreciative in Zion.

Oh! it has been so pitiful to have even a very few small-minded people look up into my face and impudently tell me that they could have done it better.

I have not done as well as I should have liked; but, after all, I do not know that any one upon God's earth could have done it better.

I say that humbly.

If I were to fall and pass into the Better Land, perhaps it might be a good deal harder for Zion and for the world at large.

Therefore I want to live.

I want to work for God; and you must strengthen my hands, and gladden my heart, and help me.

It would be a painful reflection for you to have to think, "Well, the First Apostle's heart was broken because his people disobeyed him."

That is the only thing that could break my heart.

The Devil cannot do it!

No enemy without can do it!

The only foe I fear is the foe within.

But that would hurt!

That would go far toward breaking the heart of the strongest!

It would hurt to have my people fail to follow me in this critical time of the beginning of the Restoration!

But, if I am faithful, God will give me the blessing whether you are faithful or not.

But unfaithfulness on the part of others might delay the Restoration, and prevent the blessing of multitudes now living throughout the world.

Rise and sing with me, "God be with you till we meet again."

After the singing of this hymn the First Apostle led in the

PRAYER OF CONSECRATION.

Our God and Father, we thank Thee for all the blessings of the Fifth Feast of Tabernacles. We pray Thee to bless all that have been here, and are here now, and that will hear the story to earth's remotest bounds. Preserve us during the year, bring us back as far as possible from the distant fields; and if some of us are to pass from earth to Heaven, let us be ready and glad to obey the Heavenly summons, and join the dear ones who have gone before and who are with Him who has said, "I go to prepare a place for you." We know Thy Word is true, and we believe that Jesus is preparing a place for us, and that those who have gone before are serving Him. Let us serve Him here and rejoice in the service that awaits us there! And now bless us as we join in spirit in the great Hallelujah Chorus. For Jesus' sake. Amen.

[*The above Prayer of Consecration was repeated clause by clause after the First Apostle by the great congregation.*]

After the prayer of Consecration, the audience reverently and in perfect silence stood while the Choir sang the Hallelujah Chorus at half-past twelve o'clock Monday Morning, July 24, 1905. The meeting was then dismissed with the High-priestly and Apostolic Benediction by the First Apostle, thus closing the wonderful series of meetings of ten days.

HIGH-PRIESTLY AND APOSTOLIC BENEDICTION.

Jehovah bless thee, and keep the:
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, always to 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.

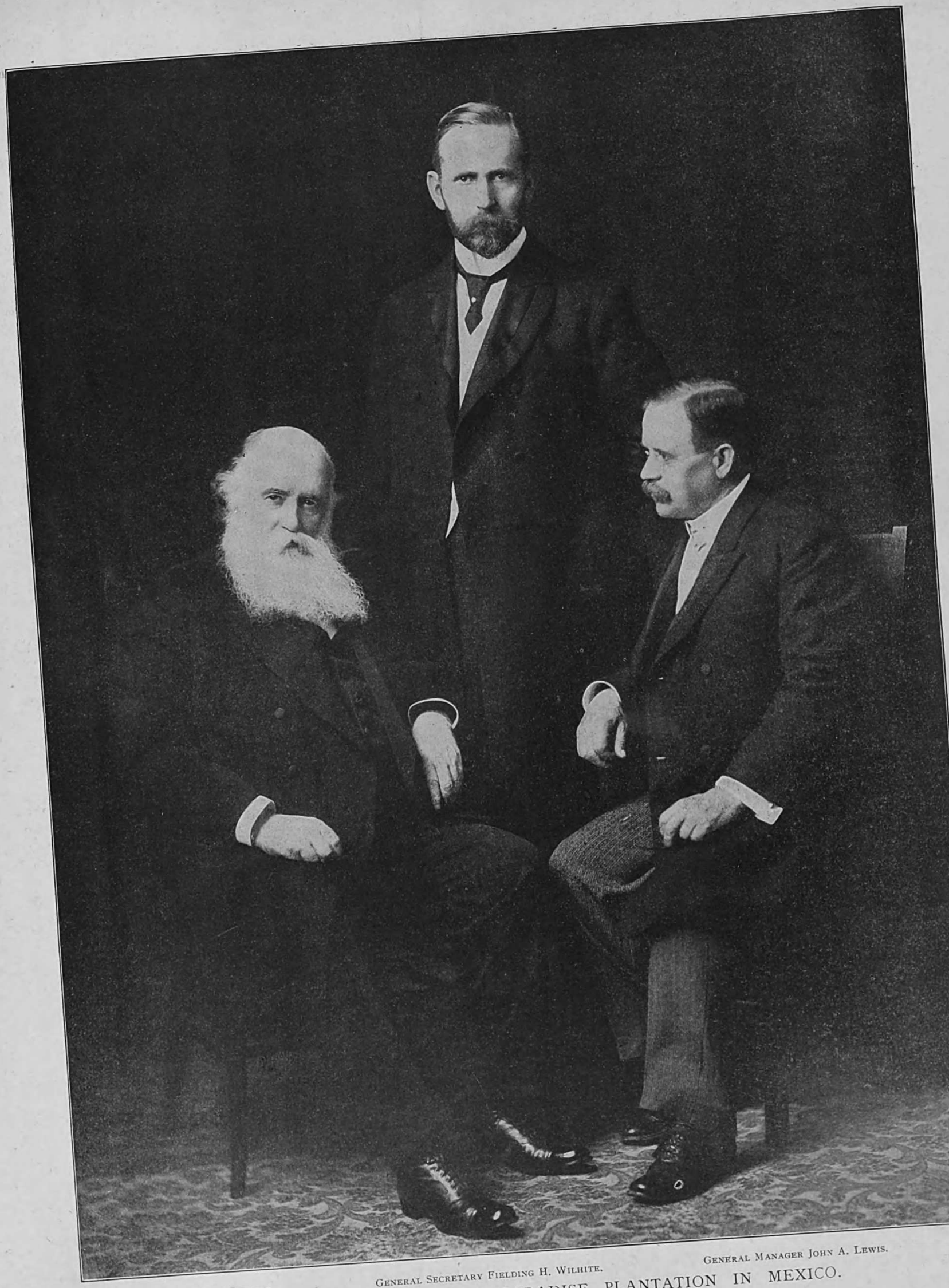
Notice to Members of the Christian Catholic Apostolic Church in Zion, in America.

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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THE FIRST APOSTLE. GENERAL SECRETARY FIELDING H. WILHITE. GENERAL MANAGER JOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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REV. JANE DOWIE,

Overseer of Women's Work in the Christian Catholic Apostolic Church in Zion Throughout the World.

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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.

On Board Private Car No. 17,
Mexican Central Railway Line,
La Barra, near Tampico,
Republic of Mexico,
October 23, 1905.

To My Dear People Throughout the World.

The Report of the Last Conference of the General Dorcas and Maternity Dorcas Workers was read and revised by me this day for publication in this paper.

It follows these introductory words.

My heart was deeply touched by the simple story, for I know that not only was the half not told, but that even a hundredth part of the story was not told; a story of self-denying love; a story of toil which demanded every week continuous self-denying, patient, and earnest work; a story of millions of stitches where love made the garment; a story like unto that of the first Tabitha, or Dorcas, around whose bed of death the weeping widows of Joppa stood, showing the coats and garments which she had made while she was with them.

Was it not well that she should be raised from the dead through the Apostolic prayers of Peter, who "presented her alive" to those who had mourned her dead?

Let the story of Dorcas be repeated from age to age in Zion in ever-increasing beauty, and glory, and power.

I send forth the story of this work with the fullest confidence that every dollar sent to this work, and every garment—cast off though it may be—shall be made into a messenger of love and of sympathy from God Himself to the poor, and the cold, and the needy.

Give immediately!

No appeals are made to you, beloved readers, beyond the appeal of the work itself.

Last year, beyond all question more than thirteen thousand garments were made, and the half was not told then.

We first care for our own poor, but we also care for the poor in thousands outside of Zion.

This year we desire to care still more faithfully for our own poor, and for a still larger number of the poor in the regions beyond.

Beside the Sea, resting a few days, I, who have recently come up from the Valley of the Shadow of Death, salute you, and say to you:

Work while it is day; for the night cometh when no man can work.

To all whom these words may reach, I say, work for the poor and the needy, that "pure religion and undefiled" may find its embodiment in Zion.

Let every Officer and every member of this Church ever remember that it is written:

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

With great love I present to you, my many hundreds of workers in Zion, the claims of the poor, assured that you will answer as never before, and that this year many tens of thousands will rejoice that Zion remembers God's afflicted ones. I am,

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

John Alexander I

First Apostle in the Christian
Catholic Apostolic Church in Zion.

CONFERENCE OF DORCAS AND MATERNITY WORKERS.

REPORTED, BY I. M. S. AND E. S.

THE Conference concerning Dorcas and Maternity Work in Zion throughout the world, held on the second Saturday of the Feast, was especially well attended by the outside representatives and workers.

From many points this work of the women of Zion is diligently carried on and very much accomplished; but, owing to the rapid growth of the Church throughout the world, these are not yet affiliated with the central work, and there are no reports of their work.

It was largely to these workers and the workers from outside districts that the meeting was devoted, the regular annual meeting having been held a few weeks previously, full reports of which have been given.

Yet a "Dorcas" meeting never fails to draw Zion women, and it was a large and interested audience that Overseer Jane Dowie addressed, or, rather, she introduced the various speakers, she preferring to let the representatives of the various branches of the work tell somewhat of that work, the Overseer reserving to herself only the conduct of the meeting and the answering of questions pertaining to the Dorcas and Maternity Work.

Seated with her on the platform were Elder Rachel Thomas, who has done such faithful and efficient work in connection with the Zion City Dorcas Work, and the heads

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of various districts, besides Deaconess Jennie Paddock, Visiting Deaconess, and Deaconess Joan Culbertson, Superintendent of Zion Nurses.

After the usual devotional exercises, Overseer Jane Dowie spoke briefly of the work that had been done during the fiscal year just closed.

She summed up the work in the statement that it was in good condition, all had been supplied that was needed, and more; that the system obtaining is the result of several years' experience, and the orderliness and efficiency of the work is largely due to this systematic way of working, and that the year just closed has been the very best of all the years of the Dorcas Work.

The Overseer gave a most touching tribute to Elder Abigail Speicher, now in Heaven, who was known and loved of all Zion women, especially in connection with the Dorcas Maternity Work, of which she had charge from its inception until her failing health forced her to give up active participation in it.

Always modest and retiring, said the Overseer, and needing to be urged forward in everything of a public nature, Elder Speicher entered with gladness and much joy into the work of caring for the mothers and babes who needed help.

A gentle and wise mother herself, she taught other mothers by her own example, and the instruction she gave was of a peculiarly loving and helpful character.

No one, said the Overseer, missed Elder Abigail Speicher, with whom she was associated for so many years, more than herself.

As she talked, the Overseer's voice was unsteady, and tears filled her eyes. Yet she spoke bravely, and at the last the tears were chased away by smiles.

Elder Rachel Thomas then gave a concise statement of the work of the Dorcas in Zion City, which proved to be a happy introduction to a modest exhibition of some of the garments and articles fashioned by the Dorcas workers.

These were, the Elder explained, not designed for display, but were left-overs, and did not represent the best of their work.

Yet it was quite wonderful, as showing what can be made by these capable women out of discarded garments.

Here, for instance, is a little suit of boys' clothing, complete and excellently tailored, made from a man's overcoat. Rugs, little dresses, quilts, underclothing, leggings, mittens, stockings, bootees, hoods, caps, ladies' bonnets and hats—all these are evolved out of discarded garments sent to the Dorcas.

Rivaling in interest was the exhibit of the Dorcas Maternity, consisting of a complete baby's outfit, shown by Evangelist Cossum, the able assistant of Elder Brasefield, now in charge of the work.

Deaconess Jennie Paddock then told something of her work as Visiting Deaconess, being followed by Deaconess Culbertson, who spoke briefly of the Maternity Work.

Shiloh Tabernacle, Zion City, Illinois, Saturday Forenoon, July 22, 1905.

The Services were opened with the singing of Hymn No. 20 from the Feast Program, "Come ye who love the Lord."

Come, ye who love the Lord,
And let your joys be known;
Join in a song of sweet accord,
And thus surround the throne.

Overseer Jane Dowie read the Scripture Lesson, the First Chapter of the Second Epistle General of Peter, after which the Congregation joined in singing Hymn No. 35, "Open now thy gates of beauty."

Prayer was offered by Evangelist Celia S. Cossum, closing with a short prayer by Overseer Jane Dowie, after which Overseer Dowie uttered 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 Impossibility of Giving a Correct Estimate of Dorcas Work.

Overseer Jane Dowie then spoke as follows:

It is not my intention to deliver a long address this morning, but I desire to say a few words before introducing the other speakers.

This is to be a conference of Dorcas and Maternity Deaconess Workers.

At our last meeting, held at the close of our winter's work, we gave a report of the work done during the season.

That, however, did not cover all the work done, for we can never get a perfect record even of the material part of the work, and the Spiritual will go on forever throughout the Eternal Ages.

We send out each year to the self-supporting Branches of the Church, and where there is need of a branch of the Dorcas Work, a printed notice to the Officers, requesting those that wish to take up this work to send us word to that effect.

We then send them the form and the printed matter and give them a good start; then they send us a report each month.

We always keep in touch with them and see that their needs are fully supplied.

The Importance of Making Returns to Headquarters.

We have been told during this Feast that there are some places where work is being done, a report of which has not been communicated to Headquarters.

I do not know why that should be, because we send out the notices.

I also have been told today that one lady said there was a good work going on in the district in which she lives, and that she had written to us about it; but we never received her letter.

It is desirable that every Branch of Zion Dorcas Work be connected with our Headquarters, so that we may have a perfect record of the work and be able to help one another.

I should like this to be done in the future, so that you may be recognized as a part of our regular work.

Our last year's report was a splendid one; everything was done systematically and in an orderly manner, and all our needs were supplied.

Our system is the result of years of experience, having been carefully thought out; and our sisters are now well informed, so that they thoroughly understand how to proceed with the work.

Two Distinct Branches of Dorcas Work.

In Zion City we have two branches of Dorcas work, the General Dorcas and the Maternity Dorcas Departments.

Elder Rachel Thomas has had charge of our General Dorcas Branch, and she has done most efficient and faithful work.

At the head of the Maternity Branch, which supplies clothing for the little ones of expectant mothers that are unable to provide clothing for themselves, the departed Elder Abigail T. Speicher, wife of Overseer Speicher, has done good work.

She was in charge from its inception.

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We commenced that Branch of the work later than the General Dorcas Work.

Last year, when she went on a visit to Europe with her husband, we appointed Elder Mary Elizabeth Brasefield, wife of Overseer Brasefield, another young mother, to take



THE LATE ELDER ABIGAIL T. SPEICHER.
First Leader of Zion Maternity Dorcas Work.

her place temporarily, expecting that our dear sister, Elder Speicher, would return in strength and resume her work.

You know, however, that we all have had the sorrow of losing our dear sister from this work.

She has gone to the better land.

We all have missed her here, and I do not think that any of you have missed her more than I have.

We had worked together for many years; in fact, from the time when she first came to us, eleven years ago.

The Estimable Character and Great Tact of Elder Abigail Speicher.

She was always very modest and retiring in her disposition; but she went with joy into the Maternity Dorcas Work, to do what she could for the mothers and the little babies.

She had a very gentle and helpful way, which I observed when I went with her, on several occasions, to visit those needing help.

I wish to say a few words about her today.

This is the first time I have spoken of her at any of our meetings since her departure.

I remember going one day with her to visit.

It was in the winter, and the snow was lying thick on the ground around the little house to which we went.

In that house was a mother who had a baby that had not sufficient clothing, the father having informed us by letter of the condition of affairs.

The mother did not want to send to us at all; she wanted to do with what she had.

The father, however, felt that their trouble was a result of his sins in the past, of which he had repented when he came to Zion; hence his action in the matter. We found that the baby was about six weeks old.

The family was living in the back part of a house that had not been finished. It was in the early days of Zion City and the buildings were not all finished.

Not even the upstairs rooms of this house, which were intended for sleeping-rooms, were completed, and they had to live downstairs; they practically lived, eating and sleeping, and doing all their work, in the kitchen, where they had a large stove.

It was a large room, and was used as a combination dining-room, kitchen, and bedroom, apparently to economize in the matter of fuel. The man was a carpenter, and was building his house himself.

An Illustration of the Helpfulness of Dorcas Maternity Work.

The mother had her necessary washing for the baby in two tubs ready for washing.

Elder Speicher gave her some very good counsel, and then took out the little garments that we had brought with us, a full set of baby-clothes.

When she told the mother to take what she wanted, her eyes lighted up as she looked the garments over and took out one of the little pinning blankets and a little coverlet, and said, "Oh, that will be so good!"

Mrs. Speicher explained how, when she was washing and dressing baby, she should put this around the child so that it would not take cold; she also told her how to take care of the little baby.

She noticed what was lacking in the home and in the



THE LATE ELDER ABIGAIL T. SPEICHER AND HER DAUGHTERS JOSEPHINE GRACE AND DARTHEA ESTHER.

mother's care of the home, and went on quietly and gently telling her how she did things herself.

Instead of calling the mother's attention to the deficiencies, she would say, "Now, I always do this way."

I said to the lady, "Now you just listen to Mrs. Speicher;

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she is a young mother, and therefore knows more about these things than I do. It is a great many years since I had a little child, and in our country we did not clothe the babies as you do here."



JOANNA ALEXANDRA SPEICHER.

As Elder Speicher gave her instructions I could see how helpful she was.

Wise Counsel As Well As Material Comfort Given.

Among other things, noticing the water in which were her clothes, she inquired, "Do you put your hands in cold water?"

The mother answered, "Yes."

Then she said, "Do not do that."

The lady, a little while before, had told us that the child had colic and that it cried a great deal, having pains in its stomach.

Elder Speicher explained that the mother should always have a kettle of hot water on the stove to mix with the cold water; "because," she added, "when you take your hands out of that cold water and handle the baby, it may hurt you and give the baby colic.

It was very interesting to listen to her simple and beautiful instruction.

She did it so tactfully that I felt she was a blessing in the homes.

When I returned from the Around-the-World Visitation and she told me that she had not been able to do all that she had wanted to that winter, and I saw that she had been striken with that terrible disease, consumption, I wondered whether she would receive the power to overcome the Enemy and whether she would recover, especially as she was again about to be a mother.

The Departure to Heaven of Elder Speicher.

Then, you know, she went to Europe with her husband, the Overseer, and came back again, the little Joanna Alexandra, a fine beautiful healthy child, having been born in Switzerland.

Just before she returned I also was stricken with sickness and was unable to rise from my bed for five weeks; I could not go even from my bed to the sofa most of the time.

My husband took me to the South, and God restored me to health.

Just as I was recovering the sad news came of the departure of our beloved sister.

Now all these dear little children are left without the mother's care; and she took such good care of her little children!

They are left to the care of the father, and the grandmother, and the Heavenly Father, who cares for all.

They have been kept well and strong, and we trust they will grow up to be a blessing in Zion, and that the last little one may also live to follow in the footsteps of her beloved mother in all good things.

Elder Brasefield Now Head of Dorcas Maternity Work.

When our sister departed, Elder Brasefield was appointed in her place.

But today we cannot have her here to speak, because of the necessary fulfilment of her duties as a mother.

Her little one is just three weeks old, and he is a beautiful boy; but she is not strong enough to come out to this meeting.

I spoke with her over the telephone this morning, and she sends her greetings to you all, and gave me a few words which she wanted to say to you; they will be given to you later in this meeting.

First, I will have our beloved Elder Thomas speak, and tell us anything that she has in her heart to say.

Then we will have Evangelist Celia Cossum speak.

She has been helping Elder Brasefield in the Maternity Branch of the Dorcas Work during her temporary retirement; and she can tell us some interesting things, I have no doubt.

We shall also call on several others to speak, if there is time.

I also desire to say a few words about another portion of our work which we include in our Maternity Deaconess Work, and that is the work that Deaconess Joan Culbertson has been doing.

She has the nursing of those that are sick at the time of their confinement, the appointing of the nurses, and the oversight of various details connected with that part of the work.

Now, we have a big program to carry out in the limited time at our command, and so we shall have to condense and talk as much to the point as possible, while making our talk interesting.

A mere summary is not very interesting to most people.

It is our desire to help forward the work in every Branch, so that it shall be carried on even more successfully and effectively in the coming year.

May God bless you!

Elder Rachel Thomas will now speak.

Address by Elder Rachel Thomas.

ELDER RACHEL THOMAS—"Dear Overseer, and Sisters in the Christ:—As our dear Overseer has said, the time is running on, and I said at the last meeting much of what I otherwise might say today about our work last winter.

"I will repeat in this meeting, however, that we have accomplished since our annual meeting, held during the last Feast of Tabernacles, a splendid amount of work.

"Every sister has worked with a true and loving heart.

"Rain, or snow, or wind, it did not matter what, I always went to work in the morning with the assurance in my heart that the sisters would be there, and they always were in large numbers.

"They turned out all the year round, and they loved to

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do the work of God; they have been faithful to God, to their Overseer, and to their work.

"I believe we can truly say that we have done all we could with a willing heart; for I have not seen a scowl or a shadow on the face of any one, nor heard a murmur or complaint.

"The workers have gone on with cheerful hearts and with prayer.

Unity and Love of Zion Dorcas Workers.

"I thank God today for the unity and the love that has been among us, and for the faithfulness of our dear sisters. They all had their hearts full of prayer when our dear Overseer was not able to be with us; that was the heavy burden that we all had.

"But God has wonderfully healed her, and protected her, and brought her back to us, for which we thank Him.

"We feel now, when the time comes for us to resume work, that we shall be fully renewed in our strength to work for God, and that we shall be able to do better than ever before.

"We want to serve Him with all our hearts.

"We want to do all we can for the little ones, and for the needy ones; our hearts go out to them.

"We are thankful to those that have sent us nice clothing from distant fields.

"We have received many letters telling us that they have read about the Dorcas Work in LEAVES OF HEALING, and then they would gather up their things and send them to us. We take this occasion to thank them.

"They have been written to, of course, but we thank them again for their kind words and love for our Dorcas Work.

"We thought that we would bring a few samples of our work to show you, but we could not keep the best; we always give away the best when the people come. We do not like to give the worst; so the worst is always left until the last.

"After the last meeting a year ago, we received so many letters saying how thankful they were that they had seen the things we made, and that it had been a help to them. I am sorry, as I said, that I have not some of the best things to show you, but we will just show what we have."

An Interesting Exhibit of Dorcas Work.

Elder Rachel Thomas then displayed some of the garments and articles made by the Dorcas workers.

It was a beautiful and interesting exhibit, showing what can be made by capable women from discarded garments and left-overs. There were rugs, comfortables, suits of boys' clothing, little girls' dresses, quilts, underclothing, leggings, mittens, stockings, baby bootees, hoods, caps, cloaks, and a lady's bonnet, the last of the stock—all these made of discarded garments and little pieces of material.

Elder Thomas continued as follows:

"That is all I have. The articles I have shown you were made only recently.

"We like to give to those that will take the best care of them.

"I wish to say that the last year has been the best for receiving good things. We have received quite a few bundles of good, clean, sweet clothing, some of which were ready to make up and some ready to use. We feel so thankful to those who have sent us these good things, and we feel impelled to say to all, 'Go and do thou likewise.'

"I think much of our success has been due to LEAVES OF HEALING. In this paper the fact has been emphasized that we must have clean things; we do not wish any one to send us clothing unless it has been first washed.

"I repeat that I am very thankful for the loving willingness of our dear sisters to go on with the work and do the best they can. They have been faithful and efficient, and we thank God for them."

OVERSEER JANE DOWIE—Now I will have the Maternity garments shown, and while we are waiting for them to be brought we will hear from Deaconess Paddock, who has been doing visitation work since she was appointed as our visiting Deaconess.

Address by Deaconess Jennie Paddock.

DEACONESS JENNIE PADDOCK—"Beloved Overseer and Sisters in the Christ:—I feel that I have much to thank God for since beginning to visit among the people. I find people more eager to hear about Zion than ever before.

"It seems to me that this has been the most glorious Feast that we have ever had. The people apparently are filled with the Holy Spirit, and they are so anxious to learn of Zion that when I go out of the Tabernacle here it is quite a while before I can get to my little home.

A great many know me, and they know that I have been in Zion from the beginning—and I thank God for that. It has been the most glorious time of all my life.

"I know something of our dear Overseer's wonderful work, and what she is doing.

"This spring I asked our Overseer to let me go away on a little vacation, and she consulted the First Apostle, who helped me to go. I went West, and most of the time I was kept busy answering questions. I never saw people so earnest as they are now to know of the work in Zion; and I do thank God that I was able to tell them something of our wonderful work.

A Zion Representative Among the Cherokee Indians.

"I was in Wichita, Kansas, and then I went from there to the Cherokee Indian Mission, among the civilized Indians,



ELDER RACHEL THOMAS.
In Charge of Zion City Dorcas Work.

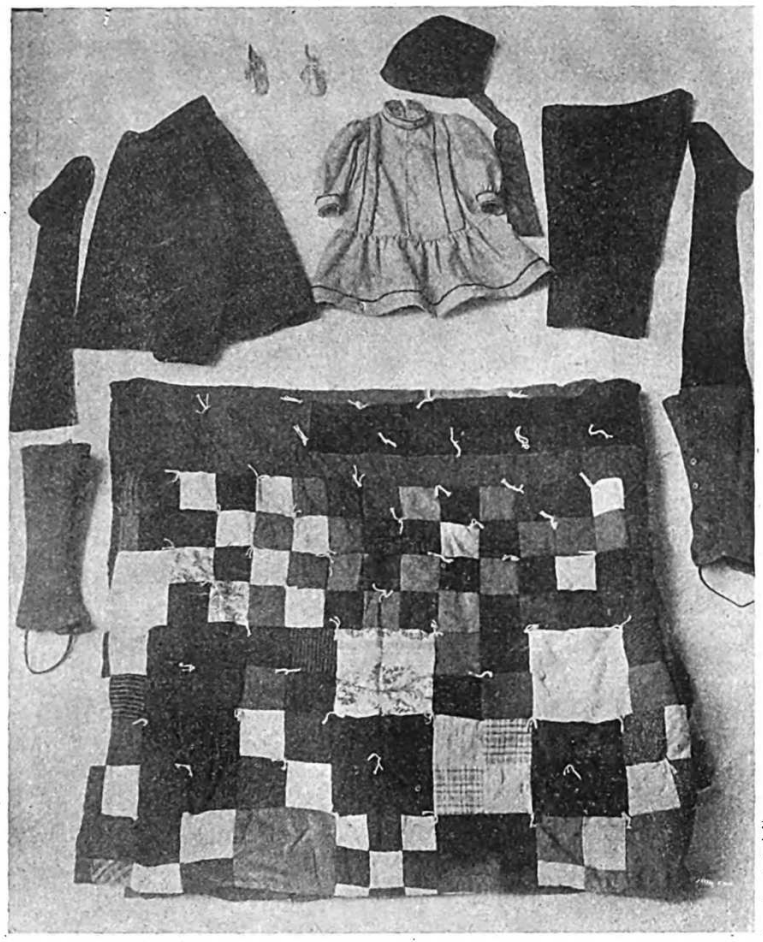
who flocked around me. They had heard that I was there visiting my sister, and they were all eager to know of Zion.

"I had the pleasure of giving them Literature, of talking to them, and of telling them of the upbuilding of Zion; and

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of our beloved First Apostle and his wonderful work, how he was pouring out his life for the people. I gave them the history of what had been done in Zion.

"They looked at me with tears in their eyes and said, 'It is wonderful; is it not a wonderful mission?'



ARTICLES MADE AND FURNISHED BY ZION DORCAS WORKERS.

"I answered, 'Yes.' I think no one knows that better than I do, for I owe my life to the First Apostle, under God. Twice I have been passing away, and through his prayers God heard, and answered, and raised me up, for which I thank God.

"Now that our dear Overseer has placed me in the work as a visiting Deaconess, it gives me great joy to go among the poor and the sick and encourage them and pray for them.

How God Blesses Faithful Effort.

"The other evening as I went away from here, I went out into the southerly part of the City, and there I found an unbelieving young woman. Her parents are in Zion, but she had not yet seen her way clear to join. She could not understand our First Apostle's or Zion's teaching; so I spent about an hour talking with her, telling her of the wonderful work of God, and how He had blessed us in sending the First Apostle here to teach us. I showed her what an opportunity she was missing by not coming to the meetings and getting the teaching, and then how she was wasting her time in not giving herself to God.

"Before I left she cried, and fell on her knees, and asked for forgiveness, giving her heart to God and promising me that she would be a faithful member of Zion, and that she would send in her application for membership; and we thanked God together.

"There was also another young girl upstairs who was quite ill. I was asked to pray with her, and God wonderfully delivered and healed her.

"So I have been visiting among the poor. They are very glad to receive me, and glad to have me tell them how to do their work. They have been very kind and anxious to learn.

"I find many people are more to be pitied than blamed, as I have so often said. They have not been taught how to work, or to mend and take care of their clothing, or to keep their houses in order and take care of the few things that they have.

The Importance of Knowing How to Do Housework.

"That is my work—visiting strangers, visiting the sick and the sad ones, and showing mothers how to keep house.

"I thank God that my mother taught me how to do housework, and how to wash and iron, and how to put little garments together; I think that is the most blessed gift a woman can receive.

"After she has received the Holy Spirit and become a Christian, I think the most blessed thing is to teach her how to do housework, so that when she has her own home she will know how to take care of it. Even if she is able to have servants, she will then be able to instruct them and teach them how to take care of things.

"It is the little things that count.

"Mothers can be taught when they get things from the Dorcas work to take care of them; they also can be taught how to make up and use these garments.

"Some people seem to think that they do not need to take care of them; and that the next Dorcas day they can go down and get more clothes. That is wicked. People must take care of what we give them. These garments must be kept mended and they must not be destroyed; and when they take care of the garments, that enables us to give more to others. It is a sin to be wasteful and destructive.

An Example of Improvident Conduct.

"We found in one house where we had helped in giving clothing for the little children that when their clothes got soiled they would throw them aside and then go down to the Dorcas workers and get more. Just think how our dear Dorcas women toiled to prepare those clothes for them! It is not a light task.

"I had charge of that work in Chicago for a while; it is a blessed work, but it is hard work. It is quite a task to rip up garments and make them over again. These mothers do not realize how much work it is. But, God helping me, I am going to tell them how to fix over garments. I think they should do it; they will appreciate them more if they have to make them for themselves.

"Every mother should prepare something for the little ones. Every mother should have that desire in her heart, and when the little one grows out of long clothes she can put the first clothes away nicely and take care of them for another occasion. My third little one wore the clothes of the first baby. I had cared for them, washing them nicely and laying them away for the next little one.

Cleanliness an Essential Part of Godliness.

"And so we must teach our women to take care of the first baby's things. I thank God that our Overseer called me into this work, for it is a work that I dearly love. I seek to gain their confidence, and I tell them, 'You know our beloved First Apostle teaches our people cleanliness, and that cleanliness is not only next to godliness, but that it is an essential part of godliness, and we cannot be pure, clean Christians if we have our houses and our clothes dirty; we must be clean. No matter how poor we are, we can be clean and we can keep the children in order.'

"I want you to pray for me that God will give me strength to do this work. I know that God has blessed me in the work already. I find great joy in instructing others, and I want to do all I can. I can never do enough for God, because of what He has done for me; He has been so good to me in restoring me to my strength again. I shall soon be sixty-two years of age, and today I feel as strong and well

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as ever I did, for which I thank God and give all the glory to Him. I thank God for our beloved First Apostle and Overseer Jane Dowie." [Amen.]

Remarks by Overseer Jane Dowie.

OVERSEER JANE DOWIE—When I spoke with Elder Mary Elizabeth Brasefield this morning over the telephone, and asked her what she wished to speak to the people principally about, she said she should like to have one point of the Maternity Deaconess Work emphasized at the meeting, and I told her that I would do it for her. It is in line with the remarks that have just been made.

She wished me to tell all the workers in the different districts to instruct those that are not able to provide the the clothing for the little ones that are coming; that they should not wait until the very last minute before making their wants known.

We therefore wish those that are in charge of the districts to notice this, and report the condition of these sisters to Deaconess Joan Culbertson, who has charge of that department of the work.

She visits them several times before the little ones come, and she also arranges for their care at the time of childbirth; therefore she is especially interested in finding out whether they are properly equipped.

We have had mothers send in for outfits at the last moment; that used to grieve Elder Abigal Speicher's heart, that mothers could be so careless and indifferent, knowing that we could provide for them and were ready to do so, as to wait until the child was born before asking for clothes.

American Method of Dressing Babies Superior to English Ways.

We want you to let us know at least four or five months before the time, so that we can not only provide what is necessary, but also that our sister who has charge of that department can arrange that these mothers be given material to make the little clothes for themselves, thus having the pleasure of doing something for the expected little one. Please do all you can to make this known.

We make these little clothes mostly of new material, and if there are any expectant mothers in Zion that do not know how to make their own baby outfits let them come to the Maternity Dorcas meetings, and they can see how they are made. They can thus be taught to help make garments for others as well as for themselves.

There are many young women that do not know what is necessary for a child to have.

Those who come from other countries should know what is needed in this climate. I think that American mothers are very sensible in their methods of dressing their babies. They are far more sensible in this matter than English mothers.

By conforming to custom I inflicted upon my babies, when they were born, some very foolish kinds of clothing. I think we can learn a great deal from American mothers.

Evangelist Cossum will now speak.

Address by Evangelist Celia S. Cossum.

EVANGELIST CELIA S. COSSUM—"Overseer Jane Dowie, and Dear Sisters:—I feel my inability to represent Mrs. Brasefield this morning. If I had known that I should be called upon to do so, I might have provided myself with some statistics, which are always interesting; but not having been able to do that I have asked Mrs. Nelson to bring us an outfit, and that will speak for itself.

"Now, you know the good Book says, if we cast our bread upon the waters it will return to us after many days. In this Maternity Dorcas work we are trying to cast upon the waters such bread as we shall not be ashamed to see turning up to our credit some day.

"These little outfits are all made with as much care as if intended for our own children. There may not be as much fine needlework in them, but all the work we do is good, and we do have some fine needlework done, making up some very beautiful little dresses. We have contributions of laces and embroideries, and these we are able to make up very beautifully.

One sister who is an indefatigable worker takes materials home, and continues in the Maternity Dorcas work all the time. She has no little babies of her own, but she loves to make up these little garments for others."

Evangelist Cossum at this point exhibited a complete baby's outfit such as the Maternity branch prepares and sends out from its store, also illustrating how the garments are used in dressing the little baby.

This exhibit was observed with great interest by those present.

Evangelist Cossum then continued her address.

Forethought and Self-helpfulness Encouraged in Maternity Dorcas Work.

"Elder Brasefield has taken special pains during the year to encourage the mothers to make all the baby-clothes that they can possibly find time to make, because she thinks that as the clothes are being made by the mothers the love is being fostered in the heart for the coming little child. It seems to me to be a great deprivation not to have the privilige of making one's own baby-clothes; but some times, of course, it is impossible to do so.

"In one instance this year we have been furnished the material by the mother who had one or two little ones and was not able to do the sewing. She sent the material and we did the sewing.

"In some cases we have cut out the outfit and sent it



DEACONESS JENNIE PADDOCK.

to the expectant mother to make. In several other cases we have supplied partial outfits; but in all cases Elder Brasefield has encouraged the mothers to do what they could. We have not encouraged apathy, shiftlessness,

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laziness, and dependence; but rather love, and forethought, and provision for the coming little ones.

"I omitted to say that we do not confine our work entirely to Zion City. We have sent little outfits to outside points."



ELDER MARY ELIZABETH BRASEFIELD.
In Charge of Maternity Dorcas Work.

OVERSEER JANE DOWIE—We will now have a few words from Deaconess Joan Culbertson, Superintendent of Nurses.

Address by Deaconess Joan Culbertson.

DEACONESS JOAN CULBERTSON—"Overseer Jane Dowie and Dear Sisters in the Christ:—I am very much surprised to be called up here this morning to make a talk. I was out ministering to the sick, and to mothers, and to little babies, and had some difficulty in getting here on time. But I want to say I am very happy in the work that God has called me to do, and I believe that He has called me; for when I came to Headquarters it was not the work that I should have chosen.

"Nevertheless, God has wonderfully blessed, and I know that I have great love in my heart for the babies and for the mothers. I hope you will pray for me that God will give me wisdom and guidance in this work. As I have not been engaged in this work for a very long time, you will not expect a very long talk."

Closing Remarks by Overseer Jane Dowie.

OVERSEER JANE DOWIE—I am sure that you all have been interested in the words of the workers, and especially in the words of the absent, and yet more especially in the words of her who, being dead, yet speaketh. We look upon Elder Abigail Speicher's beloved husband and family with great interest, and here and now we say to her sons and her daughters, "Your mother has the honor of having inscribed upon her tomb by Zion's First Apostle the words, 'She did what she could. That doing will never die, for her works follow her though she rests from her labors.' We are sure that we shall meet her in the happy home above."

I am sure that you all have been interested in the practical exhibits of our work which we have shown you today. I know that every stitch that has been put into these little garments has been done in love.

All the Dorcas work is done voluntarily. All the time, all the material, and all the money are given. God has been very good to us in supplying all our necessities, and He has given wisdom and blessing to the workers also: that blessing which is given by one who said it is more blessed to give than to receive, and also the "blessing of Jehovah, it maketh rich, and He addeth no sorrow therewith."

Reports of Individual Work Desired by Overseer Dowie.

I have been asked by some of our sisters how to give a report of the time that is volunteered by the workers; they tell me that they have not given themselves full credit for the time put in at their branches. They have given the aggregate time of all those present at their meetings, instead of giving the separate number of hours worked by each individual worker whether at the meeting or at home.

I wish to make this statement here: that we want you on your report to keep the time of each individual worker, and send it in on your monthly report.

Now we will close our meeting this morning and ask God's blessing. I trust that the report of this conference will stimulate some of you who have not been doing very much, and encourage those of you who are in the outside branches where there is as yet no Dorcas Work, to go and do likewise.



EVANGELIST CELIA COSSUM.
Assistant in Maternity Work.

When we send out the circulars again at the beginning

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of the season we shall expect to have a number of fresh applications for Dorcas Work to be begun in your districts.

In Chicago we do a great deal of work outside our own



ARTICLES MADE AND FURNISHED BY ZION MATERNITY DORCAS WORKERS.

Church for the poor of the city; and the same is true of many other places.

But we begin with those who are of "the household of faith."

All our meetings are begun and closed with prayer and reading of the Scriptures, and our workers who get together keep their hearts and their minds on God, and know that this work is being done for Him and for the blessing and comfort of His poor.

Service to the Poor Counted as Ministry to the Christ.

May God grant to you today more and more spiritual blessing, and help you all to be filled with that love in your hearts for the poor and needy which the Christ had; with the love that He imparted to us when He told us to follow in His footsteps and learn of Him, and when He said that the poor are always with us, and that anything we did for them would be done for Him, for "Me ye have not always." He meant, of course, that we would not always have His bodily presence, although we know that we have the Spirit of the Lord Jesus, the Christ, with us all the time, for He said:

Lo, I am with you all the days, even unto the Consummation of the Age.

We know that Jesus is with us now. We are so thankful for this, and so thankful to know that we can do some work for His poor children, for those whom He died to save, for we know that while we were yet sinners the Christ died for us. We want all the people in Zion City to be rich, but we know that they cannot always be so in this world's goods. Some people always will be poor, and there are poor people coming in from all parts of the world; for we have eighty-one nationalities in Zion City, and some of them will need help for a time until they get established.

The Peculiar Need of New Arrivals From Hot Climates.

We must help them with clothing when they come from hot climates, and are therefore not prepared for our cold winters. We should have many deaths in Zion City if we did not take care and provide clothing for the poor, especially for the first one or two seasons that they are here.

But those who do not wish to help themselves and will not allow us to teach them to be helpful, it is better for us and for them that they should not stay in Zion City, to be a continual trouble and even do harm to others by wicked and untrue talking, for we are endeavoring to do our very best by them.

Now may God bless you, and help you to do still better work than ever before!

The meeting was closed with the singing of Hymn No. 14, "All hail the power of Jesus' Name!" and by Overseer Jane Dowie'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.



DEACONESS JOAN CULBERTSON,
Superintendent of Zion City Maternity Nurses.

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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Application

_____ 19____

To John Alexander Dowie:

I hereby make application for a Zion Paradise Plantation, Ten Year, Gold, Seven Per Centum, Interest-bearing Land Warrant, in the sum of_____ _____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount _____

(Signed) Name_____

Address _____

Notice—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following is the form of the Land Warrant:

Warrant No..... Selection No..... Series $20.00

Zion Paradise Plantation

John Alex. Dowie

GOLD, SEVEN PER CENTUM, INTEREST-BEARING LAND WARRANT

This Certifies, That_____

of _____

has deposited with me the sum of TWENTY DOLLARS, for a term of ten years from date hereof, bearing interest at the rate of Seven Per Cent. Per Annum, payable semi-annually on the first days of October and April.

This Warrant, with accrued interest, is redeemable at maturity in Gold, or may be exchanged for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

This Warrant is transferable on the books of the undersigned by reissue on surrender of the same, and, unless exchanged for land within three years from date hereof, is redeemable on any interest-paying date on six months' prior written notice by the undersigned.

In Witness Whereof, John Alexander Dowie, whose legal residence is Zion City, Illinois, United States of America, has executed these presents this_____day of _____, A. D. 190____.

Countersigned by the General Manager of Zion Paradise Plantation and attested by the General Secretary thereof.

Countersigned by_____
General Manager Zion Paradise Plantation.

Attest:_____
General Secretary.

The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000 and $5,000.

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Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Zion in Chicago.

Overseer, Rev. William Hamner Piper.
Great General Assembly of all Zion in Chicago, Lord's Day, 3 p. m., in Central Zion Tabernacle, Michigan Avenue and Sixteenth Street.
Southeast Parish—Elder-in-charge, Rev. W. C. Christie. Services—Zion Tabernacle, 212 East Sixty-third Street, Lord's Day, 10:45 a. m. and 7:45 p. m ; Wednesday, 7:45 p.m.

DEAR FIRST APOSTLE, AND TO ALL THE FAITHFUL IN CHRIST JESUS:—Peace to thee!

In looking over the past year and meditating upon personal blessings received from God and through the ministry of the Officers of Zion, I am led to exclaim with the Psalmist, "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand."

And with John Cole,—

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

"Praise waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed."

I not only desire to praise Him for personal blessing, but, better still, for being able to bless others.

During the last year I have personally conducted two hundred twenty-six public and cottage meetings, have prayed with nearly one thousand persons, both in and out of the services; and as a result of this ministry thirty-nine were saved and one hundred thirteen were healed of different diseases.

The above figures denote those that came under our special notice, while scores received special blessing in various ways.

We received twenty-nine into fellowship with the Church.

The Restoration Host visited twenty-nine thousand two hundred twenty-seven homes and gave out thirty-eight thousand four hundred one Messages.

In giving these figures we are humiliated. We confess that the results should have been greater. Golden moments have been wasted which would amount to hours and even days, and if rightly employed for God would have added to His Church and Kingdom.

My earnest prayer is that I may make every moment count for God; for the Christ's coming is so near and there is so much to be done. The work can be accomplished only by living in God, and God living in us.

Space will not permit us to go into detail in each of the experiences of those who have been saved or healed, but we will mention a few.

Two cases of blood-poisoning have been healed.

Mr. George Weinnemann, of Richton, Illinois, contracted blood-poisoning in his hand. When he came for me to pray for him he was suffering intense pain. The hand had swollen until it was as large as two ordinary hands. We prayed with him and he received healing.

A few days after this his brother Willard contracted blood-poisoning in his jaw from an ulcerated tooth. He also received healing when prayer was offered.

The whole family trust God for all things, and God honors their faith.

I received several requests for prayer for their horses and cattle when they were sick, and God answered.

This may seem strange to some, but the Devil, who is the author of disease in the human family, is also the author of disease in the animal kingdom. God's love reaches His whole creation.

"For we know that the whole creation groaneth and travaileth in pain together until now," and will continue to groan for deliverance until the full redemption comes to every creature of God. May our love and works abound more and more to this end!

In May of this year I received a postal requesting me to call on a lady on East Seventieth Street. She was in a dying condition.

I responded to the call, and found an emaciated form lying upon the bed. She was unsaved, and presented a deplorable appearance.

The home had been neglected for a year and three months, partially as a result of her illness.

I talked to her about God and His great Salvation. She was almost an infidel, largely as a result of the unfaithfulness of those who profess to be Christians and yet by works deny Him.

I repeated to her John 3:16, "For God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

She responded to this text by asking, "Do you think that He loves me?"

I answered, "Yes, He loves you, and gave Jesus to die for you, as if you were the only one that ever violated His law."

This was a comfort to her.

As I continued prayerfully to read the Word of God and to point her to Him through the Christ, gradually the light began to shine in until she exclaimed, "I believe that Jesus died for me."

She surrendered to God and received the comfort of the Divine witness that the past was forgiven.

She had been given up by five doctors as a hopeless case, and gradually but surely her life was ebbing away.

I then pointed her to the great Physician, and read from Matthew, Ninth Chapter, of the healing of the woman with the issue of blood, and explained that Jesus was the same today, and that God's Covenant which He made with Israel recorded in Exodus 15:26 was an Everlasting Covenant.

She had the medicine destroyed and requested me to pray for her healing.

I did so, and the healing came.

The hemorrhages ceased, and today she is strong and well and a member of Zion.

Much credit is due the two faithful Deaconesses that ministered to her in temporal as well as in spiritual things.

Let the following be a note of warning to others

One of our dear brethren who was saved and healed some nine years ago under the personal ministry of our beloved First Apostle, and one who had received wonderful blessings through Zion for over eight years, took quite a decided stand against the policy of the First Apostle and the Onward Movement of Zion.

As a result of this, God's protection was withdrawn and he became violently ill with bloody dysentery. He was in a dying condition when I called to pray for him.

He was having over one hundred bloody discharges a day, when I called.

This had continued for three days, and it can be easily imagined the condition that he was in.

Before he could receive the healing he had to humble himself and write, or have his wife write, to the First Apostle, asking his forgiveness, which was readily granted.

He is well and strong today, and enjoying the blessings that flow from the ministry of God's Prophet and Apostle.

I might say that many of the one hundred fifteen healings reported were cases of serious illness, but when the conditions were fully met God harkened and heard, and deliverance came.

I desire also to praise God for a sweet Zion baby that came to brighten our home during the last year.

Eight Zion babies were born to Zion families in our parish during the last year without the aid of doctors, and all are living witnesses to the fulfilment of 1 Timothy 2:15.

A few remarks in conclusion concerning the possibilities and opportunities that lie before us for the coming year in this great and wicked city.

Truly it is rightly called "Babel" by the First Apostle. All nationalities are represented at our very door in thousands, and in some cases by hundreds of thousands. Heathen religions and practises, debauchery and crime in almost every street and lane of the city of teeming millions, and so few to go fearlessly to them with the Gospel of peace.

The work is being thoroughly organized, and we are already seeing the fruits of our labors.

Satan will do all he can to oppose, but the victory is the Lord's.

Faithfully yours.

W. C CHRISTIE,
Elder in the Christian Catholic Apostolic Church in Zion.

Zion Literature Sent Out from a Free Distribution Fund, Provided by Zion's Guests and the Friends of Zion.

Report for two weeks ending October 28, 1905:

2,000 Rolls to.....Business Men in New Jersey
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768 Rolls to.....Hotels in Various Countries
Number of Rolls for two weeks.....3,527
Number of Rolls reported to October 28, 1905, ... 4,050,202

The Zion Banner

is a 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 a copy.

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STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

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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 22d or 23d.

The Servant Question.

1. *Servants must take their place and be happy in it.*—1 Timothy 6: 1-4.
   Give honor to the person you serve.
   Love to do what you are told to do.
   Do not make your lot a hard one.
2. *They must not be time-killers and money-grabbers.*—Job 7: 1-4.
   Some look for night and not work.
   Some watch the sun rising to noontide.
   They want much pay for little work.
3. *They must take pains to do what they are told to do.*—Ephesians 6: 5-9.
   See that you understand orders.
   Be careful lest you come short.
   Serve as the Christ did; follow His example.
4. *They should love the Master in order to do the best work for Him.*—Exodus 21: 2-6.
   The Master wants your heart and time.
   You can learn to love by associating with those who love.
   Be willing to stay; do not change places.
5. *Nagging a servant to get him to do things will do no good.*—Proverbs 29: 18-23.
   You cannot talk things into people.
   Some resist within whatever you may say.
   The resistance must be inside or it could not come out.
6. *One must have the spirit of a servant, ever watching to do good work and serve.*—Psalm 123: 1-4.
   Watch every beck and call.
   Be so ready to serve that the eye can catch it.
   Ever ready, always willing, never grumbling.
7. *If the heart of the servant is not with the master, he will not do good work.*—Ecclesiastes 7: 11-22.
   Never pretend to be what you are not.
   Do not hold one place until you can get another.
   Keep on the right side of things, and stay there.
8. *Servants must be amply provided for and suitably rewarded.*—Colossians 4: 1.
   Masters must remember that they also are servants.
   The spirit of service should be in every being.
   God takes no advantage of us, and we must not of others.

The Lord our God is a Service-commanding God.

LORD'S DAY BIBLE CLASS LESSON, NOVEMBER 26th.

Why One as a Servant Succeeds or Fails.

1. *Go about your work joyfully and whole-heartedly; put in your best with the chance you have.*—Ecclesiastes 9: 7-10.
   God is well pleased with work, not shirking it.
   Let personal appearance and disposition be right.
   See how much you can find to do.
2. *Be engrossed with the work in hand, ready at any time to give an account.*—Luke 12: 33-40.
   Do not have excuses for not doing more.
   You cannot tell when you will be called.
   Do well, and you will be loved and valued.
3. *Do the work assigned wisely, creditably, truthfully, and considerately.*—Proverbs 14: 24-35.
   Think always before you act.
   Put selfishness aside.
   Merit favor and you will win it.
4. *Never look around and be thinking of something else; when alone be true; put your heart in what you do.*—Colossians 3: 22-25.
   Do not have a double heart.
   Some do well only when watched.
   They work grudgingly.
5. *Show your capacity for work; do it well and lots of it, and idle away no time.*—Proverbs 21: 2-8.
   He who thinks finds plenty to do.
   Brains as well as muscle must be used.
   Some work to avoid doing work.
6. *Do not throw away good chances because of some trifling obstacle; rise above every hindrance.*—Ecclesiastes 10: 1-10.
   Some must seem to work longer than others.
   They do not have the way of getting at things.
   Keep your head and keep at things all the day
7. *Aim to do better than you are told; put the best that is in you in what you do.*—Isaiah 24: 1-12.
   You must be what you are and not copy others.
   The master perhaps could not do what you can.
   Do not lapse to the low level of the ungodly tide.
8. *Do not talk too much; do not claim too much; never be untrue to any confidence put in you.*—Ecclesiastes 7: 14-22.
   Some talk about themselves; some about others.
   Do not get a "root of bitterness" in your heart.
   Live above all petty meannesses.

God's Holy People are a Faithful 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-two Thousand Four Hundred Three Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Four 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.....	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago.....	6253		
Total Baptized at Headquarters.....			11,692
Baptized in places outside of Headquarters by the First Apostle.....		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons.....		9,842	
Total Baptized outside of Headquarters.....			10,607
Total Baptized in eight years and six months.....			22,299
Baptized since September 14, 1905:			
Baptized in Zion City by Elder Royall.....	13		
Baptized in Zion City by Elder Mercer.....	3		
Baptized in Zion City by Elder Viking.....	7		
Baptized in Zion City by Elder Dinius.....	7		
Baptized in Zion City by Elder Adams.....	20		
Baptized in Chicago by Overseer Piper.....	12	62	
Baptized in Canada by Elder Simmons.....		2	
Baptized in Canada by Elder Brooks.....		4	
Baptized in Colorado by Deacon Cook.....		1	
Baptized in England by Overseer Cantell.....		4	
Baptized in Illinois by Elder Dinius.....		1	
Baptized in Illinois by Deacon Sprecher.....		1	
Baptized in Iowa by Elder Reed.....		4	
Baptized in Kansas by Deacon Horter.....		1	
Baptized in Massachusetts by Elder Gay.....		2	
Baptized in Milwaukee by Deacon Taylor.....		2	
Baptized in New York by Overseer Mason.....		5	
Baptized in Ohio by Evangelist Kelchner.....		6	
Baptized in Pennsylvania by Elder Bouck.....		3	
Baptized in Washington by Elder Ernst.....		4	
Baptized in Wisconsin by Deacon Taylor.....		2	42 104
Total baptized since March 14, 1897.....			22,403

The following-named believer was baptized at Mount Morris, Illinois, Wednesday, October 25, 1905, by Deacon O. L. Sprecher:

McCoy, Stanley.....Savanna, Illinois

The following-named four believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Thursday, October 26, 1905, by Elder W. O. Dinius:

Hogg, Annie K.....Fort Pierce, Florida
Huntington, Joseph.....2913 Ezekiel avenue, Zion City, Illinois
Huntington, Mrs. Louisa.....2913 Ezekiel avenue, Zion City, Illinois
Seefeld, Mrs. Laura Matilda.....Algona, Iowa

The following-named three believers were baptized at 337 James street, New York City, Lord's Day, October 29, 1905, by Overseer George L. Mason:

Loar, Miss Nellie Florence....850 South May street, Jacksonville, Illinois
Van Buskirk, Miss Lottie Gertrude,
19 Freeman street, Orange, New Jersey
Vander Voort, Miss Marjorie....20 Church street, Paterson, New Jersey

CONSECRATION OF CHILDREN.

The following-named nine children were consecrated to God in the Transvaal, South Africa, Lord's Day, September 17, 1905, by Overseer Daniel Bryant:

Hlatshwayo, Margrita,
Graskop, Zandspruit Station, Transvaal, South Africa
Kubheka, Ellie...Graskop, Zandspruit Station, Transvaal, South Africa
Mdakane, Samuel,
Welverdiend, Zandspruit Station, Transvaal, South Africa
Mhlope, Anna....Graskop, Zandspruit Station, Transvaal, South Africa
Mhlope, Lifina....Graskop, Zandspruit Station, Transvaal, South Africa
Mhlope, Solomon,.Graskop, Zandspruit Station, Transvaal, South Africa
Mzimela, Obed,
Geelhoutboom, Brereton, Wakkerstroom, Transvaal, South Africa
Zonde, Ellise.....Volksrust, Transvaal, South Africa
Shabangu, Bettie.....Volksrust, Transvaal, South Africa

The following-named three children were consecrated to God at Cleveland, Ohio, Lord's Day, October 15, 1905, by Evangelist C. F. Kelchner:

Fisher, Carl William.....7 McArthur street, Brooklyn, Ohio
Wilcox, Viola May.....36 Auburn street, Cleveland, Ohio
Yeager, Wesley Charles.....5 Flora street, Brooklyn, Ohio

Expiration of Subscriptions.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing the 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 18—12, you may know that your subscription expires with Volume XVIII., Number 12, which will be January 1, 1906. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

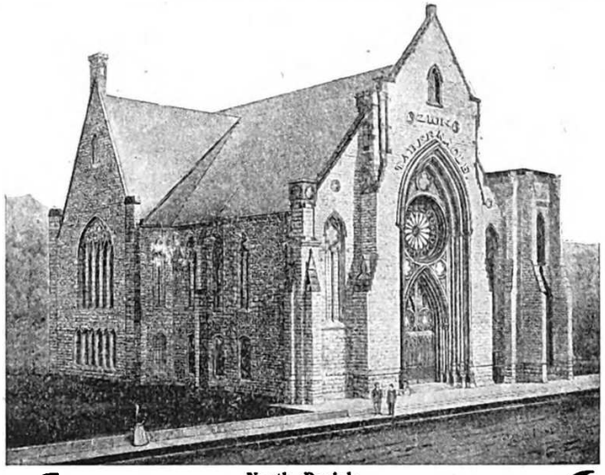
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Send money only by Bank Draft, or Postoffice or Express Money-order, in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

Services in Chicago

Great General Assembly Central Zion Tabernacle...Michigan Ave. and 16th Street...Overseer Piper Preaches Lord's Days and Tuesdays at 3:00 P. M.



North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

North Parish German
Lord's Day.....10:30 am, 8:00 pm
Wednesday.....8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

West Parish German
Corner 19th and Wood Streets
Deacon Gustav Sigwalt in Charge
Lord's Day and Tuesday.....7:45 pm

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WHY YOU SHOULD LIVE IN ZION CITY



EAST WING OF COLLEGE BUILDING

The ONLY CITY *in the* WORLD



WHERE vice in every form is prohibited by law, enforced strictly though in loving-kindness; where for 1,100 years, at least, cannot be used any intoxicating liquors, tobacco, poisonous drugs, hog products, or any other food forbidden by the Word of God; where no theater, no house of ill fame, no gambling den, nor secret society lodge shall be permitted within its limits; where men, women, and their little ones all look to God for wisdom, health, and real happiness; and where God hears and answers prayer.

A BEAUTIFUL LOCATION

Zion City, Illinois, comprises over 6,000 acres of beautiful groves, forests, and rolling prairies, situated on the shores of Lake Michigan, forty-two miles north of Chicago, Illinois, and the same distance south from Milwaukee, Wisconsin, U. S. A. ¶ At some points the elevation is 176 feet above lake-level. The natural parks, ravines, and winding streams, the broad avenues and wooded bluffs, and the two and one-half miles of sand beach, contribute a natural beauty and picturesque environment that make this wonderful city an ideal living-place for all who love God and appreciate the blessings which come from Him alone.

EDUCATION FREE *in* ZION SCHOOLS

Two Thousand Four Hundred Students Enrolled

The educational and social advantages of Zion City are unequaled anywhere on earth. The evils of impure association to which children are subject in the public schools of the world are practically unknown. ¶ In less than four years Zion City has built four large three-story Junior School Buildings and completed the first wing of Zion College, a four-story, fireproof structure which cost $160,000. Over sixty teachers have qualified for present positions, and more than eighty nations are represented in the 2,400 students. In the night schools alone more than five hundred are in attendance.



JUNIOR SCHOOL BUILDING

NEARLY 2,000 HOMES BUILT

. . . . . In Four Years . . . . .



No other modern city in the world has ever gone forward so steadily and rapidly, improving miles upon miles of broad streets, erecting public buildings, and establishing industries in various lines. ¶ Nearly 2,000 homes have been built, and thousands of people in all parts of the world are preparing to come to Zion City. Zion, through her branches in Europe, America, Asia, Australasia, New Zealand, South Africa, and the Islands of the Seas, is presenting to a discouraged, sin-burdened people the only reasonable and true way to prosperity and peaceful living.

ZION CITY LOTS *for* INVESTMENT

Many who early secured lots in Zion City have realized handsome profits, reaching as high as three hundred per cent. During the last year the Chicago and Milwaukee Electric Railway has been extended through Zion City to connect Chicago with Milwaukee. A $20,000 depot is being built within two blocks of a choice subdivision recently put on the market. Stations are to be built at three points, and this line will bring thousands of visitors who will become investors.



NOW IS THE TIME *to* INVEST *in* ZION CITY PROPERTY



For Plats and Further Particulars Write

Zion Land and Investment Assoc'n

H. WORTHINGTON JUDD, Secretary and Manager

ZION CITY, ILLINOIS, U. S. A.

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JESUS, THE CHRIST,
was a SENSATIONAL ADVERTISER

AS IS SHOWN IN MANY OF HIS ACTS OF HEALING, AND MIRACLES in public, His fearless censure of evil works, clearing the Temple with a whip of small cords, His triumphal processional into Jerusalem and the Temple, and many other public acts which He did to reveal the Will of the Father to the people and to win their confidence, and convince them that He was teaching them the way into the Kingdom of God, and was living the Truth and the Light.

What has ever been more sensational?

His manner of extending the business of the Father has been misunderstood, because the reason for His directions given in Luke 5:4, 9:22, etc., has not been considered; hence a misinterpretation of His meaning. The explanations are generally given to show why He apparently departed from His general policy of making His business well known.

Sometimes it was to avoid violation of the Jewish or Mosaic laws, the compliance with which meant more publicity than otherwise.

Luke, 9th Chapter, shows the selfish interests suppressed.

Perhaps He often forbade the Devils from making Him known because He preferred to avoid the hatred and poison which would accompany information they might give, just as we find it today. The reports of the Devil's newspapers today cause many to take the attitude of the spirit in which such information is given.

No man has been more devoted and persistent in publishing his business than was Jesus, the Christ, in publishing His "Father's Business."

So earnest and persistent was He that He induced His fellow workers to follow His example to give up their lives as a penalty for giving the Gospel such publicity and advertising. The consequence is that Christianity is being made known through the entire earth.

Pursuant to this policy, LEAVES OF HEALING is advertising the Gospel of the Kingdom of God and the Will of the Father by the real works and answers to prayers.

Thousands and thousands of sensational things are done in Zion and recorded in LEAVES OF HEALING.

We ask all Christians, IS YOUR WORK FOR GOD CREATING ANY SENSATION? Are you doing any of this advertising? Are you lukewarm or misinformed concerning the Christ's manner of advertising?

If so, the Devil has been rejoicing over this false teaching and is making you worthless and is intimidating you.

We Want Sensational Advertisers *for* "Leaves *of* Healing."
Who Will Follow the True Example of the Christ?

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Nov 23,05

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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 XVIII. No. 4. *ZION CITY, SATURDAY, NOVEMBER 11, 1905.* *Price Five Cents*

God's Witnesses to Divine Healing

UNTO YOU THAT FEAR MY NAME SHALL THE SUN OF RIGHTEOUSNESS ARISE WITH HEALING IN HIS WINGS.

That glorious Sun of Righteousness is risen!

He was promised for these last days.

The "sure Word of Prophecy" quoted herewith was given to Malachi by God in connection with the promises of the coming of the Messenger of the Covenant, Elijah, the Prophet of the Restoration.

The Messenger of the Covenant is come.

His Voice has been heard throughout all the earth, heralding the coming of the King and uttering the words of warning, denunciation, exhortation, and inspiration foretold by the Prophet.

He is also Elijah the Restorer.

He proclaims the Great and Terrible Day of Jehovah.

This also is a part of the prophecy about the times of the arising of the Sun of Righteousness with Healing in His wings.



MRS. LINA NOCKEMAN.

Instantly Healed of Rupture, Stomach Trouble, Kidney Disease, Heart Trouble, and Other Afflictions, After Thirty-three Years' Suffering. . .

That is Scripture.

What are the facts?

This healthy, happy woman is one of them—a living Witness to the warm, life-giving rays of Healing shed abroad from the wings of the Sun of Righteousness in these times.

Look into her clear-eyed, intelligent, truthful face.

Read the simple, straightforward words of her wonderful testimony.

Consider that for thirty-three years she was a sufferer; that drugs and treatments did her no good; that her agony was at times so terrible that she lay writhing on the floor, tearing her clothing with convulsive hands.

Remember that she grew steadily worse, complications of her horribly diseased condition multiplying until death seemed, often, a matter of a few hours, or even minutes.

And so cruel was the lingering torture that she often longed for death to set her free.

No case could have been more hopeless, from a human standpoint.

And yet today she is rejoicing

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in health and strength, delivered from all the afflictions that were crushing out her life.

It all took place in an instant of time.

God's messenger was returning from a journey around the world.

He had been proclaiming the Messages of God's Eternal Covenant, the Gospel of the Kingdom of God.

Whole continents and empires had been stirred by the Word so fearlessly preached and by the signs following.

Enemies of God in the Church, in the press, in the secret empire, in seats of political power, and in kings' palaces had joined their forces of fury and hatred against him.

He had been reviled, threatened, hunted, and attacked.

But thousands had been blessed, and seeds had been sown which are still bringing forth precious fruit.

He had landed at the great eastern gateway of his adopted country amidst a terrific storm of slander, abuse, and vilification by the shameless journalistic prostitutes of that city.

On the following day he was holding a quiet meeting with his people.

Standing on the platform, he was giving the right hand of fellowship to a large number of new members of the Christian Catholic (Apostolic) Church in Zion, as they filed past him in a long line.

In the line was this Witness.

She had come from her home when so ill that she could scarcely leave her bed.

When she came to the man of God, there was no time for her to give him an account of all her sufferings.

There was no time for any wailing for deliverance.

He was taking the right hand of each candidate, and laying his left upon his or her head.

When he thus received her, she silently prayed to God that His Healing Power might come upon her with that touch of His prophet.

God answered.

She passed on in the line, and went quietly to her seat in the hall; but all her diseases had been swept away.

For the first time in thirty-three years she was a well woman.

God had heard her cry.

In His Infinite Love and Power, He had kept His Covenant, "I am Jehovah that healeth thee."

But He had also again vindicated the commission and authority of the Messenger of the Covenant, the herald of the Sun of Righteousness.

Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves."

He followed this warning with an infallible test of the truth or falsity of any prophet's claims:

"By their fruits ye shall know them."

He also gave another test of true prophetic authority:

"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."

This woman's Salvation and Healing is one of the "fruits" of this prophet's work.

As for reviling, persecution, and "all manner of evil against" him "falsely" —no other man of this time has endured one-half as much.

These are the marks of a true prophet.

This Prophetic Voice comes to all, proclaiming the unchanging truth and power of God's Eternal Covenant of Salvation, Healing, Cleansing, and Keeping through Jesus, the Christ, His Son.

That glorious Sun of Righteousness has risen upon all the earth, and the Healing in His wings is for every sufferer who will meet the conditions of the Covenant and trust Him.

And the conditions?

Listen!

"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"—

That spells Obedience. A. W. N.

WRITTEN TESTIMONY OF MRS. LINA NOCKEMAN.

58 Maple Avenue, Vailsburg, Newark, New Jersey, June 14, 1905.

Dear First Apostle:—Peace to thee!

God has done great things for me.

I have been delivered from the power of Satan.

I suffered with rupture and internal troubles or thirty-three years, with stomach troubles for twenty-three years, with heart disease for ten ears, and with kidney troubles in connection with dropsy, my hands and feet swelling, for four years

Praise be to God the Father, Son, and Holy Spirit for our dear First Apostle, whom He has called according to His promises.

On March, 1904, we received the first copy of Leaves of Healing, through Mr. Stedenfeldt; also hearing from his own lips of his healing, how God had wonderfully delivered him

This aroused in us a real hunger for the Full Gospel of our Triune God.

I read the Leaves, asking God to give me His Holy Spirit, and faith to accept His promises for me, a poor lost one, tormented daily by the Devil.

Although I knew for twenty years that Jesus had shed His blood for me, I found the peace only in Zion.

I must confess, to my shame, that I did not live, during those years, to the Glory of God. I did not learn in those twenty years what I have experienced since March, 1904.

Thanks be to God for the glorious Message of Zion, which is spread over all the earth through the lips of the First Apostle.

I had a terrible time for thirty-three years.

I had two ruptures and wore a double truss or bandage all that time.

I suffered from stomach troubles for twenty years so terribly that sometimes, in my agony, I would tear my clothing, writhing with pain on the floor.

Oftentimes I longed to die and thus end these torments of hell.

Hell could not be hotter than the burning in my stomach.

I had heart disease for ten years.

The weakness was sometimes so extreme, and my heart beat so irregularly, that I thought my end was at hand.

I could count fifty doctors who have treated me.

Before my marriage I was a nurse in Kaiserswerth.

I tried many remedies and treatments during that time, but with no good result.

The head physician of the hospital, Dr Hinze of Kaiserswerth; Professor Duterlyon, of Bonn; Sanitary-officer Strauss, of Barmen; Dr Bode, of Barmen; Dr. Stiff, of Solingen; Dr Schröder, of Solingen; and many others tried to help me.

They said that my case was very interesting.

But after taking all their medicines I was worse.

I took much cognac and "Magenbitter" on advice of doctors and friends, but my sufferings became more severe from year to year.

On April, 1900, we emigrated to America.

In May I was attacked with kidney troubles. So terrible were my sufferings that our family physician gave me morphin three times to stop the pain.

It subsided after fourteen days, but did not leave me entirely until June, 1904.

Many years before I had swollen hands and feet, caused by kidney trouble.

I cannot describe all the horrible works of the Devil from head to foot of my body.

When I received Blätter der Heilung I prayed to God to open my eyes and have mercy upon me.

The more I cried the worse I became.

On June 16th my anguish reached a climax.

From the 16th to the 18th of June I fought

I was not able to pray the right prayer. I forgot to pray to the Father.

The First Apostle teaches us to pray only to Him.

Thanks be to him for the wonderful teaching.

Then the Devil said: "You cannot be healed.

"How long have you had your afflictions and your Christ has not delivered you?

"Where is He now in your distress?"

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I should be compelled to admit that the Devil was right, if the First Apostle had not shown us the Way to God.

I heard that John Alexander Dowie was coming to New York on June 26th, and made up my mind that I would go to him for a final trial of Divine Healing in my case.

I thought, "If it fails, it cannot be worse with me in hell than it has been all through these years."

On June 20th I repented in sackcloth and ashes, as it were.

What torment and anguish!

When I thought I had won the battle, the Devil dragged me down.

The 26th of June came.

Satan had almost got the victory in the last moment.

I was much influenced against the First Apostle by the newspapers on Saturday, and I was very sick on Saturday night.

I believed that my dying moments had come.

At five o'clock the next morning my husband asked me: "How is it, my dear; shall we go to New York?"

"No, I am not able." I said, "I am so sick."

"Oh," said my husband, "I knew that you would throw up the fight. You could see the glory of God, if you had faith."

I said, "Go, in God's Name, with our daughter Elizabeth. I will stay here."

They went away.

After about five minutes of horrible agony I heard knocking at the door, and my husband, Mr. Opliger, and my daughter Elizabeth came in.

Mr. Opliger said, "Do the sick ones want to stay at home and the healthy ones to go? Come, we will take you with us."

God gave the victory.

We arrived in New York at ten o'clock, thanking God for that day.

We saw for the first time our beloved First Apostle and his family and party.

We gave them all a hearty welcome in our hearts.

We prayed God for blessings that we might become a testimony for Him.

God manifested Himself wonderfully and I praise Him with all my heart.

I felt the peace of God in my spirit.

Overseer Mason then handed the card with my name to the First Apostle.

He gave me his right hand and laid his left upon my head.

I do not know what the First Apostle was saying.

I can only say that every nerve of my body cried to God for deliverance.

And God heard our prayers.

After prayer I went back to my seat and we took part at the Lord's Supper.

Oh, what blessed hours we had!

God was glorified in me and had mercy upon His poor and lost sheep.

At home in Newark I fell on my knees and thanked God for the wonderful healing.

I laid aside my truss for ever.

Listen! you who have ears: I could leave off my truss!

I cannot express my joy in words.

I have been restored to health since June 26, 1904.

My stomach troubles never came back, and my heart diseases are gone.

From my kidney troubles and my swollen hands and feet I am delivered.

Oh! I must proclaim my gratitude to God for His showing us His Way through our beloved First Apostle, and that I dared to touch the hem of His garment.

Jesus, the Christ, was not only my Healer, but He has been the Healer of others in my family.

I have learned many precious truths.

My little girl became very ill last October.

I went to the meeting with the child, but could not see the Deacon to ask him to pray for her.

She passed the night quietly, but on the next morning she awoke very much worse.

We prayed to our Father, to be the Great Physician for our little one.

After she had prayed too, I went to my work reassured.

God gave the healing directly through His Son Jesus, the Christ.

God has also given us many other deliverances.

"Jehovah hath done great things for us."

In August we obeyed God's command in Baptism by Triune Immersion.

Many thanks to the First Apostle for his daily prayers.

How glorious is it to think that we are remembered in Zion's prayers!

May God bless the words of truth which are carried out by the "Little White Dove" for the glorification of His Name!

May God also bless the First Apostle and his family and Zion people everywhere!

Your Sister in the Christ,

(MRS.) LINA NOCKEMAN.

The Zion Banner

is a 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 a 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.
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)	7:30 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir Practise	7:30 p. m.
Wednesday—Junior Choir Practise	3:45 p. m.
Wednesday—Citizens' rally	7:30 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 Practise	7:30 p. m.

COLLEGE CHAPEL.

Lord's Day—German service	10:30 a. m.
Tuesday—German Choir Practise	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.

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

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Of Purity, Peace and Power

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Purification by Penal Fire.
Zion's Star of Hope and Peace.
Thy God Reigneth.
Peace Passing all Understanding
Then Peaceable.
Sowing Peace.

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Inquire at Zion Literature Counters or address Zion Print. & Pub. House, Zion City, Ill.

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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
Six Months	1.25	25 Copies of One Issue	1.00
Fifteen Weeks	.75	To Ministers, Y. M. C. A.'s, and Public Reading Rooms, per annum	1.50
Single Copies	.05		

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Zion City, Illinois, U. S. A.

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ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 11, 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 fifteen 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 AT VICTORIA.

The following telegram was received in this City last Lord's Day, and read at the Great General Assembly in the afternoon:—

VICTORIA, MEXICO, VIA LAREDO JUNCTION, November 4, 1905.
OVERSEER-IN-CHARGE, Zion City, Illinois.

"And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light."

Jehovah still leads His people by the fiery cloud and pillar, and as the Prophet of the Restoration it rejoices my heart to know that God makes no mistakes.

I believe that He will lead Zion the right and Theocratic way.

Long ago I foresaw and foretold the disaster which has come to the Russian Empire, and that the fight between the Swordfish and the Bear would result in the destruction of the Russian Naval power, and of the breaking up of the Empire.

The world is now seeing the beginning of the end, and that the breaking up of the Russian Empire will be accompanied by the breaking down of many other tyrannies.

My warning to Zion everywhere has been to flee from the impending horrors in all parts of Europe, and that God's people shall, led by Himself, gather together in safe Havens of Refuge.

It is for that reason that I came to Mexico at the risk of my life and have done what I have.

A terrible attack of bronchitis was added to the weakness consequen upon the paralysis from which God so wonderfully delivered me.

I fought this attack all through my residence in Mexico City, through my work in Tamaulipas, and my trip on the Tamesin, but when that work was over I was utterly exhausted.

Colonel Manuel Gonzales had urged me to take possession of his delightful estate of "Tamatan," near the Capital of Tamaulipas, and I did so last Monday with good results, for, although my weakness was extreme, I now have wonderfully improved, so that the terrible coughing has somewhat ceased and the remnants are fading away.

But I earnestly ask my dear people that they will pray most earnestly for my entire deliverance from this new enemy, and that I may be able to finish the work to be done at this time in Tamaulipas.

While I have been resting here attending only to imperatively necessary business my dear companions have been actively engaged in the various works assigned to them.

Deacon Spellman and Deacon Williams have been attending to very important investigations in the neighborhood of El Cojo.

General Lewis and Deacon Wilhite have been attending to important matters of general oversight and preparation; and especially in examining matters in connection with proposed City sites and first lands to be settled should we finally decide upon taking up Zion's options.

Others, such as Mr. Burris, of Zion Law Department, have been engaged in legal matters at Victoria, while Deacons Peters and Cotton have been attending to matters of transportation, care of cars, and preparations for our visit to Monterey next week, and departure for home by way of New York on November 14th by Ward Line Steamer "Seneca" from Tampico.

I have many important business appointments beginning from today until I leave here next Thursday for Monterey; where it is my intention to stay until Monday, when I leave for Tampico en route for home.

These appointments include long consultations with my officers and with our earnest friend Senor Gonzales, who has been most kind to us.

We gave up our original options with him on October 15th, but have had a verbal understanding that we would consider the question of the renewal of these options about November 8th.

Other options are being extended and remain in force.

There is no sharp difference between Senor Gonzales and ourselves, but changes have occurred in connection with legislation and the policy of the Government regarding not only our options, but the whole question of land settlement.

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We are on the best of terms with all the powers concerned, from the President and his cabinet, and the Congress and its leaders, down to the humblest official.

We have received nothing but kindness and apparently fair dealing.

Next week may possibly be the deciding week.

We are exceedingly desirous of making no mistake.

Great opportunities lie before Zion, and very remarkable offers of vast areas continue to pour in upon us from other sections of the Republic.

But our hearts are still in Tamaulipas.

Pray for us, and especially for me in saying the deciding word.

I owe it to God and the Mexican statesmen and gentlemen with whom I have had dealing to say that I have been treated with the utmost candor and kindness.

Pray that my strength may be sufficient for the important duties lying before me in the next ten days.

Only God's grace could have supported me and given me the power to do this work.

I am indebted also most deeply to the band of men whose hearts God has touched who have gone with me, and to my dear wife and her secretary, who have most kindly and devotedly attended to me practically during the week when I needed their care.

Every day I have walked about, and in all my dealings and problems have attended to the work God gave me to do.

The glorious Onward Movement in Mexico still commands my whole strength for the time being, but I do not forget Zion at headquarters, and have done and will do my best to strengthen the hands of my faithful officers in Zion City.

With my full consent Overseer Speicher left here last Tuesday, October 31st.

I gave him permission to visit San Antonio in passing, and you may expect him in Zion City early next week.

He bears important instructions.

Now brethren, Farewell! We shall go on with our work to the end, and trust to return to Zion City before Thanksgiving in health and strength of body, soul, and spirit through the grace and power of God.

Brethren, pray for us.

Mizpah. FIRST APOSTLE.

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.

Street Addresses Are Necessary.

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Feuilles de Guérison*, 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.

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.)

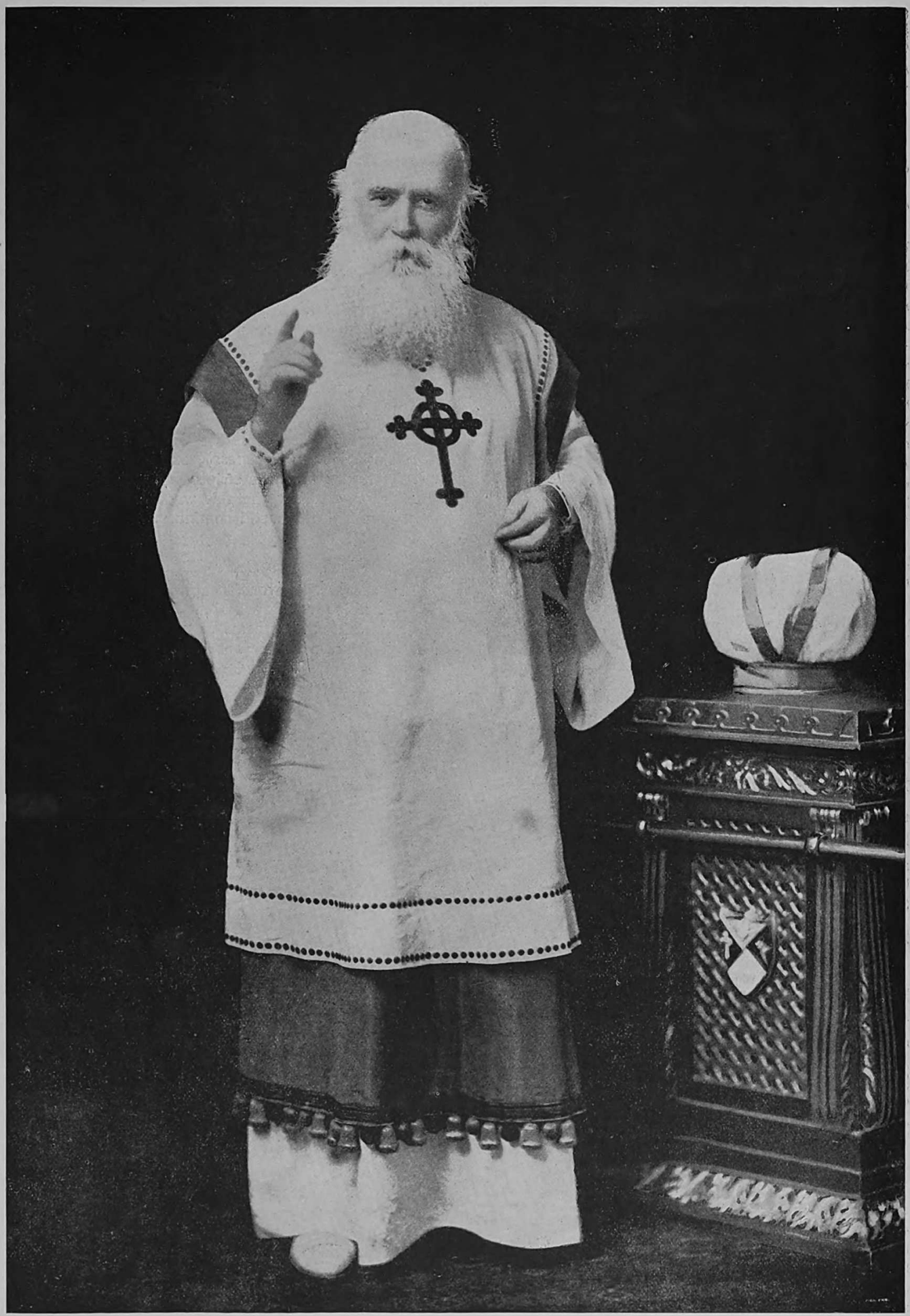
Multitudes Have Been Healed Through Faith in Jesus.

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.

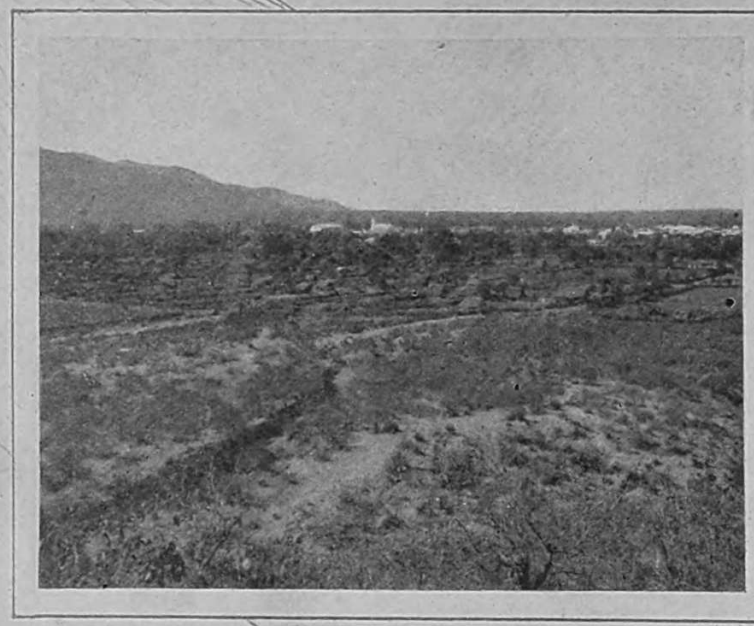
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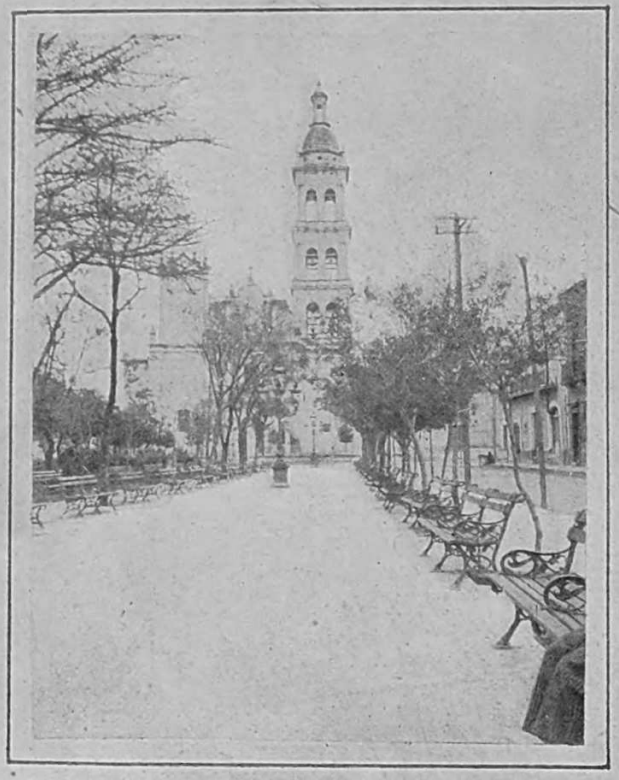
John Alexander

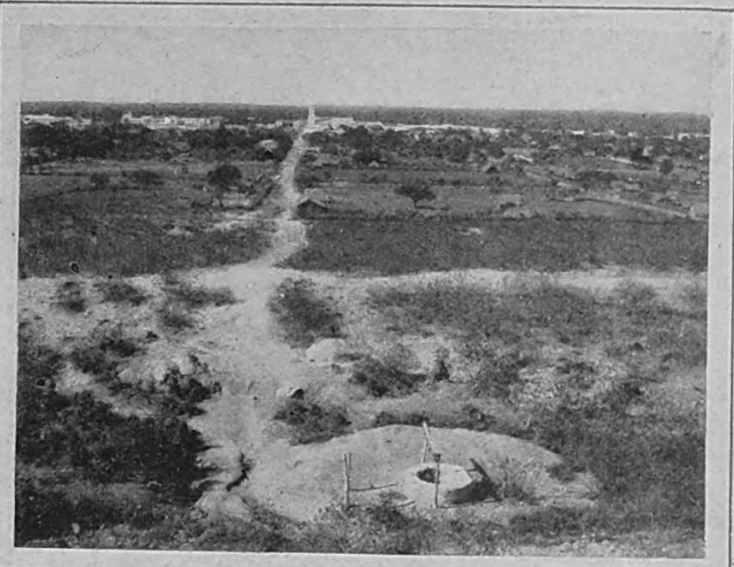
First Apostle of Jesus, the Christ,
In the Christian Catholic Apostolic Church
In Zion.

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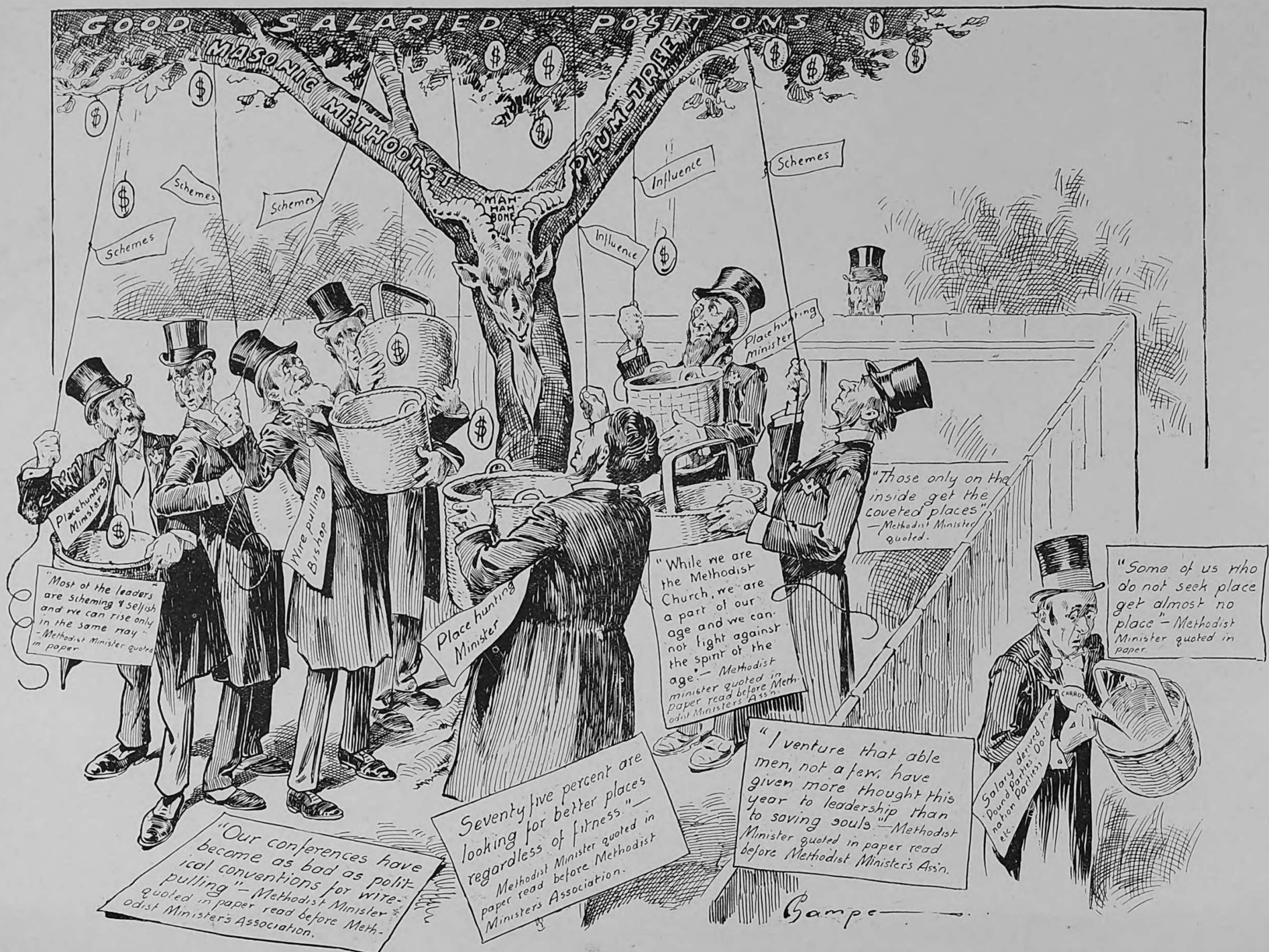






Scenes
in
Victoria,
Tamaulipas,
Mexico.

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A DISGRACEFUL CONDITION IN METHODISM—THE WIRE-PULLING MINISTERS GET THE PLUMS.

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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. 30

Shiloh Tabernacle

Lord's Day Afternoon
July 30, 1905

SUBJECT

A Vision from Zion's Watch-Tower

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

THE Christian Catholic Apostolic Church in Zion hears, obeys, and rejoices in the voice of a Prophet of God.

She is not ashamed of it.

She makes no apology for it.

She does not attempt to conceal it.

On the contrary, she joyfully proclaims to all the world the truth.

A skeptical, Apostate church affects contempt for prophetic claims.

Prophets have gone out of fashion in churches that have gone to the Devil.

The world, lying in the filth and rottenness of its wild debauchery, scoffs and sneers.

In its vaunted "science" and "philosophy" prophets have no place.

But the Voice of the prophet penetrates the thick cloak of hypocrisy wrapped about the fallen church, and the mantle of gaiety with which the world seeks to shut it out.

That Voice hurts.

It flays.

It cuts.

It burns.

It strips off the cloak of hypocrisy.

It flings aside the mantle of gaiety.

It arouses both church and world to a sense of their sin.

That fills them with rage and fear.

Then they, like hypocrites and cowards in all the Ages, begin to plot the murder of the prophet of God who will not "let them alone."

But God protects His Anointed ones, and spares them until their work is done.

Meanwhile true people of God and many thousands of the sinful, the sick, the sorrowful, and the oppressed hear that Voice with joy.

Many thousands, in both church and world, repent and obey.

God puts a seal of His approval upon the work of His prophet by the blessings that follow obedience to his Message.

Yet there are millions of people who laugh at the idea of a prophet of God appearing in these days.

They profess the most profound respect for the prophetic office of Isaiah.

They hold the prophetic utterances of Daniel as the very Word of God.

They study the prophecies of Ezekiel, Jeremiah, Malachi, and Saint John with the most painstaking care.

But they feel that it would be fanatical, superstitious, or visionary to acknowledge the prophetic or apostolic authority of any man of these times.

Some even feel that the Consummation of the Age is at hand; that the Great and Terrible Day of Jehovah is near; that Jesus, the Christ, the King, who said, "I will come again," is at the very doors.

They know that God has always ushered in His mighty works of judgment and mercy by Prophetic Ministry.

Yet they pretend to think that He will bring the Dispensation to its close and begin the Thousand Years, one of the greatest epochs of them all, without sending a prophet to prepare the way before Him.

Or, if they do admit that a prophet must come, they say that this man cannot be the prophet, because he is not cast in the narrow mold of their own petty individual opinions and notions.

But God has sent Elijah, the Prophet of the Restoration.

That Prophet has restored God's Holy Church to its primitive, Apostolic pattern and Power.

God has made him its First Apostle.

In his Prophetic and Apostolic office he stands upon the Watch-tower of Zion's fortress.

God is revealing to him the conditions of the times.

Thence he proclaims his Vision to all the world.

They do well who hear and heed his Voice.

This was the thought that ran through all the services of Lord's Day, July 30, 1905, in Shiloh Tabernacle.

At the Early Morning Sacrifice of Praise and Prayer the man of God read and commented upon the last two chapters of the Old Testament, the Third and Fourth of Malachi, which foretell the coming of the Messenger of the Covenant, Elijah the Restorer, before the Great and Terrible Day of Jehovah.

In the afternoon, at the great general assembly, attended by over five thousand people, he spoke from the Word of God as recorded by the Prophet Habakkuk, in the Second Chapter.

His Message was at once Prophetic and Practical.

*The following report has not been revised by the First Apostle.

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He told men and Nations some of the things that must shortly come to pass, and warned and instructed them.

Jesus, the Christ, the King of kings, coming in power and great glory—this was the first and most important vision of the p ophet on the Watch-tower.

Zion, the Kingdom of God, awaiting His coming, with the Christian Catholic Apostolic Church in Zion preparing the way—this was made "plain upon the tables."

The Secret Empire, insidious, dark, slimy with the venom of Lawlessness, coiling its reptile toils about Church and State, was shown with its head, the Lawless One, to be revealed—the great organized opposition to and rebellion against the Coming King.

Under this hidden head were the Roman and other Apostasies, Anarchistic "Unionism," Civic Corruption, and high Financial Thievery.

Thus, through Prophetic Vision, he who ran might read, and know how lines are being drawn in the Battle that must be fought out in the Consummation of the Age.

Deeply impressed by the solemnity and power of the Message, almost the entire audience rose and followed the First Apostle in a very earnest and sincere prayer of consecration.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, July 30, 1905.

The worship of Jehovah began with the entrance into the Tabernacle of Zion White-robed Choir and Officers of the Church, the Choir singing as they came the words of the

PROCESSIONAL.

The Church's one foundatio
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.

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 joined in singing Hymn No. 50 in the Feast Program:

Shine, Mighty God! on Zion shine
With beams of heavenly grace;
Reveal Thy power through all our coasts,
And show Thy smiling face.

Overseer Carl Hodler 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.

Overseer George L. Mason then led in the recitation of the Eleven Commandments, the Choir and the Congregation reverently chanting the response, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

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.

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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 not abhor the Virgin's womb;
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 in the Inspired Word of God, the Second Chapter of the Book of the Prophet Habakkuk.

After a rendering of the Magnificat by a Quartet composed of Conductor John Thomas, Deaconess C. L. Bradley-Higley, Miss Louise Huber, and Mr. Arthur West, prayer was offered by the First Apostle, closing with the chanting of the Disciples' Prayer, in which the entire Congregation joined.

An Anthem was sung by the Senior Choir, the Announcements were made by Overseer J. G. Excell, and another Anthem was rendered by the Senior Choir, after which the First Apostle uttered the following Invocation and delivered his Message.

A VISION FROM ZION'S WATCH-TOWER.

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.

God's Various Ways of Speaking to Men.

In the Second Chapter of the Book of the Prophet Habakkuk, the first, second, and third verses, we read:

I will stand upon my watch, and set me upon the tower,—

The margin says "fortress," and the thought suggested by both words is in the original Hebrew; it means the tower of a fortress.

The meaning of the Hebrew word translated Zion is "fortress"; and this tower is the tower of Zion.

and will look forth to see what He will speak with me, and what I shall answer concerning my complaint.

"To see what he will speak"—a very peculiar expression; to see the handwriting not only upon the walls, but in the fiery lightnings in the sky.

God is speaking by the stars.

God speaks by handwritings as to which there can be no mistake.

You can see when He is speaking, as when the Christ "stooped down, and with His finger wrote on the ground."

Everywhere there is a handwriting on the skies, on the earth, and between.

I think the marginal alternative reading for "with me" is better—"to see what He will speak *by* me, and what I shall answer concerning my complaint."

The Great Value to the People of Prophetic Vision.

And Jehovah answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

For the vision is yet for the appointed time, and it hasteth toward the end —

Literally, "it panteth toward the end."

and shall not lie: though it tarry, wait for it; because it will surely come; it will not delay.

"Where there is no Vision, the people perish."

Where there is no one who sees what God is speaking, where there is no Prophet, the people perish.

In the days of Eli there was no open Vision.

Great and mighty High Priest of God as he was, he had sinned.

His sons, Hophni and Phinehas, were wicked, and trafficked in the holy things of God.

They broke his heart; and at last, when they had filled up the measure of their iniquities, the aged prophet fell backward and broke his neck, and died.

That was the time when God raised up Samuel.

In all the history of the world, in every Age, among every people, where there is none to speak as a Prophet of God for Him, the people perish.

In the dark days between Malachi and John the Baptist there was no Vision; there was no Prophet.

God had turned His face away from His people.

They had filled up the measure of their iniquities.

His people were robbers.

No Room in the Nominal Church for a True Prophet.

They robbed God in Tithes and Offerings; and He said, "Ye are cursed with the curse; for ye rob Me, even this whole Nation."

Therefore there was no Vision.

Today there is a Vision.

But there has been none for a long time; for so long a time, indeed, that the world is now ashamed of the word "Prophet."

Even the Church, with supercilious contempt, sneers at the suggestion of a present-day "Prophet."

That is why they do not have one!

There is no room in the Apostate churches, or Denominations, for an "Elijah!"

Why! Dr. Buckley would rise up, move "the previous question," and squelch the innovator, if the subject were introduced in a Methodist Conference.

A Presbyterian divine would be sure to scout the idea of a Latter-day Prophet, if raised in a Presbyterian Synod.

What place is there for such an ancient character as a "Prophet" in an Episcopalian Assembly?

That splendid "blind leader of the blind," Bishop Potter, would move that everything pertaining to him was out of order, and Pierpont Morgan would second the motion.

The idea of a "Prophet" in these places!

There is no room there for a man having a Message from God.

"A man with a Message from God!"—how perfectly absurd!

The Episcopalian Hurdy-gurdy Prayer-wheel.

They have room only for a man to turn the hurdy-gurdy prayer-wheel, that grinds out, "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!"

And it is very true! [Laughter.]

There is "no health" in them!

They are a mass of Spiritual rottenness; but there is no one in their midst to tell them so!

There is no one that dares to tell them!

Who dares to rise up in an Episcopal Convention and even humbly suggest that Bishop Potter is a fool for imagining that he can change the nature of whisky by making or selling it under the Episcopal patronage or blessing?

Liquid Fire and Distilled Damnation is always the same old Devil!

Every place is a Hell that sells that or Satan's Consuming Fire—nicotin poison.

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Every place is a Hell where a woman sells her body for money.

Every place is a Hell where people gamble to get money that they never earned; be it a Board of Trade, a wheat-pit, a bear-pit, or a bull-pit—it is a Hell.

It is a Hell, however, that no Minister wants to say much about; and the Prophet has no place or voice there.

A Learned Methodist's Enlightening Experience.

A very learned man, a Chancellor of a great school of learning, came to me the other day, and said, "First Apostle"—

I interrupted him by asking, "What do you mean by addressing me as 'First Apostle'?"

"I mean," he answered, "that I believe it!"

"Then why are you still a Methodist, walking along a road that leads nowhere?" I further inquired.

"Well," he replied, "that is just what I have come to see you about! I and some others have felt that you ought to address the ministers of America. If only they could see and hear you, and learn what you stand for, what a blessing would follow!"

"Well," I inquired, "what is your proposition?"

"A few of us," he answered, "are proposing to get together the leaders of all the Denominations, to consider the condition of the Spiritual life in America, and ask you to address that conference." [Laughter and applause.]

I laughingly replied, "You haven't got your conference together yet, have you? When you have caught your hare, I will cook it! But let me tell you, you will never catch your hare! These gentlemen are altogether too smart to come together to hear the plain, unvarnished Truth! However, get them together, and I will speak. More than that, I will listen! I shall be very happy to have pointed out anything in my theology or practises that is wrong. Nothing would please me better."

"Well," he said, "I will get them together, sure!"

So off he went; but the last time I saw him he told me that he had led the horses to water, but that not one of them would drink! [Laughter.]

The First Apostle's and Zion's Power in the Religious Life of America.

For good or for evil, Zion is a potentiality in the religious life not only of America, but of every land.

The same may truthfully be said of me.

I speak to more people than any ten persons in the world.

I have spoken quietly, in this place, to one hundred fifty thousand attendances in ten days; and you see I still have left some voice with which to speak.

We have met in conference at our Feast of Tabernacles, and Zion from many lands has been represented.

I think more than eighty nationalities have been represented.

But what a commentary is this other vision that we see at Basel, Switzerland!

Before they really get together for the purpose of considering how they can reestablish Zion at Jerusalem, they fight among themselves, smash the furniture of the hall in which they are to meet, and rush noisily into the place of meeting before the appointed time.

They have no right to call themselves Zionists.

The true son of Israel is a dignified, large-brained, thoughtful, earnest, powerful man, albeit he may not be a Christian.

Some one said the other day to one of their number, "Where is your Elijah? There can be no return until the Elijah comes to prepare the way of the Messiah."

He was right!

What are the very last words of the Jewish Bible, the Old Testament, παλαιας διαθήκης (*palaias diathekes*), "the Old Covenant."

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.

With "a ban."

The Christ's Testimony Concerning the Two Reappearances of Elijah.

The Old Testament was compiled by the Great Synagogue over which Simon the Just presided, and of which, probably, Malachi was a member.

From that time every Jew has known and still knows that the one event to which one should look forward is the coming of Elijah, as a Herald of the King of kings.

When John the Baptist appeared, he was asked, "Art thou Elijah?" and he answered, "I am not!"

But the Christ, in discussing John, said, "If ye are willing to receive it, this is Elijah, which is to come."

When His disciples asked Him, "Why then say the Scribes that Elijah must first come?" He answered, "Elijah indeed cometh, and shall restore All Things."

It was as if He had said, "Elijah has come and been rejected, but he will come again."

The appearance of some one in the spirit and power of Elijah is a positive prerequisite to the Coming of the Christ.

The churches and the people that talk about the Coming of the Christ are afraid to face the fact that the Scripture says that before He comes Elijah must come.

I speak today in the Spirit and Power of Elijah, as that Prophet, from the watch-tower of the fortress of Zion; and I tell you what the Vision is.

I make no apology.

I make no explanation.

The Incontrovertible Proof of the Elijah Ministry.

The proof of the Elijah ministry is the proof of the Christ's ministry!

"By what Authority doest thou these things? and who gave thee this Authority?" the priests of old asked the Christ.

He answered, "I also will ask you one question, which if ye tell Me, I likewise will tell you by what Authority I do these things. The Baptism of John,"—whom He had declared to be Elijah, and whom Herod had murdered—"whence was it? from heaven or from men?"

John had been a very unpopular man among a certain class of people.

He was unpopular with the priests, and he was unpopular with the king, because he denounced the king's marriage to "his brother Philip's wife."

The grossest and the filthiest immoralities are committed under the guise of a marriage certificate.

No marriage certificate can ever legalize the breaking of God's law.

God's basis for marriage is something grander, and better, and more glorious than the chatter of a filthy dog in a Justice shop.

Ugh! Do you call that marriage?

It is Hell!

The Awful Folly of Lustful Marriages.

Where is the wisdom of tieing together a couple of dirty human dogs that come out of the streets!

Ugh!

And they call that marriage!

There is nothing sacred about it!

Human law may legalize it, but it is not recognized by the Law of God.

Doubtless the Sanhedrin satisfied Herod that it was all right for him to marry his brother Philip's wife.

But there was another Law, a Law from Sinai.

A Law that was fifteen hundred years old at that time, and that is thirty-four hundred years old now, which said, "Thou shalt not commit adultery!"

That law stands today!

In that Vision John the Baptist saw his duty clearly.

His duty was to smite that filthy dog, the unclean Herod,

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and the adulteress that sat by his side, his paramour upon the throne, and to say to him, "Thou shalt not have her! By the Eternal God, thou shalt not have her!"

The answer of Herodias was, "I will have that man's heart's blood!"

And she did!

The Spirit of Elijah Still Lives in the First Apostle.

She got his heart's blood; but he still lives on!

He lives on even in the pages of human history as the noble one!

Is it the adulteress on Herod's throne or the mighty prophet that gave his life to keep the Law of God that is thus honored?

The question needs no formal answer.

John the Baptist had a clear Vision. His ministry lasted only eleven months.

But the same spirit comes back, at the right time, to do an appointed work.

Elijah the Tishbite and John the Baptist live again in me.

The Tishbite and the Baptist live again in Elijah, the Prophet of the Restoration; and I tell you what I see!

I have been telling you for years, as the Vision has unrolled before me.

But I have something to say now!

I see! I see! I see Jesus, "because of the suffering of death crowned with glory and honor," and wielding the scepter of Universal dominion in the Heavens and on earth; and I see no other as "my Lord and my God," "King of kings, and Lord of lords!"

I see Jesus! Do you?

It is easy to say that you do; but do you?

The Eternal Years of God Belong to the Prophet That Never Dies.

The snows of winter are gathering on my brow, but the Eternal years of God are mine; for I stand as the Prophet of the Restoration of All Things; the Prophet who never dies!

And I see Jesus!

I see one Lord, one King, one Faith, one Baptism; one "General Assembly and Church of the First-born who are enrolled in Heaven!"

I see no other than Jesus, "King of kings, and Lord of lords!" as my Lord and my God!

And I serve Him!

If any man on earth while I live says he has "a law, and by that law" I "ought to die," I am very willing to die, if God permits it.

I have not shrunk from death!

But I am not willing to obey a law that would compel me to disobey God!

And this people must be a people to whom the Eternal Laws of God are Supreme, and who will be willing to die rather than break His Law.

Are you such a people? Can you say, "We are"?

PEOPLE—"We are."

A Prophetic Vision of God's Latter-day Zion.

FIRST APOSTLE—Then you are the people that will win the great battle against Satan, and Sin, and Disease, and Death, and all the Powers of Hell.

These Powers are very real.

I see a Vision from the watch-tower of Zion!

I see a Vision in Zion.

I saw it long ago!

I saw the moving of Zion!

I saw the City long ago!

I remember well one journey,
How I feared the track was lost,
So long the City I desired to reach lay hid;
But suddenly, its spires afar flashed through the circling gloom!
Conceive my joy!
Too soon the clouds o'ershadowed it again!
But I had seen the City!
And after one such glance no darkness could obscure.

And I went on, and now we have the beginning of the City!

I saw a City!

I saw a Host!

I saw the people coming from the East, and from the West, and from the North, and from the South!

I see them now!

Taking up LEAVES OF HEALING of yesterday, I see them.

The Blending of All Nationalities in Zion.

A little while ago we gave you the black side of it; yesterday we gave you the white.

But the black and the white are blended in one in Zion.

We showed you the first of the thousands of the Zulus passing into Zion.

Yesterday we showed you, in the pages of LEAVES OF HEALING, the Boer, and the Britisher, and the American, and the French, and the German, all coming into one.

We show you China; we show you Africa; we show you Europe, with our people coming to Zion from Copenhagen to Constantinople, and in the Carpathian Mountains flocking down to Budapest.

Our people are in Berlin, in Moscow, and in Saint Petersburg, Russia.

The Government there is more afraid of my talk than even of Nogi's bullets!

The one thing above all others that Russia fears is the Truth!

The one thing that Russia hates is the Truth!

I see it!

I see Zion getting into line!

I see the hosts of Hell hating it!

I see the Secret Empire that says, "We will have that man's heart's blood one day! for he is pouring contempt upon 'Hiram Abiff.'"

The Filthy and Murderous Spirit of the Masonic Order.

That stinking corpse is a dirty lie of the Masonic Order.

That Order keeps the Christ out, and lets the Masonic sham of the resurrection of the mythical Hiram Abiff in.

It makes the poor, ignorant devotee, who knows nothing of the oath he expects to take, kneel at an altar, and agree to have his throat cut, and his tongue and heart cut out, if he dare reveal the secrets—all of which you can buy for twenty-five cents!

They are murderous brutes!

They murdered Captain Morgan; and that is not the first or the last murder that lies at the door of Baal-worship—for that is what Masonry is.

I see the hosts of Hell massing to strike at this City in every possible way.

With few exceptions, they have the editors, the ministers, and the rulers, including senators, legislators, judges, away up to the Presidential chair.

But there is no strength in a lie!

The lie languishes, and comes home to roost and die in the breasts of those that invent it.

There is no more stinking lie than that of Hiram Abiff, with his stinking corpse—the lie of the mythical resurrection of a being that never lived, and connecting the whole with King Solomon, who did live.

Sad Phases of the Lives of the Two Greatest Kings of Israel.

Solomon was one of the dirtiest kings that ever lived—a King who might have ended his career as a mighty prophet and teacher, and a great king.

But he ended it, as the Bible tells us, with a thousand women for his wives and concubines, with a harem of unmitigated lust and damnation, and with the restoration of idolatrous worship.

Talk about Solomon!

Do you know of whom you are talking?

Talk about David!

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Do you know about which David you are talking?

Is it the David that Nathan smote, because of his conduct in the matter of Bathsheba, and Uriah, the Hittite, and to whom Nathan said, "Thou art the man"?

Is it the Solomon that made wives of heathen princesses, and worshiped the gods and goddesses of the heathen world?

If so, then I will tell you the judgment that shall be given.

In the latter instance, his character is delineated in his own words.

He was false to his God and to his people, and his character was reproduced in his son Rehoboam, who ascended the throne and said, "My father chastised you with whips, but I will chastise you with scorpions!"

His character s recorded in the story of the rending of the whole House of Israel into the two divisions known respectively as Judah and Israel, and in the story of Ahab and Jezebel.

The Great Danger of the Secret Empire to Nations.

I see in this Vision of God, from the watch-tower of Zion, that one of the greatest dangers to all the Nations today is that of the Secret Empire.

Wherever it completes its deadly work Government decays, and totters, and falls.

The Government of China has been undermined by Secret Societies whose names are legion.

The Government of Japan will become as rotten as that of the Mongolian Government on the continent of Asia, if they permit the Secret Societies to continue.

The Government of Great Britain is rotten from its center, in its corrupt king and prince, who was the chief figure in Masonry until he ascended the throne, when he handed it over to his brother.

This rottenness extends to the uttermost parts of that Empire, where poor, miserable creatures sit upon viceregal chairs.

They are afraid to protect the man that speaks the truth, and are quite willing to see him torn to pieces and murdered in their streets.

These men have failed to apprehend the first principles of just Government.

And so it will be in this land, unless the people of God rise up and say, "We cannot afford to entrust the Government of America to those who are sworn to obey a Secret Empire in matters which the Law does not recognize."

Anarchistic Use of Oaths by the Secret Empire.

Any Organization of men that administers oaths and imposes and exacts penalties other than those provided for by the Constitution and laws of the United States is anarchistic, whether known as Masons or by any other name.

The laws of the United States provide for the administering of oaths, and the imposition and execution of penalties, only by properly appointed and responsible officers.

I see the danger!

I see it marching on!

I see the approach of the hosts of the Lawless One, whose person is concealed behind a curtain through which is extended his hand to the candidate for the highest Order of Masonry

I see the danger to this and every other Nation where the Secret Empire has power; and I denounce this Secret Empire.

In the Name of the God of Heaven, I denounce it!

I denounce it in the name of the Law and Constitution of the United States, which do not permit a secret organization to control men's lives, liberties, or properties.

I see something else!

I see the Lawless forces of Unionism, led by debauchees of the Shea order, or, worse than that, by the men that denounce strikes, and then create them only to smite commercial and manufacturing competitors.

The Law must take sharp, and quick, and swift cognizance of these things, and suppress lawlessness, at any price.

Rome, Rum, and Anarchy United in Chicago's Mayor.

I also see Rome joining hands with Rum and Anarchy, in the person of Mayor Dunne, of Chicago.

He has united these forces, and has handed over the entire police powers of the City of Chicago to those who bow at the confessional and obey the priest, who, in his turn, bows to the False Apostle that sits on the "seven hills of Rome."

This False Apostle, quoting his claims in the words of Cardinal Manning, says:

"I acknowledge no civil power; I am the subject of no prince; and I claim more than this: *I claim to be the supreme judge and director of the consciences of men*—of the peasant that tills the fields, and of the prince that sits upon the throne, of the household that lives in the shade of privacy, and the legislator that makes laws for Kingdoms; *I am the sole, last supreme judge of what is right and wrong!*"

America should never place Political or Municipal power in the hands of a man that acknowledges the Pope in these capacities. [Amen.]

If he is infallible, then he is God.

If he is not infallible, he is an incarnation of the Devil, the "Man of Sin revealed."

There is no use budging from this position; there is no use maintaining it tremblingly!

The Extremely Dangerous Character of the Vatican Decrees.

We have to face the hosts of Hell; and there is no place from which they issue today more fully armed for the fight than from the Vatican.

William Ewart Gladstone—and I too in my little way—showed the whole world that the Vatican decrees are the most dangerous utterances that have ever fallen from human lips.

Mayor Dunne, whose brother is a bishop of the Roman Catholic Church, is doubtless what he would call "a good Catholic."

If he is, then he believes the Pope is infallible, and has powers above all princes, and sits, indeed, above God, and "above all that is worshiped."

In this he fulfils the prophecy of the Apostle Paul, that "he sitteth in the temple of God, setting himself forth as God."

Bellarmine and other Jesuits have designated the Pope as "Vice-God"; and Professor Faber has actually described him as *the third incarnation of the Christ*—the birth at Bethlehem and "the host" being the other two.

Rome Never Weaker and Never Stronger Than Today.

Rome was never weaker and never stronger than today; never weaker in political power, apparently, and never stronger in her power over the ignorant and the debased, and those that think that crimes and murders can be wiped out by the absolvitor of the priest in a confessional.

The most murderous power on earth today is Rome.

Had she the power to prevent it, I should not be permitted to speak another hour.

I should be consigned to the dungeons of the inquisition, and without doubt murdered.

The "*semper idem*" of Rome is true; she is always the same mother of harlots that she has been in all the years of her history; always the same beast, whether Papal or Pagan.

Christianity has been destroyed in the house of its so-called friends, and, instead of a Living Christ and a living Baptism, we have the lie of the priest that says a baby's heart may be changed by a drop of water.

Then there is the horrible lie of the priest that by a little hocus-pocus he can change a little flour and water into the body, blood, and bones of the Eternal Son of God.

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It is a lie!
No one can make God.
God Is!
And He is Eternal!

The Subserviency of Two Protestant Rulers to Rome.

The Christ of God is the Logos made flesh; the Logos who brought all things into being, and without whom nothing was made; and it is shameful to say that the priest can reincarnate Him in a bit of wet flour.

That horrible lie of the Eucharist, and the sacrifice of the mass, is responsible today, to a very great extent, for the infidelity, the impurity, the intemperance, and the heathenism of the men of Europe and of America that have been born under the shadow of that horrible Power.

I see a revival of Rome everywhere!

I see the German Emperor riding in state through the streets of Rome, to bow before Leo XIII.

I see his uncle, Edward VII., hurrying post-haste to do the same thing.

I see the lies of a Protestant King and an Emperor who protest against Rome, and then go to pay their respects to the Pope as a great Spiritual and Temporal Monarch.

They have been seduced by Rome; and England today is in the hands of a dissolute prince, who may be following in the footsteps of Charles II., who, while pretending to be a Protestant, lived and died a Roman Catholic; the facts are written on the pages of history.

He did not have the courage of his brother, James II., Duke of York, who boldly said he was a Roman Catholic, and thereby lost his crown and throne.

The people of the Church of England have lost their Protestantism; they have lost their religion.

The Failure of the Archbishop of Canterbury to Perform His Duty Toward King Edward.

The Archbishop of Canterbury should have refused King Edward the Communion of the Church of England until he had repented of his Apostasy in going to Rome.

But, instead of doing that, he smiles, and administers the Communion to the King, knowing full well that tomorrow, or perhaps tonight, he will be in the gambling-hells of London; or possibly attending the races at Ascot, or some other place, gambling like any other low devil of a man who is robbing his master and throwing the money away.

What is it but robbing the Nation, for him to take the vast revenues of a trusting people and throw them at the feet of the Pope, the harlot, the gambler, and the bookmaker at the race-track?

Unless Monarchy is taken by the throat and crushed by the fingers of the Prophet of God, the people will perish.

There is no one else to do it; and do it I shall, if I die for it! [Amen.]

I forget not what Jehovah told Samuel when the people asked for a king.

He said, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not be King over them."

Jehovah the Only Rightful Ruler.

I do not forget that God gave Israel a King only in His wrath.

Zion, Israel in all the Ages, can have only one King, and that is God.

No other can rightfully take His place.

And Zion stands with me today, on the watch-tower, and says, "Jehovah, our God, is one God. We own Him as the one Triune God! We own Him as King! And we disown all who would put aside His laws and substitute their own."

No law that is opposed to God's Law will be respected for one moment by Zion.

I see that the time is fast approaching when Zion will stand alone in the world, if, indeed, she does not stand so now, for the Rule of God in the Heart, in the Home, in the City, in the State, in the Nation, and in the world—and for the Rule of God alone.

All who believe with me that Zion shall stand for God, and God alone, rise and tell Him so.

Now pray!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in my spirit, in my soul, in my body. Help me to see the Vision, and to see the Christ, and to see Him Coming, the Glorified King of kings, and Lord of lords.

With joy we tell the scoffing age,
He that was dead has left the tomb;
He lives above their utmost rage,
And we are waiting Till He Come!

We believe it, our Father, that He who said, "I will come again," will come. Let us be ready; living a life of humble faith, of bright hope, of fervent love, doing our daily work honestly, earnestly, for Thee, and not afraid whatever betides. No matter what the crosses, no matter what the losses, help us to follow wherever Jesus leads. For His sake.

FIRST APOSTLE—Did you mean it?

PEOPLE—"Yes."

FIRST APOSTLE—Then whenever we are called upon we shall be ready to act.

The Recessional, "Who is on the Lord's side?" 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.

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Early Morning Meeting in Shiloh Tabernacle

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

THE Lord's Day Early Morning Meetings have come to be recognized as the meetings at which, preeminently, the riches of God's Word are most fully unfolded by His Prophet, Elijah the Restorer.

The Great General Assembly, at which the Church appears in all her dignity and outward beauty, has its own significance and peculiar power; but it is in these meetings of God's people, in the quiet and holy peace and freshness of the new-born day, that Jehovah draws nearest and the richest spiritual blessings are received.

It was with no surfeit, after the Holy Feast, just closed, that the people of God gathered last Lord's Day morning to receive the Message of His Prophet; indeed, rather was it with appetites whetted for further blessings in the revelations of His Will as given by His servant.

The subject of the discourse was the great truths contained in the last two chapters of the Old Testament.

There is no truth clearer in the Scriptures than that of Elijah and his two appearances.

Equally clear is it that Elijah the Restorer is here now in the person of John Alexander, First Apostle of the Christ in the Christian Catholic Apostolic Church in Zion.

He has been received as such by multitudes of God's people, not alone in the Church of which he is the founder, but by many outside.

Thousands upon thousands throughout the world give loving and loyal obedience to him as their leader, under God.

Yet, with this fact of the prophetship the corner-stone of Zion, it is but rarely, comparatively, that the Prophet himself refers to this in his public utterances; and when done, it is with an unmistakable reticence and modesty of utterance and bearing—as though, indeed, he spoke not of himself, but was become the voice of another, speaking through him.

And of the text there is no gainsaying; it is invariably commanding, masterly, imperative—the voice of one speaking with a Divine Authority.

Lord's Day, July 30, 1905, was one of these rare occasions when the First Apostle unfolded the teaching of the Third and Fourth Chapters of the Book of Malachi.

The man of God made especially plain the fact that the Messenger of the Covenant is not the King Himself, as is so often erroneously taught, but simply the King's herald,—announcing, making way,—for His Master.

After the exposition of the Word of God, the First Apostle closed with an appeal to God's people that they make a whole-hearted consecration to Him and His service.

"I am here," he said, "to do God's work!

"The Great and Terrible Day is *now!*"

The usual large audience was in attendance, many visitors yet remaining from the Feast of Tabernacles being present.

The consecration made by the audience was sincere and uttered earnestly.

*The First Apostle has not revised this report.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 30, 1905.

The Service was begun with the singing of Hymn No. 2 in the Feast Program:

Awake, my soul! to sound His praise
Awake my harp! to sing,
Join, all my pow'rs! the song to raise,
And morning incense bring.

Among the people of His care,
And thro' the nations round,
Glad songs of praise will I prepare,
And there His Name resound.

Be Thou exalted, O my God!
Above the starry train;
Diffuse Thy heav'nly grace abroad,
And teach the world Thy reign.

So shall Thy chosen sons rejoice,
And throng Thy courts above;
While sinners hear Thy pard'ning voice,
And taste redeeming love

Prayer was then offered by the First Apostle, closing with the chanting of the Disciples' Prayer, in which the Congregation joined.

After singing Hymn No. 3 and delivering a brief prelude, the First Apostle said:

From a very early hour this morning I have been considering what I should talk about at this Service, and over and over again the chapters that I am about to read came to my mind.

They are the last two chapters in the Old Testament, the Third and the Fourth Chapters of the Book of Malachi.

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—

The Old Version reads "even" instead of "and."

I do wish all this people would read the Revision.

No Translation Is Inspired.

The inspiration, of course, is always in the original; and to express the meaning in another language is not quite so easy a task as some unthinking people imagine.

Then, since the so-called King James' translation was made the meaning of many words has changed.

In some instances this has been so great that they now express a meaning exactly opposite that which they once had.

As an illustration, take the common word "let," which we now understand to mean "to permit."

We "let" a person pass by; that is, we permit him to pass.

Originally this word meant to hinder, so that in the Old Testament we have the expression, "I will work, and who shall let it?" meaning, of course, who shall hinder it.

I think I have told you the rather amusing story of the man who once objected to my thus handling the Word ot God.

He believed in "the good, old English Bible; every word in it was divinely inspired."

"Every word, exactly as it is written?" I inquired.

"Yes," he answered.

"Then," I said, "You were an awful sinner yesterday, ecause, I understand, you 'leased' some property."

I showed him a passage in the Bible which speaks reprovingiy of leasing.

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O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?

"Why!" he exclaimed, "I never read that before!"

The Importance of Using an Up-to-date Translation.

The word "easing," I explained to him, originally meant "lying," and had no reference to the leasing of property.

But, if his theory of an inspired translation was correct, his act of leasing property was sinful.

We ought to read the Word of God in an up-to-date translation that uses words as we now understand them.

We certainly have been very much misled in this chapter in Malachi, since the original word translated "even" is correctly rendered in the Revised Version by the conjunction "and."

The change gives a totally different meaning, removing the erroneous impression that Jehovah of Hosts and the Messenger of His Covenant are the same.

Jehovah comes to His Temple, but the coming to His Temple is not the coming of the Messenger of the Covenant, because the Messenger of the Covenant is the one in whom He delights, and therefore must be a person apart from Himself.

The Great Value of Little Words, As Often Illustrated.

If you would understand a legal document, you must not be indifferent to the use of little words.

"Oh, I do not care about being bothered with the phraseology of a legal document!" some one may say.

Don't you?

If it was a question of the proper interpretation of a will that left you a million dollars, and your inheritance depended upon the meaning of a single little word, you would very quickly be interested!

The power of words, even for evil, is often tremendous and far-reaching.

The exact wording of the protocol framed by the representatives of Russia and Japan at Portsmouth may be of tremendous importance to the whole world.

That document may mean peace or continued war—a war that might involve many Nations.

What a horrible illustration of the power of words that would be!

The greatest of all words, however, is the Word of God.

You should not read it with a careless preface, saying, "Oh, I will read my morning chapter!"

I should rather you would not read "a morning chapter" than read it carelessly or hurriedly.

Better that you should read only one verse, and get it into your minds and hearts, than that you should gallop through a chapter.

I cannot gallop through the Word of God, although I can gallop through a whole volume of man's talk.

I can go through a sixteen-page newspaper in less time than I could consider one verse of Scripture; and then sometimes I feel that I have wasted my time on the paper.

A Charge of Blasphemy Based on Ignorance.

But let us return to the subject.

I have been called a great blasphemer because I declared myself to be the Messenger of God's Covenant.

I wonder how I could blaspheme God by proclaiming His Covenant.

What an absurd statement!

It is impossible to conceive how one can be a blasphemer by proclaiming God's Covenant of Salvation, Healing, and Holy Living, through faith in Jesus, the Christ alone.

Wherein is the blasphemy?

A man might make a blunder in supposing that he was *the* Messenger of the Covenant, but every Christian is *a* Messenger of the Covenant; that is, all have to preach the Eternal Covenant of God.

People are fearfully alarmed lest they should learn something!

The Devil does like to keep the Church in ignorance!

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

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

And he shall sit as a refiner and purifier of silver—

Who sits, as you know, over the fire, patiently stirring the molten silver until all the dross is removed, and the silver becomes so pure that the refiner at last sees the reflection of his face in the surface.

Then he knows the silver is refined.

A Proof of Approximate Purity.

and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

Making "offerings in Righteousness" is proof of approximate or real Purity.

This is a Latter-day promise; it is to be fulfilled just before the coming of the "Great and Terrible Day of Jehovah."

Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

That is not now.

How suggestive are these words in contrasting the two kinds of Zionists that have met during the last week.

We who belong to God's Zion have met peacefully in many thousands.

The so-called Zionists in Europe also have been holding meetings in Basel, Switzerland, which were presided over by Dr. Max Nordau, who has just been elected president.

Before they got together they were so disorderly that they broke open the door of the hall, and the delegates, Jews from all parts of the world, indulged in a free fight.

They squabbled over seats, and had a fistic encounter every few hours during the conference.

How could such people ever restore Jerusalem!

We in Zion City got together and communed with God, and received instruction from Him; and many have gone away with it to all parts of the world.

They are putting it into practise, and intend to continue to put it into practise.

Think of the difference!

A Wise Question by a Thoughtful Jew.

One Jew, when asked, "Do you belong to those Jewish Zionists?" answered "No!"

"Why not?" he was asked.

"Because," he answered, "they have not their Elijah! That is the trouble! Let them get their Elijah! He must come! He must lead! He, not Nordau, is the Messenger of the Covenant of Jehovah. Their present leaders are not men of God."

"Well," sneeringly said the interrogator, "you can find 'Elijah' within fifty miles of Chicago!"

"Do you mean Dowie?" inquired the Jew.

"Yes," was the answer.

"Well," replied the Jew, "can you prove that he is not Elijah?"

The man was very much astonished that a Jew, who was a regular worshiper in a Synagogue, but who is also a very earnest reader of LEAVES OF HEALING, should ask such a question so seriously.

The trouble with the political Zionists in Europe is that there is no cohesion; they quarrel over their National differences, and they quarrel over who shall be president.

If we had a constitution requiring the election of a new Prophet, or a new Messenger of the Covenant, or a new Apostle, every year, wouldn't there be some squabbling and wire-pulling! [Laughter.]

Two Reappearances of Elijah Clearly Revealed in Scripture.

I am dwelling upon this because I want you to get it into your minds.

If you understand the first two verses here you have the whole thing.

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If you put in the word "even," you have confusion; if you substitute the word "and," every difficulty is cleared away.

You have also to deal with the Messenger that was to go before the Christ's face, of whom Gabriel spoke to Zacharias, and of whom the Christ Himself spoke as having come, and who would come again.

There is nothing clearer in all the Scriptures than the two reappearances of Elijah.

And I will come near you to Judgment.

The coming of the Prophet of the Restoration is the coming of a Judge.

He is to be a Judge; for in him God will be a "swift witness."

And I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith Jehovah of Hosts.

This verse comprises everything that has to be witnessed against; if you could sweep away all these, you would bring peace to this world.

The Awful Oppression of the World by Pharmacists with Drugs.

It is the oppression of the sorcerers, to start with, that is making so much trouble.

These are the Pharmacists.

The world is cursed with drugs everywhere; cursed with alcohol; cursed with nicotin; cursed with cocain; cursed with opium—cursed with a thousand concoctions of the Pharmacists.

I do not hesitate to say that a large part of the difficulty that has arisen in the world in connection with recent events has been caused by vodka, whisky, and alcohol.

The Japanese take none of these poisons.

The Russians are full of them.

They were drinking vodka, wine, and alcohol on the night when Togo began to smash their fleet; and they have continued to drink.

We are living in a drug-cursed world.

My beloved brother, Overseer Excell, hands me a memorandum, which was received from our good Overseer Voliva, the other day, on this point.

From Volume Three of "The Bible in Modern English," translated by a very able scholar, Malachi 3:1 is thus translated:

Behold I send my Messenger to make a path before me. The Lord, that you seek, unexpected will enter into His Temple. The Herald will come, says the Lord of the treaty that you love. But who can endure his entry? Who stands when he searcheth?

I think that is a very remarkable translation.

The Messenger of the Covenant a Herald of the King.

It announces the entry of the Herald, who in Royal Court procedures always goes before the King, crying, "The king! the king!"

Every one springs to his feet, every soldier stands at attention, and every head is bared as the herald makes the announcement, goes up to the throne, and bows there to receive the king.

The latter in some cases comes in on horseback.

Westminster Hall, in England, is so arranged that he can enter on horseback.

That is the Messenger of the Covenant; not the King Himself, but the Herald—a very remarkable illustration of the work of the Messenger of the Covenant.

[*The First Apostle here read a second time, by way of emphasis, the translation handed him by Overseer Excell.*]

The Herald must be "a swift witness" against a drug-cursed world.

You have only to look into the faces of multitudes of people to see whisky, rum, or something equally bad written upon their countenances.

Their faces are drawn and emaciated, there is a wild look in their eyes, and their brains are inflamed and beclouded.

That is the curse of the Press of today!

Frenzied Brains that Produce Frenzied Literature.

Why! the men that are writing for these newspapers are frenzied!

They have been hunting for something to write about, and many of them when they could find nothing have sat down and written lies out of their imagination.

That is hard work—very hard work!

They get directions to write omething against a certain man, and when they fail to find anything against him they make up something—and that is hard work.

It is hard work serving the Devil by making lies!

And then they have to back up their party!

They know the party is wrong; and it is always hard to defend a wrong policy.

For instance, a man is told to write up "silver" when he really does not believe in s lver as a standard of value; but he has to write!

The brains of these men are frenzied.

The fact is, the entire force of the newspaper office stinks and reeks with tobacco.

Even the women smoke now. In many offices they offer one another cigarets; and when they have smoked and drank wine they say, "Now we will write!"

Oh, they can write now!

But there is no cool thinking; the whole brain is inflamed, and there is no conscience in what they write.

The Devil an Earnest Student of Chemistry.

I believe exactly what God's Word says, that, as the Messenger of the Covenant, I must be "a swift witness against the sorcerer."

I must witness against every form of the pharmacist's concoctions that intoxicate humanity.

The "sorcerer," the poisoner of his fellow men, practically has a government license to destroy food and create famine.

He has a license to sell vice and destroy virtue.

The world has been cursed by Satan, who, in his tremendous power for evil, knows the potentiality of drugs to wreck human lives.

He has been studying chemistry.

For a long time the Devil has been studying the chemistry of gunpowder, of alcohol, of morphin, and of every kind of narcotic.

Let us now resume our reading:

For I Jehovah change not; therefore ye, O sons of Jacob, are not consumed.

From the days of your fathers—

Now the prophet is about to utter the accusation of God against His ancient people—against those of them who are living within a short time of the coming of the Lord.

ye have turned aside from mine ordinances,—

Some people say they do not care about Ordinances; they say that Ordinances have been abolished.

They have not!

Ordinances are the greatest possible conservators of order and of communities.

The Impudent Speech of Those Who Deny God's Claims.

and have not kept them. Return unto Me, and I will return unto you, saith Jehovah of Hosts. But ye say, Wherein shall we return?

Oh, the impudence of some of God's people!

Think of their coolly looking in God's face and saying, "Well, what's the matter with me? I'm all right!"

Think of impudent boys and girls, youths and maidens, and men and women, saying, "I'm all right! I'm not so bad! What have I to do with returning unto God?"

That is the Devil's talk!

Now the prophet gives the answer to the question, "Wherein shall we return?"

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It is an answer upon a line that not many will like to think about.

The Church does not like to think about it.

The Zionists in Basel do not like to think about it.

They rob God! They do not care to remember that they have to tithe.

I do not know just what the income of the United States every year really is; it would be very difficult, perhaps, to estimate it correctly. But if we reckon only fifty dollars a head per annum, the income of the United States, with its population of eighty millions, would be four thousand millions, or four billions, a year.

Just think of that!

Withholding of the Tithe a Cause of National Condemnation.

No well-informed person would say that was an exaggerated statement because some men in this country have a yearly income of hundreds of thousands of dollars.

If we were to double the annual individual income, which I think would be about right, that would make the average income of the United States every year at least eight thousand million dollars.

A tithe of that is eight hundred millions.

Does any one imagine that that tithe goes to God?

If they do they are greatly mistaken.

The people "are cursed with the curse," and will continue to be cursed until they give God His tithe.

That must ring out first among God's people.

Every one of you that does not tithe is a thief!

A man came into my room the other morning and reported the misdoings of an entire family, with one exception.

I said to my informant, "I will show you how that family has gone to the Devil."

I knew only on general principles; I did not know it as a matter of fact.

I called up the Recorder, and asked for the record of the tithes of that family; and what did I find?

Every one was behind except the one who was living right.

The rest had gone to the Devil.

Robbing God as Thievish as Stealing From Men.

When one in Zion—man, woman, or child—keeps back the tithe, he or she is a thief! A thief!

Put that down in plain language—you are a "thief"!

And thieves, you know, have no right to a place among honest people.

Thieves should go where they belong; a wilful, deliberate thief should go to prison!

Society cannot exist where thieves enjoy liberty to steal as they please.

The world has gone to the Devil largely because thieves have been allowed even in the highest places.

In New York they have robbed the policy-holders of the Equitable Insurance Company of hundreds of millions of dollars.

They rob in the Government employ.

They rob everywhere!

But the biggest thief of all is the man or woman who says, "I love God," and yet robs Him to His face.

Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee?

Now give me the answer.

PEOPLE—"In Tithes and Offerings."

FIRST APOSTLE—Many people think when they pay their tithes that they have done the whole thing, but they have not.

The Tithe Is Merely a Debt.

It is like rent for a house that you occupy.

God gives you your homes and all the substantial and beautiful blessings that you enjoy on condition that you give Him His tithe.

That has been from the beginning.

Abel offered his lamb, and Cain his fruits of the ground, to God.

This was indicative of God's command to tithe; no doubt it was a clear revelation to Adam.

One of the most majestic figures rising up out of those early times before Abraham is that "Priest of God," who was so great that he was a king as well as a priest—Melchizedek, after whose Order the Christ is a Priest.

Abraham paid tithes to him.

Ye are cursed with the curse; for ye rob Me, even this whole Nation
Bring ye the Whole Tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.
And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of Hosts.
And all Nations shall call you happy: for ye shall be a delightsome land, saith Jehovah of Hosts.

Mark what I am about to say.

Blessing Upon America Because of Zion's Faithfulness.

Ever since Zion was established, and this teaching of tithing was given by my lips as the Prophet of the Restoration, God has blessed America as He has blessed no other land.

The largest and richest harvests that have been known in history have poured, year after year, into our granaries, and we have got back from the old world gold in such quantities that vast debts have been paid off, and the Nation enriched beyond precedent.

There is now more gold in the United States than there has been during any other period of its history, or in any other Nation of the world.

Long ago I declared to you my confident belief that if this Nation would adopt the gold standard, and Zion would be faithful and pay her tithes, Zion would be a greatly blessed community, and that the Nation would be blessed in us.

I believe that prophecy has come to pass.

But I have to warn you that, as a people, we have not lived up to the teaching, and that the Nation at large is still deaf to the Voice that calls it to repentance in this matter.

America's Years of Plenty to be Followed by Years of Leanness.

I believe, therefore, that the years of our plenty will soon cease, and that the years of America's leanness will come—and with a vengeance!

That which has been given has been squandered.

It has been squandered by the Nation in riotous living; and Zion herself has not wholly lived up to her privileges, for there are many delinquents even in this City.

There are many delinquents on Zion's enrolment, and I sometimes feel as if I should be glad to be rid of every one except a little "Gideon's Band."

I could whip the Devil and win the battle for God with three hundred that were out and out.

It is you, accursed ones, who keep us back—you thieves!

You keep us back!

You are Achans in our camp!

You are the hinderers!

You keep back the blessing!

You withhold part of the price!

You keep back lands on which pigs are feeding, and all that kind of thing.

Either repent, and bring the Whole Tithe into the Storehouse, or get away and leave us to fight our battle!

When people begin to rob God, they find no difficulty in trying to rob me of my good name, or trying to rob Zion or my officers of their good names; but they cannot succeed.

They only show what they are.

This failure to tithe is the thing that hurts, and I cannot get along as I should like until I have cleaned out the last thief.

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The Messenger of the Covenant to Enforce Tithing in Zion.

I shall enforce the tithe in Zion!

Some of you do not like it; but, as the Revision says of the Messenger of the Covenant:

Who may abide the day of his coming? and who shall stand when he appeareth?

But to continue the reading:

Your words have been stout against Me, saith Jehovah. Yet ye say, Wherein have we spoken against Thee?

I had a man before me some time ago.

He had called me the "beast" of Revelation and written a most shameful letter about Zion.

When confronted with the charges he impudently said, "Why! what have I written, First Apostle? I have written nothing! They lie about me!"

I looked at him for a minute or two, and then said, "In the presence of God, you are lying!"

"As God is my witness, I am not!" he exclaimed.

"Stop!" I demanded, "there is your letter!" and I handed him the letter that he had written to some one in Australia, and which had been sent back to me.

His face became white, and he sank back in his chair.

"You lie while the evidence of your falsehood is in my hands!" I said.

"Well," he protested, "my sister ought not to have sent that letter back!"

"Is that all your answer?" I inquired. "Your sister is faithful to Zion! and you are a cur, and a coward, and a liar, and a thief! You rob God of His tithes! and you want to rob Zion of her good name; and me, too!"

Wicked Nations to Face Their Record at the Judgment.

At the very Judgment seat of God there will be impudent Nations, saying, "Well, when did we see Thee hungry, or naked, or thirsty?"

They will be told!

Russia will be told, at the Judgment of the Nations, "You saw Me in the poor Jews at Kishinef, and you murdered Me! You crucified Me afresh!"

All that has to be paid for! all the gouging out of eyes; all the horrible, unspeakable atrocities to the women; all the driving of nails into the nose and through the brain!

They are still murdering the Jew.

The papers last week told us of officers and soldiers of the Russian army murdering the Jews in various parts of the Empire.

Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have walked mournfully before Jehovah of Hosts?

"In mourning apparel," apparently.

And now we call the proud happy;—

That is, "We call the *world* happy."

yea, they that work wickedness are built up; yea, they tempt God, and are delivered.

However, they are not all bad, thank God! It is recorded even of this time:

Then they that feared Jehovah spake one with another:—

About Jehovah; about His Messenger; about the Message that they received from his lips; about a closer walk with God; and about obeying the voice of God's Servant.

Jehovah's Book of Remembrance.

and Jehovah harkened, and heard, and a Book of Remembrance was written before Him, for them that feared Jehovah, and that thought upon His Name.

When I was in London last year, on the morning that I met my people in Zion Tabernacle, a deputation of little children, dressed in white, presented me with a book in the presence of the people.

It is on my table in the Administration Building, and when I looked at it I read, "A Book of Remembrance."

Some very beautiful words, addressed to me by my people in the old country, were written, and these were followed by as many names as could be recorded.

Oh! what a beautiful book God has—a "Book of Remembrance!"

Even the God in the Heavens turns it over and reads the names there recorded.

If you have subscribed yourself as belonging to God, that Book of Remembrance records everything that you ever said or did.

And a Book of Remembrance was written before Him, for them that feared Jehovah, and that thought upon His Name.

And they shall be Mine, saith Jehovah of Hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him.

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

For, behold, the Day cometh—

Just as surely as you and I live that Day is coming!

The other night we had a terrific storm.

I sat on my veranda during the greater part of that storm, and to me it was a very glorious sight.

How Faithfully God Answers the First Apostle's Prayers.

I prayed that God would permit none in our City to be hurt—no life lost, no property destroyed, and no animal killed.

I think I omitted to pray for animals during the previous severe electrical storm, and a horse was killed.

This time I prayed for the animals, and, as far as I can learn, not a life was lost.

It was a very wonderful electrical storm, the lightning seeming to strike all about us.

I thought as I sat there with others, fearlessly chatting, and now and then praying a word or two, what if this were the prelude to the Day that will come, when all the elements will burst forth in fiery fury!

Then the waters of the lake will not only steam from the heat of the volcanic fires, but they will be changed into rolling billows of fire!

The most powerful flame I have ever seen was the result of a combination of oil, and air, and water.

It was sufficient to instantly melt platinum, the hardest of metals.

That Day will come!

This World Will Be Changed.

"The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

They will be rolled up as a mantle, and as a garment shall they be changed.

Oh! it will be a complete transformation by fire!

The Word of God declares it, and I believe it!

The scientist, without reference to the Word of God, will tell you that there are subterranean fires and conditions which may eventuate in such a terrible conflagration.

Where will *you* be then?

For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith Jehovah of Hosts, that it shall leave them neither root nor branch.

If you can find a verse prophesying a more terrible visitation than that, I do not know where it is.

But—

Oh! I know of no more beautiful verse than this which follows:

unto you that fear my Name shall the Sun of Righteousness arise with Healing in His wings;

Ah! Is not that glorious?

What an inspiring contrast to the Day of Burning!

God's People Victorious in the Great Burning Day.

Then what about us?

We shall "go forth"—

and ye shall go forth, and gambol as calves of the stall.

And ye shall tread down the wicked;—

Some people do not want me to "tread down the wicked"; they say, "He is very wicked, I know; but do not tread him down"!

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Well, should I let him tread down Zion?

PEOPLE—"No."

FIRST APOSTLE—I will not let him tread down Zion; I will sooner tread him down!

I will tread down every traitorous Apostate, and every thief in Zion! [Amen.]

It is time that it was done.

for they shall be ashes under the soles of your feet in the day that I do make, saith Jehovah of Hosts.

Remember! there is no getting away from this!

We are engaged in a fight!

It is a fight between the Powers of Darkness and the Sons of Light.

If you think you can make it less than a fight, you do not understand the situation.

Would you take a serpent into your bosom, and say, "Now, you dear serpent, if you only would not bite! How pretty your marks are!"

Would you let him into your house?

"A thousand times, No," you would answer.

The way to deal with a serpent is to hit him on the head.

Hit him hard!

Human Rattlesnakes That Need to Be Overcome by the Power of God.

There are rattlesnakes to be killed *before* we get to Tamaulipas.

The worst kind of rattlesnake is the man or the woman who is a thief, and an apostate, and a hypocrite, and a coward.

O God, help us to kill them!

Of course, I do not mean literally.

We must slay them with the Power and the Word of God, and crush the Satanic venom out of them.

"And the God of Peace shall" do what?

PEOPLE—"Bruise Satan."

FIRST APOSTLE—"Bruise Satan under your feet shortly."

I am going to stop the mouths of them that speak lies.

If we do not kill the snakes, they themselves will kill some one of far more value than a snake.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments.

Behold, I will send you Elijah the prophet before the Great and Terrible Day of Jehovah come.

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a ban.

That day has come!

I am here to do God's work, and I shall do it, for the "Great and Terrible Day" is even now.

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. If I am delinquent in my tithes and offerings, give me Grace to do right now, no matter what the sacrifice. I want to stand with Thy people in the Judgment. Let the Sun of Righteousness, Who will destroy and burn up iniquity, arise upon me, with "healing in His wings"; that I may be strong to go forth, to do Thy work, and to tread evil under foot. Give to Thy servant who leads in this prayer, the Grace to fulfil His mission as the Messenger of the Covenant, as the Prophet of the Restoration, and as the First Apostle of this Church; and let us be one in holding up his hands, in sustaining the Institutions of Zion, and in going forth to victory: For Jesus' sake.

FIRST APOSTLE—Now, did you mean it?

PEOPLE—"Yes."

FIRST APOSTLE—Are you going to live it?

PEOPLE—"Yes."

FIRST APOSTLE—All right! you must live hard! You must live more quickly; you must translate this prayer into action.

The hymn "I stand on Zion's Mount" 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 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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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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Morning Prayer in the Household

*REPORTED BY I. M. S., O. L. S., AND J. L. C.

"IN the beginning God."

These words were written on the wall of the first classroom of Zion College, and they are also today being written on the hearts of the inhabitants of Zion City.

Here the individual begins the day with God and seeks His face before the face of man is seen.

Here the parents and children gather around the Family Altar morning and evening.

Here a prayer service is held in connection with each Department of work.

From Lace Factory, Printing and Publishing House, General Stores, Administration Building, and all other Institutions, Prayer and songs of Praise ascend morning by morning to the Throne of Jehovah.

Hearts are happier, life is brighter, and better work is done because God is recognized in the beginning of the day.

What a world it would be if in every factory, shop, and warehouse on earth prayer, praise, and words like the following were heard daily!

The day when that will be so is coming, and in Zion City, Illinois, the Restoration already has begun.

Temple Cottage, Zion City, Wednesday Morning, March 12, 1902.

After a Song of Praise the General Overseer repeated the Twenty-third Psalm.

Jehovah is my Shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of Righteousness for His Name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me:
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of Jehovah for ever.

The Sin of a Fearful, Doubtful Heart.

The General Overseer then said:

Beloved friends, this is the Great Shepherd Psalm.

It is the purpose of our God to remind us by these words that Jesus is our Shepherd.

Though the wolves may howl, what have we to fear if we follow where He leads?

Through the thirsty desert or the dewy meadow—it matters not, so long as we are led by the unerring Guide.

It is very sinful for us to have fears, doubts, perplexities, and trouble.

The command is, "Let not your heart be troubled."

What is there to be troubled about?

God has provided for us, and in some way or other the Lord will always provide.

It may not be my way, it may not be thy way;
But yet in His own way, the Lord will provide

It may not be my time, it may not be thy time,
But yet in His own time, the Lord will provide

March on, then, right boldly, the sea will divide,
No word God hath spoken
Was ever yet broken.
In some way or other the Lord will provide.

It all depends on how we are, not how God is.

God's Beautiful Covenant Names.

God's Covenant name, Jehovah-Tsid kenu, makes Him our Righteousness.

God's Covenant name, Jehovah-Jireh, makes Him our Provider. Jehovah-Jireh means, "I am Jehovah that provideth for Thee."

Jehovah-Rophi means, "I am Jehovah that healeth Thee."

Jehovah is, moreover, your Shepherd.

The Shepherd is the Defender, the Protector, and the Provider of the flock.

It is His business to take care of us, His Sheep.

Whenever we make His service our delight, He always makes our wants His care.

The great thing is not to be troubled.

God has always provided for me.

I came to this land in 1888, a stranger, and nobody took me in.

There was no one to welcome me. Those who ought to have welcomed me did not.

I had thought that there would be some in San Francisco who believed in a Full Gospel.

I had put myself in communication with the man who, I understood, knew these people.

But when we landed in June, 1888, in San Francisco, with my wife and two children, no person met us.

God's Care for the General Overseer Upon His Arrival in America.

The one man who spoke to me was a newspaper reporter. He had heard of my work in Australia and wanted an interview.

I told him that I was too busy to give any interviews, as I had to get all my goods out of the customs and take them to a suitable hotel.

I was told that there was a suitable hotel in such and such a street.

It was Saturday. I was very tired and weary, and I found that the hotel to which I had been directed was a most unsuitable one.

Yet I had no fear.

I knew nobody, but that very night the Lord raised up friends, and the next day I was invited to speak in one of the largest Churches in San Francisco.

I found a proper hotel, and within two weeks I had large gatherings regularly.

The Lord took care of us, and all that we ever received we spent upon this work.

No one should ever fear. Fear is sin.

There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

There is nothing that torments people more than fear, and *it is sin to have fear.*

The Creative and Reproductive Power of Faith.

The one thing that the Devil would like would be to make me a coward. Then, everything would go.

No coward can ever lead a people. No coward can ever win a great campaign.

Cowards are always beaten; they are always found out.

A time comes when they are weighed and "found wanting."

The Old Enemy will endeavor to put the people of Zion City in fear; if not in one way, then in another.

We have been blessed of God, and He has taken fear away from our people.

Look at the thousands who are gathered here.

They came without fear, put down their money, took their lots, built their houses, and just trusted God and the General Overseer that it would be all right.

Their Faith creates Faith, and Faith creates value—positive money value.

*The First Apostle has not revised the following report.

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Faith has brought together a multitude of people; people means industry, and industry means more money.

How beautiful it is to think that today, after seven months, the value of most of the land has gone up!

Just think what God is doing, and the people are marching forward!

Serve God without fear.

The Ignorance and Obstinacy of Some of God's Sheep.

The only way to serve God without fear is to serve Him with "perfect love," for if we have perfect love we shall have no fear.

"Jehovah is my Shepherd, I shall not want."

When we say, "I shall not want," that means that we are perfectly confident of it.

The sheep do not know where they are going to be led by the shepherd, but they know that he always leads them to "green pastures," and to "still waters."

Sometimes the shepherd, in order to reach these green pastures, has to lead the sheep over rocks and barren countries, where here and there are a few blades of grass.

Some of the sheep would like to stay there and pick up the few blades of grass, but they are led across to the green pastures.

Some people have to be urged on to the green pastures; they like to spend all their time on the road.

They say, "What is the use of leading us on; there is a blade of grass here, let us stop and eat it."

The shepherd says, "No, I am going to take you across that stony belt and lead you to green pastures."

It is a pity that sometimes we have to be driven, instead of going willingly.

Those Who Trust God Fully Never Suffer Want.

One thing is certain, if we put ourselves absolutely in the hands of the Shepherd, our Lord, we shall never want.

"I shall not want. He maketh me to lie down in green pastures."

There is a time when the sheep are made to lie down.

They are not willing to lie down; they want to keep moving on.

Dogs have to be made to lie down.

You give them a place and tell them to stay there.

Some dogs would never stop walking if they were not put in kennels.

Many of them would wander over the country all night.

He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for His Name's sake.

A wonderful psalm! When people get into paths of crookedness, they get into trouble.

God always gives us a straight path for our feet. If we only would just see it, and go straight forward in faith, without doubt or fear!

The command of our Lord, "Let not your heart be troubled," is to be obeyed as perfectly as any other command.

If we believe in God, our Father, and in Jesus, the Christ, I do not see what we have to be troubled about.

The worst that can possibly happen to us in this life is death, and that is entrance into Heaven.

Can you tell me what we have to worry about?

God Answers His Prophet's Prayer for Rain.

We are having a pretty good time on earth; we have never had better times.

I believe our times are generally what we make them.

If I worried about the way the Devil treats me, I should be in trouble all the time.

I was treated vilely last week.

One of the newspapers said that I had three sticks of dynamite in my pocket on Lord's Day, and intended to use them on Monday; of course, that was a lie.

The idea they conveyed was that I was going to blow up Judge Tuley and somebody else.

They said also that it was evident that I was getting very old and worn out; that I was now sixty-five years of age, and the strain was telling upon me terribly; that I looked much older than sixty-five, for my once rugged and robust frame was worn out, and I had to sit down a number of times and call for water.

They wrote, moreover, that some of the Judges had said that I must be getting insane.

It is very hard for me to bear that.

But suppose I were to cry and mourn over it, would that help me?

We will go to God, and will not let the Devil make us afraid.

We shall get answers to prayer if we are not afraid.

We have received answers to prayer. I prayed for copious rains, did I not? God sent them.

Since last Sunday I have been praying for rain. When I passed through the country, I saw that it was dry.

As I neared Chicago, I saw that it was dry on the prairies.

God graciously answered our prayers, and sent us this delightful rain.

Prayer was then offered by the General Overseer, after which the service 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; the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

Temple Cottage, Zion City, Illinois, Tuesday Morning, November 5, 1901

The meeting was opened by Mrs. Dowie's reading the Fifty-second Chapter of Isaiah.

The Church Taken Out of the Kingdom of God

The General Overseer then said:

I have been thinking this morning about these words:

How beautiful upon the mountains are the feet of him that bringeth Good Tidings, that publisheth Peace, that bringeth Good Tidings of good, that publisheth Salvation; that saith unto Zion, Thy God reigneth!

The voice of Thy watchmen! they lift up the voice, together do they sing; for they shall see, eye to eye, when Jehovah returneth to Zion.

It seems so very clear as one reads the Word in the light of experience and knowledge that Jehovah has returned to Zion.

The word Zion, as you know, stands for the Kingdom of God.

The Christian Catholic [Apostolic] Church in Zion, therefore, is in the Kingdom of God.

The great loss of the Church has been that it has not seen that the Gospel of our Lord Jesus, the Christ, was the Gospel of the Kingdom of God.

The Kingdom, not the Church, is the first thing.

Zion is first, not the Church.

The Church is a part of the Kingdom; many in the Kingdom are not in the Church.

Every church member ought to be in the Kingdom.

The trouble is that the church largely has been taken out of the world instead of wholly out of the Kingdom.

The New Birth a Prerequisite to Entrance Into the Kingdom.

No one should enter the Church who is not already in the Kingdom.

Until a man has been born of God he is not in the Kingdom, he has no part in the Kingdom, and he has no right in the Church.

The failure to recognize the true relative importance of the Kingdom of God has been the great loss of the Church.

"The Kingdom of God . . . within you" is a spiritual fact, or else you are not in the Church of God.

Our Lord Jesus, the Christ, so continually talked of the

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Kingdom that one wonders why it is that the word Church is used so much now.

It is Church! *Church*! CHURCH!

Yet, as I pointed out to you, you can search the whole of the Gospel according to Saint John and the word Church is not mentioned.

You can search the whole of the Gospel according to Saint Luke and the word Church is not mentioned.

You can search the whole of the Gospel according to Saint Mark and the word is not mentioned.

The only Gospel writer who mentions the Church is Matthew.

Meaning of the Word Church.

The word church is simply *ecclesia*, the gathering of people who are already in the Kingdom, who have already been born of God, and who enter into fellowship with one another in the Church, because they belong to the Kingdom of God.

The Lord will never appear in His glory to those who exalt the Church and fail to realize what the Kingdom is.

The true Church, the true *ecclesia*, the true gathering has a great mission.

The Christian Catholic [Apostolic] Church has been raised up to establish Zion in these latter days.

How expressive every one of these prophecies are of the conditions that are more and more becoming revealed to us!

All these promises gather around the city, gather around the coming together of the people and the establishment of the great central power.

This is the first Zion City that has ever been established, so far as I know.

Our aim here is to establish a City, whose Builder and Maker is God, so that the land shall forever belong to God.

The Church will always have such control over the land that we can keep out forever the unclean.

It is the contamination and contagions of the unclean that cause pestilences.

Power a Result of Purity.

God will give us in this City—and we must be firm in maintaining it—absolute moral purity; spiritual purity, psychical purity, physical purity—first in those who rule it, and then in all who are in it.

The cry must be to God to make us Clean and keep us Clean.

Then Power comes.

Power is the effect of Purity.

God will not put power into an impure vessel.

We have no right to organize upon our own model.

There is the model. [*Pointing to the Bible.*]

In the Restoration we have to go right back to those fundamental principles which center everything in God.

"Behold your God"—not only when you are in trouble; but make God, as He is, the source of all your Joy, and the constant Presence in every moment of your life.

"Pray without ceasing."

There are a few sick in Zion; pioneers must always endure hardness.

Many of course have brought their sicknesses with them.

God help them! God strengthen them!

Taking it on an average, however, we are immensely stronger, and healthier, and purer than any other city.

We Are Very Thankful to God for What He Is Doing.

Pray that today may be a good day with all our dear workers.

I have many thoughts in my heart concerning the future.

We are working them out one by one.

One thing is certain; if the inhabitants of this City were selfish, and were to say, "Now, we want to be healthy; we want to be pure; we want to obey God; we want everything good, and we will let the world go to the Devil," then the Lord would be against us.

This City must be a center from which we shall continually send out messengers, and to which we shall continually draw in.

It must be a place to which the sick and weary of God's people will turn, as they are turning in all the lands.

May God bless us now! May God bless this people!

The General Overseer then offered a very earnest prayer for all the household, for all Zion City, for Zion throughout the world, and for many other things.

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.

Note of Warning.

We desire to impress upon our members everywhere the necessity of seeing that proper use is made of the LEAVES OF HEALING. Sometimes large numbers of the LEAVES are given to people soliciting religious papers for free distribution. We are informed by reliable authorities that in some cases the LEAVES OF HEALING thus given away have been sold for old papers. We wish, therefore, to warn our people against giving the LEAVES OF HEALING to any one to distribute, except to members of Zion. The best plan is to do personal work. Give away your own LEAVES and you are then sure that they are properly disposed of.

J. G. EXCELL,
General Ecclesiastical Secretary

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 a copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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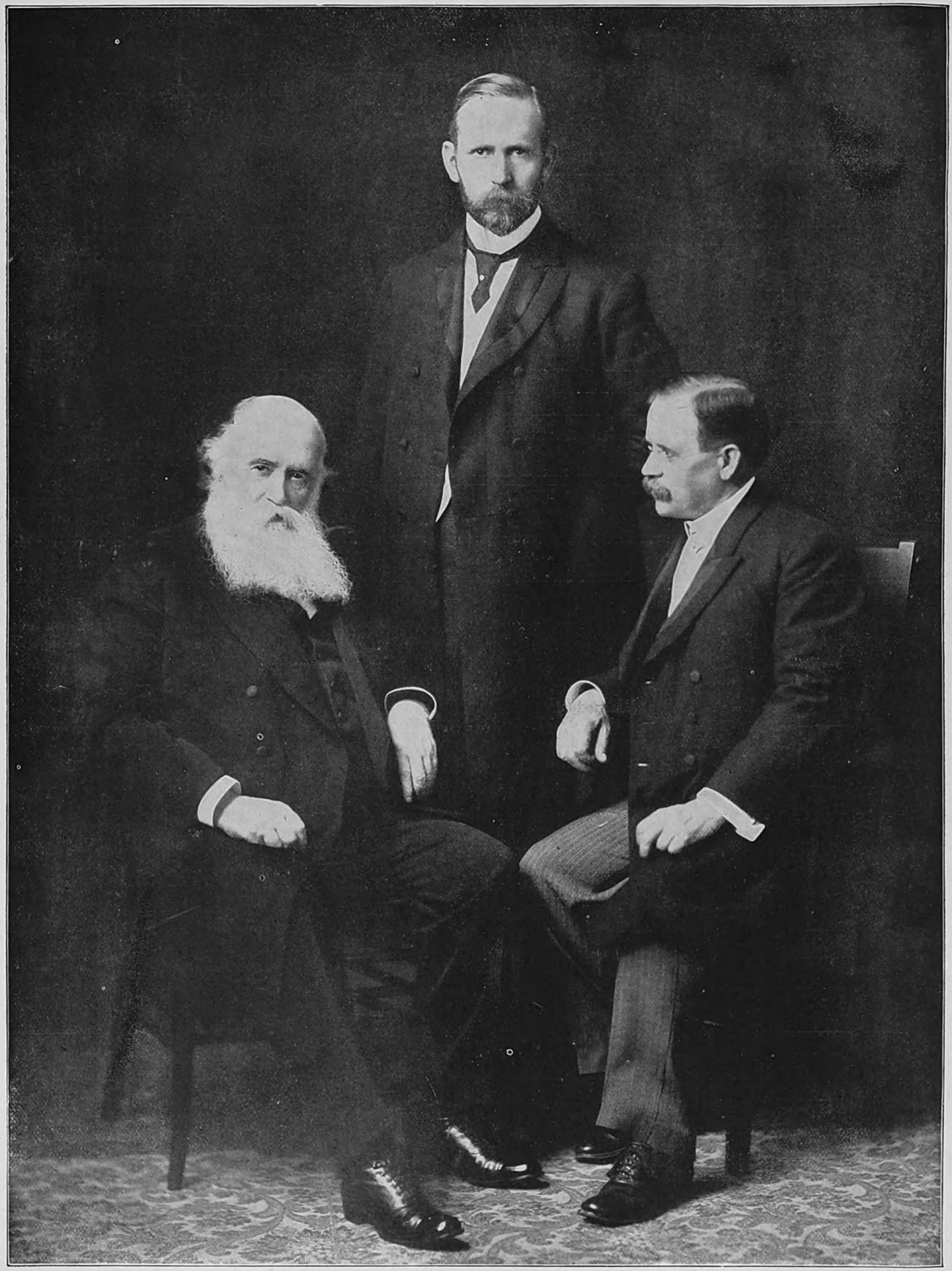
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THE FIRST APOSTLE. GENERAL SECRETARY FIELDING H. WILHITE. GENERAL MANAGER JOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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By Evangelist Sarah E. Hill.

AND he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth.—*Revelation 10:2.*

THIS Seventh and last Messenger to the world which the Apostle John saw in vision upon the Isle of Patmos has a Message for the *whole world.*

His position shows this plainly, and the needs of the earth in these Latter Days show that God would send His last messenger with a message for all the world.

He holds in his hand a book, open, that all may read. God's Message to the world in the Latter Days could not be contained in one "little book."

This is only one of many little books which God intended should go over land and sea.

A great voice is one of the characteristics of this messenger which shall make itself heard afar—even to all the nations.

The last Messenger promised in prophecy to the world is Elijah the Restorer (Malachi 3:1; 4:5; Matthew 17:11).

As when Elijah came the first time there was a famine in the land, so there is at his third coming—not a famine of bread, nor a thirst for water, but of hearing the words of God.

In speaking of these Latter Days, God says, "And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of Jehovah, and shall not find it." (Amos 8: 11, 12.)

The teachers shall teach intellectuality for spirituality.

It is a time when Christian Science, Divine Science, Spiritualism, and a multitude of other members of this numerous family of Assyrians shall be sowing error broadcast.

The Assyrians are soothsayers, astrologers, etc.

Beware of them!

And he [the messenger] cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.—*Revelation 10:3.*

The seven thunders are the denunciations of seven evils which the Lord denounces through him.

All of the sins of the world may be included under seven heads.

These are what the Prophet Malachi says Elijah, the Messenger of the Covenant, is to denounce.

They are: (1) the churches and their priests (Malachi 3:3, 4); (2) the sorcerers, pharmacists, or makers or venders of drugs; (3) the adulterers; (4) the false swearers (members of secret societies); (5) those who oppress the hireling in his wages; (6) those who oppress the widow and the fatherless; and (7) those who turn aside the stranger from his right. (Malachi 3:5.)

This message must be expressed in language so simple that the most ignorant can understand it, and yet in a style that will commend it to the learned also.

This is not an easy task for a messenger to accomplish; but God is able to do it through him in a way that will impress all classes of hearers and readers, and convict them of their sins.

A great voice is one of the characteristics of Elijah when he comes as the Messenger of the Covenant, as it was when he came as John the Baptist. Then he was spoken of as a "Voice crying in the wilderness." (John 1:23.)

This is the Voice which in the power of God is to shake the heavens and the earth (Haggai 2:21) in the Latter Days.

It belongs to the man whom God calls His Battle-ax, and to whom He says, "Thou art My Battle-ax and weapons of war: and with thee will I break in pieces the nations; and with thee will I destroy kingdoms." (Jeremiah 51:20.)

The "weapons of war" are the "little books" which go over land and sea carrying the message of this Seventh and last Messenger.

The Lord Jesus gave the key to the work of the Restoration of All Things when He said "In that day ye shall know that I am in My Father, and ye in Me, and I in you." (John 14:20.)

The Restoration is to be done through the Christ reigning in the spirit, soul, and body of man to save him, to heal him, and enable him to establish the Kingdom of God upon the earth.

God says He will shake the heavens and the earth in the Latter Days that those things which are not of Him may be shaken out, so that the things which are of Him may remain. (Hebrews 12:26.)

Foods that God has forbidden His people to eat because they are unclean (disease-producing) will be shaken out of the homes of the people.

Tobacco, strong drink, bad books, habits which lead the people away from God will disappear; also drugs and physicians, because God's people when they accept the Covenant will go for salvation and healing to God, who declares Himself the Lord their Healer, and tells His people that when they keep His laws and listen to His voice He will not permit diseases to be put upon them. (Exodus 15:26.)

The Messenger whom John saw in vision "lifted up his right hand to heaven, and sware by Him that liveth for ever and ever, who created the heavens and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time (delay, *margin*) no longer." (Revelation 10:5, 6.)

This is the same Messenger whom Daniel saw in his vision of the Latter Days.

He told Daniel the time of the end. (Daniel 12:6-13.)

The Messenger told John that there should be delay no longer.

The conditions of the world were such that the day could be fixed.

We are told: "But in the days of the voice of the Seventh Angel, when he is about to sound, then is finished the mystery of God, according to the good

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tidings which he declared to His servants the prophets. (Revelation 10:7.)

John was told not to write the message which the seven thunders uttered.

The time had not come then for the world to hear it, but it has now come, and the Message has gone out on thousands of pages of Zion Literature. Not one book, but millions of books have carried the Message over the world.

The mystery of God, according to the good tidings which He declared to His servants the prophets, is the mystery by which the Christ was manifested in the flesh and enabled to wash sinful, sick humanity in His blood, and present them to Himself a glorious Church not having spot, or wrinkle, or any such thing; but that it should be holy (whole) and without blemish. (Ephesians 1:3-12; 5:21-33.)

Paul, the learned Apostle, says: "Without controversy great is the mystery of godliness." "This mystery is great: but I speak in regard of the Christ and of the Church." (1 Timothy 3:16; Ephesians 5:32.)

The Apostle John heard a voice from heaven saying to him:

> Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey 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 10:8-11.*

The message of this Messenger is bitter to the flesh because it denounces many of the things which the flesh loves best, and its work is to bring the flesh under subjection to God.

At first those who get the message are interested and pleased, but when they eat it, and digest it, and assimilate it by making it a part of their daily life, they find it bitter to the flesh, and when persecution arises or suffering because of the word they sometimes fall away.

And because iniquity abounds their love waxes cold. (Matthew 24:12.)

The entire message must be eaten, as the Messenger commanded John.

No part is to be rejected, because God says of him:

> I will put My words in his mouth, and he shall speak unto them all that I shall command him.—*Deuteronomy 18.18.*

This i said of the Messenger of the Restoration. (Acts 3:21, 22; Matthew 17:11.)

The command to the world is going forth today, "Go, take the book which is open in the hand of the Messenger that standeth upon the sea and upon the earth," send it over the earth to seek and to save sin-stricken and disease-smitten humanity.

Reader, there are those who are waiting for this message from your hands.

Will you not help Zion Literature Mission to send it to them?

Multitudes have been saved and healed through reading the messages from Zion.

The Gospel must be preached to all nations from the printed page before the Lord comes, and this is the work of the readers of the message.

It is time to be up and doing, for the time is short and the earth's harvest is already overripe.

Zion Literature Sent Out from a Free Distribution Fund, Provided by Zion's Guests and the Friends of Zion.

Report for weeks ending October 7, 21, 28, and November 4, 1905:

4,500 Rolls to	Business Men in New York
4,500 Rolls to	Business Men in Mexico
2,000 Rolls to	Business Men in New Jersey
1,014 Rolls to	Officials in Germany
60 Rolls to	Hungary
853 Rolls to	Malay Peninsula
817 Rolls to	Various Countries
1,600 Rolls to the Hotels of Europe, Asia, Africa, and the Islands of the Sea	
Number of Rolls for four weeks	15,344
Number of Rolls reported to November 4, 1905	4,062,019

SARAH E. HILL,
Superintendent Zion Free Literature Mission.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By OVERSEER J. G. EXCELL.

Healed and Blessed in Zion.

Whoso putteth his trust in Jehovah shall be safe.—*Proverbs 29:25.*

PATTERSON, LOUISIANA, October 27, 1905.

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 am in being a member of it.

During March, 1903, I sent a request for prayer in behalf of myself. You earnestly prayed for me, asking God to rebuke the cold in my body.

At the very hour of prayer I was healed.

I am living in the Ninety-first Psalm.

Before I received the First Apostle's teaching I was a hog-eater, a whisky-drinker, and a great user of medicine, and yet was never well.

Since giving up these unclean things I have not once been sick.

I once was stricken down with yellow fever. I had two doctors, but they did me no good, and I became almost a living skeleton. Then Dr. H. J. Sanders and Dr. T. W. Tolton examined me, and gave me up to die.

I am here yet, however, because God healed me.

I have found blessing in obeying God as regards swine's flesh and other forbidden food, and have also found blessing in tithe-paying.

ALFRED B. BURNLEY.

Delivered from Alcohol and Tobacco; Family Blessed and Healed.

He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.—*Luke 4:18, 19.*

WINTERTHUR, SWITZERLAND, September 6, 1905.

DEAR FIRST APOSTLE:—Peace to thee!

With gratitude to God I add my testimony to the great blessings my wife, my daughter, and I have received through Zion. We cannot praise God enough for having brought us out of darkness, and for delivering me from the use of alcohol, tobacco, and many other evils.

God has blessed my family, my wife and daughter having been healed of chronic diseases. My wife was a sufferer of various diseases for sixteen years, weak eyes being one of her ailments.

Since we heard of the Full Gospel through our beloved First Apostle, God has healed us, and it is now our privilege, as members of Zion Restoration Host, to carry this glad message to others.

May God bless you abundantly!

Yours in the Christ, JAQUES ISLER.

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 cooperation 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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Application

_____ 19___

To John Alexander Dowie:

I hereby make application for a Zion Paradise Plantation, Ten Year, Gold, Seven Per Centum, Interest-bearing Land Warrant, in the sum of_____ _____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount _____

(Signed) Name_____

Address _____

Notice—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following is the form of the Land Warrant:

Twenty Dollars

Selection Nine

$20.00

Zion Paradise Plantation

—JOHN ALEX DOWIE—

GOLD, SEVEN PER CENTUM, INTEREST-BEARING

LAND WARRANT

This Certifies, *That*_____

*of*_____ *has deposited with me the sum of*

Twenty Dollars

for a term of ten years from date hereof, bearing interest at the rate of Seven Per Cent. Per Annum, payable semi-annually on the first days of October and April.

This Warrant, with accrued interest, is redeemable at maturity in gold or may be exchanged for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

This Warrant is transferable on the books of the undersigned by reissue on surrender of the same, and, unless exchanged for land within three years from date hereof, is redeemable on any interest-paying date on six months' prior written notice by the undersigned.

In Witness Whereof, *John Alexander Dowie, whose legal residence is Zion City, Illinois, United States of America, has executed these presents this_____day of_____A. D. 190___.*

Countersigned by the General Manager of Zion Paradise Plantation and attested by the General Secretary thereof.

*Countersigned by*_____
General Manager Zion Paradise Plantation.

*Attest:*_____
General Secretary.

John Alex. Dowie

$20.00

The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000 and $5,000.

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Zion's Bible Class

MID-WEEK BIBLE CLASS LESSON, NOVEMBER 29th or 30th.

The Blessed Grace of a Lowly Spirit.

1 *The Life of Jesus shows what it is to be humble.*—Matthew 11: 28-30
Did Jesus ever resist base accusation in self-justification?
Did He not show us how to be patient under trials?
Cannot one do better work when not high-minded?

2. *God will not abide in one who is not humble.*—Isaiah 57: 13-16.
Is not to be lowly in spirit to have communion with God?
Will not God ever revive the faint-hearted?
Will one be humble who does not right wrongs?

3. *One cannot obtain favor from God without humbly seeking it.*—James 4: 6-10.
How much has God yet to give to the lowly?
Where is the richest place of blessing to be found?
How near to God ought one to live?

4. *Self must be humbled to get victory over the Devil.*—1 Peter 5: 5-10.
Does not the Devil have his own way with the proud?
Do not most people naturally love preferment?
Will faith to resist the Devil come from a proud spirit?

5. *Humility is to be lived in all daily relations as well as manifested in dress.*—1 Peter 3: 1-6.
Does not a humble spirit show itself in moderate dress?
Will it not show itself in one's conversation as well?
Is God pleased with a gaily dressed body prompted by a vain spirit?

6. *To be humble is to be heard in prayer and saved from trouble.*—Psalm 10: 12-18.
Cannot God work unhindered in a humble heart?
Who is God certain to hear in prayer?
Does God ever forget the lowly in spirit?

7. *To be proud and headstrong is to be defeated all through life.*—Proverbs 16: 16-24.
Does not money make fools of most people?
Will not pride of conquest sometime make a man lose all?
Who is the happiest person to be found?

8. *One can never have any standing with God if self-assertive.*—Luke 14: 7-11.
What is it that makes people want to be conspicuous?
What does the Bible say of the froward?
Is it not better to be patient and wait for others to lift us up?

The Lord Our God is a Humility-blessing God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 3d.

How Pride Offends God.

1. *He could not stand it in him who had charge of the worship of angels.* —Ezekiel 28: 13-19.
Is not one responsible for sin's getting into the heart?
Is not everything created by God beautiful in appearance?
Is not one warned against thinking too highly of self?

2. *He cannot stand it in him who has the oversight of His work on earth.* —2 Timothy 3: 1-7.
Are not the experiences of others to warn us?
Does not every great work call for self-forgetfulness?
How can the life be without rebuke when one lives for self?

3. *He cannot stand it in any one who approaches Him in prayer* — James 4: 1-10.
Can a person be given to vain dress and given to prayer also?
Why are so many prayers of Christians unanswered?
Is to be proud in spirit to get answers to prayer?

4. *God always blesses a person who abominates pride.*—Psalm 40: 1-9.
Can a person be right with God and not hate pride?
What should one do with those who live for the world?
Has not God given us something better to occupy ourselves with?

5. *Pride deceives one as to his real condition before God.*—Jeremiah 49: 14-16.
Is not self-esteem a delusive snare to most people?
Do not most people place a value on themslves for more than they are worth?

6 *Pride keeps one from seeking God so as to get mercy from Him.*—Psalm 10: 1-6.
What hinders so many from getting rich blessings from God?
Does a proud person like any of God's ways?

7. *Pride makes one contentious that he is right, while before God he is wrong.*—Proverbs 13: 6-12.
Does not pride make one self-assertive?
Is not pride, even in one's acquirements, vain?

8 *Pride hardens one's mind against the truth God speaks.*—Daniel 5: 18-22.
Can one be proud and hear God speak truth to the heart?
What happens when one thinks the world owes all to him?

9. *Pride defeats one in everything, even in getting healing from God.*—Proverbs 16: 17-24.
Why do so many die even when they know God can heal?
Is it not better to sacrifice one's pride than to lose one's life?

10 *It has no part or place in holy living with God.*—Psalm 101: 1-8.
Does not a holy person avoid the company of the proud?
Does not to be proud mean to be involved in a network of sins?

God's Holy People are Not a Proud 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-two Thousand Four Hundred Nine Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Four Hundred Nine 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	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6253		
Total Baptized at Headquarters			11,692
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		9,842	
Total Baptized outside of Headquarters			10,607
Total Baptized in eight years and six months			22,299
Baptized since September 14, 1905:			
Baptized in Zion City by Elder Royall	13		
Baptized in Zion City by Elder Mercer	3		
Baptized in Zion City by Elder Viking	7		
Baptized in Zion City by Elder Dinius	7		
Baptized in Zion City by Elder Adams	20		
Baptized in Chicago by Overseer Piper	12	62	
Baptized in California by Elder W. D. Taylor		1	
Baptized in Canada by Elder Simmons		2	
Baptized in Canada by Elder Brooks		4	
Baptized in Colorado by Deacon Cook		1	
Baptized in England by Overseer Cantell		4	
Baptized in Illinois by Elder Dinius		1	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Iowa by Elder Reed		9	
Baptized in Kansas by Deacon Horter		1	
Baptized in Massachusetts by Elder Gay		2	
Baptized in New York by Overseer Mason		5	
Baptized in Ohio by Evangelist Kelchner		6	
Baptized in Pennsylvania by Elder Bouck		3	
Baptized in Washington by Elder Ernst		4	
Baptized in Wisconsin by Deacon Taylor		4	48 10
Total baptized since March 14, 1897			22,409

The following-named believer was baptized in San Francisco, California, Lord's Day, October 29, 1905, by Elder W. D Taylor:

Borden, Mrs. Martha D. .....215 Steiner street, San Francisco, California

The following-named two believers were baptized at Marcus, Iowa, Lord's Day, November 5, 1905, by Elder David A. Reed:

Julian, Elmer F. .....Marcus, Iowa
Julian, Mrs. Sarah Hillary..... Marcus, Iowa

The following-named three believers were baptized at Marcus, Iowa, Monday, November 6, 1905, by Elder David A. Reed:

Stried, Della Maria .....Marcus, Iowa
Stried, George Martin..... .....Marcus, Iowa
Stried, Mrs. Minnie Christina.....Marcus, Iowa

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God at Bethany Park, Montague, Michigan, Thursday, October 26, 1905, by Elder Marie Hodler:

Buser, Henry..... Bethany Park, Montague, Michigan

The following-named child was consecrated to God at Marcus, Iowa, Lord's Day, November 5, 1905, by Elder David A. Reed:

Stried, Jennie Carstine .....Marcus, Iowa

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, always to 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

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.)

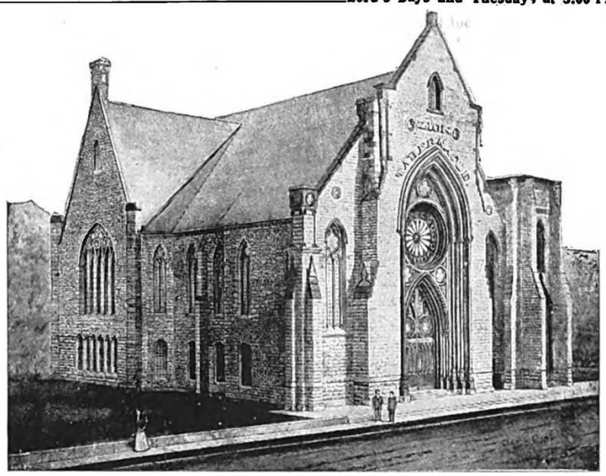
Divine Healing.

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.

Services in Chicago

Great General Assembly — Central Zion Tabernacle...Michigan Ave. and 16th Street...Overseer Piper Preaches Lord's Days and Tuesdays at 3:00 P. M.



North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching .....7:45 pm

North Parish German
Lord's Day.....10:30 am, 8:00 pm
Wednesday.....8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

West Parish German
Corner 19th and Wood Streets
Deacon Gustav Sigwalt in Charge
Lord's Day and Tuesday:.....7:45 pm

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Why Christians Should Want to Live in Zion City



East Wing Main Educational Building.

THE ONLY CITY IN THE WORLD where vice in every form is prohibited by strictly enforced laws, and where cannot be used intoxicating liquors, tobacco, poisonous drugs, hog products, or any other food forbidden by the Word of God; where no theater, no house of ill-fame, no gambling den, nor secret society lodge will be tolerated; where men, women, and children look to God for wisdom, health, and real happiness. God hears and answers prayer in Zion City.



A Delightful Location.

Zion City, Illinois, comprises over 6,000 acres of beautiful groves, forests, and rolling prairies, situated on the shores of Lake Michigan, forty-two miles north of Chicago, Illinois, and the same distance south of Milwaukee, Wisconsin.

At some points the elevation is 176 feet above lake-level. The natural parks, ravines, and winding streams, the broad avenues and wooded bluffs, and the two and one-half miles of sand beach, contribute a natural beauty and picturesque environment that make this wonderful city an ideal living-place for all who love God and appreciate the blessings which come from Him alone.

Education Free in Zion Schools.—Two Thousand Four Hundred Students Enrolled.

The educational and social advantages of Zion City are not equaled anywhere on earth. The evils of impure association to which children are subjected in the public schools of the world are practically unknown. In less than four years Zion City has built four large three-story Junior School Buildings and completed the first wing of Zion Main Educational Building, a four-story, fire-proof structure costing over $100,000. Over sixty teachers have qualified for present positions, and scores of nationalities are represented by these 2,400 students. In the night schools alone more than five hundred are in attendance.



Junior School Building.

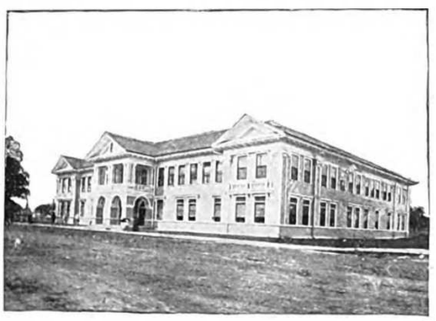


Fully 1,500 Homes Have Been Built Within Four Years.

No other modern city in the world has ever gone forward so steadily and rapidly, grading miles upon miles of broad streets, erecting public buildings, and establishing industries in various lines. Thousands of people from all parts of the world have located their homes in this city. Zion, through her branches in Europe, America, Asia, Australasia, New Zealand, South Africa, and the Islands of the Seas, is presenting to a discouraged, sin-burdened people the only reasonable and true way to a clean, peaceful, and happy home life.

Zion City Lots for Investment.

Many who early secured lots in Zion City have realized handsome profits, reaching as high as two hundred per cent. During the last year the Chicago and Milwaukee Electric Railway has been extended through the center of the city, connecting Chicago with Milwaukee. The contract is let for a $20,000 depot to be built within two blocks of one of our latest choice subdivisions, where homes can be had with every reason to believe similar advance in prices will follow as was the case in earlier subdivisions. Junior Schools, Tabernacle, and Main Educational Building are conveniently near. With electric cross-line, as planned, this subdivision is in ready reach of business center and factories. Stations are to be built at three other points within the city, and this new line will be a great accommodation to residents of the city.



Administration Building.

NOW IS THE TIME

To Invest in Zion City Property

For Plats and Further Particulars Write

Zion Land & Investment Ass'n

H. WORTHINGTON JUDD, Sec'y and Manager.

Zion City, Illinois, U. S. A.



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Wouldst Thou Be Perfect?

"And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me."—*Mark 10:21.*

JESUS loved this young man for his many virtues. This is not enough, for He loves every sinner who ever lived. He wished him to transfer his treasures to Heaven, for where a man's treasure is there his heart will be also.

This young man turned away and possibly entered Heaven poor, not having treasures there, unless he obeyed and did that which was hard; for it was hard for him to love his fellow men as himself while here on earth.

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. The second is this, Thou shalt, love thy neighbor as thyself. There is none other commandment greater than these—*Mark 12:30,31.*

True Christianity is obedience to all God's commandments.

This Scribe, Jesus said, was not far from the Kingdom of God, because he saw and believed His teaching.

But to have the Kingdom within us and to be in the Kingdom requires more. We must also do the things commanded.

This is real altruism.

If all true Christians would do this, the people of the entire earth would become better.

Later on we find that all possessions were put into a common treasury.

This money was used to extend the Gospel.

Just so in Zion today. Those who are true and put their treasures in Zion to stay, and who do not "fall away," will thus help to extend the Kingdom of God to their fellow men.

In UNITY *there is* STRENGTH.

Leaves of Healing

TEACHES THIS UNITY, THIS OBEDIENCE TO GOD'S COMMANDMENTS.....DO YOU READ IT?... DOES YOUR "NEIGHBOR" READ IT? . . . . . .

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90 13 ZION

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 XVIII. No. 5. *ZION CITY, SATURDAY, NOVEMBER 18, 1905.* *Price Five Cents*

God's Witnesses to Divine Healing

Young British Soldier Saved When Dying on the Battle-field and Healed of the Deadly Results of His Wounds. . . . . .

I WILL RESTORE HEALTH UNTO THEE, AND I WILL HEAL THEE OF THY WOUNDS, SAITH JEHOVAH.

Lying on the battle-field after a short but very sharp encounter, in which he was mortally wounded, this young man lifted up his heart to God in prayer.

There had been a sudden attack by a superior force.

The squadron to which he belonged had stood their ground bravely until over half their numbers had fallen.

At last he had stood alone in his part of the blood-soaked field, stubbornly resisting the advance of the enemy against overwhelming odds.

Then a bullet had crashed through his body.

Down he went among the dead and dying around him on that ghastly field, his life-blood swiftly ebbing away.



J. ORD ARMSTRONG.

And there for twenty-four hours he lay, suffering the indescribable torture known only to those who have passed through the racking pain, the deadly weakness, the burning fever, the intolerable thirst, and the frenzied terror of the sights and sounds of that slaughter-pen where the victims are men.

A great general said truly, "War is hell!"

It is hell because in it the Devil reigns.

Murder, rape, arson, robbery, drunkenness, debauchery, destruction of food, unspeakable cruelties, blasphemies, and a thousand other crimes and vices are and ever have been the warp and woof of war.

Not one of God's commandments but is broken and trampled under-feet in the mad stampede of such strife.

Especially is the command, "Thou shalt do no murder," disobeyed when nation wars against nation and thousands upon thousands of men exhaust their skill and strength in their efforts to kill one another.

Men shoot down their neighbors

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with whom they have no quarrel, and warm their swords in the vitals of their own brethren.

It is cruel, barbarous, devilish.

God's Word is against it.

Jesus, the Christ, the Prince of Peace, said, "they that take the sword shall perish with the sword"

He taught the universal brotherhood of man, and gave the great commandment of Love:

"Again a New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

He loved all men enough to die for them. No man can keep His commandment who takes up weapons to kill men, whether in war or not.

The peaceable, loving, self-sacrificing Spirit of the Christ cannot dwell in a man who shoots and bayonets his fellow men.

This young man, therefore, had broken God's Law when he took up arms against his brethren.

As he lay on the battle-field during those long hours, listening to the dying cries of many of his comrades, and feeling his own life slipping away, a sense of his sin came to him, and he cried to God for mercy and forgiveness.

Then he plead for deliverance.

God accepted his repentance and forgave his transgression.

In His Infinite Love and Compassion, He heard that feeble cry for help.

Never is His ear deaf to that call of "Father!" no matter how faint, no matter how humble, or how high His child may be.

In a wondrous way God stanched the flow of blood.

Almost miraculously, He preserved his life when, raising himself to look for water, he drew the murderous fire of five of the enemy.

He sustained and kept him through the terrible ordeal of being stripped of nearly all his possessions and clothing by marauding enemies.

He spared his life amidst the ignorant and reckless drugging, cutting, probing, and unsanitary conditions of crude military ambulances and hospitals.

Although the army surgeons put him aside as being mortally wounded, God took care of him, gave him deliverance, and saved his soul alive, because the sorely wounded boy trusted in Him.

But, although saved from death, the youth had not fully learned God's Way of Healing.

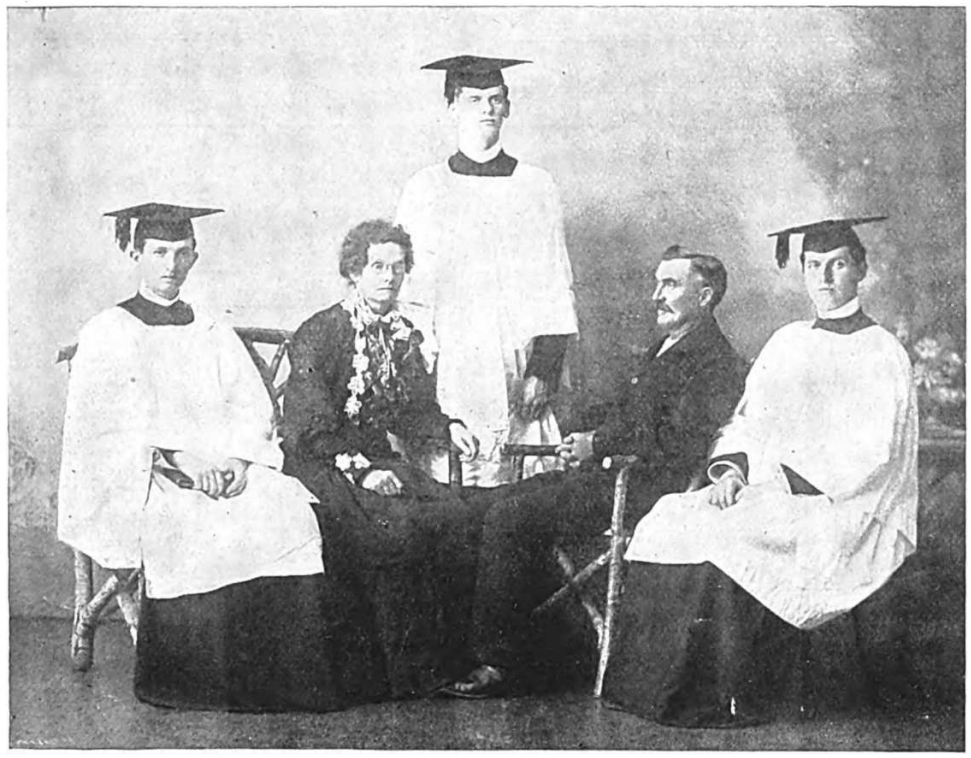
Although he had experienced the healing touch of the Holy Spirit in a marvelous way, and although he knew, to his bitter sorrow, how worse than useless were the efforts of physicians and surgeons, habit, prejudice, and common opinion were very strong, and he continued to divide his trust between God and the doctors.

But God cannot accept a divided heart.

He has never promised to heal through poisonous drugs and murderous, mutilating knives.

His promise is, "I am Jehovah that healeth thee."

His Love, Power, and Willingness to heal were shown by His Son Jesus, the Christ, who came to do His Father's works, to speak His Father's words—in short, to reveal His Father to humanity.



MR. AND MRS. G. E. S. ARMSTRONG AND FAMILY.

And Jesus healed "with a Word," with a touch.

He did not use drugs or knives.

If it were God's will to heal His sick children by the use of such things, how easy would it not have been for His Son, who came according to prophecy, to bear our sicknesses and carry our sorrows, to have taught His disciples the correct and perfected science of medicine and surgery!

All the researches and experiments of scientists since then have failed to lay a single stone for a foundation upon which to build such a science.

That is their own confession.

Jesus did not found a science of medicine, because that is not God's Way of Healing.

His Way of Healing is not a thing, but a Person, and that Person is Jesus, the Incarnate God.

God not only laid on Him "the iniquity of us all," but "with His stripes we are healed."

Furthermore, God has clearly taught in His Word that He is against His people's seeking healing through drugs.

He tells us that Asa "sought not to Jehovah, but to the physicians," in his sickness.

The Inspired writer has compressed a world of meaning into the few words in which he sets forth the result of that lack of faith: "And Asa slept with his fathers."

In both Old and New Testaments He condemns the "sorcerers" in the most scathing terms.

The Old Testament word "sorcerer" is a translation of the Hebrew word *kashaph*, which means a maker and vendor of drugs.

The New Testament word "sorcerer" is a translation of the Greek word φαρμακός (*pharmakos*), which means the same thing, and is the original of the English word "pharmacist."

So long as the human treatments, displeasing to God, were continued, therefore, the young man failed to re-

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ceive the perfect and full deliverance that his Heavenly Father had in store or him.

He therefore suffered from the results of his terrible wound until he was again at the very door of death.

The physicians upon whom he had been relying at last declared that they could do nothing for him; that death only could end his sufferings.

After all he had suffered, think of the chill hopelessness that must have filled his spirit!

But his Father loved him.

His great heart of compassion was touched

He had carried this sick and wounded lamb upon His bosom.

He could not give him what he was not ready to receive, but in a marvelous way He undertook for him.

He sent him a silent but beautiful little Messenger to tell him more about his Father; to teach him to know that Father's Love, and to trust fully in His Power and Goodness.

That Messenger was the "Little White Dove," LEAVES OF HEALING.

He himself tells the glorious results of that Message in his life, how he was raised up and healed in answer to the prayers of God's people.

And now he rejoices in the truth that made him free, longing to tell others of the Love and Power of God, and His Way of Salvation, Healing, Cleansing, and Keeping.

He is through forever with the deadly weapons of carnal warfare, forged to kill men, and has taken up the Sword of the Spirit, which is the Word of God, joining that great Host whose mission is to save men.

On the white wings of the same Messenger that brought him the Message of Life and Hope, he goes forth to many thousands throughout the world, calling all who are weary and are heavy laden, all who suffer, all the hopeless, dying ones, to accept the Free Gift purchased for them by Jesus of Nazareth, the Divine Son of God, who is the Christ.

May God, by His Spirit, make that call a power.

May it ring out a Message from the Prince of Peace, a mighty witness against the iniquity of War, turning the hearts of men and nations to God, who commands, "Thou shalt do no murder."

May God, in His Mercy, grant that the time shall speedily come when there shall be war no longer, because of the glorious reign of Him who said:

"Peace I leave with you;
"My Peace I give unto you."

A. W. N.

WRITTEN TESTIMONY OF J. ORD ARMSTRONG.

CARE OF T. ARMSTRONG, NATAL BANK,
PRETORIA, TRANSVAAL, SOUTH AFRICA,
September 9, 1905.

DEARLY BELOVED FIRST APOSTLE:—Peace to thee!

A little over two years ago I first found the Light in Zion, and, without any questioning or doubting, I accepted John Alexander as the Prophet of the Restoration.

I now accept him as the First Apostle in the Christian Catholic Apostolic Church in Zion.

Prior to coming into Zion I belonged to the Wesleyans; but I always had a longing for a Gospel with more life and reality in it.

The time of my awakening was on one of South Africa's battle-fields in the midst of dreadful carnage, which is always associated with such scenes of strife and bloodshed.

Lying all night upon a bloody battle-field, wounded and dying, with the dead and dying all about me, I gave myself unreservedly to God.

I was saved from a mortal wound, by the Power of God, through my own and my mother's prayers.

Had it not been for prayer, my body would today be resting in a soldier's grave.

My story, if told in detail, would be too long and too wearisome; but for the sake of those to whom this testimony may come as a warning or as a blessing, I will endeavor to relate the wonderful way in which God has led me, and still continues to do so.

I came out to Africa about the time of the relief of Kimberley.

I tried to join several corps, but failed

I then made my way to Kimberley and was successful in being accepted as a recruit in the Kimberley Regiment.

After serving for a period of twenty months, I joined the Cape Mounted Police (Special) and was drafted to Vryburg, British Bechuanaland.

While there I was employed hunting down rebels.

We were ordered one morning to saddle up and join Lord Methuen's column, to conduct him out of a certain district.

For the first one hundred miles or so we encountered Boers everywhere.

The day previous to that memorable fight in which Lord Methuen was shot and captured, we had been fighting almost all day, and, as the evening shadows fell over the dry and arid South African veldt, we pitched our tent and rested, little thinking that there were those of us who had lain down to rest for the last time, except in the sleep of death, to awake in the great land beyond the grave.

Ere morning dawned our convoy of about two and one-half miles long was on the move.

As daylight burst upon us, I, in company with some more of my squadron, were told off to act as advance guard and extend on the right and left flanks of the column.

We had trekked scarcely two miles before a shot was heard in the rear of the column, then two, then volleys, and then the rear-guard action became general.

We soon found that the Boers had gathered together during the night and were determined to fight, and fight to win.

A man who is hungry will fight 'esperately

The rear guard of our column was composed mostly of corps recruited from Dutch centers, and I have no doubt that many of them were alive to the fact that many of their own brothers were among the attacking forces.

This I afterwards proved during the fight by a young Boer flying past me and swearing by all the gods that if he caught his brother, whom he knew to be in the corps, which was stampeding, he would blow his brains out.

Being in the advance guard, we prepared for the worst.

We were the only mounted corps left, comprising one hundred thirty men, and well knew that we would have to bear the shock and brunt of the battle.

The Boers, sweeping everything before them (for they were desperate), captured the rear-guard guns and turned them on us.

Amidst this hell-fire of shot and shell the Boers (estimated at about three thousand strong) swept down upon us.

The fight against such odds did not last over three hours.

Words of mine would fail to describe the scene.

Young men in the prime of life were hurled into eternity.

Men whose lives might have been dedicated to the ministry of reclaiming and uplifting their fellow men were hurried away to meet their God without an opportunity of crying out the prayer of the publican, "God, be merciful to me a sinner."

I had time for thought, and, being the last man on the right flank, I looked over the battle-field.

Everywhere I saw, lying dead and dying, men to whom I had become attached

The Boers crept nearer, and I knew that I was fast approaching the end of my tether.

They shot my half-section man, on my right, with his horse.

My heart bled for these noble beasts of burden, and many times since then I have felt the tears start to my eyes as I have recalled the death struggles of the magnificent horses which comprised or belonged to our corps and that of the artillery, which were done to death by the eagerness of man to go to war.

I remember trying to keep ten Boers at bay when some one shot me through my body from the right flank.

The bullet entered my body about one-fourth of an inch from the spine and passed through the left lung, splitting the kidney on its way through, and passing out on the left side, missing my heart by a little less than one-half inch.

It was while lying on the field (I lay there twenty-four hours) that I began to see that war was the Devil's work, and that God never intended me to take up arms to shoot my brother.

I felt myself dying as my life's blood slowly passed from me from almost every organ of passage in my body.

I asked God to forgive me and receive my spirit into His Kingdom.

To stop the air from getting into my lungs, I put my finger into the bullet wound in my side and so I stayed the flow of blood.

I believe God compelled me in some way or other to do that.

Thus I reserved my strength, still praying on.

God heard my prayer in the darkness of my despair and raised me up.

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I well remember one instance of His keeping power.

I was feeling as if I were going to choke for want of water.

I managed to raise myself up on my elbows to see if I could not obtain some water.

Five Boers sitting on horseback some distance away fired on me Two of the bullets passed through my hair, the other three passing by my ears on the right and left.

I fell back.

While lying there I was stripped of nearly all my clothes by the Boers.

Some time later our own men picked me up.

When the roll was called, only fifty out of the one hundred thirty comprising my corps came back sound.

It would be impossible for me to relate everything that happened. Suffice it to say, the doctors were busy nearly all night administering morphia, etc.

After three days in bullock-wagons we arrived at Marat Sani, and from there were sent to Mafeking, four of us being left there who were supposed to be mortally wounded.

The rest were conveyed to Kimberley.

To cut a long story short, after recovering slightly, I was removed to Kimberley Military Hospital.

I had a great deal of experience with military surgeons, and, although they made me a life-pensioner on nine shillings a day, I must say that the farther you keep away from them the better.

Since I was wounded, and until I came into Zion, I suffered from the effects of the wounds.

During my latest illness I was given up by the doctors.

It was then that Zion came along and I got hold of the truth.

God heard and answered the prayers of our people.

He raised me up and healed me.

I hope ere long to be in training for the purpose of preparing myself for further service in His Kingdom.

Having laid aside the weapons of carnal warfare, I rejoice to know that I have a Sword which is mighty and quick, even the Sword of the Spirit, which I hope God will enable me to use, granting unto me a heart of that Wisdom that cometh from above.

Praising God for Zion and her mighty Leader, whom we all love, and the manifold blessings of His glorious Gospel,

I remain, your Servant in the Christ,

J. ORD ARMSTRONG

CONFIRMATION OF TESTIMONY BY OVERSEER DANIEL BRYANT.

P. O. Box 3074, JOHANNESBURG, TRANSVAAL, October 16, 1905.

BELOVED FIRST APOSTLE:—Peace to thee!

I can only confirm the testimony of J. Ord Armstrong by the loving intimacy which has existed between myself and each member of the family

It has been the great joy of my heart to baptize the entire family.

The father, having been a local Wesleyan preacher, was the hardest one to capture and the last to enter the fold of Zion. But his experience seems to have been so bright that he is now to the front in a family where God reigns supreme.

As her picture will suggest, Mrs. Armstrong is a Christian lady of such sweetness and beauty of character that her life is telling for God in the rare gift of three sons who are filled with the Holy Spirit.

These three sons, although closely confined by daily toil, are Soldiers of the Cross who are regularly upon the Battle-field of Redemption and know how to use the Sword of the Spirit.

They are splendid workers in Zion Restoration Host.

May God bless the Armstrong brothers!

We affectionately commend the eldest son to Zion Educational Institutions at Zion City.

In a few months we shall lose him here, but Zion City will have one more young man studying for the ministry who is full of fire, and ability, and who will be a happy addition to the social life of our young people.

Your Fellow Servant in the Master's Harvest Field,

DANIEL BRYANT,
Overseer for South Africa.

NOTES FROM ZION'S HARVEST FIELD

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

Vancouver, British Columbia.

Elder-in-charge, Rev. R. M. Simmons.
Tabernacle, 68 Hastings Street W., Vancouver.
Time of Services—Lord's Day, 9:30, 10:00, 2:30, 7:30; Wednesday, 8:00 p. m.

Elder Simmons, who is in charge of the work in Vancouver, British Columbia, recently visited Spokane, Washington. He gives the following report of his itinerary:

VANCOUVER, BRITISH COLUMBIA, October 10, 1905.

REV. J. G. EXCELL,
Zion City, Illinois, U. S. A.

Dear Overseer:—Perhaps a brief report of my recent itinerary will be of interest to you.

I left Vancouver on Monday, September 4th, via the Great Northern Railroad, arriving in Spokane a little after nine the next morning. Here I remained over Sunday, holding services each evening, except Saturday evening, in our little Tabernacle.

I used the stereopticon to good effect, lecturing on Zion City, Zion Industries, Institutions, and People.

During my stay in Spokane I held seven services in the Tabernacle, one a Divine Healing service and three open-air services, baptized one believer, consecrated one child, and administered the Lord's Supper to the believers. The open-air services were well attended by people who were orderly and attentive. The audiences in the Tabernacle for the most part were limited by the size of the room. If we could have secured a larger hall we could have reached far more people.

Spokane is a thriving city with a great future, and the opening for Zion is good. Zion's two Deaconesses there are doing good work. There were some healings; the believers seemed strengthened, greatly encouraged and helped, and some strangers were interested. To me Spokane seems a most promising field.

From Spokane I went north on Monday, September 11th, to Nelson, British Columbia. Here we have one member, a Brother Parker. He takes twenty-five copies of LEAVES OF HEALING and I think a half-dozen BANNERS a week and scatters them among the people, and thus keeps the Devil guessing in those mountain regions.

We had a good-sized hall in which to lecture at Nelson.

I lectured three evenings and conducted one Divine Healing meeting, held some very interesting conversations with people who were interested, and sowed much good seed that will, no doubt, bear fruit in the future.

From Nelson we went still farther north to Revelstoke, a town of about two thousand people, situated on the Columbia River where it is crossed by the main line of the Canadian Pacific Railway. We arrived here Saturday evening, expecting to hold an open-air meeting, but were prevented by a heavy rain. On Sunday we held two services in the Opera House, lecturing in the evening with the stereopticon, suiting our lecture to the day. These services, especially the last one, were well attended.

The next evening I held a cottage meeting and administered the Lord's Supper to our little flock, consecrated one child, and attended to some important matters among the members, and arranged that they should hold weekly meetings among themselves. I received one new application for fellowship.

Leaving Revelstoke Tuesday morning, September 19th, at a quarter to three, we reached Vancouver in the evening, having been gone two weeks and one day. During this trip we traveled over one thousand two hundred miles, held seventeen services, baptized one believer, consecrated two children, received one application for fellowship, and prayed with a number of sick, of whom some received healing.

Wherever I went I found Zion people greatly interested in Zion's Onward Movement in Mexico. Zion people everywhere are preparing to go to Mexico when the call comes and they can realize on their property.

Faithfully yours in the Christ,

R. M. SIMMONS,
Elder in the Christian Catholic Apostolic Church in Zion.

Zion Literature Sent Out from a Free Distribution Fund, Provided by Zion's Guests and the Friends of Zion.

Report for week ending November 11, 1905:

1,000 Rolls to.....Business Men in New York City
147 Rolls to.....India
623 Rolls to.....The British Islands
Number of Rolls for the week.....1,770
Number of Rolls reported to November 11, 1905,..... 4,063,789

SARAH E. HILL,
Superintendent Zion Free Literature Mission.

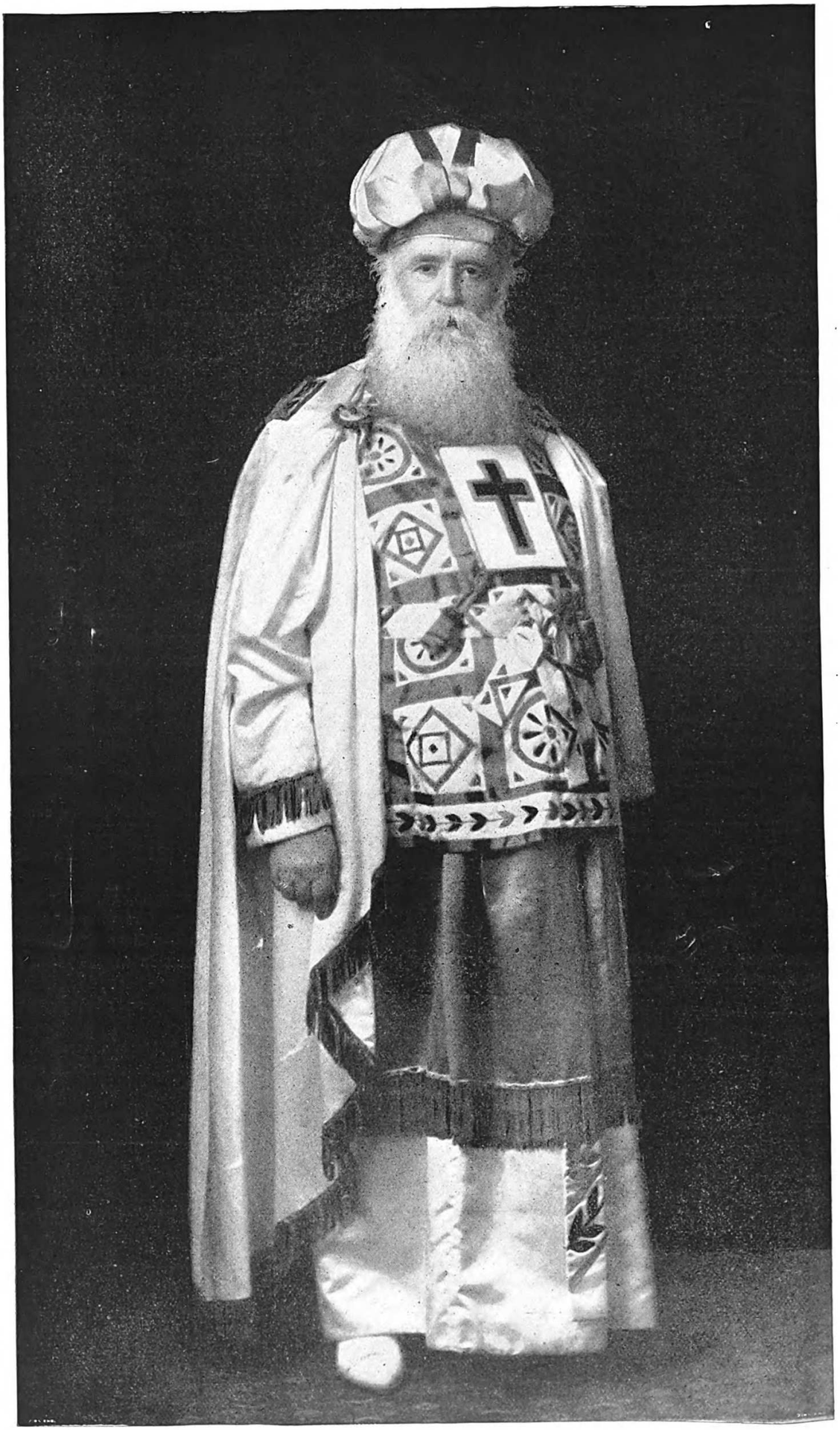
The Zion Banner

is a 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 a copy.

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John Alexander

First Apostle of 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.

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
Fifteen Weeks	.75	To Ministers, Y. M. C. A.'s, and Public Reading Rooms, per annum	1.50
Single Copies	.05		

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

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

Make Bank Drafts, Express Money or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

Long Distance Telephone *Cable Address "Dowie, Zion City."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
Zion City, Illinois, U. S. A.

Subscriptions to LEAVES OF HEALING, THE ZION BANNER, and the various publications may also be sent to

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, 48 BAHNHOFSTRASSE, ZÜRICH, SWITZERLAND.
ZION PUBLISHING HOUSE, P.O. BOX 3074, JOHANNESBURG, TRANSVAAL, SOUTH AFRICA.

One Cent for each Four Ounces or fraction thereof is the transient rate of postage on Leaves of Healing. This is the rate at any Postoffice which receives domestic mail.

ZION CITY, ILLINOIS, SATURDAY, NOVEMBER 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 fifteen 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.

FIRST APOSTLE IN TAMPICO.

The following telegram was received in Zion City on Lord's Day, November 12th, and read at the Great General Assembly in the afternoon by Overseer Speicher:

VICTORIA, MEXICO, November 12, 1905.

THE OVERSEER-IN-CHARGE, Zion City, Illinois.

"Blessed be Jehovah. . . . There hath not failed one Word of all His good promise."

The entire party is well, and we are concluding our labors in Mexico for this time.

Mr. Burris has returned to Zion City with his wife, who came as far as Monterey to meet him.

The rest of the party are now gathering in the City of Victoria, and we shall leave for Tampico on Monday or Tuesday, and sail on Wednesday afternoon in the Ward Line Steamer "Seneca" for New York, via Havana.

The care that has been exercised in connection with Zion's business has resulted in very important modifications of our original plans, and Zion has been saved from much probable loss.

It will not be wise to disclose publicly what has been done, what lands we have relinquished, and what lands we still hold, until the right time has come.

But I call upon Zion everywhere to praise God for the strength, and grace, and wisdom that He has given to us throughout the labors of all the members of our party.

We have entirely given up the Gonzales tract, but we hold options on about a million acres, and have much under offer in Tamaulipas.

In fact, we have had pressed upon us from all parts of this Republic nearly twenty million acres.

It will pay to be most careful in our final decisions, irrigation being absolutely essential to the highest success.

A portion of our party will have to return very speedily to Mexico, but we shall return, with perhaps one or two exceptions, to Zion City in the "Seneca."

We hope to hold some conferences with you concerning Mexico during the early part of December.

God is still leading on in this beautiful Republic; and now we set our faces homeward.

I shall send my next message to you, God willing, from Havana, and then from New York; and then, God willing, I shall speak to you at the Thanksgiving Day Service in Zion City on November Thirtieth.

Pray for us all for protection in travel by land and sea, and for the needed strength and Grace.

My health continues to improve, and all the party are in good health and spirits.

I look forward with intense delight to our reunion with you in Zion City and to my ministry to Zion throughout the whole earth and to all whom we can reach in every land Till Jesus Comes.

Mizpah. FIRST APOSTLE.

LATEST FROM FIRST APOSTLE.

TAMPICO, MEXICO, VIA LAREDO JUNCTION, November 15, 1905.

OVERSEER-IN-CHARGE, Zion City, Illinois.

"The ransomed of Jehovah shall return, and come with singing unto Zion."

All the party safely on board "Seneca."

We sail this afternoon, and expect to reach Havana on Saturday, and may remain there until Tuesday.

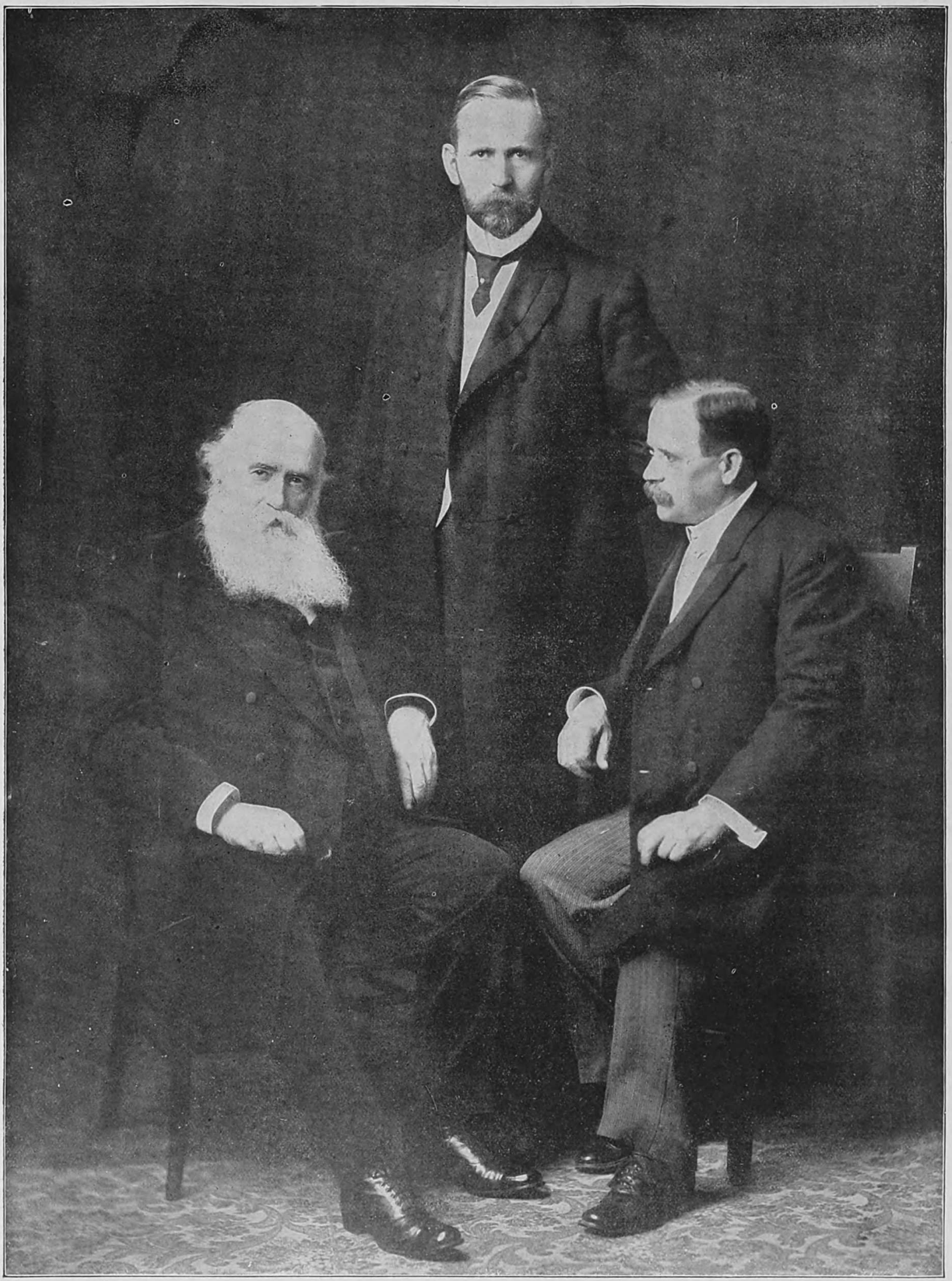
Expect to arrive New York not later than Saturday, the twenty-fifth.

I am in greatly improved health; better than at any time since I left home.

Love to all.

Mizpah. FIRST APOSTLE.

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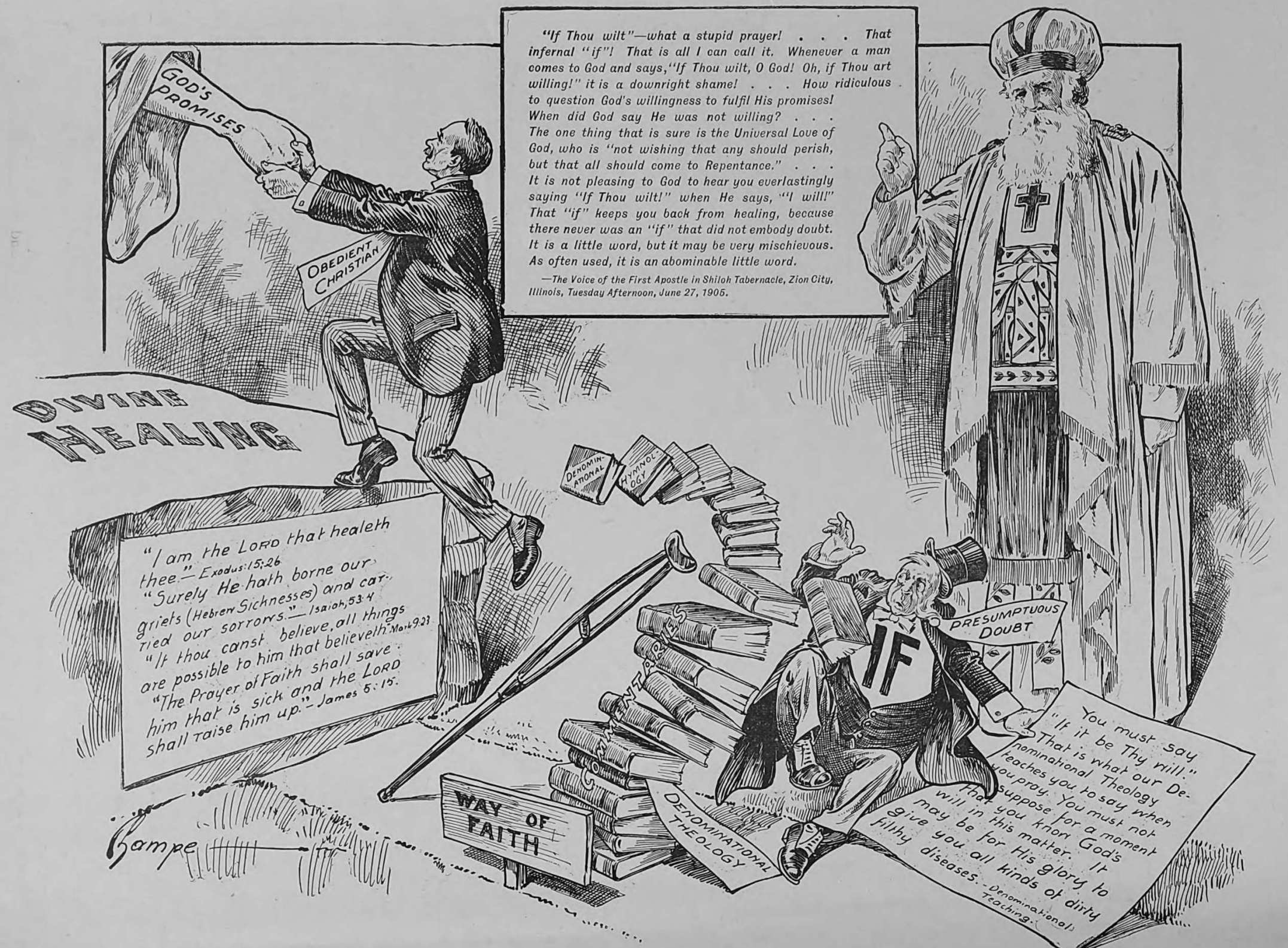
THE FIRST APOSTLE. GENERAL SECRETARY FIELDING H. WILHITE. GENERAL MANAGER JOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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"If Thou wilt"—what a stupid prayer! . . . That infernal "if"! That is all I can call it. Whenever a man comes to God and says, "If Thou wilt, O God! Oh, if Thou art willing!" it is a downright shame! . . . How ridiculous to question God's willingness to fulfil His promises! When did God say He was not willing? . . . The one thing that is sure is the Universal Love of God, who is "not wishing that any should perish, but that all should come to Repentance." . . . It is not pleasing to God to hear you everlastingly saying "If Thou wilt!" when He says, "I will!" That "if" keeps you back from healing, because there never was an "if" that did not embody doubt. It is a little word, but it may be very mischievous. As often used, it is an abominable little word.

—The Voice of the First Apostle in Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, June 27, 1905.



PRESUMPTUOUS DOUBT MUST BE CAST ASIDE TO REACH THE ROCK OF DIVINE HEALING.

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Divine Healing Meeting

Held in Shiloh Tabernacle, Tuesday Afternoon, June 27, 1905.

*REPORTED BY O. L. S., S. E. C., AND F. A. F.

THE Divine Healing Meeting held in Shiloh Tabernacle on Tuesday Afternoon, June 27, 1905, was conducted by the First Apostle.

Some were present only for teaching, while others had come for prayer as well as teaching.

One of the characteristics of the First Apostle's ministry is the prominent place that teaching has always occupied in connection with his abundant labors.

Long ago God declared through His Prophet Hosea, "My people are destroyed for lack of knowledge."

That statement is equally true today!

The truth of Divine Healing as a present-day reality has been either forgotten, or ignored, or denied by those who ought to feed the flock of God and lead them into a living experience of the power of Truth.

The sinful and the diseased are perishing for lack of knowledge.

The First Apostle of the Christian Catholic Apostolic Church in Zion feeds his people with knowledge.

Then he commands them to obey.

When they give heed to both, results inevitably follow.

On this occasion there was present an object-lesson of the Power of God to instantaneously heal a terribly afflicted daughter of Abraham.

She had come under the teaching of the Restorer of God's Truth.

She had obeyed his command, and now, after years of blessing, she was present to illustrate in her person, as well as tell the story, how God had proved His faithfulness in responding to her faith and the prayer of God's Apostle for her healing.

The teaching on this occasion was clear and timely, and great Grace rested upon both the speaker and those who listened.

God lives in Zion today

And He heals!

Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, June 27, 1905.

The Services began with the singing of Hymn No. 11 from the Feast Program.

After singing, the First Apostle read the first seventeen verses of the Eighth Chapter of Matthew, and then prayed, clos ng with the Disciples' Prayer, in which the Congregation joined.

Hymns 31, 16, and 41 were then sung, and after making a few Announcements the First Apostle delivered his address.

DIVINE HEALING A PRESENT-DAY REALITY.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, my Lord, my Strength, and my Redeemer.

The First Apostle then said:

The words from which I desire to speak to you this afternoon are in the Eighth Chapter of the Gospel according to Saint Matthew, the sixteenth and seventeenth verses.

TEXT.

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.

The Prophet Isaiah had said:

Surely He hath borne our sicknesses, and carried our sorrows.

I have substituted the marginal reading, "sicknesses," for the word "griefs."

The Atoning Sacrifice of our Lord Jesus covers not only man's sins, but man's sicknesses—human misery in every form.

The chastisement of our peace was upon Him; and with His stripes we are healed.

The Atonement of the Christ Coextensive With Man's Need.

If the Atonement of our Lord Jesus, the Christ, had not been coextensive with the misery that sin had wrought, it would be an imperfect Atonement.

And if that Atonement was not a Redemption for the Body, as well as for the Spirit, it would have been an imperfect redemption.

Composed, as we are, of spirit, soul, and body, we never can be happy so long as one of these three parts of our being is controlled by the powers of evil in any form.

It is always well for you to distinguish between the spirit and the soul.

The spirit is not the soul, and the soul is not the spirit.

Souls die; spirits never die.

The soul is the animal life which we have in common with all other animals.

The *soul* that sinneth, it shall *die*.

But the spirit cannot die!

God, who made us spirit, soul, and body, gave immortality only to the spirit; not to the soul.

There is no such thing as an immortal soul.

The Christ poured out His soul "unto death."

He said, "My soul is exceeding sorrowful, even unto death."

And again, although I have quoted the passage before, I may as well repeat it, "The soul that sinneth, it shall die."

Soul and Spirit Differentiated.

One of the great blunders that people make in reading the Bible is to confound the word "soul" with "spirit."

They are not synonymous in the original.

The Hebrew word translated "spirit" is *ruach*, and the original for "soul" is *nephesh*.

The Greek word πνεῦμα (*pneuma*) is properly translated "spirit," and ψυχή (*psyche*), "soul."

The two words "soul" and "spirit" never mean the same thing.

We are not dual in our natures; we are tripartite.

You should differentiate clearly between the spirit and the soul.

Whenever the soul, or animal life, is defiled or injured in any way, the spirit and the body suffer in sympathy, and the body sometimes dies as a consequence of soul-pollution, which is often received by heredity.

It would not be possible for us to die if we were altogether Spiritual.

God is the Father of our spirits, and therefore the Father of that which is immortal and imperishable.

*The following report has not been revised by the First Apostle.

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Like Himself, it cannot die.

He made the body and the soul, both of men and animals, but He is the Father of the spirit only.

There is a great difference between a Maker and a Father.

God is Spirit, and a Father.

He is not merely *a* spirit; He is Spirit.

No Spiritual Nature Apart From God.

The indefinite article "a" is not in the original of the Scriptural expression "God is a spirit."

"God is Spirit," just as He is Life, and Love, and Light.

There is no Spiritual nature or being apart from God.

He is the Father of all spirits.

The Christ came to save men not only from disordered minds and disordered spiritual conditions, but from the psychical and the physical consequences of spiritual transgression—from the soul and the body consequences of transgression by the spirit.

I repeat that it would be a very imperfect redemption if the spirit only were set free, and the soul and the body were left to the Devil, or to doctors and drugs.

Surely the God that made us can mend us.

Surely the God that seeks to set us free from the Powers of Evil will not forget that we have bodies, and souls, and diseases for the possession of which, in many cases, we are not responsible.

He will remember that the fathers have "eaten sour grapes, and the children's teeth are set on edge."

If there is to be no deliverance from these miseries, then let it be proclaimed that God is not the Savior of the Body or of the soul, but that He is the Savior of the spirit only, leaving the souls and the bodies of Humanity to chance, to charity, and to the Devil.

But that is not so!

Emancipation of the Body as Well as the Spirit Provided For.

Our Lord Jesus, the Christ, when here on earth, not only spoke to the people of Spiritual emancipation; He not only told them that He would set them free in spirit, but that He would take away the weariness and the heavy load of misery that was in their hearts and give rest to their "souls"—to their lives.

These are His words:

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your *souls.*

Not "spirits!"

He told them that if they would learn of Him, and were emancipated in spirit, they would find rest to their *souls,* to their *lives;* to the burdened life, to the animal life, that was oppressed with diseases innumerable; with the consequences of both their own and others' transgressions in many forms.

He bade them, when they had received Him as their Savior, and turned from their sins by a true Repentance, to look for a further emancipation that would include their bodies.

He prayed for them, and laid His hands upon them; in consequence of which they flocked to Him for deliverances from their bodily diseases—and they did not go in vain.

The Authoritative Character of All True Teaching.

In the chapter that we have read, we have a number of illustrations of the exercise of his Healing Power, all beautifully grouped together.

He had been teaching on the mountain-side.

The Fifth, Sixth, and Seventh Chapters of this Gospel tell us the story of the wonderful Sermon on the Mount.

It was not one sermon, however; it was a series of discourses, no doubt lasting many days.

The healings came at the end of these discourses; there is no record of a single healing during their delivery.

The people were very much astonished at His doctrine, for "He taught them as One having Authority."

It is useless for one to teach unless he or she has Authority.

Why should I send my son, for example, to a college where there is no Authoritative teaching?

Let me dwell upon this point for a moment.

If I cannot teach you with Authority I had better hold my tongue.

If you listen to what I say while thinking, "Well, I will consider what you say; perhaps I shall agree, and perhaps I shall not care very much about it," you had better have stayed away.

In this Divine Healing meeting especially, to which I invite all seeking deliverance from physical burdens as well as those seeking spiritual blessing, I must teach with Authority.

Lack of Authority in the Pharisees' Teaching.

That was the characteristic of Jesus' teaching that very much impressed those who listened to Him.

He did not teach as the Pharisees, who had no Authority.

They were everlastingly going back to some distinguished Rabbi for their Authority.

Any one who has any acquaintance with the Mishna, or the Gemarah, knows very well that they are merely a mass of discordant utterances.

I am not a great rabbinical scholar, but I have read the Mishna and the Gemarah; and I have this to say: if you come out of that continent of mud alive you may be thankful.

Here and there a beautiful thought is to be found, but for the most part it is a mass of contradictions.

There was no finality in the teaching of the rabbis; they just talked, and talked, and talked without settling anything.

The impressive fact about the Christ's teaching is that, if you do as He tells you, you will get what He talks about—the Salvation, the Healing, the Cleansing, and the Power.

It is for you if you believe, if you obey; if you do the thing you are told to do.

If you persevere on these lines you surely will get the blessing.

The Christ's Definite Claim to Divine Embodiment.

Among the listeners to the Christ during that remarkable series of discourses was one man who, according to the sanitary regulations established by the rabbis, had no right to be there.

He had a horrible, contagious disease—leprosy.

I do not know where he was; possibly be may have been crouching behind a rock or hiding in or behind a bush, or otherwise concealed from the people while he listened to the Master's talk.

It was a very wonderful talk, too.

It was talk that might at first stagger one.

What! a man a little over thirty years of age stand up there and tell a vast multitude of people that he was the Incarnate God; that in Him was the Father; that He was the Wonderful, the Counselor, the Everlasting Father, and the Prince of Peace!

Why! it was enough to stagger any company of Jews, who rejected all suggestions of an Embodiment of God!

Such talk was perfectly amazing!

And yet it was in their Scriptures that "a virgin" should "conceive, and bear a son, and" that His Name should be called Immanuel; "which is, being interpreted, God with us."

The Imperative Necessity of an Uncompromising Acceptance of the Christ's Divinity.

Well, as that poor leper listened, he saw that there was no possibility of getting Salvation without accepting the

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fact that He proclaimed concerning Himself—that He was the Incarnate God.

He had either to reject or accept it.

And that is what you have to do!

You have to believe that the Christ is God or reject Him altogether.

If you say, "Oh, I believe He is a very good man," you are very impertinent and insolent; you are absolutely faithless, and He will not accept you.

The Christ will not be insulted by your calling Him merely a good man!

If He is not God, He is not a good man, because He claimed to be God "manifested in the flesh."

God!

Unless you receive Him as such you do not receive Him at all.

The Jews put Him to death because He claimed to be God—God "manifested in the flesh."

He declared to them that He did nothing of Himself; that His Humanity, apart from God, was just as powerless and weak as yours or mine. He said:

The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works.

The Father was the Indwelling Power who did and spoke.

If the Christ had spoken as a man independent of any higher Power, His words would have been powerless.

If God is back of a word, there is Power; otherwise there is no Power in it.

Everything Depends Upon Who Speaks.

If an officer of the Law produces a warrant and says it has been issued by a proper judge, and in the name of the people of the State of Illinois, or in the name of the people of the United States, he comes to execute that warrant, that man has power.

He has the whole civil, military, naval, and financial power of the United States behind him.

It is folly to say that that word would amount to nothing.

Let offenders that doubt it run up against it, and they would quickly learn their mistake in a way they would be likely not to forget.

When the Christ spoke something was done!

This leper believed that; and when the Christ had finished His discourses, and was about to cross the lake that night, he determined to act at once.

He rushed through the crowd, uttering the warning cry of the leper, and fell at Jesus' feet, worshiping Him.

The key to every difficulty is the proper answer to the question whether you can worship the Christ or not!

If you see in the Christ only a man while seeking for healing, this meeting is no place for you.

But if you worship God in the Christ, repent of and forsake sin, and trust in God, your Father, through the Christ as the Sin-deliverer, then you can cry for Healing.

The Stupidity of Doubtful Petitions to God.

The leper worshiped the Christ, and then cried, "Lord, if Thou wilt, Thou canst make me clean!"

"If Thou wilt"—what a stupid prayer!

But he knew no better.

There would be very much less excuse for your offering such a prayer than in the leper's offering it.

"What was the matter with the prayer?" you may say.

Well, it was that infernal "if"!

That is all I can call it.

Whenever a man comes to God, and says, "If Thou wilt, O God! Oh, if Thou art willing?" it is a downright shame!

I cannot imagine a son or a daughter coming to me and saying, "Father, if thou wilt, thou canst be kind to me and help me!"

I should feel that that was a positive insult.

I always have been willing, and I always shall be, to do all the good I can to any one; but to a son who came to me with an "if" I should say, "When have I not been willing? Why do you come to me with that 'If thou wilt'?"

That leper, as I have said, knew no better.

He had received the Teaching, but he was like many of you who say, "I must not be too presumptuous! I must say, 'If thou wilt!' "

The presumption lies in saying, "If thou wilt!"

The Presumption of Questioning God's Goodness and Willingness to Bless.

You presume upon the goodness and patience of the One who is willing!

Suppose that after you had been invited to this meeting today, you had stood howling at the door, crying, "Elder Royall, may I come in? Oh, may I come in?"

And suppose after he had said, "Of course you may come in!" you had continued, "Well, I know the First Apostle invited me, but I do not know whether to come in or not. I do not want to be presumptuous! Oh, do you suppose Dr. Dowie will let me in?"

How perfectly ridiculous you would appear!

How ridiculous to question God's willingness to fulfil His promises!

When did God say He was not willing?

If I were even for one moment to think of God as being unwilling to hear the cry of any of His children, especially the cry of one in misery, that moment He would cease to be my Father! I should say, here is a devil full of promises, but without Love.

The one thing that is sure is the Universal Love of God, who is "not wishing that any should perish, but that all should come to Repentance."

The Christ taught continually His willingness to Save and to Heal.

But that poor leper did not know, and so he said, "If Thou wilt!"

God's Goodness in Overlooking Man's Ignorant Blundering.

It is well that God overlooks our blunders in prayer, and graciously gives us the desired blessing.

The Lord Jesus, the Christ, said to the leper, "I will!"

It is just possible that the leper was a little distance from Him when He said that; and doubtless when he heard those words he hastened forward, and the Lord touched Him and said, "Be thou clean!"

"And in about six weeks his leprosy was gone!" Is that the record of the narrative?

PEOPLE—"No."

FIRST APOSTLE—"And straightway his leprosy was cleansed."

Is it sensible to believe that a person may be healed "straightway"—immediately.

PEOPLE—"Yes."

FIRST APOSTLE—But do you not think it would take a long time to heal leprosy?

PEOPLE—"No."

FIRST APOSTLE—You do not! Why! it has taken a long time to heal some of you!

Whose fault was it? God's or your own?

PEOPLE—"Our own."

FIRST APOSTLE—Then, had not you better get rid of that fault, and get to the place where you can see, and believe, and receive?

When Jesus said, "I will," the leper ceased to pray with an "If Thou wilt."

The Frequently Mischievous Power of Even Little Words.

Suppose he had said, "I heard you say that 'I will,' but I am not quite sure about it! I cannot believe it! It is too good to be true!"

Would that have been pleasing to the Christ?

Certainly not!

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It is not pleasing to God to hear you everlastingly saying "If Thou wilt!" when He says, "I will!"

That "if" keeps you back from healing, because there never was an "if" that did not embody doubt.

It is a little word, but it may be very mischievous.

As often used, it is an abominable little word.

For instance, when your husband comes home tonight you may tell him something you have seen here today.

Suppose he were to look at you and say, "O Mary! if only I could believe you!"

Your back would at once stiffen, and you would exclaim, "What do you mean by that, John!"

Then he might answer, "Oh, nothing, Mary; but if I could only believe you!"

You can imagine the rest.

I remember one woman—I do not know whether she is here today or not; I cannot see everybody in the audience.

Mrs. Mill, are you here today? [*Mrs. Mill indicated her presence in the meeting.*]

A Powerful Object-lesson of Divine Healing.

Oh! that is the woman! Come right up here! I may as well make an object-lesson of you.

I want the people present here today that never saw any one that was healed, see you. [*Mrs. Mill went upon the platform.*]

What is your name?

MRS. MILL—"Mrs. Isaac Mill."

FIRST APOSTLE—Where did you live before coming to Zion City?

MRS. MILL—"Richburg, North Dakota."

FIRST APOSTLE—How did you get here?

MRS. MILL—"I was brought here on a cot."

FIRST APOSTLE—Carried on a cot from your home to the railway. How many miles is it from your home to the railway?

MRS. MILL—"Twenty-six miles."

FIRST APOSTLE—Were you carried in an open cart?

MRS. MILL—"No, sir; in a covered cart."

FIRST APOSTLE—And brought how many miles by rail?

MRS. MILL—"Over nine hundred."

FIRST APOSTLE—How were you situated while on the train? Did you lie on the cot in the baggage car?

MRS. MILL—"Part of the distance, and the rest of the way they removed the back of seats to make room for the cot."

FIRST APOSTLE—But you were not removed from the cot while traveling all that distance.

MRS. MILL—"No, sir."

FIRST APOSTLE—What was the trouble with you?

MRS. MILL—"A tumor."

FIRST APOSTLE—I remember that tumor; pretty big, wasn't it?

MRS. MILL—"Yes, sir."

Hoped She Would Get to Heaven Quickly, If Not Healed.

FIRST APOSTLE—And you were pretty small! I remember that tumor. It had eaten up all her flesh, and she was little more than a living skeleton, lying here where that girl is sitting. [*Indicating a place near one end of the platform.*]

FIRST APOSTLE—It was about this time of the year, was it not?

MRS. MILL—"The 15th of July."

FIRST APOSTLE—In what year?

MRS. MILL—"1902."

FIRST APOSTLE—Where were you living just before coming into this Tabernacle?

MRS. MILL—"In a tent near the Tabernacle, in Shiloh Park."

FIRST APOSTLE—Well, you heard me talk; and that was what you had come here for, to get teaching.

MRS. MILL—"And you told me that if I did not trust God, and get well, you hoped I would get to Heaven quickly!"

FIRST APOSTLE—She remembers what I told her. She was not a very pretty object! Well, did that ruffle your temper?

MRS. MILL—"No, sir; I thought you spoke just right!"

FIRST APOSTLE—She says she thought I was "just right!" Do you agree with her?

PEOPLE—"Yes."

FIRST APOSTLE—Well, I feel inclined to say the same to you today.

I saw her lying there, and thought, if she did not trust God and get better quickly, the poor sufferer would be better off in Heaven; but I saw no reason why she should not trust God and get her healing.

When I prayed with you what did you expect?

MRS. MILL—"You asked me if I expected to be healed, and that was the first time I really had thought of that particular aspect of the matter. I then asked myself, 'Why did I come over nine hundred miles if I did not expect to be healed?'"

Rises and Walks in Jesus, the Christ's, Name.

FIRST APOSTLE—You see, she was sure of nothing—just like many of you.

That is why you do not get your healing. What did you say to me, when I afterwards asked you if you really expected to be healed?

MRS. MILL—"I told you 'Yes.'"

FIRST APOSTLE—What did I do then? Can you not tell this people? Tell them, in your own way, what transpired.

MRS. MILL—"He first asked me if I was willing to obey him, in the Name of the Christ; and after I had answered in the affirmative, he prayed with me, afterwards commanding me in Jesus' Name to get up and walk.

"I did not stop to think about whether I was able to walk or not, but made the attempt, trusting in God to give me the necessary strength. Then I walked out into this Tabernacle before about five thousand people."

FIRST APOSTLE—I had taken you previously to the healing into the prayer-room, in the rear of this auditorium.

It is not well to talk to a person seeking healing before a large audience, because of the noise.

When I brought her in here walking, those present made a joyful noise.

What became of the tumor?

MRS. MILL—"It had apparently disappeared when I got back into the prayer-room."

FIRST APOSTLE—Where did it go?

MRS. MILL—"God took it away."

A Demonstration of Retained Healing After Years of Blessing.

FIRST APOSTLE—That tumor was dissolved, and that night the entire filthy mass passed from her body through the bowels.

How have you been since?

MRS. MILL—"I have been walking ever since, and running part of the time."

FIRST APOSTLE—Let the people see you walk. [*Mrs. Mill walked across the platform.*]

I believe you could run now; try. [*Mrs. Mill then ran quickly across the platform, causing the people to laugh joyously.*]

FIRST APOSTLE [*Addressing Mrs. Mill*]—You may go now.

That wonderful healing was wrought in this Tabernacle. Were any in this audience here when it occurred? If so, stand up. [*A large number of people rose to testify that they had been present and witnessed the incident.*]

I did not know there were so many actual witnesses present today.

Now, that healing is either a fact or it is a lie.

I did not know that Mrs. Mill was here in this meeting.

In fact, she has become such a good-looking woman—

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although she is not yet very stout—that I do not recognize her in a meeting only as I call her out as I have done today.

But she was healed; and the same could be said of thousands.

How was she healed?

Divine Healing Without Money and Without Price.

If you say I healed her as the doctors pretend to heal, for pecuniary consideration, then I am a fool, for I never received, or asked for, a cent; did I? [*Mrs. Mill answered from her seat in the Tabernacle, "No, sir."*]

I never asked any one for a single dollar, or cent, for a healing.

What have I to do with the healing?

I never healed anybody!

I never saved any one! The Salvation and the Healing are the work of God: they are therefore "without money and without price."

If any man puts a price on God's work, God will put him aside very quickly.

He will use him no more!

Now, one fact is worth a bushel of theories.

That woman came all the way from North Dakota, and I never knew of her existence until she came in here.

I got tired of seeing her lie there, sick, weary, and dying; and I said what she has recalled.

I had forgotten that I had said that I hoped she would trust the Lord there and then for healing, or get away to Heaven.

She presented an awful sight as she lay there as pale as death, upon that stretcher, on which she had come nine hundred miles.

The Doctors Had Given Her Up to Die.

In her testimony, which is published in LEAVES OF HEALING [Volume XVI., No. 16], will be found the names of the doctors that had given her up to die.

She and her husband have been in this City ever since.

I should like to know how many now present have been healed.

Those who have been healed through faith in Jesus, the Christ, please stand. [*A majority of the people present stood.*]

I should like to know where the sick people are.

You have been healed through faith in Jesus, the Christ, and then some of you are sick again; is that it? [Voices —"Yes."]

Well, I hope you will get healed again.

I am glad to see those who have been healed here in such numbers.

But if Mrs. Mill had stood up now amongst those that are sick, that would not alter the fact that she was once healed of that tumor.

And if she goes away and becomes disobedient, and does things she knows to be wrong, can she expect to retain her healing?

PEOPLE—"No."

FIRST APOSTLE—Do you expect to retain your healing if you do not do right? [*Addressing Mrs. Mill.*]

MRS. MILL—"No, sir."

How Even "A Worse Thing" May Come Upon One After Healing.

FIRST APOSTLE—You might have something worse than a tumor the next time, although I can scarcely imagine anything worse; still, there are worse things.

When Jesus healed an impotent man He said to him, "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

That man had been sick thirty-eight years when the Lord healed him.

I have seen sick men get a wonderful healing, retain it for years, and then sin and die, because a worse thing had come upon them, and they could not trust God for healing.

Of course, we all at times depart from the straight path; but Jesus said, "if a man keep My Word, He shall never see death."

I want you to understand the simple Word of God, which that woman there illustrates.

She was in a horrible condition, and the Lord healed her

And He is willing to heal you, too.

He is no respecter of persons; and He is just as willing to heal you as He was to heal that woman.

Then, why are you not healed?

Perhaps you will say, "He will heal me only when you put your hands on me."

That may be your undoing!

If you are depending upon my hands to bring you healing, you may be disappointed.

A Miracle of Healing Without the Imposition of Hands.

Perhaps more wonderful than her healing has been the healing of some who were healed without my ever having seen their faces.

I was looking over a copy of LEAVES OF HEALING a day or two ago, and reading a very interesting letter from Elder Graves, from Minneapolis.

As I read of the good works of his wife, Evangelist Graves, I recollected the time when she who was formerly known as Miss Vina Peck corresponded with me away off in New York.

She had a hypertrophy of the heart, so that the heart was enlarged and black, and you could see the miserable thing through the white skin, so I was told.

She also had double curvature of the spine, and Bright's Disease in its last stages.

Her feet were drawn and crippled shockingly, and she was a miserable-looking object.

She had sat for two years and nine months in a slightly reclining position, and the doctors were unable to do anything for her.

She put aside the drugs which she had been taking for a long time, and we agreed by letter to pray for her healing at nine o'clock on a certain day, allowing for the difference of time between Chicago and New York.

At the appointed time she was alone; everybody had gone out of the room.

Healed Instantaneously at the Moment of Prayer.

Her eyes were on the clock, and at the time of prayer she got right up, and straightened herself, and the double curvature was gone! [A Voice—"Praise God!"]

The disease of the kidneys was gone, and the feet that had not worn boots for two years and nine months assumed such shape that she was able to wear them again.

Others entered her room, and at her request she was clothed and walked about.

Then she came here, and Elder Graves came after her and stole her from me!

She is up there in Minneapolis, working for God; and she has two or three children.

I never saw her until she came here, quite well.

Now, why cannot you believe God while you sit there?

She believed that God was away over there in Geneva, New York.

Why wait for my hands?

Is not the God who healed in ancient times the God who heals today?

PEOPLE—"Yes."

FIRST APOSTLE—He is healing here all the time, for Divine Healing never ceases.

It is a continuous feast; it is a continuous joy that in the midst of all our sorrows, and trials, and conflicts God heals.

God Never Responsible for Failure to Secure Healing.

And is it God's fault that all are not healed?

PEOPLE—"No."

FIRST APOSTLE—The fault is in the missing of the con-

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nection somewhere. Get the difficulty out of the way, whatever it is, and then God will heal you.

Get properly saved!

That is the first thing!

Get soundly converted; be truly penitent; be truly faithful; and if there is anything between you and God, or anything between you and your neighbor, put that thing right, no matter what it costs.

It must be put right, if it costs you your liberty or your life.

Sometimes it has cost the liberty of a man that has come here; he has had to surrender himself to officers of the Law, and take the penalty.

God will not have a hypocrite in His House; and He will not heal you unless you obey Him, repent of sin, and do right.

All that are determined so to do, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul, and body. Give me power to do right, no matter what it costs; to repent; to restore; to trust in Thy dear Son for salvation, for healing, for cleansing, for power to live a good life. For Jesus' sake. Amen.

FIRST APOSTLE—Did you mean that?

PEOPLE—"Yes."

FIRST APOSTLE—Then do it.

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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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. L. S., S. E. C., A. C. R., AND E. S.

THE teaching of the Early Morning Meeting of Lord's Day, June 25, 1905, was a continuation of that of the previous Lord's Day morning, in preparation for the Holy Convocation that was drawing near.

The First Apostle had advised the reading at home of the Book of the Prophet Zechariah, in connection with the study of the Seventh Chapter of the Epistle of Saint John, from which he has drawn the teaching for this preparation of God's people for the Feast of Tabernacles.

To those seeking to know and to do God's will, a peculiar illumination of the Word is being given in this solemn preparation.

The Holy Spirit is being manifested more and more as the time draws near, and hearts are being examined, and sin, in whatever form it may appear, cast out.

Many strangers and visitors were present at this service, the prelude to the great influx which will arrive in a few weeks.

The First Apostle emphasized the words of the Christ: "My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself."

No one can be a critic, he said, of a language he does not know.

But when a man is true to God, then he can understand the teaching of the First Apostle.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, June 25, 1905.

The meeting was opened with the singing of Hymn No. 2 in the Feast Program:

Awake, my soul! to sound His praise,
Awake, my harp! to sing;
Join, all my pow'rs! the song to raise
And morning incense bring.

Among the people of His care,
And thro' the nations round,
Glad songs of praise will I prepare
And there His name resound.

Be Thou exalted, O my God!
Above the starry train;
Diffuse Thy heav'nly grace abroad,
And teach the world Thy reign.

So shall Thy chosen sons rejoice,
And throng Thy courts above;
While sinners hear Thy pard'ning voice,
And taste redeeming love.

After prayer by the First Apostle, and the singing of Hymn No. 11 from the Program, the First Apostle read and commented upon the Scripture Lesson.

Scripture Reading and Exposition.

The First Apostle said:

Let us read in the Inspired Word of God in the Seventh Chapter of the Gospel according to Saint John:

And after these things Jesus walked in Galilee: for He would not walk in Judæa, because the Jews sought to kill Him.
Now the feast of the Jews, the feast of tabernacles, was at hand.
His brethren therefore said unto Him, Depart hence, and go into Judæa, that Thy disciples also may behold Thy works which Thou doest.
For no man doeth anything in secret, and himself seeketh to be known openly. If Thou doest these things, manifest Thyself to the world.
For even His brethren did not believe on Him.

The World might say, "If those nearest Him, who might naturally be expected to love Him most, did not believe on Him, He cannot be worthy of our confidence and love."

That reasoning, however, is not sound.

The Lord truly said that "a man's foes shall be they of his own household," and that "a prophet is not without honor, save in his own country, and in his own house."

These are sad but inevitable facts.

But what a grief, even in the midst of joy, for one to have to go forward alone into the Light of God, while the most intimate associates, although having had equal opportunities, refuse to walk in that Light.

That is one of the greatest of all sorrows.

The Unrequited Love of the Christ for His Own Household.

I commented upon it last Lord's Day, but I never consider it without thinking of the deep grief of the Christ over the unbelief of His own household.

Joseph having departed, probably Jesus for years was the head of the household where there were four boys and three girls, with the mother Mary.

Although He was kind and tender to them while they were growing up, yet when He began His ministry they talked to Him in this cruel, satirical, and wicked manner.

Do not trouble too much if some that you love do not follow in your footsteps, or in the footsteps of the Lord, which is more important.

Do not forget that the time of victory will come.

After the Christ had suffered, and died, and had been raised to life, then His brethren were among those that sought the illumination of the Holy Spirit, and at last two of them—James and Jude—became Apostles.

Of the others, we know nothing certainly, but tradition and the Scriptures seem to indicate that at last they all believed on Him.

Oh! what bitter tears they must have shed at the memory of their unkind, foolish, and wicked conduct.

If you have similar experiences do not trouble.

The real trouble comes to the slow of heart.

The Stronger and More Enduring Ties of Heaven.

Be kind and considerate; and remember that your fellowship is first of all with the Father, and with His Son, and then with those who are Redeemed by His Blood.

The ties of earth are not the ties of Heaven.

The ways of earth are not the ways of Heaven.

As far as the east is from the west, and as far as the Heavens are above the earth, so far are God's ways and thoughts above the ways and thoughts of earth.

You will learn by and by what all have to learn in time, that those ties are strongest that are Eternal; that do not rest upon human passion; and that are born not of blood, but of God.

All other ties pass away.

But we must have Hope, and labor on.

While you may have sorrow for a time, do not let the sorrow overwhelm you, but overcome it.

Jesus therefore saith unto them, My time is not yet come; but your time is alway ready.
The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil.

*The First Apostle has not revised this report.

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Many people name the Name of the Christ whom the world cannot hate.

There is nothing about them to hate, from a worldly standpoint.

The Easy-going Ways of Nominal Christianity.

The World looks at them and says, "There is no difference between us. You are going our way; or, if you are not you are very quiet."

Such so-called Christians never come into conflict with the World, the Flesh, and the Devil.

The world cannot hate them!

They never reprove the world!

They do not say, "We will have 'no fellowship with the unfruitful works of Darkness, but rather even reprove them.'"

When they come in contact with members of the Secret Empire, they do not say, "No Christian has a right to go into the Secret Lodge and work the works of Darkness; we must follow in the footsteps of Him who said, 'In secret spake I nothing.'"

If they are members of the secret societies and never reprove the sinner, how can the world hate them?

The Devil loves them.

They are among his greatest helpers, because, while pretending to work for God, they are silent when the Devil is getting in his work and pushing it forward.

Why the World Hated the Christ.

The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil.

Go ye up unto the Feast.

The Feast of Tabernacles.

I go not up yet unto this feast; because My time is not yet fulfilled.
And having said these things unto them, He abode still in Galilee.
But when His brethren were gone up unto the feast, then went He also up, not publicly, but as it were in secret.

Not secretly in the sense of being disguised, but not going with a big caravan. He went up unostentatiously and privately.

The Jews therefore sought Him at the feast, and said, Where is He?
And there was much murmuring among the multitudes concerning Him: some said, He is a good man; others said, Not so, but He leadeth the multitude astray.
Howbeit no man spake openly of Him for fear of the Jews.

When people are afraid to speak of a man or of a movement for fear of their coreligionists, there is something wrong, both with them and with their coreligionists.

Many people are afraid to speak of Dowie or of Zion because they know it means a first-class row nearly everywhere.

One has only to say, "Dowie," or "Zion," and immediately there is a commotion.

Well, if you are afraid to speak the truth you are a coward; and if you are a coward you know where you will go!

"Oh! I shall go to Heaven!" you say.

Not if you are a coward! No coward ever enters Heaven!

The Coward Leads the Procession to Hell.

If you are a coward, I wish you would read the list of those that go to Hell, and see to what company you belong.

It is a good thing to know where you belong.

Now read in concert Revelation 21: 8. [*All read.*]

Here we read that "the fearful," the coward, leads the procession.

Sometimes we hear it said today, "I will not let you talk in my village"; or, "I should not like it to be known in my town that I was here this morning. I came without any one knowing it."

You coward!

You will not get into Heaven unless you repent.

That list in Revelation does not begin, but ends, with the liar.

It begins with the coward—"the fearful and unbelieving."

It begins with the man who, although he has indisputable facts before him, says, "I do not believe it!"

It is a lie! He does believe it!

I will tell you what I do not believe!

I do not believe it is possible for any man or woman in the United States of America who knows the facts published in the seventeen volumes of LEAVES OF HEALING to discredit honestly the work of God in Zion.

You are a coward, and a liar, and you will go to Hell if you do not say what you really know to be true—that this work is of God.

Cowardice the Great Sin of the Church.

The trouble with the Church is that there are so many cowards in it.

Cowards are always unbelievers, and always liars.

It is a deadly sin to be a coward.

Get that in your minds!

This fear of the Jews kept these people from witnessing for the Christ.

They were afraid to openly discuss whether He was a good man or a bad man.

They were afraid of their own skins, but they were not afraid of doing wrong!

They were not afraid of being mean cowards; and that is the condition of many today.

Please remember that I did not write Revelation 21:8; it was written long ago.

Remember also that it says that those that go to the Lake of Fire and into the Second Death are led by the coward!

If God's people were brave the Devil would be swept out of this world in short order; but God's people are not brave.

I mean, of course, God's professed people; God's true people are.

Courage a Distinguishing Trait of True Christianity.

One distinguished characteristic of the true Christian is true courage.

He or she is never afraid; in every place and at every time he or she stands by everything that is good, and true, and right, no matter what the cost may be.

Howbeit no man spake openly of Him for fear of the Jews.
But when it was now the midst of the feast Jesus went up into the temple, and taught.
The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

What narrowness!

To think that the only school in which a man could acquire knowledge was the Rabbinical school, and that He was not a learned man because He did not have their reputation and standing.

Make no mistake!

Learning is not limited to any of the schools.

In fact, one might laugh at the record which history gives of men, unlearned according to the standard of the schools, who have stepped in front of the professional men and led them all.

Sir Humphrey Davy, for instance, President of the Royal Society of England for the Promotion of the Arts and Sciences, was perfectly disgusted with a man called Watt and another named Stephenson, who dared to put a steam kettle on wheels.

When Twelve Miles an Hour Was Break-neck Speed.

Men of no reputation in "the schools" actually had the shameful audacity to ask the British House of Commons to give them permission to establish a railway line on which would be maintained the break-neck speed of twelve miles an hour! [Laughter.]

The "scientific" men drew themselves up in horror at such a proposition.

"This thing will never do!" they said.

"These ignorant working men, Watt and Stephenson, introducing startling innovations without consulting us!"

The learned savants hastened to petition the House of

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Commons to reject a Bill the enactment of which would imperil the lives of His Majesty's subjects! [Laughter.]

Well, it is laughable!

Speed never wrecks trains; it is the misplaced switch that destroys property and lives.

Some careless, godless, incarnate devil is the cause of such disasters.

I should rather travel on a train going at the rate of eighty miles an hour than on a train going twenty miles an hour.

I probably shall live to see the time when railway locomotion will be at the rate of two hundred miles an hour.

Speed Often Means Safety, Not Disaster.

If a railway were to be constructed upon iron columns, and every yard thoroughly tested, with no crossings at grade, and no possibility of a train coming in the same or opposite directions, it would be perfectly feasible and safe even now to speed along at the rate of two hundred miles an hour.

It is not mere speed that endangers life!

Why! a bird on the wing can fly around the fastest train!

The diurnal motion of the earth carries us around at the rate of more than one thousand miles an hour.

Take a pail of water, fill it to the brim, and if you can swing it quickly enough you may whirl it about your head without losing a drop.

Swing it slowly and you will lose all.

Velocity means solidity.

If you want to keep things from going off this earth, keep it moving.

If you want everything to tumble off, stop it.

But the poor man that discovered some of these principles was not a great scholar, nor a great engineer.

While great scientists were wrestling with electricity, a humble telegraph operator named Edison discovered things of which philosophers had never dreamed.

They saw the lightning flash and light up the skies, but they never imagined that they could chain that lightning, and so divide it as to give us the light that we now have all over this building.

Foolish Questions Propounded by Foolish Men.

The man that did that did not get his learning in the schools.

"How knoweth this man letters, having never learned?"

That question has often been asked.

The Church has often asked it derisively

"Who is this man 'Dowie'?" it asks

"And how does *he* know?"

They take no pains to know!

In fact, that is just what they do not want to know!

But, after all, the question is not, "Who is Dowie?" but "What is Truth?"

It does not matter who Dowie is.

It did not matter whether Jesus had the mark of the rabbinical schools or not.

The important question was, "Is He speaking the Eternal Truth of God? Is He doing the works of the Triune God?"

These are the questions of real value to be answered by the whole world and Universe.

It is not necessary to have the stamp of approval of one's fellow men.

That does not matter.

In fact, it is often well not to have it.

Oftentimes they are so ignorant or wicked as to make their approval a cause for regret.

A True Test of a Truly Divine Life.

"Woe unto you when all men shall speak well of you!" said Jesus.

Jesus therefore answered them, and said, My teaching is not Mine, but His that sent Me.

If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.

He that speaketh from himself seeketh his own glory: but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in Him.

That is the true test of your life and mine.

Are we seeking our own glory, or are we seeking to glorify God?

I shall ever be grateful to the Divine that composed the Westminster Shorter Catechism, in which the first question is, "What is the chief end of man?"

When I could scarcely speak I learned the answer, "The chief end of man is to glorify God and to enjoy Him forever."

Even when a little child I did some thinking.

I was so situated that I had to be very quiet; in fact, I was very sick.

I came into the world with a feeble body, and there were other causes that led me to think over that "to glorify God"—which means to do the things that will make God more glorious. Then I used to delight in the other thought, "and enjoy Him forever."

The Wonderful Significance of Enjoying God.

It was not merely to enjoy His works, to enjoy the good things that He gave me to eat, but to enjoy Him.

That made a deep impression upon my mind.

If you have a delightful companion, one who is unselfish, and kind, and who seeks to do you good all the time, you say, "Well, I enjoy him."

You do not enjoy merely what he gives; you enjoy him.

I have friends whom I enjoy; and I would go to their homes if I could, not for the bread and butter, or comforts that I might get, but because I enjoy their presence.

Get hold of that thought, "to enjoy Him."

Your enjoyment will be exactly in proportion to your glorifying Him by subduing self.

There will be no unrighteousness in you if you are glorifying God with every power you have—you cannot be unrighteous!

If you are glorifying God you are faithful, hopeful, loving, kind, true, pure, and good.

The test of the value of your teaching will be just that which the Christ applied to His own, when He said, "I seek not Mine own glory."

The Real Test of the Measure of One's Divinity.

He sought the glory of His Eternal Father; He came to earth to drink the cup of shame, and suffering, and death—to glorify God both in life and in death.

That is the test of the measure of the Divine life in you, in me, in the Christ, and in all.

"He that speaketh from himself seeketh his own glory."

I never felt that I had any message at all to the world from myself.

I know I had none!

I had simply the old Message, and tried to put it in an up-to-date and practical form.

He that speaketh from himself seeketh his own glory: but he that seeketh the glory of Him that sent Him, the same is true, and no unrighteousness is in Him.

Did not Moses give you the law, and yet none of you doeth the law?

"None of you!" What a terrible arraignment!

Not one of you High Priests, Priests, or Levites do even what Moses told you to do.

The thing that cut was that His charge was true.

The thing that cuts in the teaching here today is that it is true.

I denounce Secret Societies as of the Devil, root and branch, and declare that the man that holds on to them is of the Devil.

It does not matter what position he may have in Church or State, he has gone to the Devil.

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Undignified and Ridiculous Appearance of Masonic Candidates.

The man who mutters and knocks at the door of the lodge room, blindfolded and half-naked, in the Masonic Order, pretendedly seeking for enlightenment, is a fool; he is a child of the Devil, be he bishop or king.

The man that kneels before the altar in a Masonic Lodge to take a vow that is put into his mouth, and of which he knows not a word until he begins to repeat something about having his own tongue and heart cut out, is a fool.

The idea of entering a lodge to take oaths of which he knows nothing, and to become a member of an organization the head of which he never knows, and the aim of which he never can understand, for its policy is directed by a hand that he never sees!

He can call himself a child of God if he likes, but no child of God ever went into darkness and took oaths and vows of obedience and drank wine out of a skull.

Such a man is a devil drinking the cup of devils!

It is no use talking, you will never get me to unsay that!

God is never glorified by such conduct.

The idea of glorifying God in a Lodge where one does not dare to utter the Name of Jesus as the Son of God!

You Coward! You Betrayer!

Why seek ye to kill Me?
The multitude answered, Thou hast a devil: who seeketh to kill Thee?

And yet they were all afraid of the men, their rulers, who were seeking to kill Him; they knew He was hated by them and that they wanted to kill Him.

Hypocritical Sabbatarian Notions of the Jews.

Jesus answered and said unto them, I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath day ye circumcise a man.

That bloody ordinance was performed on the Sabbath Day.

If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with Me, because I made a man every whit whole on the sabbath?

That was their charge; do not forget it!

After the healing of the man at the Pool of Bethesda, Jesus said, "Take up thy bed and walk," and the man went away and told the Jews that Jesus had made him whole.

And because He healed him on the Sabbath the Jews persecuted Jesus.

This man had been lying sick thirty-eight years.

Perhaps he had been brought there repeatedly for thirty-eight years and laid near the pool by the loving hand of father, mother, or friend, hoping that some time, when the pool was troubled, he would get healing.

Perhaps he often would be pushed back from the pool by unfeeling hands with the cruel remark, "Get back, old fellow, you have been here thirty-eight years; God is against you," and then others would step in ahead of him.

Because it was on the Sabbath that that man's helplessness and despair was all rolled away in one moment by the Christ, the wicked rulers of the Jews wanted to murder this Helper and Savior of men.

You cannot understand that?

The First Apostle's Experience With a Howling London Mob.

I will tell you when you will understand it—when you preach in Saint Martin's Hall, London, and proclaim the Christ as the Healer and hear a howling mob of thirty thousand medical students and doctors crying, "Kill him! Kill him!"

"Why! what is the matter?" you might inquire.

"Oh," they would answer, "it is Dowie! He prays for the sick and they are healed. Kill him!"

Did you see LEAVES OF HEALING today?

I opened it this morning to glance at something, and the first picture I saw was that of Deaconess Lucy Hurran. [Volume XVII., No. 10, p. 329.]

That woman was dying.

She came to Saint Martin's Hall, and after repeated efforts got in and was healed on the day that the mob of thirty thousand sought my life.

A friend on my last visit in Europe told me that I was wrong about that thirty thousand.

"Why!" he exclaimed, "there were one hundred thousand there. I know it, because I was there."

A singular incident occurred in connection with this gentleman.

When I was in Boulogne, France, I went into the Cathedral of Notre Dame, and a very courteous gentleman showed me around.

First Apostle Recognized by His Voice.

I said to him, "May I get on to that altar and say something?"

"Certainly," he answered.

So I got on to the altar and said, "God is love!"

Immediately he addressed me, saying, "Your name is Dowie!"

"How do you know?" I inquired.

"Why," he answered, "I never saw you except at a distance; in fact, I scarcely saw you at all.

"I was in London the day when one hundred thousand people wanted to murder you; at least, many of them wanted to."

"Where were you?" I inquired.

He answered, "I was standing on the steps of a nearby hotel wondering what all that crowd was there for, when I saw your carriage drive rapidly up to the door and you and your sister stepped out. Although I am a Roman Catholic, I went to Saint Martin's Hall and got in just far enough to catch a glimpse of your face and hear your voice; and I should know your voice anywhere."

Thank God for that!

You will understand the spirit of those murderous Jews whenever you do enough to be hated by the Devil; then the Devil will be worried about you.

Why Some Are Not in Disfavor With the Devil.

The Devil cannot hate some of you.

You do not belong to Zion at all.

Of course he cannot hate you!

You go off to Oregon, or somewhere else, to get away from Zion!

Or you go back to the pigs in Iowa.

You want to live where there are liquor, and tobacco, and Secret Societies.

If you really belong to God and testify of His Grace, and if you are worth while, the Devil will make a noise about you.

That is why the Devil makes a noise about Zion.

He never bothers about the Archbishop of Canterbury.

Why! he is the biggest Freemason in England; he is the Chaplain of the Grand Lodge.

He will not get into trouble!

The King was Grand Master and made him Archbishop of Canterbury and Grand Chaplain of the Lodge.

You cannot get him into trouble with the Devil; the Devil and he are good friends!

If I were the Devil, I would make as many Archbishops of Canterburys of that kind as possible and extend the Kingdom of Darkness.

Why the Jewish Rulers Must Have Known That Jesus Was the Christ.

If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with Me, because I made a man every whit whole on the sabbath?

Judge not according to appearance, but judge righteous judgment.

Some therefore of them of Jerusalem said, Is not this He whom they seek to kill?

And lo, He speaketh openly, and they say nothing unto Him. Can it be that the rulers indeed know that this is the Christ?

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"Can it be that the rulers indeed know that this is the Christ?"

Of course they knew

They knew perfectly well that they were in the presence of a man who had powers and capacities of which they were entirely ignorant.

He gave them the proofs that He was the Christ, the Messiah.

Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence He is.

Jesus therefore cried in the Temple, teaching and saying, Ye both know Me, and know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not.

I know Him; because I am from Him, and He sent Me.

They sought therefore to take Him: and no man laid his hand on Him, because His hour was not yet come.

That is a good thing for a man that fights for God to know.

I am immortal till my work is done; not a minute longer.

I never bother about my enemies' bullets, or their murderous cries

I do that which Divine Wisdom shows me to be right.

But of the multitude many believed on Him;—

Ah! the common people heard Him gladly!

The common people went straight to the point; they believed on Him.

They said, "This is the kind of man for us!"

Why Officers Sometimes Fail to Serve Warrants.

and they said, When the Christ shall come, will He do more signs than those which this man hath done?

The Pharisees heard the multitude murmuring these things concerning Him; and the chief priests and the Pharisees sent officers to take Him.

What became of those officers?

Why did they not take Him?

It is one thing to issue a warrant, and another thing to serve it.

Warrants are often given to officers that see the man they want to arrest and pass by.

And yet they do not see him; they look another way!

Sometimes they do not see because they know the warrant means a devilish piece of mischief.

A warrant was once issued for Deacon Judd and me.

We were to be arrested as persons that ought to be put in prison, because we had done what we thought was right.

I had actually gone to pray for his wife!

Just think of it!

She was dying, and I prayed for her; therefore it was necessary that I should be sent to prison!

The person that had the warrant knew where to find me, and sent another person to tell me that I had better go out of town that night; and I did.

I returned the next morning, and went to the court and gave bonds.

Do you not see that those Jews who got that warrant did not execute it?

The Christ's time had not come; and although officers were sent to take Him they did not touch Him

You will see why, if you read this story.

The Promise of the Outpouring of the Holy Spirit.

Jesus therefore said, Yet a little while am I with you, and I go unt Him that sent Me.

Ye shall seek Me, and shall not find Me: and where I am, ye cannot come.

The Jews therefore said among themselves, Whither will this man go that we shall not find Him? will He go unto the Dispersion among the Greeks, and teach the Greeks?

The Hellenistic Jews.

What is this word that He said, Ye shall seek Me, and shall not find Me: and where I am, ye cannot come?

That puzzled them.

Now on the last day, the great day of the feast, Jesus stood and cr ed, saying, If any man thirst, let him come unto Me, and drink.

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of Living Water.

But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet.

Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?

Hath not the Scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

If they only had taken the pains to investigate, they would have found that that was just where He came from.

The Mighty Impression of the Christ's Words.

So there arose a division in the multitude because of Him.

And some of them would have taken Him; but no man laid hands on Him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him?

The officers answer, Never man so spake.

That was all they had to say: "Never man so spake."

The Pharisees therefore answered them, Are ye also led astray?

Hath any of the rulers believed on Him or of the Pharisees?

But this multitude which knoweth not the law are accursed.

That was their refuge.

Disappointed, disgruntled, envious, murderous ecclesiastics, taking refuge in cursing!

That is their refuge to this day!

They fly into a terrific passion, and curse the man whom they hate because of his power over the people.

It was a sufficient cause for cursing that He had power to do good!

Nicodemus saith unto them (he that came to Him before, being one of them),

Doth our law judge a man, except it first hear from himself and know what he doeth?

That was a wise position for Nicodemus to take.

His question would be a wise one to ask of some persons who judge Zion and me.

Ask them if they know me, and they will answer "No"; if they have seen me, "No"; if they know about my life, "No."

Ask them by what then they judge me, and they will answer, "Oh, well, the papers say so-and-so!"

But to whom do the papers belong? Are they renowned for their loyalty to God?

The Unholy Character of the Modern Newspaper.

Are they renowned for their purity and majesty of character?

Everybody will agree as to the proper answer.

Why! the papers themselves would laugh at even a suggestion of an affirmative answer.

If a man were to go into the editorial rooms of the Chicago *Daily Spews*, and praise them for toiling and loving Humanity from a pure heart, those fellows, who are half full of beer, and whisky, and tobacco, would laugh at him.

Such a proceeding, if really serious, would make any devil laugh!

All the "printers' devils" would laugh!

Ugh!

They do not even pretend to such virtue!

And yet some of you here judge me by what the filthy papers say!

Have you no sense!

When it comes to fighting God, an ecclesiastic has no sense; he cuts out all the lies of the papers, and says, "Now, there!"

If I were to follow all the lies of the papers I should have nothing else to do.

I should be like a man in Australia who, being stung by mosquitoes, might ride into the bushes after the mosquitoes! When would he get to the end of his journey?

They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

May God add His blessing!

After singing by the Choir and Congregation and making a few Announcements the First Apostle delivered his message.

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THE TRUE TEST OF DIVINE KNOWLEDGE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable to this people, O Lord, my Strength and my Redeemer.

The First Apostle then said:

The discourse that I intended to deliver this morning I must have given somewhere in the exposition of the Scriptures; but the words that I have very much in my mind, and that I intended to have made the basis of my morning address, are these words of Jesus:

TEXT.

My teaching is not Mine, but His that sent Me.
If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.

The Supreme Importance of Doing the Will of God.

No man ever can know whether a teaching is Divine or not unless with his whole heart he is earnestly doing the Divine Will.

It is not possible for one that does not know a language to intelligently criticize its use by one that does.

You have no capacity to criticize me when I speak to you in Greek if you do not understand the Greek language; you cannot tell whether I am translating it correctly or not.

[*At this point the First Apostle repeated in Greek the first two verses of the Fourteenth Chapter of John.*]

If you understand Greek, you know I was repeating, "Let not your heart be troubled," etc.

But what a perfect farce for a person that does not know Greek to assert his authority and tell me that I did not quote these verses correctly!

What a farce for a child of the Devil, and hypocrite in Zion, to undertake to say whether the First Apostle's theology is correct or not!

The idea of one who never did anything setting himself or herself up as a judge of Apostolic Teaching!

When a man has done the Will of God, when he has been loyal to God, he will understand the Teaching from this platform, and not until then.

A Test of Secret Hypocrisy in Zion.

You are doers of God's will; and I should rather, a thousand times, have one doer of His will than a million hearers that do nothing.

Doing the Will of God is the test of one's capacity to know.

There is little difficulty in Zion; the people know.

But listen!

The only men in Zion that kick and grumble are the men that are not doing the Will of God, but doing the will of the Devil.

While pretending to be true to Zion, they are betraying her.

May God help us to get the last one out! Pray for us!

This is what I have to say this morning: "If any man willeth to do His Will, he shall know of the teaching."

If you never enter the land of Canaan, how can you know the language of Canaan?

If you never study to do the Will of God, but study only to do your own will, how can you know His Truth?

Pretending to be loyal does not make you loyal.

But remember this: that every member of this Church that retains his or her membership pretends to be loyal to God, to me, and to this Church; is not that true?

PEOPLE—"Yes."

FIRST APOSTLE—Then every member that retains his membership while being at heart disloyal is a hypocrite; is he not?

PEOPLE—"Yes."

FIRST APOSTLE—Very well, I want to get rid of the hypocrites!

Doing, Not Saying, the Teaching of the Christ.

If you are disloyal you are in God's City doing the Devil's work.

But I come back to the test: that the only way of obtaining the capacity to understand the words of the Christ is to do the Will of God.

Jesus did the Will of His Father, and if we do the Will of God we shall understand the Teaching of the Father, which came to us through Jesus the Christ; and in no other way!

He that doeth the Will of God abideth forever.

If you hear the Word and do it not, you have built upon the sand; and when the testing day comes, and the rains descend and the floods come, your whole life will be wrecked!

It will be swept out in the night of the indignation of God's wrath into an ocean of an eternal oblivion.

When the morning comes, you will see the house that is founded on the rocks standing—the house of the man that digs deep and does the things that the Christ has spoken.

That is the sum of the whole teaching of the Master.

It is not *saying*, but *doing*.

The test of your character this day will be what you do after you leave this place.

That will be on the Books!

Each Man His Own Recording Angel.

And as a man "reckoneth within himself, so is he"; and that goes on the Books!

When the Book of Life is opened, God will see and show to all the record that you yourself write today; no one else will need to write it!

The secret thought and motive is all there; it is written before God.

It is a perfect transference of your word, and thought, and purpose.

There is the record of the motive that you have tried to hide even from yourself; for there are those who are hypocrites even to themselves!

That record is in books that no human hand can touch!

Fire cannot burn them!

The hand of the Devil cannot efface the writing!

Ah! beloved, the books will be opened, and every man will be judged out of those books.

And remember that we ourselves are writing them!

We ourselves are the Recording Angels!

"According to what he hath done, whether it be good or bad"—the record is infallible!

If I were to be photographed this moment, it would be useless for me to protest, "Oh, that is not me! That is not me!"

The sun would tell no lies!

The Impossibility of Getting Away From God's Record.

A Kinetoscope would perfectly represent my every action.

A phonograph properly placed before me would complete the record of my every word and act.

Make no mistake! We are only just beginning to find out the hidden things of God—His camera and phonograph have recorded everything!

The day will come, perhaps, when my every word and gesture while delivering my sermons will be so perfectly recorded by the kinetoscope and the phonograph that the whole can be reproduced anywhere; I shall not be able to get away from even the human record.

You cannot get away from God's record even now.

It makes no mistakes!

If you are doing His Will, the fact is recorded; if ou are not, that fact also is recorded.

And there is no possibility of blotting it out.

That is the truth that I want to impress upon your minds today.

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You and I are making history that never can be blotted out!

Let us rise and make the prayer of consecration.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am; make me what I ought to be. Make me clean in Spirit, Soul, and Body, and a helper in Zion. Bless the young people in the schools and the services of this afternoon, and all the services of this day For Jesus' sake. Amen.

After singing "I stand on Zion's Mount," the First Apostle pronounced the usual

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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J. G. EXCELL,
General Ecclesiastical Secretary

Notice to Correspondents.

In writing to Headquarters it is *absolutely essential* that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic 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 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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The Everlasting Gospel Declared

Sermons and Addresses by Rev. John Alexander Dowie, now John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

*REPORTED BY S. D. AND E. W. AND F. A. F.

CENTRAL ZION TABERNACLE is rightfully held in affectionate remembrance by thousands who have been Saved, Healed, or otherwise divinely blessed within this sacred enclosure.

Many are able to go to the exact spot in this Tabernacle where God met them and gave life a new meaning to their quickened spirits or bodies.

One says, "I sat in this seat when the words of God's servant shot into my heart like an arrow, convicted me of my sins, and saved me."

Another says, 'It was while occupying this seat that the light regarding Divine Healing first entered my mind, and here began the good work of God that resulted in a complete emancipation of my body from long years of dull inactivity and hopeless suffering."

What wonderful stories these witnesses have unfolded of God's Infinite goodness and Almighty power!

And still the work goes on in Zion with undiminished power!

In this message on "Apostolic Practise," the servant of God presents with Apostolic wisdom and power lessons that affect the comfort and usefulness of God's people everywhere.

The words were spoken in connection with a Baptismal service in which the Seal of God's ownership was placed upon a company of obedient saints, and God blessed them.

Now they are sent forth to minister to the needs of God's people in all the world.

Let the reader who is blessed in the reading send to Heaven the fervent prayer that they may find other hungry spirits and supply to them that nourishment that shall be unto Everlasting Life.

For there is life-giving power in God's **Truth.**

Central Zion Tabernacle, Chicago, Illinois, Wednesday Evening, May 29, 1901.

The meeting was opened by Overseer Piper, who announced Hymn No. 38 in Gospel Hymns Nos. 5 and 6:

Blessed assurance, Jesus is mine!
Oh! what a foretaste of glory divine!
Heir of salvation, purchase of God.
Born of His Spirit, washed in His blood.

CHORUS—This is my story, this is my song,
Praising my Savior all the day long;
This is my story, this is my song,
Praising my Savior all the day long

After this song had been sung prayer was offered by Overseer Piper and others.

Scripture Reading.

The General Overseer then said:

Let us read in the Inspired Word of God the words contained in the last Chapter of Matthew, from the sixteenth verse to the end of the Chapter:

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.
And when they saw Him, they worshiped Him: but some doubted.
And Jesus came to them and spake unto them, saying, All Authority hath been given unto Me in heaven and on earth.
Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy 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.

Also the following words from the Second Chapter of the Acts of the Apostles were read:

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.
And fear came upon every soul: and many wonders and signs were done by the Apostles.
And all that believed were together, and had all things common;
And they sold their possessions and goods, and parted them to all, according as any man had need.
And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart,
Praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved.

The anouncements were then made, after which the Message was delivered.

*The following report has not been revised by the First Apostle.

APOSTOLIC PRACTISE.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, O Lord, my Strength and my Redeemer. Amen.

TEXT.

They then that gladly 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.

The Importance of Receiving the Word of God Gladly.

I shall say comparatively few words to the candidates.

Those first Christians that were baptized at Pentecost received the word "gladly," as the Authorized Version tells us.

I am thankful for the joy that there is today in Zion.

The enemies of God do not understand it. The papers have been saying during the last few days that great trouble is coming upon my devoted head.

Then, when they come here and listen to me, they find that I am having great fun.

We are not in any trouble.

We have gladly received the Word of God.

We have gladly fulfilled the Word of God according to our light.

If it were His gracious permission we should be glad to die, and pass away to Heaven.

There is a great deal in the way a man begins his religious life.

If you come into fellowship with God only because you have been whipped into it, as it were, you do not enjoy religion.

I have seen some people who enjoy poor health, bu, nobody around them enjoys it.

Some people talk about enjoying Religion, but really they do not look as though they enjoyed it, and nobody around them seems to be very much happier for it.

Joy the Highest Note in the Kingdom of God.

Now, if you do not know that the Kingdom of God is Joy, then you do not understand it.

"The Kingdom of God is . . . Righteousness and Peace and Joy in the Holy Spirit."

Our Lord Jesus, the Christ, came that our "Joy may be fulfilled."

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"Rejoice in the Lord alway: again I will say, Rejoice," is a continual cry.

Religion ought to bring happiness.

If it does not, something is wrong with you and with your religion.

A religion that is based upon Fear is a miserable and wretched affair.

Christianity is based upon Love and "Perfect Love casteth out Fear."

When people gladly receive the Word they have no difficulty in obeying it.

The only people that disobey are those who have received the Word sadly, mournfully, and doubtfully.

They are miserable, and have no alacrity in their obedience.

I notice that those who have received the Word gladly, obey gladly; and there is Power in Obedience.

If a child obeys only reluctantly, sadly, or grudgingly, something is wrong.

All Persons Prefer Gladsome Service.

If you have any one in your employ who obeys unwillingly, you want to get rid of that person just as soon as possible.

You feel, "Oh, I do not want that person about me at all. I do not want any service that is not gladsome."

That is how it is with God. It is a glad, willing service that He desires.

"They then that gladly received His Word were baptized."

They are happy who have obeyed that Word.

The command is:

Repent ye, and be baptized every one of you in the Name of Jesus, the Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

Those who obey gladly go forward, and before the grudging, weary-spirited Christian has got well started they have come, through Obedience and Faith, unto the very gates of the Holy Spirit.

Yet it is not enough to have a good start.

Some people obey gladly and start very well.

They are like the Galatians. "Ye were running well," said the Apostle; then he had to ask, "Who did hinder you?"

They had started well; in fact, they started with a bound.

Some People Start Just a Little Too Well!

Everything is perfectly right, and so they exercise no caution.

I once won a half-crown, when I was a little boy, by running a race.

I had studied how the other boys ran.

I was a sickly boy for the most part, but that particular year I was pretty well.

I noticed that the best runners did not run too hard at the beginning.

They kept within their strength, and when they got half way along the course they increased their speed.

When they had covered about three-fourths of the way they made a dash and got in ahead.

I always studied to run so that I might obtain.

I do not start if I do not expect to win.

I wait until a more favorable opportunity occurs, until everything is right, because I must win.

Some battles have to be fought very quickly, and one cannot afford to go slowly.

When I was fighting a battle a few weeks ago with the Illinois Legislature, I looked at the circumstances all around.

Then I said to myself, "Before they start, I will begin."

How the First Apostle Defeated a Legislature.

When they had only threatened to bring in their resolutions I stood upon this platform, and told them that if the resolutions were passed I would trample them beneath my feet and treat them with contempt, because they were illegal, base, and wicked.

They did just what I expected them to do.

The next day they said, "Dowie said he would not obey"; and they passed the Resolutions.

Then I stood up and fought all that week.

The consequence was that the attorney general had to rush in and save the Legislature by telling them to be still and to bury their "Whereasses."

Do not think that everything is in a long race.

Some things can be done quickly, and there are some people that are far too slow and deliberate about obeying God.

I never hesitate a moment when I know a thing is God's command.

I do it and let the consequences take care of themselves.

When a man starts rightly he acts quickly and promptly, as all good people do when they know what God's will is, and he ends the race well.

He begins happily, he is blessed, and he continues.

The Book says that the early disciples "continued steadfastly."

Some People Continue Wobbling.

Watch their Christian career and you will find it is zigzag; they take twice the time consumed by others to go a certain distance.

They do not "make straight paths" for their feet. They zigzag.

They came out of "a crooked and perverse generation," and even as Christians they like to walk in a crooked path.

They do not make much headway.

Some Christians do not make any headway. They have a stupid way of doing.

They have religion; and they use it just as a man of whom I read used a wooden leg.

I do not know that the story is true.

He got the wooden leg into a hole when he was a little top-heavy with liquor.

He said, "I am going home," and he walked around that hole all night. [Laughter.]

He wondered why he did not get home!

Some get a truth, perhaps it is Sabbatarianism, and they are forever walking around it.

Now and then you can get them out of the hole, and then they are all right.

It is a great blunder to make a hobby out of any part of Divine Truth.

You might do great damage to the cause of the Everlasting Covenant of Salvation, Healing, and Holy Living by continually talking about Salvation, and forgetting that people have Bodies to be Healed as well as Spirits to be saved.

The Possibility of Making too Much of Divine Healing.

Then, you can make too much of Divine Healing, by making that the end of your Christian life instead of the beginning of a new growth in Grace.

If you are saved and healed, go forward upon the King's Highway, and live a holy life.

Let your Salvation and your Healing be manifested not by a profession only, but by the possession of Holiness and by the manifestation of a good, holy life.

The more they attack you the brighter your life will shine.

The more wicked things they say, the more manifestly will God be with you.

Continue steadfastly in the Apostles' Teaching. That is the first thing.

Be sure that you have the teaching which the Apostles were commissioned to give, which they received from the Lord and Master.

Apostolic Teaching is the first thing in the Divine Life in this dispensation.

The Church of God is "built upon the foundation of the

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Apostles and Prophets, Christ Jesus Himself being the Chief Corner Stone."

Apostol c Teaching is sound teaching that will enable you to go forward.

You will not go forward unless you obey steadfastly the sound teaching wh ch you have received in Zion.

Nonsensical Talk About Strong Meat.

Some people think, "Oh, these are fundamental things; this is milk for babes; I want 'strong meat.'"

They go and get strong meat; but it smells very strong; it is corrupt and base.

The nonsensical talk about "strong meat," higher doctrine, and that kind of thing, proceeds from ignorance.

The man who so talks has never realized what a wonderful and unfathomable sea there is in the simple fundamentals of the Divine Realities, Salvation, Healing, and Holy Living.

You will find heights and depths, lengths and breadths, immeasurable in the Saving, Healing, and Cleansing Grace of God.

Continue steadfastly in these doctrines.

They tell you that sin must be atoned for; that it has been atoned for.

"The Christ is the End of the Law unto Righteousness to every one that believeth."

No more sacrifice for sin is required.

The work was perfected when the Christ cried, Τετέλεσται (*Tetelestai*), "It is finished."

Get the fundamentals: true Repentance, simple Faith, Divine Hope, perfect Love, Wisdom, Knowledge, Purity, and Power in the Holy Spirit.

The Great Importance of a Simple Life and Simple Words.

Live simply; that man is healthiest who lives on the simplest food.

That assimilates most easily, makes good blood and tissue, and goes into the fine fiber of the brain and nerves.

Study the simple truths over and over again, and do not get tired of the Heavenly Manna.

Those that get tired of it, and long for the "flesh-pots" of Egypt, get the flesh, and with it plagues, curses, and death.

The simple things are the best.

The Simplicity and Purity found in the Christ are always a source of Power.

I am so glad that God has blessed my simple words.

Persons have said, "What is there in his words? He is not so profoundly learned, and he says nothing but plain, or even vulgar, words."

Ah! the power lies in their very simplicity!

The smallest child in this congregation and the most profound scholar can understand.

The great thing is to teach in such a way that the Word can be easily understood and quickly received.

They of old received the Word gladly because it was simple and beautiful.

The Helpfulness of Christian Fellowship.

It was not pleasant. They were cut to the heart by it, and had cried out, "Brethren, what shall we do?"

The Apostle had been charging upon them the crucifixion of the Prince of Life.

They deeply repented, and believed the Message of Salvation which the Master Himself had preached.

They were baptized, and gladly continued in the Apostolic Teaching and Fellowship.

If you do not keep in Fellowship with God's people you soon lose the Teaching. [Amen.]

You may say, "I know the teaching. I am in the Kingdom of God; and I am all right."

Listen! When you begin to forsake the assembling of yourselves together with the people of God, you will begin to wither, and droop, and die.

Fellowship is essential to blessing.

I am always glad when I see the many hundreds and thousands of Zion gathered from the distant parts, every now and then, into very precious Fellowship with us.

I am glad to see your faces, and you get help.

Away on the outposts it is only "one of a city and two of a family" sometimes.

Zion seems such a little thing, and they are surrounded by enemies.

They are tempted to think that Zion is not much.

Presently they come here, and they find Zion the biggest thing in Chicago. [Laughter. Amen.]

Zion the Biggest Thing in Chicago.

That is what a prominent merchant said the other day in a Chicago Club.

A number were talking one evening about this wonderful city.

An Englishman said, "Gentlemen, I ask all you Chicago men a question. What or who is the biggest thing or man in Chicago?"

One answered Marshall Field and his house.

Others said the Big Four, or the Stockyards, or the Masonic Temple.

At last a tall, keen man arose and said:

"Gentlemen, I want to tell you that the biggest thing in Chicago is the Christian Catholic [Apostolic] Church in Zion, and the biggest man in Chicago is that little fellow, Dowie." [Applause.]

They laughed very heartily, and began to discuss Zion.

A few days later that Englishman came to my meetings and went away with very much of God in him.

The biggest congregation in Chicago last Sunday was in the Auditorium.

No, I am wrong: the biggest congregation was outside the Chicago Auditorium, they could not get in; so some tell me.

It was the same at the Coliseum on January 20th.

There were Twelve Thousand Five Hundred within the building, and the crowd outside was estimated at from Fifteen Thousand to Twenty-five Thousand.

The Chief of Police told me that he estimated the number at Twenty Thousand at least.

They could not run the cars on the streets for twenty minutes.

Goodly Numbers an Important Factor in the Work of God.

A doctrine may be good and true and blessed, but it is very much more effective when thousands upon thousands who believe and live it are in loving Fellowship.

It is useless to say that numbers mean nothing. Numbers mean a great deal.

God rejoices in a goodly company.

What a wonderful sight that will be! "A great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues."

God is Jehovah Sabbaoth, the Lord of the Heavenly Host.

Do not forget that He rejoices in the vast hosts of the eavenly ones that are happy in His Love and in His ellowship.

If this world is ever to be won to God it must be by great hosts.

Gathered together with Divine impulse and a blessed consciousness of Divine Presence, Zion messengers must go to all the ends of the earth.

Tonight, no matter upon what distant outposts they stand, the hand of Zion can reach her people, and the hearts of Zion are praying for them.

They "continued steadfastly in the Apostles' Teaching and Fellowship."

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If there was anything that was not pleasant in the Fellowship, they did not make that an excuse for staying away from meeting.

If there are any not just as nice as you would like in a gathering, bend all your energies to make them nice.

Make them happy, and smooth out all the severe and rather angular points, until they become as round as I am. [Laughter.]

You can do it by being very lovely yourself.

The Value of a Little Judiciously Applied Lubricant.

It is astonishing how much you can do to prevent creaking if you go about it with an oiled feather.

There is an old creaky h nge, and you are annoyed constantly. Get a feather and apply a few drops of oil.

The door will cease bothering you.

Do the same thing with those people who are a little crabbed and crusty.

They got crusty among the Methodists, and crabbed amongst the disobedient Presbyterians.

Drop a little oil into the hinge, and you will find there is a great change.

Fellowship involves loving cooperation, kindly consideration, and forbearance with one another.

I should never get along with some people in this Church unless I just said, "Well, I never made them, but God sent them to me and I will listen to them as best I can."

Something else in which they continued steadfastly was the Breaking of Bread.

There is nothing like having a good dinner with a fellow for getting into real Fellowship.

I invite each one of you to dinner tomorrow.

Bring your own dinners and eat with one another.

How Christian Fellowship May Be Promoted.

If you see that the man close to you has no cheese, or is without some other nice thing which you have, just say, "Will you do me the pleasure to take a little of mine?"

Brother Smith says, "I have some fine home-made jelly; my wife is the finest jelly-maker in the country; will you not please take a little?"

One has something that the other has not, and you can exchange things and break bread together.

Any Arab, be he ever so wicked, if he has eaten bread with you, will not do you harm.

He says, "I broke bread with him."

Much more ought this feeling to be in the Breaking of the Bread at the Communion of the Lord's Table.

Shall we break fellowship, who have taken these elements and fed together upon the Heavenly Manna?

It were better that a mill-stone were hanged about your neck and that you were cast into the depths of the sea than that you should offend, or cause to stumble, one of these believers in the Christ who broke bread with you.

He who has endeavored to rend the body of the Christ asunder has an awful doom awaiting him, if he does not quickly repent.

I would not be in the shoes of the few men whom we have had to remove from fellowship, not for all the gold of Ophir.

They broke bread with us at the Lord's Table and then went out and betrayed us, like Judas.

If we really have agreed in the Apostolic Fellowship, agreed in the Apostolic Teaching, and Broken Bread with the Lord, then it is a dreadful thing to break away. It is unspeakable.

The Power of Prayer in Zion.

Do you desire to be kept on the King's Highway?
Continue steadfastly "in the prayers."

And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright.
And Satan trembles when he sees
The weakest saint upon his knees.

Prayer is the spirit's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
Which trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

It is not only prayer, but it is "prayers."

They came together, they all prayed, and they prayed to some effect.

One of the things peculiar to Zion is the fact that we all pray with one voice.

It amazes those who come into this place for the first time.

I call on those who desire to reconsecrate themselves, or to consecrate themselves for the first time; and you all arise and pray aloud together.

An Infidel and His Wife Saved Through the Consecration Prayer.

One man, who has been brought into this Church, said to me:

"When I first heard you preach in the Central Music Hall in 1894 I was an infidel.

"I had been listening to what you said, and when you told the people to rise, I arose.

"You said, 'Say, My God and Father.' I said, 'My God and Father.'

"You prayed, 'I come to Thee.' I said, 'I come to Thee.'

"When you said, 'Take me as I am,' I said, 'Take me as I am.'

"I turned around to see my wife and she was standing by my side with tears streaming down her face.

"We both had been infidels. I had not opened a Bible for twenty-five years.

"Everybody was praying there, and I was praying.

"When we got outside I said to my wife, 'We went in there to have some fun, but the Doctor has had all the fun. What has happened to us?'

"She said, 'I guess we are Christians.'"

He has been a Christian from that day to this.

How an Elevator Man Preaches Sermons.

Although an elevator man, he preaches hundreds of sermons every day.

He tacks up THE ZION BANNER and LEAVES OF HEALING in the elevator.

When they ask him about them he talks to them very kindly and tells them to take a copy and read it.

That man began to pray in that great congregation.

If you start with many prayers around you, I do not hesitate to say that you will be all the better Christians.

There is a very great deal in association.

I spoke in the Chicago Auditorium first in October, 1895.

We had endured bitter persecution that year, being arrested about one hundred times.

We had fought hundreds of legal battles and kept up all our work.

And the fight was still going on.

I had no fine choir then such as I had last Sunday.

On the day before my first meeting I stood upon the Auditorium platform.

I looked at the great big building and said, "O God, fill this building tomorrow, just as it is full of air now, with the Holy Spirit, that every heart may be touched."

A Weary Woman Instantly Healed in the Top Gallery.

A great crowd faced me next day.

One tired woman came, but could not get a seat.

They told her the only chance was to go up to the highest gallery.

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Away up there she heard my voice.

She said afterwards, "When you cried, 'He is the Healer; the same yesterday, today, and forever; believe it now; trust in Him and lose your pains,' I believed it."

She lost her pains, and the next week wrote me a lovely letter.

"Doctor," she said, "it seemed as though God was in the top gallery."

I said, "That is what I prayed for.'

That is what I prayed for last Sunday and God was in the top gallery.

We had God everywhere, because there were many prayers. There were prayers in hundreds.

Continue "steadfastly in the Apostles' Teaching and Fellowship, in the Breaking of Bread and the Prayers."

You can always send a telegram to Zion, and you will get prayers and sympathy.

Listen! Baptism will not help you, unless you intend to continue steadfastly.

I have no use for crooked Christian .

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

Every one of you can do something, even the oldest.

If old and feeble, one can still tell what is in the heart.

Many will listen to an old man; he can say things that a young man cannot.

Some of you young men can say things that an old man cannot.

Let Us Say Things for God.

Do not let any one argue you out of your Faith.

Do not let anybody buy you out of it.

Do not let anybody sell you out of it.

Do not let any one destroy your Faith.

Let your Faith stand in the Power and Wisdom of God.

This is the thing that startles our enemies.

They say, "Well, it is no use; we cannot move these fellows. They are all one.

"Whenever Dr. Dowie's followers want to talk they talk to you; but when they want to be silent they are like clams, you cannot get a word out of them."

Yes, when I pass the word to my people not to talk about a certain thing, you cannot get a word out of them from the youngest child to the oldest man.

We cannot always break bread together, but we can always pray.

Pray while you are working; pray while you are writing.

You ask, "Can you pray while you are writing?"

I always pray while I am writing.

I got THE ZION BANNER out today, and you will find some interesting things in this number.

While I was writing it I was praying, praying, praying, always praying.

Prayer the Secret of the Power of Zion Literature.

The power of THE ZION BANNER and LEAVES OF HEALING lies in the fact that prayer has inspired every word.

Prayer has inspired everything that is put into type in Zion Publishing House.

I am so thankful that our printers are, for the most part, Christians.

We pray in the morning before we begin business.

When the workers go to lunch they are chanting in their hearts.

They hum the music over and over again, and it goes into the paper they are stitching.

The music and the prayer get into the very sheets.

When the paper was finished I prayed with my hands upon it.

I lifted my hands and the paper came up with them.

There was something in my hands that had imparted itself to the very paper.

I thought to myself, O God, if I can only put into the paper that same power, Divine power, which Thou hast given to me.

Pray for us. Pray for yourselves.

The General Overseer then delivered the charge to the candidates for Baptism.

After the Ordinance, the General Overseer pronounced the

BENEDICTION.

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

The grace of our Lord Jesus, the Christ; the love of God, our Father; the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere, forever. Amen.

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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Continent of Europe

Headquarters Offices, Zürich, Switzerland—Overseer-in-Charge, Rev. Carl Hodler, 48 Bahnhofstrasse.
Rev. Arnold Muggli, Recorder and Financial Secretary, 48 Bahnhofstrasse, Zürich, Switzerland.
Rev. Percy Clibborn, Financial Manager Zion's Institutions and Industries on the Continent of Europe, 48 Bahnhofstrasse, Zürich, Switzerland.

Austro-Hungary

Budapest, Hungary—Elder-in-Charge, Rev. Thomas Kosch, Barossplatz 20, Budapest, Hungary.

Denmark

Copenhagen—Deaconess Carrie W. Anderson, 11 Heingade, Copenhagen.

France

Paris, France—Evangelist-in-Charge, Rev. J. D. Rollier, 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.

Holland

Rotterdam—Deacon M. D. Voskuil, 176 Noordsingel, Rotterdam.

Switzerland

Zürich—Elder-in-Charge, Rev. Fred Richert, 48 Bahnhofstrasse, Zürich, Switzerland.

Australasia

Headquarters Offices, Melbourne, Australia — Overseer-in-Charge, Rev. Wilbur Glenn Voliva, 43 Park Road, St. Kilda, Melbourne, Victoria, Australia.
Adelaide, South Australia—Deacon-in-Charge, Edwin Thomas Fyffe, Cowra Street, West Adelaide, South Australia.
Bendigo, Victoria, Australia — Elder-in-Charge, Rev. C. Friend Hawkins, Carpenter Street, Bendigo, Victoria, Australia.
Sydney, New South Wales, Australia—Elder-in-Charge, Rev. J. Thomas Wilhide, 42 Raymond Road, Neutral Bay, Sydney, New South Wales, Australia.

New Zealand

Auckland, New Zealand — Elder-in-Charge, Rev. J. Stephen McCullagh, Corner Richmond Road and Millais Street, Ponsonby, Auckland, New Zealand.

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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Application

_____ 19___

To John Alexander Dowie:

I hereby make application for a Zion Paradise Plantation, Ten Year, Gold, Seven Per Centum, Interest-bearing Land Warrant, in the sum of_____ _____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount _____

(Signed) Name_____

Address _____

Notice—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following is the form of the Land Warrant:



The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000 and $5,000.

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Zion's Bible Class

MID-WEEK BIBLE CLASS LESSON, DECEMBER 6th or 7th.

Law and Order Is Requisite to Civil Life.

1. *Law is necessary to restrain sin.*—1 Timothy 1:5-10
   The law has penalties
   Suffering follows transgression.
   Ignorance of the law is no excuse.
2. *When things get out of order, ruin soon comes.*—1 Corinthians 14:34-40.
   Disorder ruins families.
   Disorder breaks up churches.
   Disorder destroys nations.
3. *Some always rebel at obeying rightful Authority.*—Romans 2:8-16.
   The Devil contends with what God says.
   Contentious natures come from the Devil.
   It is the contention that does not want to yield to the Truth.
4. *One sin drags some down and another sin others where restraint is thrown off.*—Zephaniah 3:1-7
   Rebellion at law makes people insolent.
   It can permeate every class of society.
   One class will seek to destroy another.
5. *Those who will not obey law should be separated from others.* 2 Thessalonians 3:6-16.
   Disorderly persons are to be shunned.
   Those who are busy with the affairs of others are foes to society.
   God has given a straight rule to go by.
6. *After one has been warned and goes on, what hope can there be?*—Proverbs 5:7-14.
   Some do not heed warnings given.
   The simple pass on and are punished.
   The end of transgression is void of pleasure.
7. *If left alone, some will wallow in sin as hogs wallow in mud.*—Job 15:11-25.
   Uncleanness is in the heart.
   The heart must be cleansed of it.
   If it remains it drags one back into uncleanness.
8. *One man in a city enforcing law and order will often save it.*—Ecclesiastes 9:13-18.
   One man must act or many will go astray.
   The Devil always besieges the holy people or place.
   Wise laws faithfully enforced keep the city clean.

The Lord Our God is an Order-demanding God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 10th.

Peace Officers of the Law Are God's Ministers.

1. *Every one must bow to Authority, and respect the law of God and the land, or suffer for it.*—Romans 13:1-6.
   People must love to be ruled over.
   God has orders which people must obey.
   God has many kinds of ministers.
2. *Those charged with the maintenance of order live amid perils, and need God's keeping Grace.*—Psalm 20:1-9.
   One must go forward trusting in God
   Whatever foe may arise, go forward!
   The Lord does help when perils arise.
3. *While men are awake to keep the city, God's help is vital or the work is vain.*—Psalm 127:1-5.
   The Lord is our Keeper by night and day.
   Security does not lie in men, but God.
   He must be our Defense.
4. *A spirit of arrogance must not possess one, but rather a calm, peacefu mind.*—Romans 12:3-18.
   Some become censorious and vain.
   We are to seek ever to be at peace with men.
   Kindness, not roughness, wins favor.
5. *Pray for men elected or appointed to office, that they may be firm and true.*—I Timothy 2:1-8.
   Pray for the President, Governor, Mayor, etc.
   Pray for judges and legislatures.
   Pray for the army, navy, etc., and all law-enforcing officers.
6. *Consider that every good thing is of God, and that for men to act with Authority is one of these good things*—Proverbs 8:13-21.
   God permits men to rule.
   God wants only good to come.
   He sends forth decrees to be enforced.
7. *Those bearing such responsibiiities must not live on the low level of things about them, but rise above them.*—Philippians 4:1-12.
   Persons must think of the best.
   They must feed on the pure.
   Do good at all times.
8. *All must work to get people to obey in love; keep within the law and respect all who enforce it.*—Titus 3:1-3.
   People must not defy law.
   They must learn to obey.
   They must suppport every good work.

God's Holy People are a Law-upholding people.

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, always to 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.

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.)

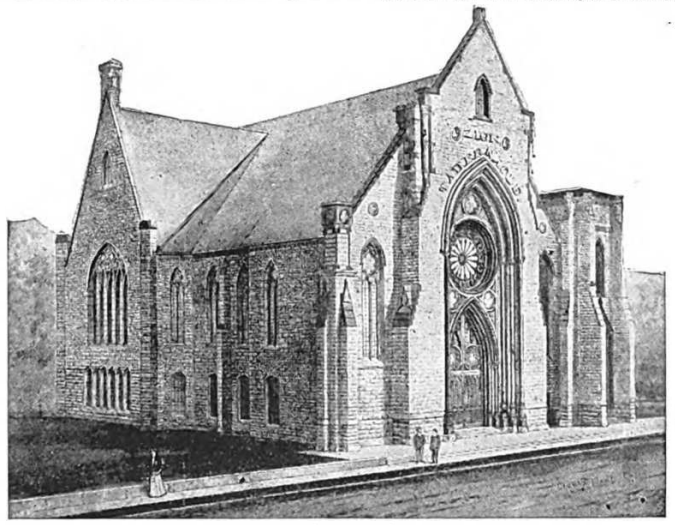
Divine Healing.

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.

Services in Chicago

Great General Assembly — Central Zion Tabernacle...Michigan Ave. and 16th Street...Overseer Piper Preaches Lord's Days and Tuesdays at 3:00 P. M.



North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

North Parish German
Lord's Day.....10:3c am, 8:00 pm
Wednesday.....8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

West Parish German
Corner 19th and Wood Streets
Deacon Gustav Sigwalt in Charge
Lord's Day and Tuesday.....7:45 pm

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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-two Thousand Five Hundred Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Five Hundred 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	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6253		
Total Baptized at Headquarters			11,692
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		9,849	
Total Baptized outside of Headquarters			10,614
Total Baptized in eight years and six months			22,306
Baptized since September 14, 1905:			
Baptized in Zion City by Elder Royall	13		
Baptized in Zion City by Elder Mercer	3		
Baptized in Zion City by Elder Viking	19		
Baptized in Zion City by Elder Dinius	7		
Baptized in Zion City by Elder Adams	20		
Baptized in Chicago by Overseer Piper	12	74	
Baptized in Bohemia by Elder Kosch		4	
Baptized in California by Elder W. D. Taylor		1	
Baptized in Canada by Elder Simmons		3	
Baptized in Canada by Elder Brooks		4	
Baptized in Colorado by Deacon Cook		1	
Baptized in England by Overseer Cantel		4	
Baptized in Germany by Overseer Hodler		18	
Baptized in Holland by Deacon Voskuil		9	
Baptized in Hungary by Elder Kosch		6	
Baptized in Illinois by Elder Dinius		1	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Iowa by Elder Reed		9	
Baptized in Kansas by Deacon Horter		3	
Baptized in Massachusetts by Elder Gay		4	
Baptized in New York by Overseer Mason		5	
Baptized in Ohio by Evangelist Kelchner		6	
Baptized in Pennsylvania by Elder Bouck		3	
Baptized in South Africa by Elder Powell		13	
Baptized in South Africa by Overseer Bryant		12	
Baptized in Switzerland by Elder Rickert		5	
Baptized in Washington by Elder Ernst		4	
Baptized in Wisconsin by Deacon Taylor		4	120 194
Total baptized since March 14, 1897			22,500

The following-named four believers were baptized at Christiansau, Bohemia, Austria, Thursday, August 31, 1905, by Elder Thomas Kosch:

Krause, Mrs. Franziska....Oberbertsdorf bei Friedland, Bohemia, Austria
Linke, Josef.....Cunnersdorf bei Friedland, Bohemia, Austria
Mauermann, Mrs. Marie....Oberbertsdorf bei Friedland, Bohemia, Austria
Wersig, Max .....Nieder-Rudelsdorf, Silesia, Germany

The following-named three believers were baptized at Budapest, Hungary, Lord's Day, September 10, 1905, by Elder Thomas Kosch:

Morvai, Mrs. Theresia.....Dobutcza 69, Budapest, Hungary
Pravda, Carl Anton.....Hungariakörut 57, Budapest, Hungary
Szalai-Bacsi, Mrs. Lidia.....Dobutcza 69, Budapest, Hungary

The following-named twelve believers were baptized in Pretoria, Transvaal, South Africa, Lord's Day, September 17, 1905, by Elder H. M Powell:

Dudley, Mrs. Christiana Johanna,
59 Du Toit street Pretoria, Transvaal, South Africa
Funrie, Mrs. Ellen Magelenda,
Vermuellen street, Pretoria, Transvaal, South Africa
Funrie, Jakin Johannes,
Vermuellen street, Pretoria, Transvaal, South Africa
Holliday, Emma Kate,
28 Potgeiter street, Pretoria, Transvaal, South Africa
Myer, Nicolas Johannes Thomas....Standerton, Transvaal, South Africa
Myer, Miss Sarah Catherena Salomena, Standerton, Transvaal, South Africa
Myer, Mrs. Sarah Catherina Salomina, Standerton, Transvaal, South Africa
Myer, Mation Conraad.....Standerton, Transvaal, South Africa
Rowing, Ernest.....Hamilton street, Pretoria, Transvaal, South Africa
Schleicher, Louis Oscar Martin,
Market Building, No. 187, Pretoria, Transvaal, South Africa
Shrives, Mrs. Aletta Johanna,
184 Boom street. West Pretoria, Transvaal, South Africa
Shrives, Edward, 184 Boom street, West Pretoria, Transvaal, South Africa

The following-named believer was baptized in Pretoria, Transvaal, South Africa, Monday, September 18, 1905, by Elder H. M. Powell:

Roos, Martha M. M. D.....Gezina, Pretoria, Transvaal, South Africa

The following-named eighteen believers were baptized in Stuttgart, Wurttemberg, Germany, Lord's Day, October 15, 1905, by Overseer Carl Hodler:

Binder, Johannes.....Ebingen, Wurttemberg, Germany
Bohmer, Miss Marie.....Jndustriestrasse 14, Zuffenhausen, Germany
Bohmer, Mrs. Katharina....Jndustriestrasse 14, Zuffenhausen, Germany
Hagele, Mrs. Mina.....Engestrasse 8, Stuttgart, Germany
Heilemann, Miss Marie.....Wendlingen, Wurttemberg, Germany
Kuhn, Mrs. Karl.....Adlerstrasse 15, Stuttgart, Germany
Kuhn, Miss Pauline.....Adlerstrasse 15, Stuttgart, Germany
Marder, Heinrich.....Gerbesstrasse 5a, Stuttgart, Germany
Mayer, Mrs. Pauline.....Schlosstrasse 62, Stuttgart, Germany
Pfitzenmaier, Mrs. Rosine....Kriegsbergstrasse 48, Stuttgart, Germany
Scheck, Michael Friedrich.....Wolframstrasse 16, Stuttgart, Germany
Schmid, Jacob.....Adlerstrasse 17, Stuttgart, Germany
Schmid, Mrs. Sophie.....Adlerstrasse 17, Stuttgart, Germany
Schmieder, Mrs. Karl.....Adlerstrasse 15, Stuttgart, Germany
Silberhorn, Mrs. Wilhelmine.....Mehringerstrasse 29, Stuttgart, Germany
Spitzenberger, Mrs. Wilhelmine.....Rohrdorf, Wurttemberg, Germany
Strieffler, Mr. Marie.....Gymnasiumstrasse 57, Stuttgart, Germany
Walz, Miss Nany.....Seitzenthal, o/A Calw, Wurttemberg, Germany

The following-named twelve believers were baptized in Johannesburg Transvaal, South Africa, Lord's Day, October 1, 1905, by Overseer Daniel Bryant:

King, Mrs. Alice Maria, Newlands, Johannesburg, Transvaal, South Africa
King, Mrs. Isabella Sarah,
53 Wolhuter road, Jeppes, Johannesburg, Transvaal, South Africa
King, William Scot,
53 Wolhuter road, Jeppes, Johannesburg, Transvaal, South Africa
Ley, Henry Ford.....Krugersdorp, Transvaal, South Africa
Luxton, Miss Lulu Antoinette Frances,
No. 1 Jorissen st., Braamfontein, Johannesburg, Transvaal, South Africa
Luxton, Miss Edith Agnes,
No. 1 Jorissen st., Braamfontein, Johannesburg, Transvaal, South Africa
Mapstone, Mrs. Annie,
Kimberly road, Judith's Paarl, Johannesburg, Transvaal, South Africa
Mapstone, Miss Avice Bessie Idonia,
Kimberly road, Judith's Paarl, Johannesburg, Transvaal, South Africa
Mapstone, Miss Elsie Charlotte,
Kimberly road, Judith's Paarl, Johannesburg, Transvaal, South Africa
van Aswegen, Mrs. Alice,
58 Ameshoff st., Braamfontein, Johannesburg, Transvaal South Africa
van der Byl, Miss Angelique Myra,
Auckland Park, Johannesburg, Transvaal, South Africa
van der Byl, Miss Irene Muriel A.,
Auckland Park, Johannesburg, Transvaal, South Africa

The following-named five believers were baptized at Zürich, Switzerland, Lord's Day, October 1, 1905, by Elder Frederic Richert:

Fischbacher, Gottlieb.....Hafnerstrasse 27, Zürich, Switzerland
Graf, Miss Rosa.....Platanenstrasse, Winterthur, Switzerland
Jud-Biegert, Mrs. Anna..... ..Aemtlerstrasse, Zürich Switzerland
Pfister, Gustav.....Oberreiden Canton, Zürich, Switzerland
Schoch, Jakob Heinrich.....Asylstrasse 102, Zürich, Switzerland

The following-named three believers were baptized at Budapest, Hungary, Lord's Day, October 15, 1905, by Elder Thomas Kosch:

Forgacs, Stefan.....gyar utcza 85, Ujpest bei Budapest, Hungary
Szöke, Janos.....VI, Uteg utcza 23, Ujpest bei Budapest, Hungary
Veress, Aron.....Tavasz utcza 17, Ujpest bei Budapest, Hungary

The following-named nine believers were baptized at The Hague, Holland, Lord's Day, October 15, 1905, by Deacon M. D. Voskuil:

de Vries, Geerd.....Gesticht, Heerenberg, The Hague, Holland
Eyken-Buhrman, Mrs. Wilhelmina, Saint Petruslaan 41, Arnhem, Holland
Hölty, Miss Thora Louise, Rustenburgerstraat 319, Amsterdam, Holland
Lindenbergh, Miss Johanna.....Westersingel 120, Rotterdam, Holland
Malta, Nicolaas Augustus.....Hovenierstraat 20, Rotterdam, Holland
Moret-Buskus, Mrs. Cecilia Marie,
Breede Hilledyk 33, Rotterdam, Holland
van Keulen-Swaan, Mrs.....van Ostadestraat 142, Amsterdam, Holland
van Keulen, Johannes Hendrik,
van Ostadestraat 142, Amsterdam, Holland
Westendorp, Miss Antoinette Marie Henriette,
Elandstraat 55, Amsterdam, Holland

The following-named believer was baptized in Vancouver, British Columbia, Canada, Lord's Day, November 5, 1905, by Elder R. M. Simmons:

Post, Israel Judson.....Chilliwack. British Columbia, Canada

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The following-named two believers were baptized in Boston, Massachusetts, Tuesday, November 7, 1905, by Elder William D. Gay:

Beale, Rev Joseph Henry.....Portland, Maine
Beale, Mrs. Nellie Roxanna.....Portland, Maine

The following-named two believers were baptized in Kansas City, Kansas, Lord's Day, November 12, 1905, by Deacon W. B. Horter:

Taylor, Mrs. Anna .....4317 East Seventh street, Kansas City, Missouri
Tripp, Mrs. Hattie.....1018 Coy street, Kansas City, Kansas

The following-named twelve believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, November 12, 1905, by Elder C. F. Viking:

Behrens, Adelina.....2920 Gabriel avenue, Zion City, Illinois
Behrens, Edna.....2920 Gabriel avenue, Zion City, Illinois
Behrens, Richard.....2920 Gabriel avenue, Zion City, Illinois
Bishop, Ellie.....2601 Elim avenue, Zion City, Illinois
Bliss, Miss Leona C.....3100 Ezekiel avenue, Zion City, Illinois
Boley, Miss Mary.....3013 Ezekiel avenue, Zion City, Illinois
Gallagher, Arthur.....2114 Enoch avenue, Zion City, Illinois
Hough, Frank Dowie.....3026 Gabriel avenue, Zion City, Illinois
Kasten, Mabel.....3018 Gabriel avenue, Zion City, Illinois
Klawonn, Cora.....2922 Gabriel avenue, Zion City, Illinois
McKoon, Nita.....2413 Gilboa avenue, Zion City, Illinois
Smith, Mrs. Martha.....2607 Elizabeth avenue, Zion City, Illinois

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CONSECRATION OF CHILDREN.

The following-named two children were consecrated to God in London, England, Lord's Day, August 6, 1905, by Overseer H E. Cantel:

Berridge, Alexander Richard,
18 Sheldon road, Edmonton, N. London, England
Berridge, John Henry, 18 Sheldon road, Edmonton, N. London, England

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The following-named child was consecrated to God in Christiansau, Bohemia, Austria, Thursday, August 31, 1905, by Elder Thomas Kosch:

Hirschmann, Marie.....Christiansau bei Friedland, Bohemia, Austria

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The following-named three children were consecrated to God in Pichl a. d. Ems, Styria, Austria, Lord's Day, September 3, 1905, by Elder Thomas Kosch:

Fischbacher, Amalia.....Pichl a. d. Ems, Styria, Austria
Fischbacher, Frieda.....Pichi a. d. Ems, Styria, Austria
Fischbacher, Anna.....Pichl a. d. Ems, Styria, Austria

The following-named two children were consecrated to God in 's Gravenhage, Holland, by Deacon M. D. Voskuil:

Langerhorst, Johannes Theodor Floris, Bez. Hout 153, den Haag, Holland
Langerhorst, Margaretha Maria Elisabetha,
Bez. Hout 153, den Haag, Holland

The following-named six children were consecrated to God in Zürich, Switzerland, Lord's Day, October 8, 1905, by Overseer Carl Hodler:

Bunzli, Anna.....Langstrasse 119, Zürich, Switzerland
Muggli, Arnold Karl.....Hadlaubstrasse 15, Zürich, Switzerland
Schlatter, Anna .....Russenweg 28, Zürich, Switzerland
Schlatter, Elsie.....Russenweg 28, Zürich, Switzerland
Schlatter, Gottfried.....Russenweg 28, Zürich, Switzerland
Schlatter, Mina .....Russenweg 28, Zürich, Switzerland

The following-named child was consecrated to God in South Africa. Lord's Day, October 8, 1905, by Overseer Daniel Bryant:

Verner, Lillian Ethel, 2 De Beer street,
Braamfontein, Johannesburg, Transvaal, South Africa

The following-named child was consecrated to God in Vancouver, British Columbia, Canada, Lord's Day, November 5, 1905, by Elder R. M. Simmons:

Kennedy, Alfred Austin,
835 Cordova street, Vancouver, British Columbia, Canada

ORDINATIONS.

The following-named members of the Christian Catholic Apostolic Church in Zion were ordained to offices by Overseer Hodler, as indicated below:

DEACONESS.

Preisig, Miss Adeline.....Thoracker 131, Herisau, Switzerland
Ordained September 22, 1905.

DEACON.

Schärer, Emil.....Horgen, Switzerland
Ordained October 9, 1905

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

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.

Street Addresses Are Necessary.

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Feuilles de Guérison*, 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.

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 a copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, 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.

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Why Christians Should Want to Live in Zion City



East Wing Main Educational Building.

THE ONLY CITY IN THE WORLD where vice in every form is prohibited by strictly enforced laws, and where cannot be used intoxicating liquors, tobacco, poisonous drugs, hog products, or any other food forbidden by the Word of God; where no theater, no house of ill-fame, no gambling den, nor secret society lodge will be tolerated; where men, women, and children look to God for wisdom, health, and real happiness. God hears and answers prayer in Zion City.



A Delightful Location.

Zion City, Illinois, comprises over 6,000 acres of beautiful groves, forests, and rolling prairies, situated on the shores of Lake Michigan, forty-two miles north of Chicago, Illinois, and the same distance south of Milwaukee, Wisconsin.

At some points the elevation is 176 feet above lake-level. The natural parks, ravines, and winding streams, the broad avenues and wooded bluffs, and the two and one-half miles of sand beach, contribute a natural beauty and picturesque environment that make this wonderful city an ideal living-place for all who love God and appreciate the blessings which come from Him alone.

Education Free in Zion Schools—Two Thousand Four Hundred Students Enrolled.

The educational and social advantages of Zion City are not equaled anywhere on earth. The evils of impure association to which children are subjected in the public schools of the world are practically unknown. In less than four years Zion City has built four large three-story Junior School Buildings and completed the first wing of Zion Main Educational Building, a four-story, fire-proof structure costing over $100,000. Over sixty teachers have qualified for present positions, and scores of nationalities are represented by these 2,400 students. In the night schools alone more than five hundred are in attendance.



Junior School Building.



Fully 1,500 Homes Have Been Built Within Four Years.

No other modern city in the world has ever gone forward so steadily and rapidly, grading miles upon miles of broad streets, erecting public buildings, and establishing industries in various lines. Thousands of people from all parts of the world have located their homes in this city. Zion, through her branches in Europe, America, Asia, Australasia, New Zealand, South Africa, and the Islands of the Seas, is presenting to a discouraged, sin-burdened people the only reasonable and true way to a clean, peaceful, and happy home life.

Zion City Lots for Investment.

Many who early secured lots in Zion City have realized handsome profits, reaching as high as two hundred per cent. During the last year the Chicago and Milwaukee Electric Railway has been extended through the center of the city, connecting Chicago with Milwaukee. The contract is let for a $20,000 depot to be built within two blocks of one of our latest choice subdivisions, where homes can be had with every reason to believe similar advance in prices will follow as was the case in earlier subdivisions. Junior Schools, Tabernacle, and Main Educational Building are conveniently near. With electric cross-line, as planned, this subdivision is in ready reach of business center and factories. Stations are to be built at three other points within the city, and this new line will be a great accommodation to residents of the city.

Administration Building.



NOW IS THE TIME

To Invest in Zion City Property

For Plats and Further Particulars Write

Zion Land & Investment Ass'n

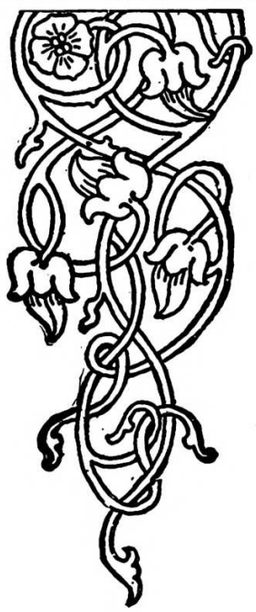
H. WORTHINGTON JUDD, Sec'y and Manager.

Zion City, Illinois, U. S. A.



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FAITH
apart from works
IS DEAD



¶ WHAT doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?

If a brother or sister be naked, and in lack of daily food,

And one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

Even so faith, if it have not works, is dead in itself.

Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith.

Thou believest that God is one; thou dost well: the devils also believe, and shudder.

But wilt thou know, O vain man, that faith apart from works is barren?

Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?—*Jas. 2:14-21.*

WE may have forgiveness through faith, but we then have to work out our salvation with fear and trembling.

¶ SO then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

For it is God which worketh in you both to will and to work, for His good pleasure.—*Phil. 2:12, 13.*

There are works which may appear to be good, but the animus of which is to accomplish a selfish end. This is a kind of dead works from which to be purged.

The works which must go with faith to bear fruit are those which do good to the poor, lame, blind, sick, and sinful without expectation of return, unless it be for treasures in Heaven, and to rejoice that GOD HAS USED YOU by working through you TO HELP OTHERS.

Every day we receive letters which show that Jehovah has used some and blessed their work of sending out LEAVES OF HEALING to those who are sick and sinful, by healing or saving those to whom it was sent.

This kind of work is a "working out your salvation," and extending the Kingdom of God.

Now is the time to begin anew to cut loose from selfish ambitions and dead works to serve the living God.

LEAVES OF HEALING is one of the best mediums through which to do this.

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D1
Dec 7 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 XVIII. No. 6. *ZION CITY, SATURDAY, NOVEMBER 25, 1905.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS.

God's Witnesses to Divine Healing

Instantly and Perfectly Healed of Aggravated Eczema by the Power of God. . . .

I WILL; BE THOU M[illegible]CLEAN.

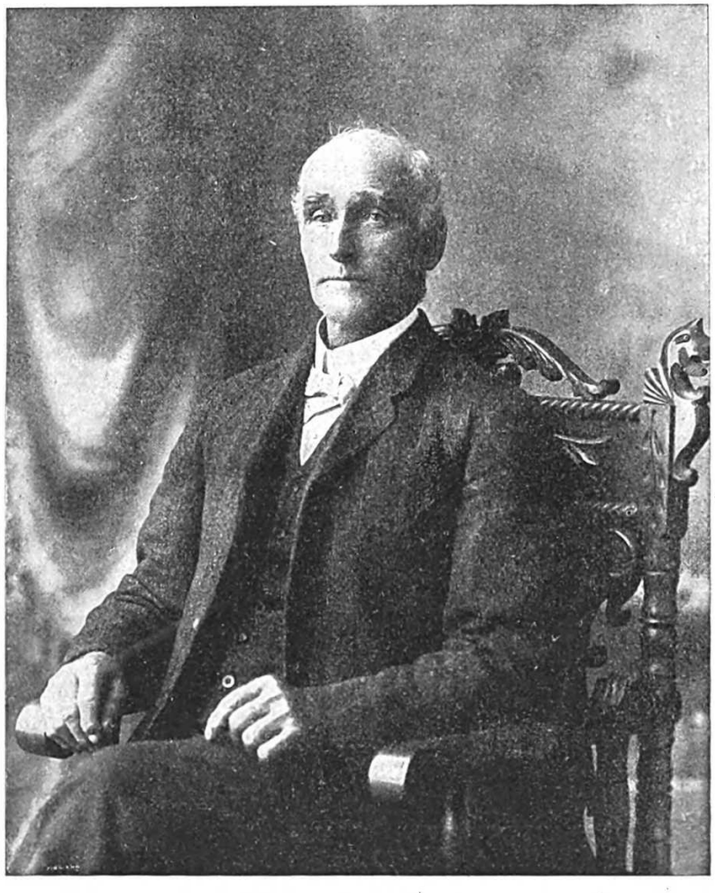
The leper crawled out of his kennel into the sunshine.

It was a glorious morning, but in its sights and sounds there was no beauty for his eyes or music for his ears.

The fixed look of crushed and beaten hopelessness only deepened on his face as he gazed upon the panorama spread out around him.

In his sullen despair he resented this flaunting in his face of blessings lost, never to be regained

What was the generous light and warmth of the sunshine to him, when the shadow and chill of death was in his heart?



HENRY WEIDKNECHT.

Why should he be tortured by the sight of the fairest hills, valleys, rivers, and lake in all the world, when the ugliness of his own diseased body had been ground into his very soul?

He was angry at the flowers for their fragrance, and he breathing the sickening odor of his own putrefying sores!

He hated the birds for the bitter mockery of their ecstatic singing.

He cursed the shepherds for their merrily-shouted greetings, as they led their sheep away to pasture.

"A beautiful morning," they were telling one another.

"A beautiful morning indeed!" he muttered in sarcasm.

Where was the beauty in a morning that was but the beginning of another day of pain; of loneliness, of

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utter wretchedness and squalid beggary; of a day whose evening would find him more deeply in the slough of despond, more firmly in the horrid grip of the monster of disease, more miserable and more desolate than its dawn?

Wearily, listlessly his eyes wandered over the familiar scene.

There was the little ake, sapphire and silver, dotted with the picturesque sails of many boats.

How he had loved that lake in those other days—the days before this awful curse had blighted his life!

He remembered how his whole being had thrilled with bounding life as he felt the pull of the sheet and the leap of the boat through the water.

Never again could he know that keen pleasure.

With a bitter sigh, he turned away from the lake and its memories.

There, at the foot of the hills, lay clustering white villages.

From them came faintly to his ears the sounds of busy morning moments.

He could hear the lively hum of the market-places, the ringing of the smithy hammers, the sharp cries of donkey and camel drivers, and the shouts and laughter of children.

He remembered his own days of happy industry in those thriving places, the satisfaction he felt in the rapid strides he made in his trade, the joyous ambitions of his youthful spirit as he looked forward to his achievements, and the confidence he felt in the healthy vigor of his body and clearness of his mind.

All these things had turned to acrid ashes in his mouth on that day when the priest had declared a tiny blemish on his skin to be leprosy.

Now the hands that had once been so skilled were rotting masses of disease.

Then his eyes fell on the cosy little village, which had been his home, cuddled away in the hollow of an elbow of the hills.

He could make out, among the many similar ones, the roof of the house where he had been born, where he grew up, and where his mother, brothers, and sisters still lived.

He recalled the many joys that centered about that home, the strong ties of friendship and neighborliness, the happy, peaceful family circle, where he had basked in the warmth of the loving companionship of his brothers and sisters, and felt the sweet benediction of his mother's love and the tenderness of his father's affection.

He could see it all from his den on the mountain-side.

It was held to his parched and burning lips, day after day, like the cup of Tantalus; but he could not partake.

Condemned to a living death, he was an outcast, loathed and avoided by all his little world.

His heart had long ago ached itself to the cold numbness of despair, and the fountain of his tears frozen up.

Sad, lonely, exiled, clothed in squalid rags, eating with the pariah dogs, suffering, and dying, he lay in the sunshine, his whole being steeped in misery.

As he looked, he was dimly conscious that there was an unusual stir in one of the villages at his feet.

A little crowd had gathered, and was moving along the street, evidently following some one.

It passed out of the village and slowly began to climb the mountain.

Others joined the little company as it climbed.

Some, meeting the throng on the busy highway, turned aside and followed.

Others, seeing the gathering from near-by villages, left their tasks, and hastened to add themselves to it.

The leper began to wonder, dully, who it could be that thus led the multitude.

But he was as if dead to all human activities, and his half-awakened wonder gave place to sullen resentment because they were coming toward him, and he would have to move to save himself the humiliation of crying, "Unclean! Unclean!" and the pain of hearing the cruel curses of those who drove him away.

He was about to go, when he suddenly stopped, motionless with the first real stirring of interest he had felt for years.

He had caught sight of the Teacher.

Wherein lay the nameless majesty of that figure, the ineffable divinity of that face?

He longed to hear what this Stranger was saying.

Instead of fleeing, he hid while the crowd passed.

Then, silently slinking from one hiding-place to another, he followed.

He was amazed at the intense yearning of his heart to hear the words of the Teacher.

At last, the company reached a broad, well-shaded slope of the mountain-side, covered with a bright, soft carpet of thick grass and flowers—a natural amphitheater.

Here the One who had led the multitude sat down upon a little knoll.

In a moment the whole procession had gathered around Him, standing, sitting, and reclining upon the turf, all as close to Him as they could get, hanging breathless on His words.

Hidden from sight behind a screen of shrubbery, yet close by, and able to drink in every word, was the leper, quivering with a new eagerness, and half-frightened at his own boldness.

The Speaker was a young man, only a little over thirty years old, and yet, in His eyes, was the profound mystery of an eternity of life.

Never before had the leper seen in one face such a mingling of Strength, Wisdom, and Tenderness.

There was not a weak or soft line in the whole countenance, or one instant's wavering or shifting of those wonderful eyes.

Even in repose, the features and expression told of Determination, Energy, Fearlessness, and a Consciousness of Power.

When lighted up by the earnestness of His conversation, they spoke unmistakably of strong Indignation, withering Scorn, unshakable Resolution, and bold Defiance.

At these times He had the face of a warrior.

But there was also the broad, high brow, the high-domed head, and the deep, thoughtful eye of the philosopher and teacher.

And what reached deepest down into the sore, lacerated heart of the poor leper was the overmastering Gentleness, Sympathy, and Love that glowed in His eyes, even when they were fiercest; that shone in His face, even when it was most set and determined; that seemed to radiate from His entire being as warmth and light came from the sun.

Purity, spotless whiteness of character and life, was so clear in Him that those who came into His presence felt the taint of their own pollution.

And His words!

Simple, unaffected, with no attempt at literary splendor or oratorical brilliancy, they nevertheless had a power that was startling.

They lifted up a standard of Righteousness never before conceived.

The leper forgot the diseases of his

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flesh, in deep penitence for the sins of his spirit.

Convicted, he saw that more terrible than the death of his body was the lost condition of his spirit.

The despair that had burdened him before was as nothing to the agony that now tore his spirit.

"What must I do to be saved?"

He groaned the question within himself in a torment of awakened conscience.

As if the Teacher had heard that unspoken cry, His words rang out, "I am the Door: by Me if any man enter in, he shall be saved." "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."

Like a flash of dazzling light, the truth came into the sorrowing spirit of the leper: "Surely this is the Messiah."

The whole symbolism of the temple sacrifices became clear to him.

With a thrill of unspeakable joy, he remembered the words of the Prophet Isaiah, "Surely He hath borne our sicknesses, and carried our sorrows. . . . 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. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all."

As if to confirm the thought that had taken possession of the leper, the Teacher said: "I came that they may have life, and may have it abundantly. I am the Good Shepherd: the Good Shepherd layeth down His Life for the sheep."

Here, then, was the Messiah, who was to take away the sins of the people.

The trembling leper believed, and his spirit was filled with joy as he realized his salvation from that awful guilt.

The Teacher had ceased speaking, and was going on His way, the people thronging around Him.

Suddenly the leper remembered his disease, and at the same instant came that thought that this Divine Son of God had the Power to heal him.

Impulsively he started toward Him.

He must get to Him.

The crowd shrank away from the eager seeker horrified, as he pushed his way through, abusing and threatening him for daring to bring the infection of his presence among them.

At last he stood before the Christ.

Instantly he felt that he was in the presence of Deity, and fell on his face, worshiping.

In his heart, too, he felt the boldness of the request that he was about to make.

This Son of God had the Power to heal, of that he was sure; but would He be willing?

Perhaps He would tell him that his disease was a deserved punishment for his sins; that he must endure it as coming from a just God.

It was with this question in his heart that he made his prayer: "If Thou wilt, Thou canst make me clean."

As he made the request he looked up into the face of the Teacher.

He saw the quick tears of tender sympathy in those kindly eyes. There was with them a flash of Divine indignation as the Master saw the terrible work of the Devil in that poor, putrefying body.

Then His Love shone out, softening the tones of His voice as He administered the gentle rebuke, "I will."

Why should any one who knew His Power, and could feel His Love and Compassion, doubt His willingness to heal?

Then He touched the kneeling man, fearlessly placing His own spotless hands upon the horribly diseased parts, with the quiet and simple words, "Be thou made clean."

Instantly New Life flowed into and through that diseased body, suffusing every part with its healing, cleansing balm.

Oh joy, oh delight!

Oh most amazing, wonderful, unspeakable gladness!

What did his hands feel, his eyes behold?

Instead of the rotting flesh of his leprous hands, he who had been a despairing leper saw again the beautiful, clean, firm, healthy flesh of childhood.

He was laughing and crying with joy and happiness.

Now he could see the beauty of the day and of the hills, and they had never seemed so beautiful before.

Now he could take his place in the happy home and village life; could grasp the loving hands of neighbors and friends, and feel the tender consolation of his mother's caress.

Jesus, the Savior, Healer, and Cleanser Divine, had saved him whole, spirit, soul, and body.

Nor has the Wonder-working Jesus ceased His labors of ove.

His Power is the same.

His Love and Compassion have not changed.

Who then would merit a rebuke by doubting His willingness to heal?

The Healing Virtue that flowed through His strong, clean hands He has promised to those who believe on Him.

"These signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover"

And they find it true.

Here is a present-day Witness to these things.

He suffered more than words can describe.

Physicians told him that he could never again be free from his affliction.

But a Message came to him, telling him that Jesus, the Healer, was unchanged, and was still with us, by His Spirit, as He promised.

Read his wonderful testimony.

It was the same Power, Love, and Willingness to heal that cleansed the leper on that mountain-side in Galilee nineteen hundred years ago, that instantly delivered this Witness from the hell-fire of eczema, which had been torturing him for many months.

And he found deliverance in the same way that the leper did—through Repentance and Faith. A. W. N.

WRITTEN TESTIMONY OF HENRY WEIDKNECHT.

BUFFALO ROCK, OTTAWA, ILLINOIS,
November 1, 1905.

DEAR FIRST APOSTLE:—After a long delay—more than sufficiently long to prove the reality of my healing—I send my grateful testimony to what God has done for me, praying that He will use it for the encouragement of others, so that they may partake of the same blessing.

I was immediately and permanently healed in answer to the Prayer of Faith, in July, 1902.

My disease was an aggravated case of eczema.

It developed in this way: In the fall of 1900, in washing berries, I kept my hands in cold water for half a day.

The next morning they were puffed and stiff.

I went to husk some corn, and in doing this my hands came in contact with some poison ivy.

They then became inflamed, red, and irritated.

The skin chapped and cracked, exuding a thin, clear burning fluid.

This could be seen through and under the skin when I held my hands to the light.

The inflammation extended over the forearm down to the finger-joints. There were also some lumps in places, especially in the finger-joints.

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Across the left wrist there was a long crack about two inches in length, which gave me so much pain that I supported my left hand with the right one.

I had employed two doctors of good reputation.

Each one treated me six months, and then told me he could not help me, nor did he think I would ever be healed.

I kept growing worse, until, during the winter and spring of 1902, it was often two or three o'clock in the morning before I could go to sleep on account of the pain.

At about that time I heard of Zion.

I was asked if I could have faith in God for healing.

I said I could.

I was then advised and encouraged to go to Zion City. Accordingly I went during the Feast of Tabernacles.

Now for the results.

Overseer Mason took my hands in his, and, lifting them up, uttered that short but effectual prayer, "In the Name of the Lord Jesus, the Christ; in the Power of the Holy Spirit; and in accordance with the Will of God, our Heavenly Father, be thou made whole."

As soon as he let my hands down I looked at them, and lo! the swelling was two-thirds gone and the long crack on the left wrist had all come together except a little pimple in the middle.

I felt immediately the fire of inflammation leaving as if it were electric sparks spurting out of my finger-tips.

I slept well that night.

The next morning the long crack had all disappeared, and the lumps all melted away, leaving only some scabs where the sores were These dropped off in a short time.

I praise and glorify God for His great and full Salvation through Jesus, the Christ, by the ministry of the Holy Spirit.

I pray for His most precious blessings on you, dear First Apostle, on your family, and on your teaching of the Full Gospel of Salvation, Healing, and Holy Living.

I desire also to say that never, at any place or by anybody, was there any mention made of any payment in connection with my healing.

Yours faithfully in Jesus,

HENRY WEIDKNECHT.

CONFIRMATION OF TESTIMONY BY ALFRED MATTAZ.

UTICA, ILLINOIS, November 1, 1905.

DEAR FIRST APOSTLE:—I am well aquainted with Henry Weidknecht, and with the details of his disease and healing, and testify to the perfect truthfulness of his testimony in every particular.

Yours faithfully in the Christ,

ALFRED MATTAZ.

Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Milwaukee, Wisconsin.

Deacon-in-charge, John Taylor.
Tabernacle, 339 First Avenue.
Time of Services—Lord's Day, 1:30 and 2:30 p. m.

Zion City, as stated by our beloved leader, is midway between "Beer" and "Babel."

How much these two cities have need of God!

We have many workers in Chicago, the modern Babel, and much is being accomplished.

We rejoice also in what is being done in Milwaukee, but we have need of more workers.

Deacon John Taylor is in charge of the work, and is assisted by Deacon Kerkhecker, who is laboring among the Germans.

Let our readers everywhere pray God's blessing upon these faithful workers in their conflict with the powers of darkness in that great beer-soaked city.

The following report is from Deacon Taylor:

360 GREENBUSH STREET,
MILWAUKEE, WISCONSIN, October 13, 1905.

BELOVED OVERSEER EXCELL:—Peace to thee!

We have recently been much blessed in our street meetings.

Last Lord's Day evening God's Holy Spirit held an immense crowd listening to our talk on "The Times of the Restoration."

Young men came around us after the meeting and politely asked us for the Messages.

It was an inspiration.

To God be all the glory.

The other Saturday afternoon the Zion Juniors here had a picnic outing in Washington Park, where the Misses Hart succeeded in giving the young folks a right good time.

Like Zion everywhere, their little games and recreations were begun with prayer.

How seldom the cities of the world witness such scenes!

Milwaukee boasts of about one saloon to every one hundred forty of the population. Of course, the word "population" includes men, women, and children.

The population is about three hundred thousand.

A saloon-keeper said to Deaconess Gilbert the other evening in a plain and deliberate manner that, although he had been in the business since 1873, he held a high office in the Methodist Church.

I asked a saloon-keeper a few days ago if he ever went to church. "Sure," was his most dignified reply, "I am a Lutheran!"

Milwaukee's Restorationists are being greatly blessed of God to the people.

Deaconess Matzenburg reports with praise to God the gracious deliverance Mrs. Shumaker, of South Milwaukee, had in childbirth. Mrs. Shumaker is rejoicing over the birth of a healthy Zion baby added to their family two weeks ago.

A Mrs. Larson of this city has a wonderful story to tell how God graciously healed her on Friday last when she obeyed Zion's teaching on Baptism.

She had a cruel infirmity of many years' standing.

A young man to whom I had sold a copy of the LEAVES on the street called on me a few days ago seeking more Literature. He said, "Cannot I have it all in one large book? I must read it all."

He attends our services, and is reading up the VOICES.

Lord's Day, September 30th, was our praise and testimony day. The following are some of the testimonies that were given:

Mrs. Johnson, of the South Side Parish, Chicago, visited us and told how she lost blessing through disobedience. Since obeying God in Zion her life has been a new era of spiritual power, and God has greatly prospered her family.

Mrs. Pearl Morrow testified how the Devil afflicted her little child, Ruth, a few days ago, but God gave instant victory in the Name of Jesus.

Deacon Kerkhecker told how God had heard and answered the prayer of the First Apostle for his mother and sister away in Germany. His mother had been afflicted with nervous trouble for twenty-five years, at times not being able to walk.

The family are now in Zion City, well and happy.

He had a wonderful story to tell of how he found BLÄTTER DER HEILUNG in Paris, France, and was led by God to pack up and come right over to Zion City.

The Deacon has been visiting and conducting Cottage Meetings among the German people in the city here. God is richly blessing his labors.

May the power of the Holy Spirit strengthen and guide our beloved leader, the First Apostle, Till Jesus Come.

Yours for God and Zion,

JOHN TAYLOR,
Deacon in the Christian Catholic Apostolic Church in Zion.

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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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, NOVEMBER 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 fifteen 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 FIRST APOSTLE.

The following telegram was received in Zion City on Monday last:

HAVANA, November 19, 1905.

OVERSEER-IN-CHARGE, Zion City, Illinois.

"Then are they glad because they be quiet; so He bringeth them unto the haven where they would be."

In two days and twenty-one hours of most delightful passage, with smooth seas, we came from Tampico to Havana, reaching here on Saturday about one o'clock.

After discharging cargo we are now, alas, on Lord's Day, shipping many thousands of bags of sugar, and expect to leave for New York tomorrow, owing to this port being infected with yellow fever.

We are not permitted to land, and communication with the shore by reliable persons is infrequent.

I have many things to tell you concerning arrangements that are being made for the work in Mexico.

Pray for these matters.

We are all looking forward with delight to our return, and thank you for your earnest prayers and loving messages of welcome.

Mizpah.

FIRST APOSTLE.

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Note of Warning.

We desire to impress upon our members everywhere the necessity of seeing that proper use is made of the LEAVES OF HEALING. Sometimes large numbers of the LEAVES are given to people soliciting religious papers for free distribution. We are informed by reliable authorities that in some cases the LEAVES OF HEALING thus given away have been sold for old papers. We wish, therefore, to warn our people against giving the LEAVES OF HEALING to any one to distribute, except to members of Zion. The best plan is to do personal work. Give away your own LEAVES and you are then sure that they are properly disposed of.

J. G. EXCELL,
General Ecclesiastical Secretary

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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REV. JANE DOWIE,

Overseer of Women's Work in the Christian Catholic Apostolic Church in Zion Throughout the World.

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Zion's Fifth Feast of Tabernacles

The Set Feasts of Jehovah . . .
Ye shall proclaim to be Holy Convocations.

REPORTED BY I. M. S. AND E. S.

ONE of the meetings most looked forward to, from year to year, as each Convocation is held, is that for Zion women only, conducted by Overseer Jane Dowie.

Although of a private nature, no unchaste word or the slightest suggestion of impurity has ever been heard in these gatherings. Neither is there levity or unseemliness of any kind.

On the contrary, it is here that the earnest purpose animating the women of Zion is most markedly brought out.

More and more is it becoming apparent to them the part the women of Zion must assume in the Restoration now begun; and that, by the grace of God, they must not fail in doing this part, which means the perfecting of a glorious womanhood, wifehood, and motherhood.

In her teaching, the Overseer relies wholly on the Word of God, in the teaching of the Christ and of His Apostles.

This was true in a marked degree of the meeting held Tuesday afternoon, July 18, 1905.

A complete compilation of the Scriptures relating to her subject had been made by the Overseer, and these were put in the front of what she said.

Her subject embraced the duty of children to parents and of parents to children, and of wives to husbands and husbands to wives.

This latter, the Overseer impressed upon her audience, must not be considered separately. The two—the duty of wife to husband and husband to wife—were interdependent, and to consider one without reference to the other was to make an imperfect presentation and argument.

The Overseer disabused the minds of her audience of any thought that she did not accept the teaching of the Apostle Paul on this subject; and, above all, she said, she prized the teaching of the Lord Jesus, the Christ.

As in the beginning God made one man and one woman, and as thus the Christ taught, so in Zion there must be but one man and one woman in the marriage relationship.

The First Apostle, said the Overseer, stands squarely on the side of monogamy.

Though God, in the early dawn of Christianity, permitted polygamy because of the hardness of the hearts of His people, the Christ taught that as it was in the beginning so should it be; and as the First Apostle's mission is to restore, so in Zion it must be.

The beautiful, chaste teaching of Zion, said the Overseer, should appeal especially to women. And as each individual keeps himself and herself pure, so shall the whole body of Zion be undefiled and blameless.

There is no compromise in Zion on the subject of divorce.

There can be a severance of the marriage tie for one cause only—unfaithfulness to the marriage vow.

The Overseer did not discuss this question; the Word of God, she said, was plain, and to be obeyed.

This appeal to the word of God and Scriptural adjudication of every topic touched upon was characteristic of the Overseer's address throughout.

In closing, she quoted several paragraphs from President Roosevelt's recent address before the Congress of Mothers, commending the President's words and urging her audience to take them to heart. She also paid a graceful tribute to President Roosevelt as a father and husband, and said she was glad such a good and wise man was at the head of the nation.

The audience numbered about fifteen hundred, and was a representative one of Zion women.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, July 18, 1905.

The Meeting was opened with the singing of Hymn No. 11 from the Program for the Fifth Feast of Tabernacles:

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.

Prayer was offered by Overseer Jane Dowie, after which Hymn No. 12 was sung:

We may not climb the heav'nly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender even yet
A present Help is He;
And faith has still its Olivet,
And love its Galilee.

Scripture Lessons.

Overseer Jane Dowie then said:

"I shall read two portions of Scripture; the Fifth Chapter of the Epistle of Paul the Apostle to the Ephesians, including the first four verses of the Sixth Chapter, and the first seven verses in the Third Chapter of the First Epistle General of Peter:

Be ye therefore imitators of God, as beloved children;
And walk in love, even as the Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.
But fornication, and all uncleanness, or covetousness let it not even be named among you, as becometh saints;
Nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks.
For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the Kingdom of the Christ and God.
Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.
Be not ye therefore partakers with them;
For ye were once darkness, but are now light in the Lord. walk as children of light.
(For the fruit of the light is in all goodness and righteousness and truth),
Proving what is well-pleasing unto the Lord;
And have no fellowship with the unfruitful works of darkness, but rather even reprove them;
For the things which are done by them in secret it is a shame even to speak of.
But all things when they are reproved are made manifest by the light: for everything that is made manifest is light.
Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and the Christ shall shine upon thee.
Look therefore carefully how ye walk not as unwise, but as wise;

Redeeming the Time, Because the Days are Evil.

Wherefore be ye not foolish, but understand what the will of the Lord is.
And be not drunken with wine, wherein is riot, but be filled with the Spirit;

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Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;
Giving thanks always for all things in the Name of our Lord Jesus, the Christ, to God, even the Father;
Subjecting yourselves one to another in the fear of the Christ.
Wives, be in subjection unto your own husbands, as unto the Lord.
For the husband is the head of the wife, as the Christ also is the head of the Church, being himself the savior of the body.
But as the Church is subject to the Christ, so let the wives also be to their husbands in everything.
Husbands, love your wives, even as the Christ also loved the Church, and gave Himself up for it;
That He might sanctify it, having cleansed it by the washing of water with the word,
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.
Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself:
For no man ever hated his own flesh; but nourisheth and cherisheth it, even as the Christ also the Church;
Because we are members of His body.
For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh.
This mystery is great: but I speak in regard of the Christ and of the Church.
Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

Children, Obey Your Parents in the Lord: for This is Right.

Honor thy father and mother (which is the first commandment with promise),
That it may be well with thee, and thou mayest live long on the earth.
And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord.

. . . . . .

In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives;
Beholding your chaste behavior coupled with fear.
Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel;
But let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.
For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands:
As Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror.
Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

The announcements were made, and an offering for Women's work in Zion was received, after which Hymns Nos. 20 and 25 from the Program were sung.

Overseer Jane Dowie then pronounced the invocation.

ADDRESS TO WOMEN.

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.

A Result of Right Teaching and Living in Zion.

"In looking over this company I see that I have an audience this afternoon composed mostly of mature women; though there are also both single young women and young wives.

"I have been impressed also, in looking at the audience before me, with the fact that from year to year, as I speak at the Feast of Tabernacles to our women, there is a great improvement.

"Your faces, as you look at me today, are healthier and brighter than they used to be. I do not know whether it may not be partly because I am feeling better myself; but you are all brighter and stronger looking; so I infer that the teaching that has been given to you has been put into practise.

"We not only want you to be bright, healthy, happy, and improved, as you are; but we want you to go on improving, and letting your light shine so that, as a messenger from Zion, an Officer, or even as an inhabitant of Zion City, you will measure up to the expectations that people have of those who trust in Jesus, the Christ, for healing as well as for Salvation.

A Popular Misconception Concerning Divine Healing.

"They think that we all should be perfectly well; and we too think we should be; but, then, every one has not perfectly attained.

"We know that the Christ has promised all these blessings to His children, though we may not all have yet attained to the fulness of blessing; and we never shall attain fully and perfectly until we pass out of this body into the heavenly body.

"So long as we are in the flesh we are subject to attacks from disease, and we cannot expect that everybody in Zion City should be always perfectly well; but still that is what we long for and what we wish to attain to individually.

"We are individuals as well as a cooperative community; and if each individual takes care to see that he or she does right and lives right, then we shall be able to form a complete whole.

"Today I do not intend to go over the teaching that I have given on former occasions. I shall presume that you know that.

"I will touch briefly on some things; and I pray that God will give me grace to clear away some difficulties, and be helpful to you, especially in regard to the duties of husbands, wives, children, and parents.

"It is impossible to take up these subjects separately and do them justice. They must be considered collectively.

The Error of Disproportionate Emphasis Upon Biblical Teaching Concerning the Respective Duties of the Sexes.

"A little while ago some one said, 'Mrs. Dowie does not like Paul.'

"You are greatly mistaken if you think I do not like Paul; I believe his teachings are all right.

"But I do not believe in misapplying those teachings; nor do I like to see isolated passages picked out and thrust at women, while all the instructions to the men are put in the background.

"I am sure that is not right; and yet that is the usual way in which instruction has been given in the churches out of which we came.

"We do not say that this is done in Zion.

"I believe that one reason why it is a good thing to have women in the ministry is that women intuitively notice some things that men do not.

"We do not want to put undue emphasis on the women's side, nor do we desire the men to put undue emphasis on their side.

The Reasonableness of Apostolic Teaching Relating to Family Life.

"I have been surprised in studying carefully these passages from the Bible to see how fair the Apostles Paul and Peter are in their instructions to wives, husbands, children, and parents.

"Paul begins first with the children; he says that the children are to obey their parents.

"There is not much in the Bible on this subject; you could read it all in fifteen or twenty minutes:

Children, obey your parents in the Lord: for this is right.
Honor thy father and mother (which is the first commandment with promise).

"Great stress is here put on the obedience of children to parents; and you must teach your children to obey you, from the very beginning.

"From the very commencement of life a child can be taught *to obey*, and in order to get them to obey parents must win their love.

"You cannot get little infants to obey by simply commanding them; you have first of all to win the child's love; and it is very easy for a mother to win her babe's love.

"A little baby will know the moment you take it up in

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your arms whether you love it or not; it knows whether you are a loving mother.

The Unnatural Lack of Parental Love in Some Mothers.

"A woman that does not love her child is not a natural mother; there is something perverse in her nature.

"Love is inborn, and yet some mothers are so unnatural that they do not love their little children; others love to get children, but after they are born they do not love them as they should.

"The little child very soon finds this out, and when it grows up the mother wonders why it does not love her; it is because she has not shown the child the proper mother-love from the beginning.

"The other day I took up a little new-born babe—a dear little boy—and as soon as I took the little fellow in my arms he at once thought I was his mother and put his little mouth on my cheek. He wanted to find something there to eat; and his manner was so loving and sweet.

"You really do not need to do very much to get a child's love; hold them gently and love them and they will soon give you their love.

"It is natural for a child to love those who care for them, and to obey and serve them; when a little child is old enough to do some things for the mother, it will at once begin to serve her.

"The baby has love in its heart for the parents, but that love has to be nourished and cherished.

The Consequences of Frustrating the Divine Will Concerning Motherhood.

"Some women do not care to have children; and yet in some strange way they get them.

"I have known women who loved to have children who were not kind to them after they got them; and I have known women who did not desire to have children, and yet when they had them they loved them, cared for them, and sacrificed themselves for them. It is strange; but these are the exceptions.

"The natural order is for a woman to desire to have children and to love, cherish, and care for them. That is the right way.

"One of the greatest curses of this age is the conduct of a large number of women who have not desired to be mothers, and who have deliberately prevented themselves from bearing children, thus frustrating God's will.

"In doing this they have injured their own bodies and made themselves poor, miserable, and nervous wrecks.

"Children are to obey their parents in the Lord; and they are also instructed to 'honor' their father and their mother, which is the first commandment with promise.

"The promise is to those who honor their father and their mother, that it may be well with them, and that they may have long life.

The Reflective Influence of Parental Responsibility.

"A child is very quick to see dishonorable things which cause them to distrust you; and if you do these things you cannot expect them to honor you. You must show them a right example if you would have them give you the honor that is your due.

"One of the blessings that children bring to a home is that fathers and mothers feel an increased obligation to do right that they may be an example to the children.

Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth.

"Then in the same connection we have instruction to the fathers:

And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

"It is a significant fact that Paul did not give this instruction to mothers; it was probably needed more often by the fathers. This instruction, however, will apply to mothers as well as to fathers.

"Fathers and mothers must not provoke their children to wrath and then expect them to honor and obey them; they must be wise in their treatment of their sons, and wise in their treatment of their daughters.

Suggestive Scriptural Teaching Relating to Children.

"In the Third Chapter of Colossians, the twentieth verse, we have the same instruction:

Children, obey your parents in all things, for this is well-pleasing in the Lord.

"Now, having given the Scriptural passages that specifically bear upon this subject in the New Testament, we will turn to the Old Testament.

"In Proverbs 23:22 we read:

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

"In Proverbs 20:11 we are told that

Even a child maketh himself known by his doings, whether his work be pure, and whether it be right.

"In Proverbs 22: 6 we find this instruction:

Train up a child in the way he should go, and when he is old he will not depart from it.

"Proverbs 22:15 says:

Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him.

"Proverbs 23:13 reads:

Withhold not correction from the child: for if thou beat him with the rod, he shall not die.

"In Proverbs 29:15 it is written:

The rod and reproof give wisdom: but a child left to himself causeth shame to his mother.

"And in Proverbs 13:24 we find:

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

The Importance of Dealing Justly With Children.

"'A child left to himself causeth shame to his mother'; you see the mother is brought in there.

"If you do not nurture your children in the chastening and admonition of the Lord, you must expect that they will bring you to shame; and here is a hint to mothers.

"Firm remedies must sometimes be applied, but you must not chasten your children unjustly.

"If you do you are not obeying the instruction to 'nurture them in the chastening and admonition of the Lord,' and you provoke them to wrath and harden them and do them much injury.

"In giving instructions to your children about bad habits, you must not start with the presumption that your child is doing wrong.

"Be very careful about that, and do not accuse the child of something of which it is not guilty.

"Be careful not to put evil thoughts into the minds of your children.

"It is better for you to keep your children by themselves than to let them be contaminated by filthy talk and evil communications from other children.

"Take them quietly, if you think that there are any indications in that direction, and give them wise, careful instruction, so that they shall be prevented from going into these bad habits, and do it in a way that will not make the child feel that it is a guilty little sinner when it is not.

"Many sins of ignorance could be prevented by the parents quietly talking to the children.

The Dictates of Modesty in Imparting Certain Instruction to the Young.

"It is better for the mother to do this with the little girls, and the father with the boys; for thus the modesty of the child is preserved—the modesty of the little boy toward his mother and the modesty of the little girl toward her father.

"It is far better for the father and mother in the family to do this for their children than to have them learn it elsewhere.

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"And so in giving instructions to young girls it is better that it should come from the mother, and to the young men the counsel ought to come from the father.

"I trust that in Zion City this instruction is being given by the fathers and mothers to their children.

"I do not want you to think that when we say, 'Do not provoke your children to wrath,' we mean that you are not to correct them. You should correct them when they do wrong; but be wise in that correction.

"Both the Old and the New Testaments give wise instruction on this question.

"We continue further with the Old Testament.

"In the Nineteenth Chapter of Leviticus at the third verse we read:

Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths: I am Jehovah your God.

The Curse and the Blessing Resulting from Filial Conduct.

"In Deuteronomy the Twenty-seventh Chapter and at the sixteenth verse it says:

Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

"In the eighteenth and nineteenth verses of the Thirty-fifth Chapter of Jeremiah we find these words:

And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of Hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you;

Therefore thus saith Jehovah of Hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

"Jesus Himself gave instruction concerning the marital relationships.

"In the fourth, fifth, and sixth verses of the Nineteenth Chapter of Matthew it is written:

And He answered and said, Have ye not read, that He which made them from the beginning made them male and female,

And said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?

So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

"Again, in Matthew the Fifth Chapter at the thirty-second verse the Christ says:

But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosever shall marry her when she is put away committeth adultery.

"In the Seventh Chapter of First Corinthians in the second and third verses Paul says:

But, because of fornications, let each man have his own wife, and let each woman have her own husband.

Let the husband render unto the wife her due: and likewise also the wife unto the husband.

Monogamy the Divine Will.

"It is very clear, as Jesus said, that God 'made them in the beginning male and female'; He made 'one man' and then He made 'one woman.'

"The teaching that is given from this platform, which is the First Apostle's teaching, is similar to the teaching of the Christ.

"Even if the Old Testament later on allowed polygamy, it does not follow that we should teach polygamy in the Christian Catholic Apostolic Church in Zion. This is the Christian Dispensation, and the Christ said Himself that 'in the beginning it was not so.'

"In the beginning God did not make 'fifteen' women and one man; nor did He make 'fifteen' men and one woman.

"A good many men are very much shocked if you tell them that you would just as soon have polyandry as polygamy; but, for my part, I can say that one is not more shocking than the other.

"Both are very shocking and very disgusting for Christians; and yet the Mormons in Salt Lake City, Utah, profess to be Christians and so teach, although they are now prevented by the laws of this land from practising polygamy.

"If any one imagines that under polygamous conditions there is happy family life in Salt Lake City they are very much mistaken.

The Unhappy Results of Polygamy in Salt Lake City.

"The women in Salt Lake City tell men, when they are passing through their city and visiting them, that it is all right, that it works splendidly, and that everything is very happy in their homes. They pretend to be quite satisfied with the condition of affairs.

"I know one woman, the wife of a Mormon Elder, who said that to a man who usually has good discernment, but who was that time very easily taken in.

"He believed this statement of the woman, and came home and told his wife about it, I being present.

"The Mormon Elder, whose wife she was, at that time, was in hiding because he had four other women whom he called wives; and he was 'being baptized for his dead' at the temple at Logan and could not 'appear above ground' in Salt Lake City.

"The First Apostle, in an address delivered recently, again emphasized his teaching on monogamy as being the Divine order, and showed plainly that God had planned monogamy at first for the human race.

Why Moses Permitted Polygamy.

Moses permitted polygamy because of the 'hardness of their hearts,' we are told; but when the Christ came He gave again the teaching which they had from the beginning.

"And I say that a man has committed bigamy who has married another woman while his wife is living, unless he has a proper divorce because of adultery, which the Christ allowed.

"When adultery or fornication is committed by a husband or wife then the tie that binds them is broken, and the innocent party has a right, if he or she chooses, to a divorce, unless there is repentance and forgiveness. That has to be left with the individuals themselves.

"I am in thorough sympathy with the women of our American Nation that have risen up in protest against having in the United States Senate and in the Government of the country a man who is breaking the laws of his own country, which he desires to represent, by being a polygamist. All our Zion women should rise up in protest against it.

"I am thankful that our men as well as our women have come out straight and square against it.

"When I visited the Mormon Elder's wife of whom I told you the following day after her conversation, she talked to me very differently from what she had to the man. She poured out her thoughts to me from her heart, and she had an exceedingly different story. That poor woman was supporting all her husband's polygamous wives. She was the breadwinner of the family.

Convincing Answers to Foolish Arguments in Behalf of Polygamy.

"Some men who argue for polygamy say: 'I should rather have polygamy than this promiscuousness, and men going off with other women and not owning them as their wives.'

"*We have no necessity to choose either evil in Zion* [Loud and hearty applause]; and we are not called upon to say which of these two evils is the worst; they are both bad, just as polyandry is bad. It is not a question of degrees of badness.

"One of the arguments which men bring forth—and it is just as well to put in these points—is this: it is better for a man, if he is going to be bad, to choose the least of two evils, and acknowledge and support three or four women as wives.

"Then they say that these Mormons are not so bad as these other men who go out and do bad things, because they support their women.

"Now, I know for a fact that this woman of whom I am speaking not only supported herself, but that she supported her husband's other women and all their children.

"And she supported her husband, whom she had married

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when he was a young man, while he was spending his time in hiding that he might be 'baptized for his dead.'

"She did not look as if she was getting for herself many of the good things of life; she looked like a very tired, worn-out old woman.

"She had married a man younger than herself, and when she had no power to bear more children he took other women, one after another; any one that will tell me that a true woman can endure that kind of thing and say it is good, I cannot believe speaks his or her true conviction, even though spoken in accordance with a professed religious creed.

Plurality of Marriages Contrary to Women's Natural Desires.

"It is entirely contrary to every true woman's nature, and the most horrible and disgusting complications arise from these things.

"This woman told me of several other women who were doing just what she did.

"You may ask, 'What object have they?' They do it because this is the teaching of their church.

"They are taught that when they get to heaven—you see, it is some prospective thing that is the bait held out for their martyrdom on earth—the wife who has given permission to her husband to have all these other women is to be the 'queen'; and she is to go on having families in heaven. That is her future joy, and these other women are to be her servants in heaven.

"It is horrible teaching.

"It is against the laws of the land, and we are very thankful for that.

"We want every woman to uphold the righteous, good, and holy law that is founded upon the teachings of our Lord and Savior, Jesus the Christ.

"That woman opened her heart to me and told me many things, and I thought it might be well to tell it to you this afternoon.

Why Mormon Women Do Not Always Truthfully State Their Position.

"I said to her, 'Why did you tell that gentleman one thing and me another?'

"She said, 'We are taught to do that; it is the teaching of our church.'

"I said, 'Why do you tell men one thing and women another?' and she said, 'Because *women would not believe us*. To strangers passing through our city we give it as the teaching of our church.'

"A lady who was passing through Salt Lake City some years ago, before I visited there, told me that she had spoken to a great many women there, and she said they were very evasive in their answers.

"She said that one answer was typical and gave her the knowledge that she sought; and that answer was this.

"She said to a woman, 'Are you a polygamist?' and received this reply, 'My husband is a Mormon.'

"When asked, 'Has he more than one wife?' she replied, 'Well, yes.'

"'How do you women like that?' she was further asked; 'they tell me that the women in Salt Lake City approve of polygamy and uphold it. Is that true?'

"The woman said nothing.

"When her visitor asked her again, 'Tell me, do you approve of this condition, and do you like it?' the woman answered by asking, 'Would you? Would you?'

A Question That Requires No Answer.

"I say to every true woman, 'Would you like it?'

"The Christ's teaching is against it:

Have ye not read, that He which made them from the beginning made them male and female,

And said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?

"How can a man cleave to his wife if he has more than one wife?

"How can the twain become one flesh if there are more than two?

"The man and the woman should become one flesh; a man and his wife *are* one flesh.

"These are the Christ's words:

So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

"When a man marries his wife the vow is, 'In sickness and in health, for better or for worse, for richer or for poorer, until death us do part'; and no man has a right to break that vow, nor has any woman a right to break it.

"If they break it they are no more one flesh; they have gone off after 'other' flesh.

"If a man has a wife that will not live with him as his wife; who will search after other men's flesh instead of being in union with her own husband; and that husband wishes to marry, he can do so after he has got a separation from his wife; for his wife has committed adultery and the bond is broken.

The One and Only Scriptural Ground for Divorce.

"This is the only cause that a Christian can consider for divorce and be obedient to the Christ.

"We have often been asked about these things and we want to make them very plain.

But, because of fornications, let each man have his own wife, and let each woman have her own husband.

Let the husband render unto the wife her due: and likewise also the wife unto the husband.

"It does not say there, 'let each man have his own wives, and each woman have her own husbands,' but 'let each man have his own wife, and each woman have her own husband.'

"A great deal of the misery, sin, and troubles of the world are just from this cause; that people will not stay by their own, and will not fulfil their marriage vows.

"Then the question is often asked of us, whether wives are to continue with their husbands even if they are unbelievers.

"To this we give the answer from God's Word through the Apostle Paul in 1 Corinthians 7:14:

For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.

The Christian Restricted to Marrying "in the Lord."

"You ought not to have married a husband, if you were a Christian, unless he too was a Christian; because you should not be unequally yoked together with unbelievers.

"I say to unmarried women, Be sure when you marry to marry in the Lord, to marry one who is in union with you in the Christ; if you do not do this, then you certainly will have trouble.

"But if you have married an unbeliever you must not go away from him; you married him for better or for worse, and this promise can be your comfort:

"'For the unbelieving husband is sanctified in the wife.'

"There must be unity between the husband and the wife; if you are going to have a happy home you cannot have discord and disunity.

"If the man is pulling one way and the woman is pulling another there is discord, and you cannot expect to raise up children in concord.

"There will be discord in the home where the woman is a believer and the man an unbeliever; there will be spiritual discord.

The Possibilities of a Consistent, Holy Example in the Home.

"You must do all you can to promote harmony in the home, and then if your husband sees that you are following the commands of the Christ, and doing all in your power to let the light of God shine, and following in the footsteps of the Lord Jesus, the Christ, you may be able to win your husband and bring him to God.

"Many of the men who have come into Zion have been

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brought in through their wives, and many of the women that have come have been led into the Christ by their husbands.

"Quite a large number of men are in our Church today, and are splendid workers, who were brought in by their wives; then we have also, as I have said, wives that have been brought in by their husbands.

"It is a very shocking sight to see a wife opposed to her husband, and fighting him because he is a true Christian.

"It seems even more shocking than to see a husband opposing his wife, because all women surely should approve of the beautiful and chaste teachings of Zion.

"I often think that there must be something quite wrong with a woman if she holds back from coming into Zion when her husband is in; because the teachings of Zion are so good for women, and have been such a blessing to them.

"We know that many women have been brought in through their husbands; but there are still more husbands that have been brought in by their wives. I think the wives are in the majority in that direction.

Why Woman's Influence for Righteousness Should Be Stronger Than That of Man's.

"The First Apostle thinks that is quite right; because the woman led the man out of Paradise, and therefore it is the proper thing for the woman to lead him back.

"So we do not give the women any particular credit for leading their husbands to the Christ; it is a right and natural thing for them to do.

"If you want to have concord in your homes, you must be in unity with one another; husbands in unity with their wives, and wives in unity with their husbands; and the Apostle Paul gives some good instruction under these headings.

"First, the husbands are told that they are to be the head of the wife, even as the Christ is the head of the Church. But what does that mean?

"It does not mean that his wife is to be a fool and have no head. It does not mean that she is not to think for herself at all; that she is not to be a rational being; and that she is to leave him to do all the thinking.

"If she were to leave him to do all the thinking because he was the head of the house, and he should come in for his meals and find that his wife had not been doing any thinking and that there was no food prepared for him, would that be very delightsome?

"Suppose she said to him, 'You know, my dear, I did nothing because you are the head; and there is only one head in this house, and that head belongs to you.'

How the Husband Is to Be the Head of the Wife.

"That would be decapitating the woman; and that would be foolish. This passage does not mean that we are to have no heads because we are told that the husband is to be the head of the wife.

"We are told that the husband is to be the head of the wife, as 'the Christ also is the head of the Church.' The sentence does not finish with the first clause, 'for the husband is the head of the wife,' but it goes on, 'as the Christ also is the head of the Church.'

"If we were to interpret this passage as meaning that the woman is to have no head, then the husband would have none either; for the Christ is to be his head; and if he would do no thinking and say that the Christ was doing it for him, what confusion would result! We have to interpret the passage in the Fifth Chapter of Ephesians sensibly:

> For the husband is the head of the wife, as the Christ also is the head of the Church, being himself the savior of the body.

"Just in the same way as the Christ is the head of the Church, so is the husband to be the head of the wife.

"The Christ loved His Church and gave Himself for it.

"He prepared His Church for Himself; He wanted His Church to be clean and holy; and he wanted it to be presented to Himself without spot or wrinkle.

Love the Proper Administrator of Every Law of God.

"He did not tell the Church that He was going to do anything He liked with His body—trample it in the dirt, or do any disgusting thing, because He was its head.

"Yet that is the way a good many bad men apply this passage; and a good many suffering women have taken it to mean that because their husbands are the head they have to submit, and do anything their husbands want them to do.

"But the Christ did not teach that, nor did Paul.

"The Scriptures must be read in their proper connection. I will read the passage again:

> For the husband is the head of the wife, as the Christ also is the head of the Church, being himself the savior of the body.

"He is the savior of the body; not the despoiler of the body; not the murderer of the body; but He is the *Savior* of the body.

"Then the connection reads on in Ephesians 5:25:

> Husbands, love your wives, even as the Christ also loved the Church, and gave Himself up for it

"I want you to get your Bibles and read all these passages; take your concordances and look them up.

"Do not read one little piece and imagine that that is all; but take the passages in their proper connections:

> Husbands, love your wives.

You see the command is given to husbands. I cannot today speak to wives without bringing in the husbands; we cannot divide the teaching to the husband and wife.

"Husbands should love their wives as 'the Christ also loved the Church, and gave Himself up for it.'

An Inspired Statement of the Absolute Unity of Husband and Wife.

"Then in Ephesians 5:28 we read:

> Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself.

"You see there is selfishness even in that; but there are a great many men who love their own bodies and do not love their wives.

"This means that they are both to be in such unity that a man in loving his wife loves himself; and then Paul goes on to show that if a man loves himself he will not injure his own flesh.

"And so you women should get your husbands to love you, so that in loving you they will love themselves.

"Paul says in Ephesians 5:33:

> Neverthless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

"Now, I do not believe that women would find it so terribly difficult to reverence their husbands if their husbands loved them in that way.

"You are told to reverence your husband; and you are told what your husband is to do to bring out that reverence and that love.

A Divine Argument for Home Use.

"You must put the teaching together; and when you see your husband doing something that would cause you to detest him, put this example before him and say, 'I want you to love me as you love your own body, and I want you to do the things that will cause me to reverence and love you.'

"Tell him the instructions that Paul gave to men; he told the women to obey the men, but he also told the men that they were to love their wives, and that they were to give honor to them as unto the weaker vessels. I will come to that presently.

"I want to impress all these passages upon your minds today, because I believe it will help you.

"I believe that it will be good for our men as well as for our women to get a little straight teaching on this subject.

In Colossians 3:19 Paul says:

> Husbands, love your wives, and be not bitter against them.

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"I have heard men say, 'There is nobody that can make me so angry as my wife, or my children!'

"A woman can stir up anger in her husband, and the children can stir up anger in parents; but we do not want to stir up anger.

Paul's Teaching from the Standpoint of Marital Experience.

"Paul understood. Some people think Paul was not a married man. He was a married man, and he understood all right.

"Paul was a widower; he must once have been married, because he could not have been a member of the Sanhedrin and an official witness at the stoning of Stephen unless he had been a married man.

"It is a mistake to infer that Paul did not at one time have a wife because, when writing later and while he was suffering persecution and hardships and giving counsel, he said that they should remain unmarried, even as he was.

"He was at that time a widower.

"Peter the Apostle says in 1 Peter 3:7:

Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

"We know that Peter was a married man, and that he understood about marriage relationships; because Peter's wife's mother was healed by the Christ, who touched her hand when she was lying sick of a fever, and she arose and ministered unto Him.

"'That your prayers be not hindered.' I want to impress that upon you.

"'Being also joint-heirs of the grace of life'; there comes in the unity again.

The Need of Reasonable Pliability in the Home.

"The marriage tie is not a one-sided affair; it is not a question of 'all the husband' or 'all the wife'; there must be giving and taking on both sides; women must give in to their husbands, and husbands must give in to the wives.

"When the wife is right the husband should give in to her; and when the husband is right the wife should give in to the husband.

"And where there is a disputed question as to which is right, it is better for the wife, if possible, to stand aside and be still. [Laughter.] That would save a great deal of trouble, if we women could possibly do it. [Laughter.]

"That is what we want to do, is it not? If we could only keep still would it not save a lot of misery in the home?

"If you could just keep still for a little while the husband would begin to think that you knew perfectly well that you were right, and in the course of time you would find that he would acknowledge you to be right.

"Some men never will acknowledge that they are wrong, even if they know it; if they show it by their actions, let that be sufficient.

"Women always have to be longsuffering if they want to get along in this world. [Laughter.]

The Domestic Blessing of a Meek and Quiet Spirit.

"It is utterly impossible to convince some men that they are wrong, or for them to let you know that they think they are in the wrong, even if they see it clearly.

"So the wisest and best plan to promote harmony in the home is to keep still and not provoke your husband or your children or any one, even if they provoke you; a meek and quiet spirit will tell in the long run.

"The best blessings cannot be obtained unless the husband and the wife are in harmony with each other.

"And so we impress this upon our people today, that there must be unity and love in the home; and the way to get this is to dwell with your wives and your husbands 'according to knowledge,' giving honor unto one another.

"Women have to dwell with their husbands according to knowledge, too; that instruction of Paul to the men will apply equally to both.

"The instruction is given to men, because they are the husbands and must know how to dwell with their wives.

"They are stronger and bigger than the wives.

The Inconsiderate Conduct of Some Men Toward Their Wives.

"There are some men whose actions to their wives say, 'We do not need to give any honor unto the wife; just tell her all the time that she has to obey, and show her no honor because she is the weaker vessel.'

"The husbands are being instructed this afternoon a little bit too; but I want you to get this so that when occasions arise you may know how to give a reasonable answer.

"I am speaking today to Christian women, members of the Christian Catholic Apostolic Church in Zion.

"I want you to know how to use your sword. The Word of God is the sword of the Spirit, and it cuts deeper than any two-edged sword.

"You and your husbands profess to make the Word of God the rule and practise of your life.

"It is clear, then, that in her home the woman should be honored; the woman is the queen in her own home; and if she is not honored in her own home there is something wrong either with her, her children, or her husband.

"The woman should have honor given her in her own home; she should have honor given her 'as unto the weaker vessel'; we have to acknowledge that the woman is the weaker vessel.

"She cannot be as strong physically as the man, and therefore she is the weaker vessel. This does not necessarily imply dishonor to her. A china teacup is more frail than a tin cup.

"Why am I giving all this instruction?

How Husband and Wife May Obtain "the Grace of Life."

"Our Zion husbands and wives must be in union and unity with each other, so that they may be 'joint-heirs of the grace of life.'

"Then their children will be the children of love, brought forth in honor and in love; and when these children grow up they will love their fathers and their mothers.

"You also will love them, and the grace of life will be given to you both.

"I like that phrase, 'joint-heirs of the grace of life.' We want to be heirs together; wives heirs with their husbands, and husbands heirs with their wives.

"The great purpose of all this teaching 'is to the end that your prayers be not hindered.'

"We do not want our prayers to be hindered in Zion.

"The First Apostle has been having, before the visitors came to the Feast of Tabernacles, a cleaning up all around, so that prayers should not be hindered.

"So I say to our women, we do not want our prayers for the children, for Zion, or for yourselves to be hindered by the husband or the wife.

That Prayers in Zion May Not Be Hindered.

"May God grant that prayers shall not be hindered in Zion, and that these conditions shall be met.

"I felt this afternoon that this line of teaching was one that our women and men needed; and so I feel that I have been guided by God in speaking to you today, especially from the teachings of the Apostles Paul and Peter.

"They are good and sound; and I do not want to hear any one say that they do not approve of Paul or his teachings; because Paul is all right, and his teachings are all right. Do you not think so, women?"

VOICES—"Yes."

OVERSEER JANE DOWIE—"And you do not find any difficulty in obeying your husbands, if they treat you like that, do you?"

VOICES—"No."

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OVERSEER JANE DOWIE—"Would any woman here feel that she was having a very difficult task to obey her husband if he treated her as the Christ treats His Church? Certainly not!

President Roosevelt Commended by Overseer Jane Dowie.

Before closing I want to say a few words about our beloved President Roosevelt. I believe that this nation has a good man in our President.

"The other day I took up the *Ladies' Home Journal* and read a report of an address delivered by President Roosevelt before 'The National Congress of Mothers,' at Washington, in March last.

"It was a reprint made by permission of the President from an authorized official copy of the address, and was entitled, 'The American Woman as a Mother.'

"If you will read that address, you will think that it might have been written by the First Apostle, or by some other Zion man; it is so good and so true. And he puts it so nicely.

"I should like to read a little from it in closing my address; and those who wish to read all can get it in the *Ladies' Home Journal* for July.

"You will see, as I go on, that he does not leave out the man; he puts the man and the woman together, and says that there must be self-sacrifice on the part of both.

President Roosevelt's Admirable Address to Women.

The woman who is a good wife, a good mother, is entitled to our respect as is no one else, but she is entitled to it only because, and so long as, she is worthy of it. Effort and self-sacrifice are the law of worthy life for the man as for the woman; though neither the effort nor the self-sacrifice may be the same for the one as for the other I do not in the least believe in the patient Griselda type of woman, in the woman who submits to gross and long-continued ill treatment, any more than I believe in a man who tamely submits to wrongful aggression. No wrongdoing is so abhorrent as wrongdoing by a man toward the wife and the children who should arouse every tender feeling in his nature. Selfishness toward them, lack of tenderness toward them, lack of consideration for them, above all, brutality in any form toward them, should arouse the heartiest scorn and indignation in every upright soul.

I believe in the woman's keeping her self-respect just as I believe in the man's doing so. I believe in her rights just as much as I believe in the man's, and indeed a little more; and I regard marriage as a partnership, in which each partner is in honor bound to think of the rights of the other as well as of his or her own. But I think that the duties are even more important than the rights; and in the long run I think that the reward is ampler and greater for duty well done than for the insistence upon individual rights, necessary though this too, must often be. Your duty is hard, your responsibility great; but greatest of all is your reward. I do not pity you in the least. On the contrary, I feel respect and admiration for you.

Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children you mothers must remember that, while it is essential to be loving and tender, it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms; and, besides training your sons and daughters in the softer and milder virtues, you must seek to give them those stern and hardy qualities which in after-life they will surely need. Some children will go wrong in spite of the best training; and some will go right even when their surroundings are most unfortunate; nevertheless, an immense amount depends upon the family training. If you mothers through weakness bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future. If you let your daughters grow up idle, perhaps under the mistaken impression that as you yourselves have had to work hard they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves. Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work, for themselves and also for others, is not a curse but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and her daughters is thrice fortunate among women.

Curse of Evading the Responsibilities of the Marital State.

There are many good people who are denied the supreme blessing of children, and for these we have the respect and sympathy always due to those who, from no fault of their own, are denied any of the other great blessings of life. But the man or woman who deliberately foregoes these blessings—whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who, though able-bodied, is yet content to eat in idleness the bread which others provide.

The existence of women of this type forms one of the most unpleasant and unwholesome features of modern life. If any one is so dim of vision as to fail to see what a thoroughly unlovely creature such a woman is, I wish he would read Judge Robert Grant's novel, "Unleavened Bread," ponder seriously the character of Selma, and think of the fate that would surely overcome any nation which developed its average and typical women along such lines. Unfortunately, it would be untrue to say that this type exists only in American novels. That it also exists in American life is made unpleasantly evident by the statistics as to the dwindling families in some localities. It is made evident in equally sinister fashion by the census statistics as to divorce, which are fairly appalling; for easy divorce is now, as it ever has been, a bane to any nation, a curse to society, a menace to the home, an incitement to married unhappiness and to immorality, an evil thing for men and a still more hideous evil for women.

These unpleasant tendencies in our American life are made evident by articles such as those which I actually read not long ago in a certain paper, where a clergyman was quoted, seemingly with approval, as expressing the general American attitude when he said that the ambition of any save a very rich man should be to rear two children only, so as to give his children an opportunity "to taste a few of the good things of life."

To sum up, then, the whole matter is simple enough. If either a race or an individual prefers the pleasures of mere effortless ease, of self-indulgence, to the infinitely deeper, the infinitely higher pleasures that come to those who know the toil and the weariness, but also the joy, of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble. No man and no woman really worthy of the name can care for the life spent solely or chiefly in the avoidance of risk and trouble and labor. Save in exceptional cases, the prizes worth having in life must be paid for, and the life worth living for must be a life of work for a worthy end, and ordinarily of work more for others than for oneself.

The man is but a poor creature whose effort is not rather for the betterment of his wife and children than for himself; and as for the mother, her very name stands for loving unselfishness and self-abnegation, and, in any society fit to exist, is fraught with associations which render it holy.

The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind; and, having done it, she shall have the reward prophesied in Scripture: for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed.

A Perfect Home the Result of Obedience to God's Word.

"We are thankful that we have at the head of our national life as our President a man who upholds the purity and the unity and the blessedness of the home life, and one who honors woman and motherhood.

"If prayer has been hindered in any of your homes from disunity, see that there is no more of it, and ask God to help you to put aside anything that would hinder.

"Gather your children together and teach them, and see that there is Love, and Unity, and Peace, and Harmony.

"A perfect home life can be obtained only by obedience to the Word of God, by submitting ourselves one to another in the fear of God, and in husbands and wives dwelling together according to knowledge, as being also joint-heirs of the grace of life, to the end that your prayers be not hindered.

"Please rise and pray."

[*This prayer was repeated clause by clause after Overseer Jane Dowie.*]

Almighty and blessed God, our Heavenly Father, hear us now as we come to thee; help us to be good and holy women; and help us to train up children in our homes who will be a blessing in the earth. Help us not to despise motherhood, and help us to think of the many blessings we are conferring upon the nation by being the mothers of holy men and good women. And here in Zion help us to carry on the work that we have before us; grant that our men shall be good men; and that our women shall be good wives and good mothers. Help us to do the things that lie at our hands to do, so that we may be blessed and that prayers may not be hindered. Grant that we may be joint-heirs of the grace of life; and that, being joint-heirs together, we may be joint-heirs with Thee, our Father. For Jesus' sake.

The meeting was then closed by Overseer Jane Dowie's pronouncing the Benediction:

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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Early Morning Meeting in Shiloh Tabernacle

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

SPEAK unto the children of Israel, that they go forward. Forward!

Rocky heights to the right and to the left, the hosts of the Egyptian army pressing hard behind, the waters of the sea at their feet, yet Moses lifted up his voice in that mighty cry of command to the fearful children of Israel:

Forward!

It was Jehovah's voice; and Jehovah delivered His people when they obeyed and went forward.

History repeats itself.

Once again He speaks to His people through the voice of His Prophet, and that word is—

Forward!

The time has come for action; "wherefore criest thou unto Me?"

Pleadings, reasonings, persuasion, prayer—all resolve themselves at last into that one final word of command:

Forward!

Into it was compressed the Message of the man of God to the people of Zion at the Early Morning Meeting of Lord's Day, September 17, 1905.

From the page of sacred history he took the story of the crossing of the Red Sea by the children of Israel, and let Jehovah speak to Zion through the Word.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, September 17, 1905.

The First Apostle came upon the platform and greeted the large audience with his usual cheery salutation "Peace to thee!" to which the Congregation heartily replied, "Peace to thee be multiplied!"

The service was begun with the singing of Hymn No. 291 in 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 led the people in prayer, closing with the chanting of the Disciples' Prayer, in which all joined.

Present Helpfulness of Old Testament History.

After the singing of Hymn No. 119, the First Apostle said:

Let us read in the Inspired Word of God.

I want you to read with me very carefully the passage of Scripture that I have selected.

The common proverb that "history repeats itself" is strict'y true.

"There is nothing new under the sun" and the condition of God's people and His dealing with them today is so similar to that of the past that we are able to derive from the Inspired Record which God has given us a wonderful help to our faith in these Times of the End, by reading how He led His people in the Ancient Time.

Those who do not read history are always among the most hopeless objects of instruction in the world.

I confess to you, beloved friends, that one of the things that startled me when I came to this country was the crass ignorance of the average American in matters of history of every kind.

It seemed to me as if the only history that a great many people knew was that the Americans, in the latter part of the eighteenth century, had whipped the British. [Laughter.]

They did not remember that the British, in the early part of the ninteenth century, had sailed up the Potomac, looted Washington, and compelled the Americans to flee.

Striking Example of the Average American's Ignorance of Even American History.

"Why!" exclaimed one man, "i-s t-h-a-t s-o? You don't mean to say that the Britons ever whipped the Americans!"

"Yes, sir," I replied, "and they burnt your White House, too?"

"That's a yarn!" he declared.

"No," I replied, "that is history, but it is evident that you do not know American history; you would be much more humble if you did."

"Well!" he exclaimed, "I do not care for that kind of history!"

The gentleman with whom I had this conversation was very intelligent, and gentlemanly in many ways, but he did not like that talk.

The people that do not care for history are very foolish, for history is a series of recorded facts; it is not a matter of opinion at all.

The Israelites have never liked to be reminded of some parts of their history.

It has been very humiliating to them to be reminded that their fathers were slaves for four hundred years.

It has been exceedingly humiliating to them to be told that they could not enter the promised land immediately after coming out of Egypt because they were naughty and impudent to God; that they had to go back into the desert until a whole generation, except Joshua and Caleb, had perished because of their cowardly unbelief.

Israel does not like to hear about that

Unpopularity of Facts That Affect Ancestral or National Pride.

They do not like to be told about their defeat at the little town of Ai, after a wonderful victory at Jericho.

Comparatively few people like to be reminded of historical facts that touch ancestral or national pride.

But, beloved friends, if we are to be wise and learn we have to consider the facts of history.

We can thus learn about God's deliverances and His promises.

We can also learn and thus be forewarned that we shall suffer if we are delinquent or careless in the performance of duty.

There is a very sad lesson connected with the story of our Lord's Twelve Apostles, how one of the faithful went to the Devil, and not only betrayed his Master, but did it by kissing him repeatedly.

I have been very much struck lately with the fact that the occurrence of the frequentative form of the Greek

*The First Apostle has not revised this report.

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THE MASONIC METHODIST MINISTERS' LOSS OF GOD'S ARMOR IN THE LODGE-ROOM.

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suggests that Judas not only kissed the Master, but that he kissed Him repeatedly.

He said, "Hail! Master!" and then slobbered Him.

Then he repeated, "Hail! Master!" and slobbered Him again, and so on.

That was the disgusting feature of his betrayal.

The Judas Kiss Repeated in Zion.

It was bad enough to kiss Him once, but to do it repeatedly was an exaggerated and peculiarly abhorrent way of manifesting hypocritical affection.

This fact recorded in the original Greek illustrates the importance of reading history carefully, and even critically.

Somehow this incident has been impressed upon my mind very strongly of late.

In fact, some people that have been turned out of Zion for their sins have kissed me repeatedly in public.

They repeatedly kiss me, as it were, by saying on every possible occasion, "The First Apostle is all right!" after having done the meanest things, selling me and selling Zion for silver!

That is more contemptible than open hostility!

When they go up and down the Pacific Coast slobbering me by saying, "Oh, the First Apostle is a very fine man!" they become a nauseating spectacle.

It is shameful!

But history is a wonderful teacher, and I should like the study of history to be pursued in Zion.

One of the best things you can do is to study the history contained in the Word of God.

The Word of God is very largely a compilation of a series of historical books.

The record does not express approval of everything that has been done, but mainly records facts, approving only what is right.

The First Apostle in His Youth an Extensive Reader of Sacred and Profane History.

I should like this people to study Church History.

That is a most entrancing study.

I owe to such study much of the broader view that the people are kind enough to say I possess of the World and of the Church.

Between my seventeenth and twenty-first years I think I read all the writings of the Apostolic Fathers, published in English.

I began with reading the very early Epistles of Clement, and continued until I had read about twenty volumes before I was twenty-one years of age.

Then I studied what is commonly called profane history.

Before I was sixteen I had read the whole of Thiers' "French Revolution" and "The Consulate Empire."

These are very large books.

Then about that time I read George Grote's "History of Greece," and Niebuhr's "History of Rome."

I also studied a great deal of theology.

I studied the whole of "Calvin's Institutes," having read them to a club of persons that talked over their contents.

I also read the daily papers of my time.

What I Read I Remembered.

I remember reading, as if it were but yesterday, the "Charge of the Light Brigade," some verses that recorded an incident in the Crimean war.

One very dear to me fell in that great charge.

I remember reading an account of the battle in which that charge was made, and of seeing the weeping people around me, among them my mother, whose relatives or friends were slain.

I say to the young men that history is being made here in Zion in a different and better way than much that relates to the past, but you ought to acquaint yourselves with the history of the World and of the Church, and understand their lessons.

When I went to the Theological school and the University, at times I got impatient, because I had read pretty much everything that they wanted to cram into me; I had acquired it, mind you, while working most of the time for at least twelve hours a day.

I do not want to boast about myself, but sometimes people ask me how I come to know so much.

I do not think I know so very much; but I began early to acquire Knowledge, and I never forgot what I read.

I studied the Bible until I could repeat not only chapters, but whole books.

There was a time when I could repeat the whole of the Gospel according to Saint John, with scarcely a mistake.

I think I could repeat most of it now.

The Faculty of Photographing Rapidly on the Mind.

If you begin early it will be easy to train your memory to retain what you read.

People sometimes look at my file-room and say, "How on earth do you get through all these?"

I do it by going into that room, and rapidly glancing over magazine after magazine, and paper after paper, and when I have read about two hours I have the cream of the whole thing.

I glance down a page, and before another would hardly begin to read I have the entire page in my mind.

You can learn to photograph on the mind, so to speak.

There is no photograph gallery in the world like a man's mind.

I disciplined and trained my mind to do that kind of work.

But, young men and women, you cannot do that and fool away your time.

You have to choose between high jinks and clam-bakes, and all that kind of thing, and earnest effort that results in solid acquirement.

I am not reflecting upon your meeting together occasionally and having a pleasant time; but that is not the whole of life.

The mistake of many people is that when they get a good education they dissipate it all away.

Knowledge to be Retained Must Be Increased.

If you want to retain knowledge, you have to continue adding to it.

If you do not add to it, it will be like a pile of snow exposed to the sunshine—it will melt rapidly away.

Knowledge to be of value must be used.

I say these things because as I come to this history I know it is new to some of you, because you have never studied it; it is a pity that it should be so.

People grow old with no interests, and they get tired because they have so little to think about beyond the mere facts relating to the fields that they have tilled or the little work they have done.

Diligently read first Inspired History; as a mere matter of literature it is of more importance than all other literature put together.

I have no library, although some people say I have.

I have a collection of about ten thousand books, but it is not a library.

It may be a library some day.

In some departments of knowledge it is an important collection of books.

But the feature of this collection that a literary man coming into my library would be most likely to notice is that it is a collection of facts.

The First Apostle Recognized as a Collector of Facts.

A gentleman over eighty years of age, a very prominent man in this country, and exceedingly bright, who has made a very large fortune, begged to see me the other day.

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I knew him as having a very excellent reputation, having been a friend of President Lincoln; so I said he could come in.

After entering he scanned my books carefully, and remarked, "I see you are a man of facts!"

That is because my library is largely a library of facts.

I have every number of *Building* from Number One; every number of *Engineering* from Number One; every number of *Electrical Engineering* from Number One.

I have the *Street Railway Journal* from the beginning; and I suppose I have read every number of *Harper's Weekly* from Number One, and they are on my shelf.

I know I have read every number of *London Graphic* from Number One; some were printed before I was born, but I secured them and read them.

The result of such reading is that one gets knowledge.

I have always read the best magazines.

I did not care to read trash; I had no time for such reading.

No man has time in which he can wisely fill his brain with chaff; he should get knowledge.

The faculty of reading and assimilating knowledge is the next greatest in importance to the faculty of doing things.

It increases one's faculty for doing things.

Action will thus be rendered more intelligent.

The Importance of Digesting and Assimilating Knowledge.

Then, there is the pleasure of having something profitable to think about.

I have sometimes likened myself to a cow that improves every opportunity to munch, munch, munch; then when I have a little real leisure, I sit down and "chew the cud."

Did you ever witness a cow chewing the cud?

After having appropriated a great amount of food, she finds a comfortable spot in which to lie down, and, with a most contented expression on her face, chews the cud.

Some persons have no cud to chew! [Laughter.]

They never feed in the green pastures of knowledge.

The cud that I like best to chew is the Word of God.

I say these things because they often have come to my mind when reading history to you.

I regret that our people are not better informed.

I am afraid it is almost too late for some of you older persons to acquire much knowledge, but you can encourage the young, and even get a little yourselves if you are really diligent.

LEAVES OF HEALING is real history, and many of you are crassly ignorant of the story of Zion.

If you knew the story of Zion as it is recorded in the volumes of LEAVES OF HEALING already published you would see how God has delivered us again and again.

We have been delivered from the tightest places and the biggest fights imaginable.

Why do you not strengthen yourselves by reading this story?

His great love in times past forbids us to think
He will leave us at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through.

How the First Apostle Routs the Devil.

Sometimes when I am confronted with a seemingly great difficulty I say, "Well, old Devil, that is pretty smart of you! You have a large force in front of me. But I whipped you before, and I shall whip you again; so here goes!"

No sooner do I begin the fight than he is gone!

I am well fortified with facts, and therefore I rout him.

If he knows law, I know law too, and I whip him with knowledge.

I say to him, "Look here, I know you! And I am equal to you! You are a dirty old skunk of a fellow, anyhow! As you grow old you get more and more beastly drunk, and you stink more and more! [Laughter.] You are an infernal o'd nuisance!"

Then I go for him; and make no bones about it!

I never have turned my back on a fight yet!

Never! And I am not going to begin now!

You may depend upon that!

Read the story of heroic men in all the Ages; but especially read the stories in the Word of God.

Make yourselves acquainted with history.

Do you hear?

That is good advice; now take it!

An Instructive Page Taken From Sacred History.

Now we will read a page out of the history of God's ancient people; let us, as I said at the beginning, read it carefully.

Turn with me to the Thirteenth Chapter of the Book of Exodus.

The people of God had been in bondage for four centuries, and this story tells how God delivered them.

The seventeenth verse reads:

And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

If God had led them by a shorter and less difficult path, through the land of the Philistines, they would have seen war quickly and they were unprepared for that.

The unity, or solidarity, of the people had not yet been effected.

They were very much as you are now.

You have come from the East, from the West, from the North, and from the South; and, although you have always been a people, a part of the people of God, yet you are now brought into relations that constitute you a new people.

You do not know one another, and you have not become perfectly adjusted to the new conditions and experiences of your life here.

One of the consequences of this is that when you come to a fight some of you are scared.

Some People Are Very Easily Scared.

If I were the Devil I think I should make scare-bogies and hang them up everywhere.

That which demoralizes people most is fear!

But God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

The Old Version reads "harnessed" instead of "armed." I read the Revision; and you should read the same.

It is well to have such a Bible as I have here, with the Old Version on one side of the page and the New Version on the other; then you can compare the two.

Note that the children of Israel went up "armed" out of Egypt.

If we go without arms we are sure to be beaten.

The people of God have been provided with arms and an armor.

In the Epistle to the Ephesians we read:

Stand therefore, having girded your loins with Truth, and having put on the breastplate of Righteousness,

And having shod your feet with the Preparation of the Gospel of Peace;

Withal taking up the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

And take the helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

Splendid Present-day Opportunity for Securing Knowledge.

There never was a time when the people of God had a better opportunity to arm themselves than now.

The Word of God is in all our hands, and Knowledge is increasing, so that we may understand if we will.

If, however, you lay down any part of your armor or arms and fail to improve your opportunities, you will get into trouble.

You will be like the "heathen in his blindness," of whom Rudyard Kipling writes in his "Barrack Songs":

The 'eathen in 'is blindness bows down to wood an' stone;
'E don't obey no orders unless they is 'is own:
'E keeps 'is side-arms awful; 'e leaves 'em all about;
An' then comes up the regiment an' pokes the 'eathen out.
All along o' dirtiness, all along o' mess,
All along o' doing things rather-more-or-less,
All along o' *abby-nay, kul*, and *hazar-ho;*
Mind you keep your rifle and kit jus' so.

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"*Abby-nay*" means "not now," "*kul*" means "tomorrow," and "*hazar-ho*" 'wait a bit."

The heathen get knocked out because they persist in putting off things; they are too indolent to learn.

The stronger aces come up and knock them out, because in their blindness and ignorance they will obey no orders but their own.

They keep their "side-arms awful"; they leave them all about; in fact, they are not armed at all.

And they have to pay the penalty of their negligence.

If We Are Not Armed We Shall Get Knocked Out.

The reason the Apostate churches are getting knocked out is that they are not armed.

Methodist ministers, who used to teach their people and grow in Grace with them, now idle away nearly all their time by attending to almost everything except the development of their people.

They no longer have scruples about attending banquets and affiliating with Secret Societies.

Some Methodist ministers spend a large part of their time in the Lodge-room.

I should like to know how they can grow in Grace there!

No one can grow amidst the infernal lies and mummery of the Lodge-room, and in the atmosphere of the dirty smoking and drinking associated with it.

When a candidate for initiation goes into a Lodge-room, he has to take off his ordinary clothes and dress in a dirty old undershirt and a pair of drawers.

He hobbles along with one shoe off and another shoe on, with one leg of the drawers rolled up to his knees, and a part of his shirt rolled back so as to expose his breast and show how he can be killed, and have his heart cut out.

He is a pretty spectacle when he enters the Lodge-room!

His acquaintances would hardly recognize him unless informed of the change.

A Wife's Supreme Opportunity for Honest Inquiry.

I should like to have his wife see him, and hear her inquire, "Well, now! are you the man that grumbled this morning because your collar wasn't just right?"

In this condition he is in armor that will enable the Devil to get at him.

Then he promises the "Worshipful Master" to take and keep an oath the purport of which he knows nothing a the time.

What a fool!

There are millions of these men that are not Scripturally armed.

Are you armed?

And do you keep your armor bright?

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

These bones had been there for centuries.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

A Presence Mightier Than That of the "Pillar of Cloud."

No doubt you think it would be nice if we could have the same thing now.

We do have it—and more; for that "pillar of cloud" and "pillar of fire" was, after all, only a material thing.

"But," you say, "God was there!"

Is not God here?

Have we not the Word, "Lo, I am with you all the days, even unto the Consummation of the Age"?

If we really believe that promise we have more than the "pillar of cloud."

We have the Lord Himself, the Light of Life, leading us on.

We have the Living Word, and He speaks to us by the way.

If our eyes and ears are open we shall see and hear.

I know that He has gone before us!

"When He hath put forth all His own, He"—what?

PEOPLE—"Goeth before them."

FIRST APOSTLE—He goeth before them.

In the olden time they used to hear a Voice behind them, saying, "This is the way; walk ye in it!"

Now we have the Voice in front.

The eastern shepherd does not follow his sheep; he goes before them.

They know his voice and follow him.

An Interesting Incident of Oriental Shepherding.

Some one gave me, the other day, a graphic description of a scene that he witnessed near Bethlehem, in Palestine, illustrative of the Oriental method of controlling sheep.

About two o'clock on a certain afternoon my friend saw shepherds followed by their flocks, quietly leading their sheep to a large sheepfold.

He was surprised to learn that they had not separate folds, and wondered how the flocks would be separated in the morning.

So he rose early the next morning—in fact, before sunrise—and went out and watched the shepherds as they came to get their flocks.

Do you suppose they went into the fold and each picked out his sheep?

They did no such thing!

The shepherds stationed themselves at various points at a considerable distance one from another, and at a given signal the door of the fold was opened and each shepherd sounded a note on a little pipe or reed, each in a different pitch or key.

There was great confusion and a great running to and fro immediately after the sheep had left the fold, but presently the different flocks became disentangled, and in five minutes my friend saw six different columns of sheep wending their way to as many shepherds, who led them away to the sweet waters and green pastures to which they were accustomed.

I want you to remember that the people of God today have more than the "pillar of cloud" and the "pillar of fire"; that they have the Living Shepherd.

"A Stranger Will They Not Follow."

God has a number of earthly shepherds to whose voice the people listen, and I trust and believe that I am one of them.

I think you would know my voice out of a million, would you not?

PEOPLE—"Yes."

FIRST APOSTLE—Certainly you would. If I spoke even in the dark, you would know it, because I have been so much with you.

You would make no mistake.

Suppose, for instance, that a Roman Catholic Shepherd were to come along, and say, "Come along, it is time for mass," would you go?

PEOPLE—"No."

FIRST APOSTLE—You would go where you could get the Truth.

We have our Morning Sacrifice of Praise and Prayer, and much teaching; and it is very much better than smoking incense and the mumbling of a priest who can say anything he likes.

I could tell you some stories about these priests that are sadly true.

The Smart Wickedness of An Orthodox Greek Priest.

I have known of Greek priests in the Orthodox Greek Church of Russia playing cards night and day, almost, before a great festival; and when it opened on a Sabbath

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morning these men had been playing cards all the previous night.

They were great gamblers, and were in the midst of a game of cards when the bells rang to call them to their duties in the church.

Each hastily put the cards that he held under his ecclesiastical robes that they might resume playing when opportunity offered.

One of these priests got into trouble during the service that followed, on account of this disposition of his cards.

I know the account to be true.

He was apparently preaching with great earnestness, and in moving about the cards fell at his feet in full view of the congregation.

He was a quick-witted rascal, and immediately devised and executed a scheme of relief.

"Alexandrovitch!" he shouted while glaring with apparent wrath at a boy who sat in front of him laughing, "Alexandrovitch! you must be rebuked for your sins!"

"Why should I be compelled to bring cards into this church to show the wickedness of your conduct?" he added.

An Instance of Ostentatious Hypocrisy.

Then he ordered Alexandrovitch to pick up the cards and bring them to him.

"Alexandrovitch," he demanded, picking out one of the cards, "What is this?"

"Ace of spades!" answered Alexandrovitch.

"And what is this?" inquired the priest, picking out another.

"Queen of hearts!" meekly answered Alexandrovitch.

After causing the boy to name other cards the wicked priest led him to the sacred Scriptures, and demanded, "Now read!"

"I cannot, Father; I cannot read a word!" Alexandrovitch answered.

"Think of it!" exclaimed the priest, addressing the congregation, "here is a boy fourteen years old who cannot read the Scriptures and yet knows every card!" [Laughter.]

That was pretty smart of the priest, but it was an awful lie; for he had the cards under his vestments intending to finish the game when through with the sermon.

Such a priesthood is one of the curses of the world today.

There Is No Proper Teaching.

But in Zion there is scarcely a child of suitable age that cannot read the Word of God.

But they do not know the name of a single card!

If they do, the Lord have mercy upon you wretched parents if you have cards in your houses!

I will excommunicate the man or woman that teaches children to play cards.

They may play cards in the Methodist Church, or somewhere else, but they cannot do it here!

That is one of the devices that lead people to the Devil.

I want you to understand that we have the Shepherd with us; something more than the "pillar of cloud by day," and the "pillar of fire by night."

And yet that was a glorious thing.

And Jehovah spake unto Moses saying,
Speak unto the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baalzephon: over against it shall ye encamp by the sea.

It is difficult to locate Pihahiroth and Migdol.

I have visited this region, and read much that has been written about the location of these places, and my opinion is that very great changes have taken place in the vicinity of the Red Sea.

There have been earthquakes, volcanic eruptions, and various other occurrences that would make it exceedingly difficult to find these places.

It is very clear to me that the people were led between two high rocky ridges.

Behind them was Pharaoh, and in front of them the Red Sea, and a rocky ridge on either side.

An Example of the Use of the Permissive Sense in Hebrew.

And Pharaoh will say of the children of Israe', They are entangled in the land, the wilderness hath shut them in.
And I will harden 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 Jehovah hardened the heart of Pharaoh, king of Egypt." "I will permit Pharaoh's heart to be hardened" is all that this expression means.

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.

Let us pause here for a moment.

We are the people whom God has brought out from the East, from the West, from the North, and from the South.

He brought me from the far South.

I ministered in what I think was one of the most southerly ports of the earth where there is a permanent population—in Invercargill, New Zealand.

I had a mission there.

I think there are a few people over on Stewart Island, still farther South, but beyond that there are no inhabitants of which I have knowledge.

I was brought, therefore, from the farthest point South, and He has brought some of you from the farthest North, some from the farthest East, and some from the farthest West.

A Modern Example of the Pharaoh Spirit.

Now, do you think the Devil liked you after you became a Zion man where you were living?

And do you think the Devil liked your coming away?

Certainly not!

The Devil put every possible obstacle in your way, did he not?

PEOPLE—"Yes."

FIRST APOSTLE—Did not the Devil try to hinder your selling your property?

PEOPLE—"Yes."

FIRST APOSTLE—I want you to notice this point.

We are fast coming in contact with an organized system by which when a Zion man wants to sell, anywhere, the Masonic Order will pass the word, "No!"

If possible, they will block the sale, whether great or small.

If they cannot hinder the sale altogether, they will oblige you to accept less than your property is worth.

That is the "Pharaoh spirit."

When, before you understood and had received Zion teaching, you were in the world, you were all right; at least, that was what everybody, including the ministers, said.

But after you began to know that there was a better land, even upon this earth, they said, "Oh! that is not a better City; that is not a better land; remain where you are!" And they did their best to keep you there, did they not?

PEOPLE—"Yes."

A Vain Effort to Correct Denominational Blundering.

FIRST APOSTLE—And then, when they found you were determined to come, did they not attempt to cheat you in disposing of your property?

VOICES—"Yes."

FIRST APOSTLE—And sometimes they succeeded, too!

And when you got away, did not the Devil show his sorrow at your coming by coming after you? Yes or no.

PEOPLE—"Yes."

FIRST APOSTLE—Yes! and some of you let him in, too; you let him in by your talking!

History is repeating itself today

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It is useless for us to read this old story unless we make an up-to date application.

We should learn something from it.

Pharaoh said, 'What is this we have done, that we have let Israel go from serving us?"

The Denominations today are also saying, "What is this we have done? We have made a mistake!"

Do you know the Denominations are harking back?

Bishops are saying, "Don't bother those Dowie people! If you say too much they will go, and they are among the best we have; we can't afford to lose them."

They are relaxing the pressure they have brought to bear upon Zion, and are now trying to wheedle the people.

They say, "Oh, *we* believe in that, too!"

Zion Still to Go Forward With An High Hand.

You have heard that there is a better City, and now you are hearing that there is a better Country; you see, we have to end with Mexico! [Laughter.]

Some say, "No; you shall not go! We will not let you go. You ought to remain here."

They do not want to let us go; but that does not matter.

Some will remain, and we shall make this City bigger and better than ever.

But here is the question, "What is this we have done?"

And Jehovah 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.

"For the children of Israel went out with an high hand."

I tell you, when we go down to Mexico, we shall go "with an high hand!"

May God grant it! [Amen.]

And the Egyptians pursued after them, all the horses and chariots o Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea beside Pihahiroth, before Baalzephon.

Think, for a moment, of the situation of these Israelites.

Here was a mass of men, women, and children, just emerging from four hundred years of slavery, hemmed in on either side with rocks, while an immense, well-equipped hostile army was immediately behind them, and in front the waters of the Red Sea.

No one could imagine a tighter place into which any body of people could be led.

Suppose we were in such a predicament!

The Importance of an Emphatic Affirmation of Faith When Facing the Devil.

Suppose we had the Devil and all his hosts behind us, a rocky ridge on either side, and the Sea in front of us; could we get through?

VOICES—"Yes."

FIRST APOSTLE—Are you sure?

PEOPLE—"Yes."

FIRST APOSTLE—I warn some of you that you will not get through if you do not say "Yes" louder.

The Devil will find you and say, "I saw you! You did not say 'Yes!' loudly. Now I have you!"

It is a good thing to say "Yes" so loud that the Devil will hear you.

Then stand by your "Yes."

But there the Israelites were!

Have you the scene before your mind's eye?

If I were a painter, I should like to paint that scene!

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.

Oh! in what agony of fear they cried out!

I can almost see and hear them!

Some people never pray until they get into a tight place; then they pray!

They go around wasting their time chattering and murmuring; but when they get into a tight place they begin to cry, "O God! help us!"

I have seen many people pray in a storm that never had prayed before.

How a Cowardly Infidel Learned There Was a God.

I recollect once being on a dismasted vessel that was on fire, and the fire creeping toward a cargo of gunpowder that was being carried to Australia.

A German soldier was on board, and he had been talking boastfully about how many throats he had cut.

He was a bloody, cowardly man!

And he did not like that "Tamp'd Dowie!"

But when a heavy storm broke upon us and the fire became threatening he was in mortal terror.

I was taking care of the trustful women and children while the sailors were clearing away the wreckage.

I came upon this skulking coward while the vessel was rolling heavily, and he anxiously inquired of me, "Mine Gott! do you tink we go down?"

"Oh," I said, "there was no God yesterday; how is it that there is a God today?"

For an answer he repeated, "Oh! do you tink we go down?"

"I think it very possible!" I answered. [Laughter.]

In his fear and excitement he again cried out, "Mine Gott! what you tink will become of us?"

"I think you will go to hell!" I answered.

Like the children of Israel—he was ready to pray only when he got in a tight place.

Poor children of Israel! we must not be too hard on them!

They were sore afraid; and therefore they cried unto the Lord!

But their prayer had no value.

The Cry of Mortal Terror Not the Prayer of Faith.

The prayer of a man that is in mortal terror, and cries unto the Lord only because he is afraid, is of no value whatever.

God sees through such a prayer!

It is not the prayer of Faith!

It is not the prayer of Hope!

It is the prayer of Fear; and when the fear is gone the petitioner is just as bad as ever.

God knows it all, but He is a very patient God!

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?

I wonder if I have not heard some one say, "Because there was no place in Iowa, have we been taken out here to die?"

Ah! beloved, this spirit of fear will cause one to cry to God one minute, and fight Moses the next!

Leaders must expect to endure complaining reproach!

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.

I heard the other day of a woman saying to her husband, "Why did you bring us to Zion City? Didn't I tell you not to bring us here?"

That woman was dead the next week. She found a grave here.

That man has some chance now.

But it is not always the women that murmur.

I know of a man that grumbled, and growled, and vexed the soul of a good woman; and now he is gone.

She also has a chance now.

Some one said to her the other day, "Aren't you broken-hearted? Don't you want to go away?"

"No," she answered, "I love God, and Zion, and the First Apostle; and here I stay!"

Grumblers Have Lived in Every Age.

Although they may be led by the "pillar of cloud" and the "pillar of fire," the spirit of murmuring is always the same.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will work for you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. Jehovah shall fight for you, and ye shall hold your peace.

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When the people are quiet in the time of trial, God can fight for them, and He will win.

When we were attacked in 1903, it was pretty dark at one time; but I said to you, "Stand still!"

And you stood quietly as one man.

I told you to wait, and you waited patiently.

I did not tell you what I was doing.

I merely said, "Wait."

And you did not wait in vain!

In five days the Receivers walked into Court, and practically demanded their own discharge, because we made them do it.

It was an entirely unprecedented proceeding; it cannot be duplicated in the entire history of the courts.

You just stood still and held your peace, and God fought for us.

The God who won that victory is the same God today

It matters nothing what the Devil does; we shall whip him, sure!

I have not lost a fight yet!

Zion Led by One Who Never Has Lost a Fight.

I do not say this boastfully, because God gave me every victory; but I repeat that I have not lost one fight in leading this people.

You had better remember that; it may be worth thinking about.

You had better believe you are fairly well led, until we get whipped; and even if we were to be whipped once, I should not be afraid.

If I were to suffer defeat once, I should say, like Joshua, "It is because we have an Achan in the camp, and I am not utterly defeated; I will whip you yet, old Devil! I will draw my forces together, and rout you!"

I know his methods!

I have studied him and fought him too long not to know

He is so mad because of the possibility of our securing that Mexican Paradise Plantation that he does not know how to contain himself.

He sees that he is completely discomfited if we go there, because such a Plantation is the one thing this City needs.

I have learned by experience that we need a large tract of land somewhere in the Southland, where we can grow fruits and flowers, and feed these cities in the North, when the land here is frozen, and not be obliged to turn to the world at all.

Some day the world will shut down upon us, and we shall be able to have no commercial intercourse with them; we shall have to trade among ourselves.

That time will surely come!

And Jehovah said unto Moses,—

A Time When Action Was Better Than Prayer.

Moses had begun to cry unto God; that is the point toward which I have been leading you.

Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

Moses had fully comprehended the apparently desperate situation of himself and people, and he had doubtless said, "What can I do, O God? I can only pray!"

"No! there is something more that you can do, Moses!" the Almighty answered.

"Well," replied Moses, "what *can* we do, Jehovah God? Do you not see the rocks on either side, and Pharaoh behind, and the sea in front?"

Then the Almighty answered, "Speak unto the children of Israel, that they"—crawl into caves, and pull the door in after them? [Laughter.] Is that what He said?

PEOPLE—"No."

FIRST APOSTLE—"Speak unto the children of Israel"—that they lie down upon their faces, and cry, "O Pharaoh! O Pharaoh! have mercy upon us! That old fool, Moses, has led us out here! We will go back!"

Was that what they did?

Moses might have said, "Why! this voice that commands us to go forward cannot be God's voice. Surely He must see that to go forward means that we all shall be drowned! How can I command these men, women, and children to go forward to certain death?"

The Many Difficulties and Large Responsibility of a Leader's Position.

Would you like to have been Moses about that time? [Laughter.]

Would you like to be in my place just now? [Laughter.]

I do not know!

And lift thou up thy rod,—

Ah! that's the thing! that's the thing!! The rod of Faith!

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 harden [permit to be hardened] the hearts of the Egyptians, 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.

Now a remarkable thing occurs.

Up to this time the "Angel of Jehovah" had always gone in front of them, but there came a time when the "Angel of Jehovah" had to get behind them.

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:

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.

Do you not see the situation?

On one side of that cloud there was darkness, and on the other side there was light.

A Scene Illustrative of a Feature of the Pillar of Cloud.

I recollect a scene that I witnessed when I was on the Rigi-kulm a year or two ago.

As I looked down from that high mountain, and saw the Alps beyond me rising still higher, it was all light about me but below and beyond it was all darkness.

The cities were in darkness, because the clouds were rolling over them and the mists rose to the tops of the mountains.

Thus on the side of the Egyptians there was darkness, and on the side of the people of God there was beautiful light.

I tell you God will not only be before us, but there are times when He will get behind us, and be a pillar of light for us and a pillar of darkness for our enemies.

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,—

Perhaps you have never s en a sight like that; but I have seen the sea driven back by a strong east wind, until the bed was almost dry.

The power of the wind, particularly in narrow places, is tremendous.

Sometimes the wind causes the lake here to rise.

I have known it to rise four feet because of a strong wind blowing the waters of the lake over on this shore.

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 the right hand, and on their left.

The Spirit of God the Strong Wind That Clove the Red Sea.

The tremendous force of that strong wind clove the sea in sunder.

That was the Spirit of God!

Do you know that the Hebrew word *ruach* is translated both "spirit" and "wind"?

It was the Spirit of God that clove the sea.

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—

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Some versions read "bound" their chariot wheels.

that they drave them heavily:—

And caused them to drive heavily.

so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

But it was too late! too late!

I tell you it is going to be too late for some here!

We have God's Message, and we have been delivering it to the people of these Northern lands, and elsewhere.

Some day the White Peril will overtake them; I can see no help for it!

Jehovah Shakes Off the Egyptians Into the Red Sea.

I see disaster coming, when this City will need all the support of Zion in other places.

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—

Or, as the margin reads, "wonted flow."

when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea.

"Shook off," not 'overthrew"; the Hebrew here is very expressive.

Jehovah shook off the Egyptians into 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.

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.

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.

GOING FORWARD.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

I desire to speak a few words to bring this Scripture reading to a focus.

When I come before you I am often unable to give that preparation that I should like; the most that I can do, oftentimes, is to get a text or a thought, and turn it over in my mind in the midst of other important work.

The last few days these suggestive words have come to me again and again:

TEXT.

Wherefore criest thou unto Me? speak unto the children of Israel, that they Go Forward.

The Folly of Vain Repetitions When One Should Go Forward.

It is often no use bothering God, the Almighty, about many things, and everlastingly crying to Him about the same thing over and over again.

It seems to me that what I have to do is to Go Forward myself, and to speak unto you that you also Go Forward.

What have we to do?

PEOPLE—"Go Forward!"

FIRST APOSTLE—Say it again!

PEOPLE—"Go Forward!!"

FIRST APOSTLE—Go Forward!! You do not say it with the snap that I like.

GO FORWARD!!!

The man that commands likes to hear the shout of approval.

There are many ways of saying, "Go Forward." [*Speaking in a very low tone.*] [Laughter.]

"Will you please go forward?" [*In a soft voice, and with a polite bow.*] [Laughter.]

That is not the way!

This is the way to speak and act—GO FORWARD!!

Oh! that is a fine command!

There is no mistaking the wonderful power of just a word of command, when it comes from the right source.

The Indolent Habits of Many Foreign Missionaries.

There was no doubt in Moses' mind when he gave that command.

He was quite willing to stop praying, and to go right down to the people, and say, "Look here! God tells me to stop this everlasting praying; now stop!"

The rabbis did not like that command!

Those old rabbis had got so fat eating the garlic and the leeks that they did not want to go forward.

They did not like this being turned into the wilderness.

I never knew the time when the ministers of God, as a whole, did like it.

The majority of them, when they get into heathen countries, just settle down to be the laziest dogs about town.

There is no use contradicting that; I know it to be true.

Not all, of course, are of this class; there are some splendid men among them.

There are some like our Brother Kennedy here, who turned his back upon Shanghai, and went away out into the mountains, alone, with no helpers, and was nearly killed by robbers.

I can imagine those priests groaning and crying out in terror, "Oh! they will kill us; they are right upon us, and they will kill us in thousands upon thousands!"

Horrifying and Perilous Present-day Conditions.

Those old fat, lazy priests thought they surely would be slaughtered.

Ugh! what a spectacle!

But what about present-day conditions?

What do you think God will do with this Apostate church that says it is His?

What, in the Name of the Most High God, do you think will be the end of the present state of affairs?

In Chicago alone seventy-one people have been murdered in the last three months, and nine hundred forty-nine assaulted and nearly killed!

Do you hear that!

And these are only the cases that are known; undoubtedly there are many others to swell the number.

The record reads like that of a battle!

It is typical of conditions that prevail all over the country.

Murder, robbery, drunkenness, adultery, and vice of every kind!

What will be the end of all this?

Our President does the best he can, but do you think he can cleanse this Augean stable?

Not he!

There is only one Power that can do it.

The Mythological Incident of Hercules Cleansing the Augean Stables.

Some of you will remember the story of the Augean stables.

Hercules, according to mythological lore, was the son of Jupiter and Alcmena. As Juno was always hostile to the offspring of her husband by mortal mothers, she declared war against Hercules from his birth.

She sent two serpents to destroy him as he lay in his cradle, but the precocious infant strangled them with his own hands. He was, however, by the arts of Juno rendered subject to his cousin Eurystheus and compelled to perform all his commands.

Eurystheus enjoined upon him a succession of desperate adventures, which are called the twelve "Labors of Hercules."

One of these Herculean tasks was the cleaning of the Augean stables.

Augeas, King of Elis, had a herd of three thousand oxen, whose stalls had not been cleaned for thirty years.

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Hercules brought the Rivers Alpheus and Peneus through them, and thus cleansed them thoroughly in one day.

Do you think a few pailfuls of water, or even a thousand barrels of water, would have been sufficient to clean out those stables?

No! They had not been cleansed for thirty years!

Hercules understood the magnitude of his task, and he thought about it.

If a man will think about the task he has in hand, he will do something.

The Great Importance of Thinking Before One Acts.

Learn to be thinkers, and do not act until you have thought.

When Hercules had thought out the solution of his problem, and completed the task of uniting those two rivers at the stables, they rushed through and swept away thirty years' accumulation of filth.

It seems to me that the only way in which America can be cleansed is by the great rivers of Truth coming together, and sweeping all this heathen muck out of existence.

If ever there was such a thing as heathen muck, it is the Labor Unions.

Will you tell me where to find God in these Unions that are plotting to smash those of their fellow men who do not work as the Unions dictate?

There is no God or godliness in them!

I tell my noble friend, President Theodore Roosevelt, and everybody, that all efforts to correct existing conditions will be practically unavailing until the Christian Catholic Apostolic Church in Zion flows through these Augean stables, in the power of the Living God.

A Living Church that represents Spiritual, Educational, Business, and Political Purity will yet sweep their filthy stables clean. [Applause.]

Do not forget that!

The Thousand Years a Period of Cleaning Up.

Meanwhile, we have to remember that this is a task that will occupy the entire Millennium.

The Lord will come, and He will then begin to clean up everything.

He will clean out these stables with the Pure River of Water of Life.

There was no other way by which Israel could be freed from Egypt than cleaning out all that Egyptian muck.

God cleaned it out, and left Israel a separate people for centuries.

The fear of Israel was upon Egypt throughout the centuries; and the fear of God's Israel is upon the Egyptians today.

I say to you that God's Latter-day Israel must find a place for expansion.

God's Israel must found Plantations, as well as Cities.

Study what I have read to you; get down and think into it.

Remember that God today is repeating history.

It is useless murmuring against me; it is useless murmuring against God.

What you have to do is to be thankful that God brought you out of Egypt, and that He will bring you into His Holy Presence. [Amen.]

Zion's Unfaltering Determination to Stand By Her Leader.

Some time ago some one said to a member of this Church, "I believe Dr. Dowie is going to bust; now what will you do "

"I bust mit him!" she answered.

If I were to burst, I believe this people would burst with me; but we are not going to burst!

God is going to lead us out with a high hand; and He will establish His Cities in the very midst of all the Heathen muck of the world—that is all you can call it!

Chicago is a mass of Heathen muck!

All this talk about the Chief of Police cleaning out the dens of Chicago is the merest nonsense!

If there ever was any effort in this direction it is all over now—and the city is worse than ever.

Criminals have been driven out of the dirty holes of Chicago into the better districts.

I have said that the cleansing of Chicago is like the working of Koch's lymph in "curing" consumption.

It does drive out the bacteria, but it drives them out of the diseased into the healthy tissue; thus killing the body more quickly than the disease which it is said to "cure."

The police of Chicago have been driving out the bad people from their old dens into other districts.

Evil Effects of a Roman Catholic Administration in Chicago.

Chicago now is mourning over the fact that, instead of vice being confined to one district, it is spread all over the city.

That is just what one might expect from a Roman Catholic Mayor, and a Roman Catholic Chief of Police, and a Roman Catholic Administration.

They got in while I was away.

If I had been here there would have been a fight!

But I could not do everything—Chicago is simply getting what it deserves.

The Chicago people will not do right; they will not serve God; and the consequence is that the Devil is getting the upper hand.

I think Zion ought to look out for herself; don't you?

PEOPLE—"Yes."

FIRST APOSTLE—And we ought to get a place where we can grow our own food, and send what is needed up here.

We also have to plant the Gospel in other lands.

We have to raise up a people for God; planting families where they will increase in numbers, and have agricultural, manual training, preparatory, and other kinds of schools and colleges.

We shall send out our Seventies stronger and better than ever, and bring in converted Chinese, Africans, and representatives of other Nationalities.

Zion to Go Forward Broadly, Believingly, and Self-sacrificingly.

Let us be broad men and women, and build up great Commonwealths for God.

Now, will you stay behind?

Pharaoh and all his hosts are after you.

Will you let him get you?

Will you fall down and say, "O dear old Pharaoh, it was only that fool of a Dowie that led us out; let us go back and feed pigs!"

Or will you Go Forward?

You may have to leave many things behind.

It is quite possible that the Israelites that night had to go through in light marching order.

I certainly do not think that they carried everything with them.

If, as I think, they did leave much behind they were amply rewarded for their sacrifice by the spoil that the Egyptians' defeat yielded.

When the morning came the dead bodies of the Egyptians and great spoil were washed ashore.

Pharaoh himself used to wear golden armor, and it was magnificently jeweled.

Then they used to bring with them their women and concubines when they went to battle.

Their camps were full of treasure.

They went out expecting to win.

They never thought of defeat.

Who were the Israelites that they should fear them!

The Disappointed Expectations of the Egyptians

They were not armed, and the Egyptians expected to lead them back into slavery in thousands and tens of thousands.

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There was a time when the Devil was sure of winning, but now he is not quite so sure of it as he used to be.

He thought at the beginning that he could crush Zion, but he soon learned that he was mistaken.

Is he going to do it now?

PEOPLE—"No."

FIRST APOSTLE—That is a question for you to answer. Shall it be back to God or back to the world?

PEOPLE—"Back to God."

FIRST APOSTLE—Well, then, the way back to God is through that Sea—the rolling Sea.

"Lots of difficulties, First Apostle!" you say.

Yes, plenty of them; but you have to go through.

Here are high rocky barriers on either side, Pharaoh behind, and the Sea in front!

This is your position!

Will you go through?

PEOPLE—"Yes."

FIRST APOSTLE—That is all I want to know.

Now, get ready and help!

You will remember that lesson, will you not?

PEOPLE—"Yes."

FIRST APOSTLE—Now let us make the prayer of consecration.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are, and make us what we ought to be in Spirit, Soul, and Body. Help us to obey the Voice of God; the voice of His servant; that the end be as that chapter is, "They believed in Jehovah, and in His servant." Let us be faithful and go forward, whoever or whatever may oppose. For Jesus' sake. Amen.

Before the First Apostle pronounced the Benediction the Congregation joined in singing:

Go Forward! O Zion,
Great shall be thy triumph when the King shall come.
Go Forward! O Zion,
Thou shall be exalted when the King shall come.

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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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."

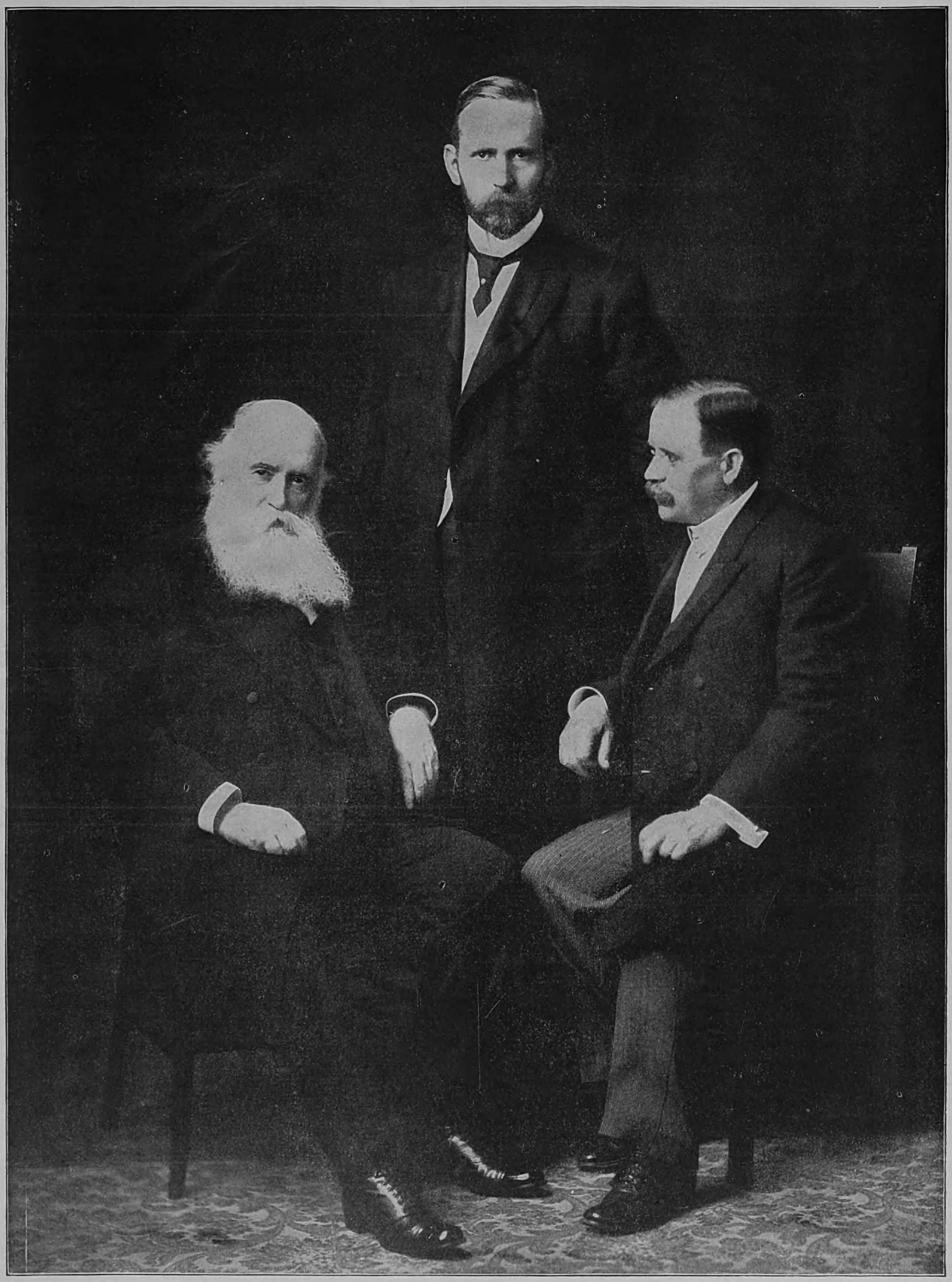
A. Have you any writings upon this subject which can be purchased?

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. GENERAL SECRETARY FIELDING H. WILHITE. GENERAL MANAGER JOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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Application

_____ 19___

To John Alexander Dowie:

I hereby make application for a Zion Paradise Plantation, Ten Year, Gold, Seven Per Centum, Interest-bearing Land Warrant, in the sum of_____ _____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount

_____

(Signed) Name_____

Address _____

Notice—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following is the form of the Land Warrant:

Twenty Dollars

Selection No. _____ Series _____

$20.00

Zion Paradise Plantation

— John Alex Dowie —

GOLD, SEVEN PER CENTUM, INTEREST-BEARING

LAND WARRANT

This Certifies, That _____ of _____ has deposited with me the sum of

Twenty Dollars

for a term of ten years from date hereof, bearing interest at the rate of Seven Per Cent. Per Annum, payable semi-annually on the first days of October and April.

This Warrant, with accrued interest, is redeemable at maturity, or may be exchanged for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

This Warrant is transferable on the books of the undersigned by assignment or surrender of the same, and, unless exchanged for land within three years from date hereof, is redeemable on any interest-paying date on six months' prior written notice by the undersigned.

In Witness Whereof, John Alexander Dowie, whose legal residence is Zion City, Illinois, United States of America, has executed these presents this _____ day of _____ A. D. 190___.

Countersigned by the General Manager of Zion Paradise Plantation and attested by the General Secretary thereof.

John Alex. Dowie

Countersigned by _____
General Manager Zion Paradise Plantation.

Attest: _____
General Secretary.

$20.00

The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000 and $5,000.

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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.*

WE rejoice to state to the readers of LEAVES OF HEALING, and to members of Zion Restoration Host in particular, that not since the organization of the Host, September 21, 1902, have we received such encouraging reports from our workers as we have during the last month. Space, however, will not permit us to comment upon them at length or to give more than a few of them in detail.

Among other good things, however, we are glad to report that the thirteen organized Seventies of Zion City have each been assigned to thirteen counties, respectively, in northern Illinois and southern Wisconsin, adjacent to and including Lake County, in which Zion City is located; and that these counties while being systematically worked by their respective Seventies are furnishing an excellent training school for the Restorationists of Zion City, many of whom, it is hoped, will thus be trained and sent to other fields in the not far distant future.

Restoration Work in Alaska.

One of our faithful Restorationists, Miss Anna Oestreich, who for several years did such faithful work under directions from Headquarters and who last summer was ordained an Evangelist and commissioned to go to Alaska, writes concerning her work in the City of Nome.

During seven weeks' work in that place she and her assistant, Deaconess Holt, sold one thousand four hundred ninety-four copies of LEAVES OF HEALING, held two meetings a week and sometimes three, made seven hundred two calls, and gave away something over five hundred Messages. She says that they have covered the entire city once and nearly one-half of it the second time; besides this she is teaching two Roman Catholic women to read the English Bible and LEAVES OF HEALING.

She also says that at a meeting held recently all the men present, save one, were brought into the meeting through the selling of the LEAVES to them in the saloons at that place. She further states that the "Little White Dove" wings its way into nearly every home in the City of Nome, and already the seed-sowing has begun to bear fruit in the way of additions to the Church and Zion Restoration Host.

One man who had deserted his family has since returned home with the determination to live for God and to do what he can as a faithful Restorationist to distribute Zion Literature.

Restoration Work in Australia.

Overseer Voliva says in a recent letter: "Although we have given the very cream of the Restoration Host to Zion City, yet you will observe that with less than thirty workers we sold in Sydney during the month of September two thousand nine hundred four copies of LEAVES OF HEALING.

"In looking over my reports, I observe that in three years and ten months Zion in Australasia has sold one hundred fifty-two thousand eight hundred eighty-eight copies of LEAVES OF HEALING."

Restoration Work in Springfield, Illinois.

Following we give a very interesting report of Restoration work done by Deaconess Ida Rush during the months of May and October, during which time she made five hundred thirty-four calls, gave away two thousand six hundred forty-four Messages and thirty-four LEAVES OF HEALING, and sold two hundred sixty-seven copies of the LEAVES, sent into Zion Printing and Publishing House eleven subscriptions to the LEAVES, held twenty-two meetings, and prayed for the sinful and sick in ninety-eight homes.

Detailed Report from Deaconess Rush.

O send out thy light and thy truth; let them lead me: let them bring me unto thy holy hill, and to thy tabernacle.—*Psalm 43:3.*

I will come with the mighty acts of Jehovah God: I will make mention of thy righteousness, even of thine only.—*Psalm 71:16.*

I reached Springfield April 28th. The Legislature was in session, and I said I should like to begin my work at the State House. I spent about one hour and a half there, sold twenty copies of the LEAVES, was permitted to enter the Senate Chamber, and sold a number of copies to the Senators. One man who bought a copy happened to meet me afterwards in the hall, and said, "I do not know how it happened that you sold me this paper, you are the first woman that ever sold me a paper in this building."

I said, "I prayed before I started out that I might sell the papers to those to whom they might be a blessing."

He said, "I do not know whether it was your prayers or not, but I know I never bought a paper here before."

I also visited the Lincoln monument, and had a very interesting talk with the custodian. After he had showed us through the monument and made it very pleasant, I said to him, "You have made our visit a very pleasant one, and there has been but one unpleasant feature." He looked at me very much puzzled, and I said, "You smoke cigars, do you not?" He said, "I do, but I did not know that any one could smell my breath." I then spoke of the purity of Zion, and how after remaining there a short time one almost forgot that men smoked.

He said, "This is the only bad habit I have, and I could quit that." I then asked him for a subscription to LEAVES OF HEALING, which he ordered for ten weeks. I said to him, "We trust when you have read this paper for ten weeks you will give up using the tobacco."

Among the many interesting things which I saw at the monument was the letter which Lincoln had written in reply to one received from a little girl thirteen years of age, who at the time of his inauguration saw him and thought a beard would be very becoming to him, as in his early days he never wore a beard. She wrote him a letter to that effect, and asked that he would let one of his little girls answer the same. This is a copy of the letter sent in reply:

"SPRINGFIELD, ILLINOIS, October 19, 1860.

"MISS GRACE BEDELL.

"*My Dear Little Miss:*—Your very excellent letter of the 15th received.

"I regret the necessity of saying that I have no daughters.

"I have three sons—one seventeen, one nine, and one seven, years of age. They with their mother constitute my whole family.

"As to the whiskers, have never worn any.

"Do you not think people would call it a piece of silly affectation if I should begin it now?

"Your very true well-wisher,

A LINCOLN."

It is stated that from that time he began to grow a beard.

We praise God for the beautiful salutation, the words of Jesus which our First Apostle has restored, "Peace be to this house."

During my first work in Springfield in May when going from house to house, I met a woman who took a copy of the LEAVES, and desired I should call again. At the time of the second call I met the mother, and asked if I might see the daughter. She said, "My brother is sitting in the room where my daughter is, and he has been drinking, and is very cross when under the influence of drink." She said to me then, "I had rather you would not go into the room" I said, "I should like to see your brother." She said, "Well, he is very cross when he has been drinking." I answered, "I am not afraid of him and should like to see him." Then she said, "Well, if you feel that way about it, I will take you in."

She took me into the room, and called him by name, and he awoke. He had been asleep. She said, "Here is a lady who would like to see you."

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I said, "Peace to thee," and reached out my hand. After talking a few moments he told me he had once been a professing Christian, but had wandered away from God.

After further conversation, in which I explained to him how God would receive him back as He did the prodigal if he would repent, I asked if I could have a word of prayer, to which he consented.

He removed his cap and bowed his head while I knelt in prayer. After praying I bade him good-by and came away.

On returning to Springfield I called at this home, met the sister, and asked her about the brother. She said, "Oh, my brother is doing so much better," and added, "I never knew anything to do him so much good as your talk and prayer."

She said that since that time they had had peace in their home, to which I replied, "The beautiful salutation that we bring, 'Peace be to this house,' are the words of Jesus, and His words are spirit and they are life." She said, "Truly it has brought peace to our home."

He is a painter by trade, and was out in the country at this time.

I arranged to hold a cottage meeting there Sunday night that I might meet him, and I also met the two sons of this woman, who were also backsliders and addicted to drink. They knelt in prayer at the close of the service, and promised me that by the help of God they would live different lives.

The mother has since told me that the following Sunday was a beautiful day in their home, and she has promised to give me one year's subscription to LEAVES OF HEALING.

In talking with me about her brother, the mother said, "Did you notice that I looked worried when you wanted to see my brother?" I said, "Yes, I thought you looked very much worried." She said, "I was afraid to have you go into the room where he was, for I did not know what he might say to you; but I am so glad you insisted on meeting him."

I was not afraid, for "perfect love casteth out fear."

We praise God for the many doors that are opened to us. We have been permitted to hold cottage meetings in some of the beautiful homes, and also was permitted to speak in a new mission church. We also held two services in the African Methodist church, where they have a fine congregation, and many seemed glad to have the Full Gospel. The minister desired that I should call again, as he wanted to know more about the work of God in Zion.

I visited the home of the Governor, and was received kindly. I left a copy of the Educational number of the LEAVES. Also called at the ex-Governor's home and met his wife, who said, when I gave the salutation "Peace be to this house," "Well, that is very nice," and took a copy of the LEAVES.

One lady in whose home I had held a cottage meeting desired that I might go to Jacksonville, Illinois, to carry the Message of God to some of her people.

While there I met a lady who had been greatly blessed through reading LEAVES OF HEALING. When very sick two years ago a copy of LEAVES OF HEALING was brought into her home. She was not particularly interested in reading Zion Literature at this time, but had been suffering intensely for six weeks, not being able to leave her home. She was suffering with stomach and other troubles in such a way that she could not sit erect.

The copy was left lying on a chair, and she was sitting in a stooped position. She began to read the testimony of a woman who had suffered with a trouble very much like her own. This caused her to become interested in reading the entire testimony, and also in the wonderful deliverance which had come in answer to prayer.

At once her mind went back to the time of her conversion when God, for the Christ's sake, had forgiven her sins. She saw at once that the same power could heal her body of disease, and she knelt alone in prayer, and asked God to heal her as He had forgiven her sins.

At once victory came. She arose standing erect. All pain was gone.

She felt that she must go and tell the good news to her married daughter, who lived six blocks away. She walked the entire distance, and has since been rejoicing in the wonderful truth which God revealed to her through LEAVES OF HEALING.

Since her healing she finds she cannot work in harmony with her Church as before. She gave me her subscription for LEAVES OF HEALING while there and desires to become a member of the Christian Catholic Apostolic Church in Zion and, as she says, "Get into the work in the right way."

I wish to suggest to the Restoration workers that I have found in going out with the Literature that it is better to present the LEAVES first instead of the Message, as many when receiving a Message will use that as an excuse for not buying the LEAVES, saying, "I will read this and perhaps will take a copy of the paper next time."

I have learned not to show the Message until I have pressed the sale of the LEAVES.

I praise God for this beautiful way of going from house to house which the First Apostle has restored to us, since it gives us the opportunity of meeting so many to whom the truths of God's Word are being made a blessing as it is taught in Zion.

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, 1905:

UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Alabama—					
Birmingham	1	50	157	....	....
California—					
Los Angeles	2	110	208	5	115
Maxwell	2	36	337	73	....
Pomona	3	122	101	32	8
San Francisco	16	4707	1700	75	1495
San Jose	3	197	137	25	95
Santa Rosa	1	56	50	49	22
Colorado—					
Durango	2	160	600	101	....
Trinidad	2	167	254	17	34
Connecticut—					
Bethel	2	....	44	8	....
Danbury	1	11	17	18	5
Windsor	1	....	68	....	....
Delaware—					
Wilmington	1	755	655	82	40
Illinois—					
Aurora	4	18	15	27	32
Bardolph	1	4	....	11	....
Berwyn	2	90	112	10	15
Bloomington	1	1110	1116	433	7
Chicago—Central Parish	37	4128	4428	185	3010
" Cen. & West Ger. Par	24	2306	3282	264	252
" Ger. Jeff. Park Parish	4	47	41	47	3
" North German Parish	11	1609	3153	199	254
" North Parish	29	2479	3112	280	143
" Northwest Parish	16	1358	1493	213	94
" South Parish	30	2431	3550	300	1273
" Southeast Parish	29	1634	2768	104	1119
" West Parish	34	2241	2649	281	352
Geneseo	5	264	438	26	77
Glen Ellyn	1	....	9	5	....
Highland Park	1	18	12	2	3
Joliet	2	318	629	99	....
Lacon	1	6	....	15	....
Lyndon	1	47	69	58	....
Illinois—continued					
Moline	5	116	399	17	44
North Chicago	1	219	275	58	1
Odell	1	11	22	24	5
Rockford	2	4200	3360	851	844
Rock Island	1	....	9	14	....
Vermillion Grove	1	69	69	7	2
Waukegan	12	667	897	73	198
Indiana—					
Berne	1	3	....	45	....
Indianapolis	4	214	911	58	165
Lafayette	4	150	1290	43	85
Monon	4	114	498	23	9
Richmond	1	....	4	6	....
Walton	6	245	271	30	67
Iowa—					
Cedar Falls	1	18	30	8	....
Council Bluffs	3	53	24	25	37
Davenport	2	....	69	16	....
Dunkerton	1	61	144	7	14
Elberon	2	32	7	5	16
Forest City	2	201	487	209	66
Greenfield	1	13	112	11	....
Hubbard	1	25	120	7	....
Laporte City	1	4	20	12	....
Leeds	2	62	260	67	7
Muscatine	2	139	157	2	....
Newton	2	59	12	93	....
Rock Valley	1	104	....	48	49
Tipton	5	52	169	66	3
Washington	4	46	58	70	....
Webster City	2	24	31	1	27
Kansas—					
Erie	1	29	124	5	11
Eskridge	1	52	40	15	50
Hoisington	1	12	7	20	....
Hutchinson	1	4	205	15	....
Kansas City	11	606	833	198	110
Manhattan	4	16	401	99	59
Salina	3	135	113	59	....
Wichita	10	416	428	196	216
Kentucky—					
Danville	3	8	161	12	4
Louisville	1	....	350	25	....
Maryland—					
Baltimore	6	271	920	35	101
Roland Park	2	7	19	4	....
Massachusetts—					
Boston	16	4362	2649	253	1620
Lawrence	14	835	650	50	300
Michigan—					
Detroit	7	527	863	39	18
Eaton Rapids	2	8	388	6	35
Grayling	1	....	160	7	....
Manistee	1	190	220	7	9
Port Huron	2	110	104	26	15
Republic	1	....	....	6	....
Spring Lake	1	5	130	44	....
Minnesota—					
Delavan	1	13	....	13	....
Hector	2	2	....	....	27
Minneapolis and Saint Paul	15	1329	3532	95	593
Moorhead	1	24	20	9	1
Rushford	2	1	59	16	....
Mississippi—					
Meridian	3	522	407	....	....
Missouri—					
Saint Louis	19	3387	5751	169	2275
Montana—					
Havre	1	22	28	33	4
Nebraska—					
Auburn	1	44	136	23	....
Falls City	2	....	7	12	61
Fremont	1	28	100	2	5
Inman	1	4	38	....	....
South Omaha	1	28	48	5	....
New Jersey—					
Newark	5	317	2075	....	....
Salem	1	20	....	20	8
New York—					
Bluff Point	1	1	8	2	....
Buffalo	7	882	1027	27	215
Herkimer	2	....	7	2	3
Marilla	2	30	165	5	2
New York City	40	2430	5701	526	445
Poland	1	....	....	3	....
Rochester	1	80	313	....	125
North Dakota—					
Lamont	1	29	67	6	34
Lisbon	1	169	141	2	48
Ohio—					
Akron	2	....	9	10	11
Cincinnati	1	127	750	....	83
Cleveland	25	1736	2309	681	826
Dayton	1	....	....	19	....
Greenbush	1	....	12	10	....
Greenfield	2	158	258	9	....
Lima	1	15	....	12	5
Mansfield	1	....	55	2	....
Oceola	3	3	90	15	....
Weilersville	1	3	....	7	5
Swanton	1	100	425	29	29
Oregon—					
Portland	16	1176	2930	295	395
Pennsylvania—					
Allentown	4	523	26	34	15
Avondale	1	100	100	15	2
Downington	1	50	30	23	6

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UNITED STATES.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Pennsylvania—continued					
Kennett Square	....	200	200	38	11
Philadelphia	30	3543	4712	1383	408
Pittsburg	9	573	962	6	....
Souderton	1	6	68	5	....
Titusville	1	13	377	27	....
Toughkenamon	1	75	75	15	3
South Dakota—					
Belle	1	....	....	58	....
Sisseton	1	6	4	1	8
Summit	2	8	10	3	5
Tennessee—					
Chattanooga	4	245	271	14	60
Memphis	2	171	425	68	26
Texas—					
Calvert	1	31	49	11	1
Clarendon	1	24	....	16	22
Cleveland	1	47	42	13	9
Dallas	2	62	194	79	22
Houston	2	164	361	23	92
Luling	1	3	65	19	2
Paris	1	....	212	3	....
Trinity	2	....	300	52	....
Vermont—					
Brattleboro	1	24	....	24	....
Virginia—					
Blackstone	1	....	1	10	21
Winston	1	5	20	....	....
Washington—					
Bellingham	....	94	60	68	21
Lynden	1	....	....	23	....
Seattle	20	1809	1793	124	436
Spokane	8	1211	221	53	200
Tacoma	7	484	556	32	84
West Virginia—					
Wellsburg	1	1	4	7	....
Wisconsin—					
Alma	1	5	13	9	1
Bristol	2	110	1050	116	....
Chetek	1	75	153	62	....
Kenosha	20	968	1312	186	272
Maple Valley	1	....	1	6	....
Milwaukee	12	2537	5065	93	756
New Holstein	1	4	3	5	....
Viroqua	2	100	182	34	23
Wilton	1	108	131	34	38
DOMINION OF CANADA.					
Brandon	1	122	38	15	67
Chilliwack	1	22	58	5	....
Galt	1	4	11	....	....
Ladysmith	1	11	7	7	....
Omemee	1	155	333	59	1
Toronto	13	2323	5258	530	633
Sarina	2	166	200	15	55
Vancouver	25	1158	2093	304	391
Waubaushene	1	10	25	20	....
Total	799	70944	103113	11873	21526

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 with September, 1905.

UNITED KINGDOM.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
England—					
London	102	18829	27795	....	6138
Ashton-under-Lyne	5	869	....	12	336
Beverley	4	567	....	....	191
Birch	2	119	....	16	64
Bradford	8	2098	....	....	691
Cambridge	2	380	....	....	153
Chorlton-cum-Hardy	11	3388	84	298	821
Doncaster	5	468	....	....	294
East Ardsley	10	471	....	....	292
Ipswich	8	943	195	180	234
Kelvedon	2	28132	....	24	23
Kilnhurst	1	327	....	....	91
Leeds	18	6580	....	84	1537
Louth	4	935	79	15	111
Low Fell	8	2818	100	29	756
Morecambe	2	807	....	....	293
Morley	20	4586	....	....	1001
Nottingham	2	937	....	23	139
Penley	1	69	....	14	96
Portsmouth	2	490	....	8	122
Saint Neots and Droitwich	1	202	26	55	26
Saxilby	1	1254	30	41	397
Southend	15	3284	....	....	1877
Stanningley	6	654	....	....	192
West Hartford	1	311	145	4	84
Special Work	2	6444	....	31	1475
Scotland—					
Dundee	4	1144	....	....	512
Edinburgh	7	1544	....	....	1127
Kings Kettle	1	.....	260	8	200
Special Work	2	12373	2888	223	5634
Ireland—					
Belfast	3	1261	....	....	384
Cloughmills	3	746	....	....	609
Special Work	2	14410	115	330	2872
Wales—					
Special Work	2	37687	....	153	8231
Total	267	154117	31717	1558	36003

OTHER FIELDS.	No. of Workers	No. of Calls	Messages Given	Leaves Given	Leaves Sold
Australia—					
*Adelaide	20	865	133	130	111
*Sydney	30	6058	2012	16	2904
Denmark—					
†Copenhagen	2	6000	13059	86	373
Total	52	12863	15204	282	3388

* Work done during month of September, 1905.
† Work done during month of October, 1905.

NOTES FROM ZION'S HARVEST FIELD

By J. G. EXCELL, Overseer-in-charge

Chicago, Illinois.

Overseer-in-charge, Rev. William Hamner Piper.
Central Zion Tabernacle, 1621-33 Michigan Avenue.
Time of Services—Lord's Day 9:30 and 10:45 a. m., 3 and 7:45 p. m.; Tuesday, 3 p. m.; Thursday, 7:45 p. m.

South Parish—Elder-in-charge, Rev. G. Hammond.
Tabernacle, 319-321 West Sixty-fifth Street.
Time of Services—Lord's Day, 10:45 a. m. and 7:45 p. m.; Wednesday, 7:45 p. m.

We are rejoicing at the onward progress which Zion in Chicago is making. The work in each Parish is being blessed under the direction of the Overseer-in-charge.

We are recently in receipt of the following report from Elder Hammond:

REV. J. G. EXCELL,
Zion City, Illinois.

My Dear Overseer:—We are glad on account of an increased desire among our members for the salvation of the unsaved. One of our members not long since took a very wicked man to church; with tears the latter said he would give himself to God if our brother would take him.

Another man who had lived a bad life for fifty years has been doing all he can to make right the past; he has confessed to his wife and others whom he has wronged. His wife feels sure that he has been saved. Six others have recently professed to give themselves to God.

God has been blessing the ministrations of the Diaconate. They have done more visiting throughout the Parish and have been more blessed than ever before.

Among the recent healings several are of special interest.

One was an almost immediate relief from heart failure.

Another is the case of a woman who has had an operation which interfered with natural organic action. After teaching and prayer she immediately began to improve, so that there was nearly a complete restoration of the natural functions.

We have been holding cottage meetings of late more than usual, with special blessing in healing, teaching, and testimony.

We are now selling three hundred eighty-five LEAVES OF HEALING a week. Our workers are finding that it is possible to sell them even in Chicago where the territory has been somewhat spoiled by so many being given away. Very recently two saloon-keepers took particular pains to talk with two of our women. The men gave them to understand that they knew they were not in the right business. They expressed a desire to get out of it

The intermediate class of our young people have recently been studying "The Coming of Elijah," from a Scriptural standpoint. They have also been committing to memory Scripture for use in personal work.

At our Wednesday evening meeting we have taken a few minutes for the memorizing of quite a list of passages bearing upon Salvation and Healing.

Last, but by no means least, is our Junior work. Seventy-five meet every Lord's Day morning. The active, energetic response of the children to their very live and efficient leader is an inspiration to the visitors who frequently come. We herewith extend an invitation to any who may find it possible to visit the Junior work on Sunday morning at half past nine. We are sure that a study in Junior work will be profitable.

Faithfully yours, GIDEON HAMMOND,
Elder in the Christian Catholic Apostolic Church in Zion.

Saint Louis, Missouri.

Elder-in-charge, Rev. A. E. Arrington.
Tabernacle, 3401 Morgan Street.
Time of Meeting—2, 3, 6:45, and 7:45 p. m.

Elder A. E. Arrington was placed in charge of the branch in Saint Louis on September 1st. Since that time the work has been improving.

The following brief statement from Elder Arrington under date of October 23d is significant:

We continue to increase our weekly subscription for the LEAVES; we are ordering five hundred copies for this week.

We are pleased also to print in this connection a report recently received from Deaconess Fannie A. Hite:

SAINT LOUIS, MISSOURI, October 22, 1905.
REV. J. G. EXCELL,
General Ecclesiastical Secretary, Zion City, Illinois.

Dear Overseer:—Peace to thee!

I want to tell you that there is a marked revival in the Saint Louis Branch. The Restoration Host, in the main, shows a faithfulness never before manifested, and consequently the people are buying more papers, and, best of all, new people are coming to every meeting.

This afternoon the little prayer-room, where prayer for the sick is offered after service, looked quite full. Our spirits are filled with joy over incidents like the following:

A fine German youth, coming across a copy of THE ZION BANNER in his trunk, was reminded of a Zion meeting once attended. He came the succeeding Lord's Day, gave three yearly subscriptions to LEAVES OF HEALING, one English and two German, came to another service, and then another, and today filled out an application for membership.

A lady went into a grocery store where our Elder had just sold a paper. Upon seeing it she said: "Where did you get that paper? Will you not let me have it? I have just been waiting to find out where these people were." She is now attending service and inquiring the way to Zion. So we are singing with our leader, "Praise waiteth for Thee, O God, in Zion."

FANNIE A. HITE,
Deaconess 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, December 13th or 14th.

Causes of Not Receiving Mercy From God.

1. *Failure to confess personal and hereditary transgression.*—Daniel 9:3-8.
One must not excuse self.
One must look the past in the face.
One must see every sinful act

2. *Failure to search God's Word to see the sinfulness of sin.*—Romans 7:6-13.
See what God says about sin.
Read what the sinner will get.
Witness the judgment scene.

3. *Failure to repent of faults and shortcomings.*—James 5:16-20.
Do not cover up your faults.
You cannot pass over failings.
God cannot make allowance for sin of any kind.

4. *Failure to restore and make right wrongs and offenses.*—Hosea 10:9-13.
Mistakes must be corrected.
Stealings must be made good.
One must hurt self-pride.

5. *Failure to see sin somewhat as God sees it*—1 John 1:5-10.
God sees sin in a pure light.
He does not look at it in dark corners.
Get out into the open with everything.

6. *Failure to realize the consequences of sin.*—Ezekiel 18:19-23.
Sin destroys the good.
Good hopes and chances are ruined.
It brings death in some degree.

7. *Failure to use the powers of will, conscience, and memory God has given.*—Jeremiah 29:10-14.
Memory reminds of God's goodness.
Conscience unfolds His good will.
All impels man to seek God and live.

The Lord Our God is a Sin-convicting God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 17th.

Causes of Sickness, Disease, and Death.

1. *Excess of anger.*—Psalm 37:8-18.
It is better not to get angry.
One will do better when not angry.
Anger must never control one.

2. *Excess of grief.*—2 Corinthians 7:8-12.
Grief makes one despondent.
It destroys the appetite.
It prostrates the body.

3. *Excess of wickedness.*—Proverbs 11:2-9.
Wickedness destroys lives.
The wicked die before their time.
What some would not call wickedness is really wickedness.

4. *Excess of foolishness.*—Ecclesiastes 7:16-22.
Foolishness may be thoughtlessness.
Foolishness may be vanity.
Foolishness may be poor judgment.

5 *Excess of worry.*—Luke 10:38-42.
Working late hours.
Bearing burdens of work.
Fretting over it all will do it.

6. *Excess of Ignorance.*—Ecclesiastes 7:11-15.
Not knowing the consequences.
Having no understanding of matters.
Simply blundering along.

7. *Excess of ambition.*—1 Timothy 6:6-12.
Getting in the mad race for dollars.
Thinking only of money-making.
Forgetting everything else.

God's Holy People are a Moderate People.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty-two Thousand Five Hundred Sixteen Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Five Hundred Sixteen 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	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6253		
Total Baptized at Headquarters			11,692
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		9,849	
Total Baptized outside of Headquarters			10,614
Total Baptized in eight years and six months			22,306
Baptized since September 14, 1905:			
Baptized in Zion City by Elder Royall	13		
Baptized in Zion City by Elder Mercer	3		
Baptized in Zion City by Elder Viking	19		
Baptized in Zion City by Elder Dinius	7		
Baptized in Zion City by Elder Adams	20		
Baptized in Chicago by Overseer Piper	12	74	
Baptized in Bohemia by Elder Kosch	4		
Baptized in California by Elder W. D. Taylor	1		
Baptized in Canada by Elder Simmons	3		
Baptized in Canada by Elder Brooks	4		
Baptized in Colorado by Deacon Cook	1		
Baptized in England by Overseer Cantel	15		
Baptized in Germany by Overseer Hodler	18		
Baptized in Holland by Deacon Voskuil	9		
Baptized in Hungary by Elder Kosch	6		
Baptized in Illinois by Elder Dinius	1		
Baptized in Illinois by Deacon Sprecher	1		
Baptized in Iowa by Elder Reed	9		
Baptized in Kansas by Deacon Horter	3		
Baptized in Massachusetts by Elder Gay	4		
Baptized in New York by Overseer Mason	5		
Baptized in Ohio by Evangelist Kelchner	6		
Baptized in Pennsylvania by Elder Bouck	3		
Baptized in South Africa by Elder Powell	13		
Baptized in South Africa by Overseer Bryant	12		
Baptized in Switzerland by Elder Rickert	5		
Baptized in Texas by Elder L. C. Hall	5		
Baptized in Washington by Elder Ernst	4		
Baptized in Wisconsin by Deacon Taylor	4	136	210
Total baptized since March 14, 1897			22,516

The following-named eleven believers were baptized in the Caledonian Road Baths, N. London, England, Lord's Day, October 29, 1905, by Overseer H. E. Cantel:

Cowles, Miss Nellie, 6 West Cromwell road, Earl's Court, S. W. London, England
Elliss, Mrs. Mary.....25 Lowman road, Holloway, N. London, England
Elliss, Miss Mary.....25 Lowman road, Holloway, N. London, England
Pluckrose, Mrs. Leah, 25 Jeffery's street, Great College street, Camden Town, N. W. London, England
Richardson, David E., 69 Archway road, Highgate, N. London, England
Richardson, Ernest....69 Archway road, Highgate, N. London, England
Skeggs, Christopher...69 Archway road, Highgate, N. London, England
Spencer, Charles.....214 Capworth street, Leyton, Essex, England
Spencer, Thomas.....214 Capworth street. Leyton, Essex, England
Tribe, Miss Alice.....136 Manor road, Leyton, Essex, England
Waters, Miss Beatrice Annie, 9 Saint Oswald's road, West Brompton. S. W. London, England

The following-named five believers were baptized in San Antonio, Texas, Lord's Day, November 12, 1905, by Elder L. C. Hall:

Fontenet, Paul.....521 Commerce street, San Antonio, Texas
Lewis, Mrs. Rose.....303 North Pine street, San Antonio, Texas
Moore, Mrs. Janet.....602 Cameron street, San Antonio, Texas
Phillips, Austin S.....609 Dakota street, San Antonio, Texas
Prade, Peter.....303 North Pine street, San Antonio, Texas

CONSECRATION OF CHILDREN.

The following-named two children were consecrated to God in San Antonio, Texas, Lord's Day, October 22, 1905, by Elder L. C. Hall:

Marshall, Lois.....610 Day avenue, San Antonio, Texas
Heninger, Daniel.....506 Dakota street, San Antonio, Texas

The following-named child was consecrated to God in San Antonio, Texas, Lord's Day, December 11, 1904, by Elder L. C. Hall:

Sadler, John Thomas .....521 Pinto street, San Antonio, Texas

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THIS SCRIPTURE for this Thanksgiving week should be in the hearts of all true Christians who have the highways of Zion in their hearts.

¶Among the many blessings of the past year let us not forget LEAVES *of* HEALING, for the thousands and

But thanks be to God, which giveth us the Victory through our Lord Jesus, the Christ

tens of thousands who read it have been blessed in spirit, soul, or body, or in all these parts of their being.

¶Many of our readers are proving their gratitude to Jehovah this month by buying such of the back numbers of these papers as we have on hand in English, German, and French, at 2½c a copy in lots of 100, domestic postage paid, and placing them in the hands of the sick, sinful, diseased, and those who are in sorrow and affliction.

THIS OFFER is OPEN

to every reader of LEAVES *of* HEALING for the next few weeks. We hope that this will be taken advantage of. The receipts are being used better to equip our plant and thus reduce the manufacturing cost of our printing.

¶Any money thus spent will not only help others now, but will advance the interests of LEAVES *of* HEALING in the future.

¶Mention in your order special offer for "back numbers."

¶We find that the circulation of LEAVES *of* HEALING has been extended principally by those who have been helped in some way, recommending it or presenting it to others. One copy may convince them, but in very many cases it has taken a six months' or one year's subscription to do it.

¶Send all orders for new or renewed subscriptions or back numbers to Zion Printing and Publishing House, Zion City, Illinois.

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Dec 11 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 XVIII. No. 7. *ZION CITY, SATURDAY, DECEMBER 2, 1905.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS

God's Witnesses to Divine Healing

ACCORDING TO YOUR FAITH BE IT DONE UNTO YOU.

Fellow Christian, how would you like to have Jesus of Nazareth see you sending, with the breakneck speed of terror, for a doctor every time you are sick?

What do you think He would say to you?

How would you like to have Him come into the room when you are wringing your puny hands and begging the physician to "Do something! And do it quick!"

Would you like to see the mingled look of grief and scorn in His eyes?

Would you enjoy hearing Him say, "O ye of little faith"?

Do you think He could say anything else?

Yes; He might well say, "O ye of no faith!"

He was a Man.

He had the vigorous body, the clear brain, the courageous spirit of a man.

In His veins was the red blood of a man born of clean, healthy parentage; nourished on plain, wholesome food; knit and strengthened by hard work; and vitalized by plenty of outdoor air and exercise.

His human nature, entirely apart from His Divine, hated cowardice.

And how that loathing must have been intensified by the God in Him!

Can you imagine what He might say to one who had professed faith in Him and a determination to follow Him, and who, when sick, fled, panic-stricken, to a physician or a drug-bottle?

Might He not well say:

"O ye of little faith!

"Hast thou been so long time with Me and dost not know Me?

"Was it not written of Me, 'Surely He hath borne our sicknesses and carried our sorrows'?

"Did I not fulfil that prophecy by going 'about . . . teaching, . . . preaching, . . . and healing all manner of disease and all manner of sickness among the people'?

"Did I not tell you, over and



MRS. ANNA NOTZ.

Instantly and Perfectly Healed of Severe Stomach Trouble and Other Afflictions in Answer to Prayer. . . .

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over, why I came to do that work; that I came to reveal God, your Father, unto you?

"Did I not say, again and again, that I was only doing My Father's work?

"How often and often did I try to increase your faith by telling you that, if you would only obey, you might ask anything in My Name, and it would be done for you?

"Do you think that your Father has changed since I revealed Him to you as a loving, tender, compassionate, and all-powerful Healer of His children's diseases?

"And I was more specific, lest you should misunderstand.

"Do you not remember that I told you that if you had faith as a grain of mustard seed you could move mountains?

"Did I not always make faith the condition of healing?

"When did I heal by means of drugs?

"Did I ever send a sick one to a doctor?

"Do you not remember that almost the last words I said before My ascension were, 'These signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover'?

"Why, then, do you say you believe on Me and trust Me, and yet go to physicians when you are sick?

"It looks as if you either do not believe what I so often said to you, or do not think that I am able to keep My promises."

Are we not justified in supposing that Jesus would thus sadly and lovingly reprove your lack of faith.

His sharpest rebukes to His disciples were for the weakness of their faith.

His most hearty and unqualified approbation, accompanied with great blessing, was contained in the words, "I have not found so great faith, no, not in Israel."

And, on the two occasions when He was thus moved to commend, the faith was exercised for healing.

Why do you not give up your Christ-dishonoring fears?

Why do you continue to put your trust in physicians instead of in Him?

They are powerless to help you.

Dr. A. E. Wright, late Professor of Pathology, Army Medical School, Netleby; Pathologist to Saint Mary's Hospital, London, W., England; Member of the Indian Plague Commission, recognized as one of the highest medical authorities in England, said, in the New York *Independent* for August 24, 1905:

"That scientific knowledge which alone can avail in conflict with disease is—practically all of it—still to seek."

Why should you be so fondly foolish as to put your confidence in drugs and treatments, when the very highest authorities in the medical profession thus publicly declare their own absolute lack of confidence in them?

Why not step out boldly upon the promises of God?

This Witness, whose portrait appears on the front page of this paper, and whose testimony follows these introductory words, made that bold stand.

She had been suffering untold agony from indigestion for years, getting worse all the time.

Physicians had only increased her tortures.

She could not eat anything but liquid gruels, and even they caused her distress.

But she heard the message that this paper brings to you.

She prayed to God in faith, putting her trust fully in Him.

Then, taking Him at His Word, she sat down and ate what was set before her—solid food.

God kept all His promises, honored her faith, and she was a well woman from that hour.

The solid food that she ate was retained, digested, and assimilated, without pain or distress.

Is that not glorious news?

It is miraculous.

And yet it happened in Zürich, Switzerland, less than two years ago.

That brings the efficacy of the promises down to these times.

It recalls the words of Jesus, "Lo, I am with you All the Days, even unto the Consummation of the Age."

He does see you, when you get afraid and run for the doctor.

He does rebuke you for your lack of faith.

He does stand ready and willing, as always, saying, "Wouldest thou be made whole?"

"According to your faith be it done unto you." A. W. N.

WRITTEN TESTIMONY OF MRS. NOTZ.

LAVATERSTRASSE 77, ZÜRICH, SWITZERLAND,
February 19, 1905.

DEAR FIRST APOSTLE:—I feel that I must write my testimony to tell to the glory of God of the wonderful deliverance and blessing I have received in answer to the prayers of Zion.

On August 21, 1903, I was suddenly taken ill with serious stomach and bowel trouble.

I suffered violent pain, especially after eating.

I could not eat as much as a raw egg, and the only nourishment I was able to retain was oatmeal and barley gruel.

I consulted several physicians, as well as a professor, but not one of them was able to tell me the nature of my trouble.

The professor told me that it was not a sickness unto death, and that I was in such a period of life where I would simply have to wait until I got better

I grew rapidly worse, and was so weak that often I was not able to turn myself in bed.

At the advice of the doctors I often tried to partake of some nourishment, only to find myself worse every time.

I consulted another doctor, having been told that probably he would be able to help me.

He got me to take seven kinds of teas and pills every day.

In this condition I lay twenty-two weeks, and during this time I often cried and prayed to God for help and deliverance.

But the heavens seemed closed, and the sleepless nights were such torture that I often wished to die.

One day a man called to see me, and wishing to encourage me he told me of a strange experience he had.

A young lady clerk in the store where he worked, who had been very faithful in her work, was taken ill.

When inquiring for her he was told that she was suffering from tuberculosis and that there was no hope for her recovery.

Some time after, this same young lady came to the store, asking him for work.

At first he was frightened, for he had thought her to be dead long ago.

She told him that she was healed by the power of God, through the prayers of Zion, and that she was now able to work again.

Two days later another man came and brought me a bouquet of flowers.

I thanked him, and said to him: "I am glad that you bring me flowers while I am yet alive."

He then asked me if I was not willing to trust God for my healing.

My answer was that if prayer would do any good I should have been well long before, as I had been praying day and night.

But he would not give up, and when he offered to go to the Zion Headquarters I gladly accepted his offer.

The next day Evangelist Sophie Muggli came to see me, and showed me from the Scriptures that Jesus healed all, and that He was the same today as He was nineteen hundred years ago.

It being dinner-time and the table set, Mrs. Muggli suddenly said to me: "Now, if you believe what the Bible says, then after we have prayed you go and eat of everything that is being put on the table, and this afternoon at three o'clock you come to the Divine Healing meeting."

I said to her: "But if I do that I shall be dead tomorrow."

"You have a great faith!" she answered.

At last I made up my mind to obey and she prayed with me.

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As soon as she was gone, I got up, went into a room alone, and there prayed until the perspiration broke out on my forehead.

I fought with doubt and fears.

I went into the dining-room and sat down at the table, not without some misgiving, for I knew that whenever I had tried to eat the lightest food I suffered excruciating pain.

But I obeyed, in the Name of God, and ate soup, meat, potatoes, and some lettuce.

But how wonderful!

I felt not the least pain.

The most wonderful thing to me was that I retained the food, which had never before been the case since I was taken ill.

According to my promise I went to the Divine Healing meeting in the afternoon, and God blessed me in spirit, soul, and body.

All pain miraculously left me, and I have had no return of the trouble since.

Other ailments, from which I had suffered many years, also disappeared at the same time, one of them being a sore on one of my fingers of forty-nine years' standing.

Today it is a year since God healed me, and I can say that it has been the happiest year of my life.

I thank God and Zion for all the blessings I have received.

May God by the truth of His Word bring deliverance to many others!

Yours in the Christ, (MRS.) ANNA NOTZ.

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 cooperation 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 a 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 a copy

NOTES FROM ZION'S HARVEST FIELD

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

South Africa.

Overseer-in-charge, Rev. Daniel Bryant.
Headquarters, Johannesburg.
Time of Meetings—Lord's Day, 10 and 11 a. m. and 7:30 p. m.; Wednesday, 3 and 7:30 p. m.

The members of Zion everywhere will rejoice in the wonderful blessing which God is giving to our workers in South Africa.

The readers of the LEAVES will recall that Overseer Bryant baptized seven hundred seventy-two people during his first year in South Africa. He now has a fine baptistry, and we shall expect even greater results in the future.

The Overseer is ordering large quantities of Literature and paying for same in advance.

The following is taken from a letter from Overseer Bryant dated September 1st:

It will please you to know that I have just had a fine baptistry put into our present Tabernacle. I expect the coming Lord's Day evening to baptize a good number of candidates. This baptistry will cost us in the neighborhood of one hundred fifty dollars. I raised one hundred dollars toward it (thinking that would be sufficient) at a recent Lord's Day evening service in about thirty seconds of time.

We have been much hampered in our work in Johannesburg by our inability to baptize our candidates.

Between the dates of January 1st and August 28th we have remitted to the Publishing House some one thousand four hundred sixty dollars.

Copenhagen, Denmark.

Deaconess-in-charge, Miss Carrie M. Anderson.

We are glad to report that Deaconess Anderson is of good courage and is laboring faithfully for the upbuilding of Zion in Denmark.

As our readers know, she is devoting her time to Restoration work, and has been assisted by Deaconess Angell.

The following is a portion of a letter recently received from her:

COPENHAGEN, DENMARK, October 19, 1905.

REV. J. G. EXCELL,
Zion City, Illinois.

Dear Overseer:—Peace to thee!

Your kind letter of October 5th received yesterday, for which please accept thanks.

I hereby send you a little report of Zion's work in Denmark.

I have visited nearly three thousand homes, distributing from five to six thousand Messages, giving away six hundred Tracts, and selling four hundred Tracts.

Deaconess Angell, while visiting relatives in neighboring cities, such as Odense, Fredericia, Kolding, and S. Wilstrup, called on about two thousand one hundred families, distributing five thousand five hundred fifty Messages, giving away four hundred Tracts, and selling one hundred thirty Tracts.

Since August I have been doing Restoration work with Miss Dorothea Oesterbye. The report from July to the present date is: Houses visited, fourteen thousand; Messages distributed, thirty thousand; Tracts given away, five hundred; Tracts sold, nine hundred fifty.

Every Thursday and Lord's Day at eight p. m. we have Cottage meetings in our home. The attendance is small, and the few persons who are interested are very desirous of having a minister here and have earnestly prayed that one shall be sent soon.

Some have expressed a willingness to be baptized.

I am glad to report to you, dear Overseer, that for the second time we were permitted to carry LEAVES OF HEALING into the royal palaces.

This time the king's children, the Dowager Empress Marie Dagmar of Russia, King George of Greece, Queen Alexandra of England, Princess Maud, her daughter, and Norway's candidate for king, Prince Charles of Denmark, received the LEAVES, which the royal attendant told us would come into the possession of the royalties the same day, October 13th.

The German and English fleets have visited Copenhagen this summer and fall, and we were allowed to distribute German and English Literature among the officers and crew on board battle-ships.

Thanking you for your prayers and the interest manifested in our little Branch, and praying God to bless you, I remain,

Faithfully yours for God and Zion,
CARRIE W. M. ANDERSON,
Deaconess in the 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.
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)	7:30 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir Practise	7:30 p. m.
Wednesday—Junior Choir Practise	3:45 p. m.
Wednesday—Citizens' Rally	7:30 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 Practise	7:30 p. m.

COLLEGE CHAPEL.

Lord's Day—German service	10:30 a. m.
Tuesday—German Choir Practise	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 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, DECEMBER 2, 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 fifteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market-place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE

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

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

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

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

Divine Healing Rests on the Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, *sickness*), and carried our sorrows: . . . and with His stripes we are healed;" and it is expressly declared that this was fulfilled in His Ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing Are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

There Are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that Ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

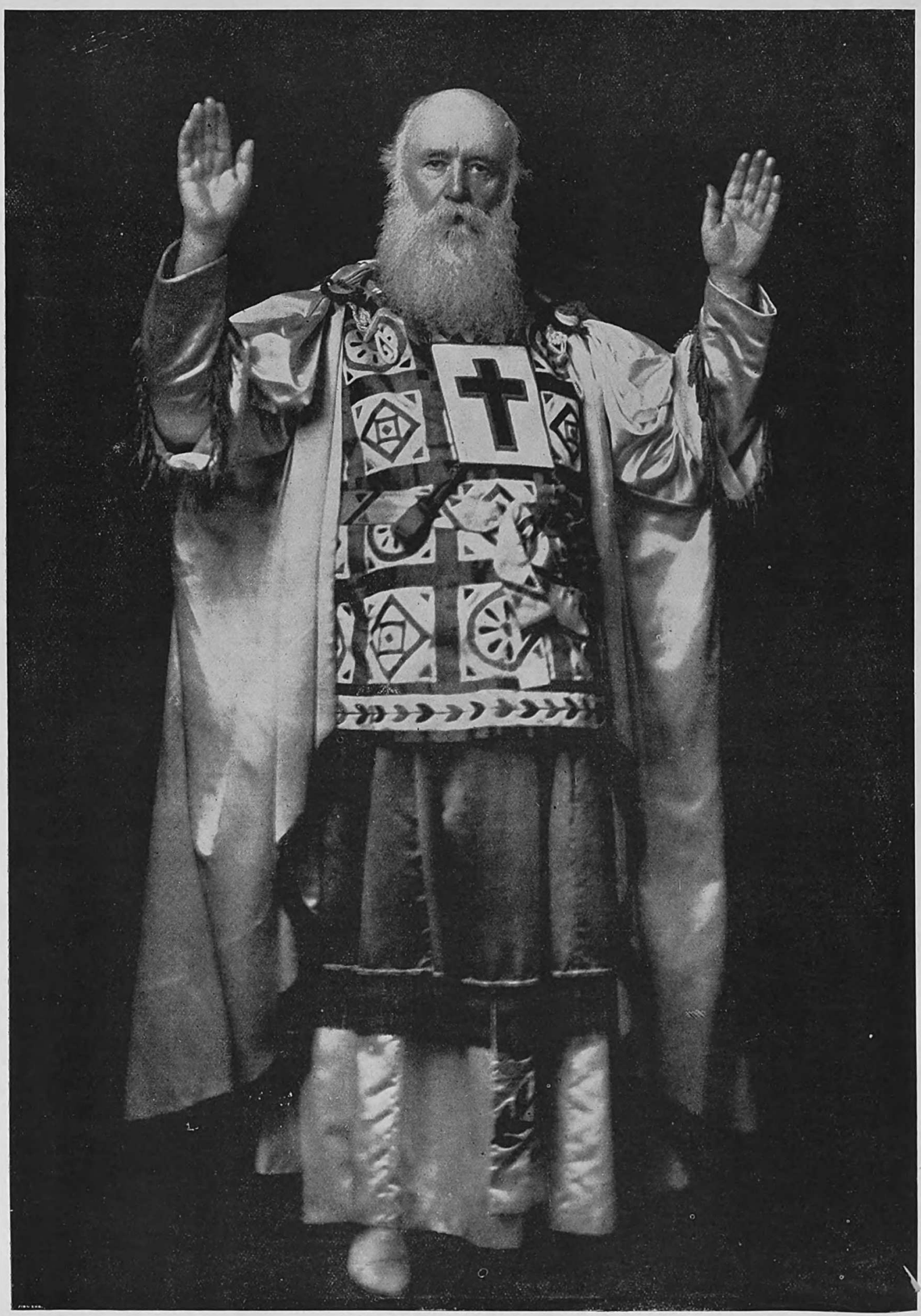
Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, Zion City, Illinois.

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

You are heartily invited to attend and hear for yourself.

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John Alexander I

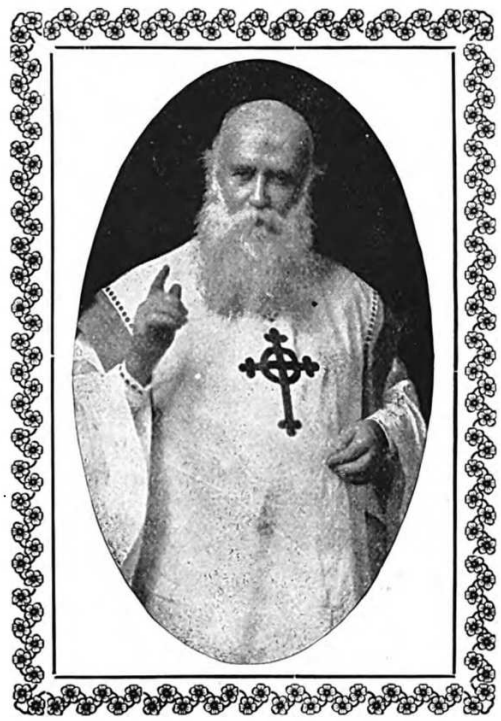
First Apostle of Jesus, the Christ,
In the Christian Catholic Apostolic Church
In Zion.

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MODERN JOB COMFORTERS.

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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. 31

Shiloh Tabernacle

Thursday Forenoon, November 30, 1905

Subject:

Causes for National Thanksgiving

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

OF all the many thousands of congregations that gathered in their places of worship on Thanksgiving Day, November 30, 1905, in obedience to the proclamation of the President of the United States, none was more sincere and joyous in its praise and gratitude to God than that of five thousand citizens of Zion that assembled in Shiloh Tabernacle.

And none had greater reason to be thankful.

It was a great national day of Thanksgiving, and the attention of the people was very fittingly drawn to the rich and abundant outpouring of God's favor upon the nation.

But the gladdest note in the song of praise that kept the hearts of this people atune was for that which their eyes saw, and their ears heard.

The goodness and mercy of God had brought one loved face up out of the valley of the shadow of death, and had put His power into the ringing notes of one voice that had been all but stilled in the grave, and they saw that face and heard that voice—the face and voice of their beloved leader, the First Apostle.

This was the great joy of Zion on this Thanksgiving Day.

The people rejoiced in national prosperity.

They gave thanks to God for glorious victories in the battle for national righteousness.

They praised Him for the spread of the Gospel of His Kingdom throughout the earth.

But that which was nearest their hearts was the deliverance from death and the home-coming of the man who, under God, had poured out almost the last drop of his life to lift them up out of sin, sickness, suffering, darkness, poverty, and despair; to bring them the blessings of purity, health, happiness, light, and prosperity; and, best of all, to declare to them "the Blessed Hope and appearing of the glory of our great God and Savior, Jesus, the Christ," and to show them, in a practical way, how to prepare for His coming and reign.

His voice had its accustomed ring, and was plainly heard in all parts of the great auditorium, and there was surprising y l ttle manifestation of weakness or weariness in delivery, gesture, or attitude, when one considered the collapse of two months before, and the amount of hard work and travel accomp'ished since.

But, if there were some evidences of physical feebleness, there was no failing of the vigor, clearness, and power of mind and spirit.

*The First Apostle has not revised the following report.

His address, although brief, was cogent and pointed.

Recognizing the national character of the day, the speaker dealt principally with national causes for rejoicing and Thanksgiving.

In closing, he called upon the people to give thanks to God for His wonderful blessings upon Zion in Zion City and throughout the world.

He had arrived in the City from New York on the private car "Ranger" on Wednesday morning at about a quarter before two, accompanied by the entire Mexican exploration party.

Notwithstanding the fatigue of the journey, the First Apostle was active, and very happy to be once more in Zion City among his people.

He rested Wednesday, and conserved his strength for the Message of the coming Lord's Day by putting all the preliminaries of the Thanksgiving Day service in the hands of Overseers Speicher, Excell, and Brasefield.

It was a robed service, beginning with the processional of choir and officers, which is, in itself, one of the most solemn, joyous, and inspiring acts of praise, thanksgiving, and worship.

The platform was appropriately decorated with masses of corn, palms, ferns, and other foliage, potted chrysanthemums, and fruits.

Very appropriate and excellently sung was the music of the choir on this occasion; "Thanks Be to God," from Mendelssohn's "Elijah," and "O Lord, How Manifold," by Caleb Simper, being the principal features of their work, although the power and inspiration of the occasion found expression in the splendid singing, by the whole great assembly, of that glorious theocratic anthem whose first words are, "My country, 'tis of thee," and which ends with the shout, "Great God, our King."

Shiloh Tabernacle, Zion City, Illinois, Thanksgiving Day Forenoon, November 30, 1905.

The service was opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, the Choir 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.

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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 fire 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.

Introductory Exercises by Overseers Speicher, Excell, and Brasefield.

At the close of the Processional, Overseers John G. Speicher, John G. Excell, and Harvey D. Brasefield came upon the platform, the people rising and standing with bowed heads while Overseer Speicher 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. 207 from Gospel Hymns:

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.

Overseer Brasefield then read, without comment, the Scripture Lesson, selecting the Ninety-second Psalm, after which the Choir sang the Anthem, "O Lord, How Manifold Are Thy Works."

After Prayer and the Announcements by Overseer Excell the Choir rendered another Anthem, and Hymn No. 370 from Gospel Hymns Nos. 5 and 6 was sung by the Congregation and Choir.

The usual Thanksgiving Offering for the Dorcas Work was taken up, after which Hymn No. 184 and one verse of 275 were sung.

Entrance of and Prayer by the First Apostle.

During the singing of the last selection all the Overseers left the platform, and the First Apostle entered the auditorium and, after ascending to the platform, knelt at the Altar and prayed as follows:

THANKSGIVING PRAYER BY FIRST APOSTLE.

Our God and Father, we render unto Thee the thanksgiving of our hearts, as we kneel at this Altar once more in the midst of our beloved people. We come to Thee to thank Thee, on this Thanksgiving Day, that when we had been stricken by the Enemy and gone down into the Valley of the Shadow of Death, and had thought that we might be permitted to pass over to the other side, to be with the loved ones who have gone before, Thou didst not permit us. Thou didst bring us back, and Thou didst restore us, and Thou didst permit us to go down to Mexico and do our work; and now we are here today, and gladly do we record our thanks to Thee. And now we are asked to pray for many who are sick, and whos special requests are before us. We are asked to pray for our dear Overseers in all parts of the world. We thank Thee, O God, that Thou hast permitted us to plant the Banner of Zion in every part of the world. God bless all the Overseers, and all the Elders, and the Evangelists, and the Deacons and Deaconesses, and the members of Seventies working in all parts of the world, and on this Continent. Hear us, we beseech Thee, for the sick and the sorrowing, and for those who are about to become mothers, and for all who are represented in these special requests. Bless our beloved wife, who is not able to be with us today; and some others, including Teacher Barnes. We thank Thee, O God, that Thou art protecting them. Bring them out of all their troubles. And now we bless Thee, and praise Thee, and ask Thee once more to hear us, as with one heart and voice we pray with the Church throughout the world—

The First Apostle here joined with the entire Congregation in chanting the Disciples' Prayer.

Upon rising from his knees, the First Apostle raised both hands, and with a loud, clear voice said, "Zion! Peace to thee!" to which the entire Congregation in perfect unison replied very heartily, "Peace to thee be multiplied!"

The First Apostle then said, "May God bless you! I am so glad to be with you!"

The First Apostle then delivered his Message, first uttering the usual invocation.

CAUSES FOR NATIONAL THANKSGIVING.

INVOCATION.

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

TEXT.

It is a good thing to give thanks unto Jehovah,
And to sing praises unto Thy Name, O Most High.

Language Peculiarly Appropriate to Thanksgiving Day.

"It is a good thing to give thanks!"

Surely there can be no doubt as to the truth of this statement.

Any one who would wish to dispute that proposition is indisputably wicked.

Beloved, it would be impossible to find language more appropriate for a Thanksgiving Day than the declaration that it is a good thing to give thanks unto Jehovah, and to sing praises unto the Name of the Most High God.

At all events, I have this conviction, and I believe that a loud and hearty Amen will come from all Zion when I say that you all will agree to that proposition.

PEOPLE—"Amen."

FIRST APOSTLE—His Excellency the President of the United States has issued his Proclamation, inviting the people of this great Republic to assemble this morning in their various places of worship and to give thanks unto God.

Surely we have great reason to give thanks to God for such a President as Theodore Roosevelt.

Zion City the Banner City at the Last Presidential Election.

Although we are quite willing to be counted among the little ones in this great Republic, as those constituting this "little one," we can say that we did our duty in helping to elect this President, and that we did it so well that we were the Banner City of the United States in the last Presidential election.

So far as can be ascertained, not one citizen of Zion City that was qualified to vote failed to cast his ballot for Theodore Roosevelt.

Although a few votes were cast in the City for the Democratic candidate, they were deposited by some who were not, and never had been, in Zion, although voters in this district.

I think some of these are on the way to Zion, and that the next time they vote they will vote as we vote.

We get together, and talk over political matters, and then we vote together.

Among the causes for Thanksgiving by this Nation on this day there can be no question that the personality of the President of the United States of America is one of the most important.

That personality is so strong, so majestic, so wholesome, so whole-hearted, and so splendid in every way that it furnishes an occasion for gratitude to God.

God bless him today! [Amen.]

He has arduously toiled for the Nation!

And he has been supported by a noble wife, and surrounded by a happy little family.

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THEODORE ROOSEVELT,
President of the United States of America.

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President Roosevelt Supported by the Best Statesmen of the Nation.

He also has been supported by the best Statesmen of this Nation, and often by his political enemies.

Certainly one thing today is very clear, that, speaking from a National standpoint, no man in the United States is more indebted to the people for their love and loyalty, and the people are more indebted to him than to any other person.

God bless him today, again I say! [Amen.]

This is a National Thanksgiving Day!

We do not meet merely to give thanks for blessings that we have received as individuals, but, with others of our fellow citizens, to give thanks to Almighty God for His great blessings to us as a Nation.

I have thought much about what might be said today, and as to what I might say, but I felt that it would be wise for me to say comparatively little, and to reserve my strength for other duties and privileges which I am about to resume. [Amen.]

I thank God, although I am conscious of much physical weakness—very much more than you who hear my voice might be inclined to think, judging by the fact that it is not very much less in strength than formerly—that I am able to address you this morning.

Yet there is great need that I be very careful in the expenditure of my strength.

I again remind you that we are giving thanks to God with all the people of this Nation; and if there are any who refuse to give thanks to God, they are not good citizens.

We can only pray that God may have mercy upon their miserable and unthankful hearts.

Zion Always a Defender of the Gold Standard.

But what other reasons, beside the one already mentioned, have we, as a Nation, for giving thanks?

Let us enumerate some.

I came to this country in 1888.

In that year there was much political unrest, and for a number of years afterward the interests of the country were tossed to and fro between political schemers, in both of the principal political parties, until at last there came a time when the country decided upon a definite policy, which it has been pursuing ever since.

Let me tell you, in a word, that I never have failed to take the keenest interest in the political affairs of the United States of America.

I have watched and studied closely events as they have transpired, and then took my stand by the Standard of God, which represents Political Purity—a Standard that will bear examination in the light of the broad, blue heavens above us.

The Gold, White, and Blue of Zion's Standard is the "gold, white, and blue" of America—at least, so far as her fiscal policy is concerned.

I am glad to know that the Gold Standard, which has been the monetary standard of Zion in every age, was triumphant.

Wonderful Increase of the Harvests of the United States.

With that triumph there came tremendous blessing!

We have had a succession of harvests unprecedented not merely in this country, but in the whole world.

There have been some variations from year to year, but the increased production has been simply amazing.

Let me state it in a word.

When I came to the United States of America the entire production of the soil of this country amounted in value to a little less than Two and a Half Billions of Dollars a year.

Now, however, the yearly production is not Two and a Half Billions but Six and a Half Billions of Dollars!

Think of the wonderful increase!

Thanks be to God for His rich gift! [Amen.]

Let the people again say Amen! [Amen.]

We have been able to feed the world; to feed the Nations that have been fighting and murdering each other; and to feed the Nations that have not been equally favored with bounteous harvests.

And while we have been pouring into these lands our glorious grain treasures, and feeding the hungry, God has been giving us back Gold which has made America today very nearly, if not quite, foremost in the possession of available material wealth.

I think it right to state this fact, because it is a tremendous leap from Two and a Half Billions to Six and a Half Billions of Dollars annual production.

Harvest Increase Proportionately Greater Than Increase of Population.

It is an increase immensely greater than the increase of population.

I thank God today that when this matter of adopting the Gold Standard was in doubt I was permitted to throw the weight of my little influence on the side of right.

I saw that to adopt a Silver Standard would be to repudiate our National obligations; that to attempt to discharge our public obligations with a debased currency would certainly reduce the value of all property.

I therefore stood firmly by the Gold Standard, and told you plainly that, if this country attempted such public robbery, I would cross the border, and build the first City of Zion probably upon Canadian soil.

But God helped us, and I was not obliged to pursue such a course.

I remember sitting away up there in the highest story of Zion building in Chicago, as the returns came in from all parts of this Republic on the night following the election, and praying that God would grant not merely that William McKinley might be elected, but that this great policy of Protecting our Industries might be adopted by the Nation. That, I knew, would give employment to our people, especially in Zion, and give us a Standard of Value that would place us at the very head of the Nations.

Oh! how I prayed for that!

A Word From the First Apostle to President Roosevelt.

As the night wore on, and the signals showed that William McKinley had been elected, I continued to pray.

And from that time to this I have prayed that we might have a succession of Presidents who would be great in all that constitutes true greatness in the sight of God—Presidents who would be just, ruling in the fear of God.

God heard my prayer and gave us this blessing.

He has heard it, in that, in the providence of God, William McKinley was succeeded by Theodore Roosevelt, who, as Vice-President, completed the unexpired term of President McKinley, and has since been elected on his own candidacy for President for another four years.

There is just one shadow in the situation.

President Roosevelt has declared positively that on no account would he again be a candidate for election to the Presidency of the United States.

Theodore Roosevelt, you have no right to say that!

If you continue to be as good a President as you are now, I hope that the people of the United States will rise up and say, "That is your opinion, Theodore Roosevelt! But this great country is going to put you back into the Presidential Chair, and command you to sit there and rule this people! And what are you going to do about it?" [Applause.]

The Man That Creates Great Policies the One to Execute Them.

I do not think the President will be able to refuse such a nomination and election!

He dare not do it!

I venture to take the personal responsibility of telling him that this will be done!

May God grant it! [Amen.]

And let all the people again say Amen. [Amen.]

The man who has created great policies is the man to carry them out.

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There is danger in having too many changes!

I have been your leader for many years, and I have heard no suggestion that you want a new First Apostle.

When there seemed some danger of your losing me, you were considerably troubled!

May God grant that I shall be First Apostle as long as I am able to fill the position! [Amen.] And no longer.

We thank God for a President that not only rules in the fear of God, but who himself marks out policies.

He does not wait for the people to tell him what to do, but quietly tells the people what they ought to do.

That is the kind of a President you want! [Amen.]

This Country Has Much for Which to Thank God!

The President has been the means of bringing Russia and Japan together; and, for the time being, there is what the world calls "peace" between these two Nations.

But it is an awful farce!

What folly to cry "Peace, Peace," when there is no Peace!

But, whether it is a real Peace or not, our President managed to make these Nations stop fighting.

God be thanked for that! [Amen.]

His highest claim for our consideration and thanks today, however, is that he has marked out certain lines of reform of the highest value which are calculated to safeguard the interests of the public.

May God help and bless him in establishing honesty in all departments of Government, and in making the wicked fear him!

The Nation has been blessed in so many ways!

Not only have the harvests been plentiful, but the skill of our people in manufactures has been increased; and our little City has been established in the midst of it all!

I may say, without egotism and without self-praise, that our little community, small as it is, has grown up to be an attraction to the eyes of all that are desirous of solving the great problems of our Time.

An Annual Waste of Four Billions of Dollars.

It is freely acknowledged that if all America were as Zion City is today there would be a vast saving to the Nation.

The One Billion Four Hundred Million Dollars of the Liquor Bill would be saved!

The Six Hundred Million Dollars of the Tobacco Bill would be saved!

The bill for Doctors and Drugs, which the Devil so much likes to make the people pay, also would be saved!

The enormous Theater Bill would be saved!

And the stealings of the Insurance Companies would be saved!

In fact, if the whole country were to follow the example of Zion, more than Four Billions of Dollars would be saved, and the people increasingly would be blessed.

Difficulties would be solved; and poverty, and drunkenness, and crime, and debauchery would pass away from the Nation.

If the United States of America were as our little Zion is today, it would be a Heaven upon earth.

God grant that it may become such! [Amen.]

However, we are showing the way; and that is something!

We are also showing the way in regions beyond; for we have been enabled to send forth Overseers to plant this Gospel in other lands.

Zion in Heathen England.

It has been planted in the midst of the darkness of Heathen England.

Yes, Heathen England!

Poor, debauched, miserable England! where the women of its Capital lately have been parading the streets, saying they have no bread, and that their husbands cannot get work.

The Premier of England has been warned that hungry men become desperate men.

Unless care is taken a change of Government in England is imminent.

But a change of Dynasty is not far away; a change in the whole Government.

We may live to see a United States of Great Britain and Ireland. [Amen and applause.]

Great changes are impending!

I take back nothing that I have said, and for which I nearly paid the penalty of my life!

I am quite willing to pay the penalty of my life, if God so wills; but I shall take back nothing that I have said concerning a corrupt Dynasty and the corrupt principles upon which it has been conducted.

Monarchy Not of God.

All Europe is proving the falsity of the claim that Monarchy is of God!

When the Jewish people forsook Samuel and God, God in substance said to Samuel, "Tell them that they have not rejected thee, O Samuel, but that, in desiring a king to reign over them, they have rejected Me!"

I have repeatedly said that the only King that God has approved is Himself; and I thank God that in the great National Anthem of America we sing:

> Long may our land be bright,
> With Freedom's holy light;
> Protect us by Thy might,
> Great God, our King!

In that anthem America declares Zion's teaching and policy, that God is the King of America! [Amen.]

God grant it may be so!

And now, beloved friends, we must not continue longer.

It would be easy to say much more, but the time allotted for this service has expired.

Let us rise and consecrate ourselves to God!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be in spirit, in soul, in body. Give me power to do right; power to do Thy will; power to win sinners to Thee from the paths of sin. Give this Church power to witness for God. For Jesus' sake. Amen.

At the First Apostle's direction the Congregation then joined in singing "America," after which he continued as follows:

Before pronouncing the Benediction, let me congratulate you on this lovely day.

Surely a brighter and more delightful Thanksgiving Day never dawned upon broad America.

Thanks be to God for the day! [Amen.]

Let us also thank God that there is not a hungry family in Zion City! [Amen.]

Then let us thank God that Zion throughout the world is marching forward, and that we are preparing in the valleys and mountains of Mexico a dwelling-place for vast numbers of God's people.

May we not also thank God that the First Apostle has been brought up out of the Valley of the Shadow of Death; and that, while he still has some weakness, there is no real paralysis [*Walking briskly as if to demonstrate this fact*]; and that, God helping him, he is going to do his work!

But you must be very kind and patient with him, for he has not all the strength he would like to have.

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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Early Morning Meeting in Shiloh Tabernacle

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

"COMFORT ye, comfort ye my people, saith your God." The "science of Divine Sympathy" is not, in Zion, a mere play of words.

The Great Teacher is the Christ Himself, and all who follow faithfully in His footsteps learn of Him something of this science.

Knowledge of this science means to possess a sympathy so rare, so fine, that it penetrates through every disguise of the heart, discerns with the eye of the spirit, and is able to reach down and out and envelop and wind in and out and about until the golden mesh of Divine Love is wrought complete, and carries captive the children of Darkness, and they enter into the Kingdom of Light.

God's prophet of the Latter Day, John Alexander, gave utterance to this thought at the Early Morning Meeting of Lord's Day, September 10, 1905, and he—one who is master of this Divine Science of a Divine Sympathy—exhorted his people to, in turn, make it theirs.

For the world is weary, and sorrowful, and fainting, and dying.

The Christ Himself, and none other, can bring comfort; none other can succor and save.

The only way back for the prodigal is through Obedience; there is no other way!

The Way of Life is the way of Obedience; He trod that way first, and they who would come after must follow in the very footprints of Jesus, the Christ.

To point out this way, and to win the erring children of men back to him, is Zion's mission, now and ever.

This was the Message of the man of God, as he addressed an audience numbering perhaps three thousand.

A deep solemnity pervaded the service, and a holy quiet made more impressive the words of the servant of God, upon whom the Spirit rested.

The service was in part a preparation for that of the afternoon in Chicago, whence the First Apostle, with many Messengers, carried the living Word of a living God.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, September 10, 1905.

The morning service began with the singing by the Congregation of Hymn No. 203 from Gospel Hymns Nos. 5 and 6:

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

Prayer was offered by the First Apostle, at the close of which the Congregation joined in chanting the Disciples' Prayer.

Hymn No. 170 was then announced and sung:

My Jesus, I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign;
My gracious Redeemer, my Savior art Thou,
If ever I loved Thee, my Jesus, 'tis now.

The First Apostle then read in the Inspired Word of God the first eleven verses and the last five verses of the Fourteenth Chapter of the Book of the Prophet Isaiah.

After the singing of another Hymn the First Apostle delivered his Message.

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*The following report has not been revised by the First Apostle.

OBEDIENCE THE WAY BACK TO GOD.

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.

Comfort ye, comfort ye my people, saith your God.

The Sad Downfall of Adam and Eve.

Sorrow is everywhere!

In every age and in every land sorrow has been the cup of bitterness of which all have had to drink.

The poor, shrinking, shivering, sin-stricken, and disease-smitten woman in the garden of Eden sorrowfully cowered before the face of the God who had loved her, who had made her beautiful, and who had given to her a wonderful Empire of Love.

God had made the man sinless and pure, and given him an experience of life much larger than that of the woman.

Every beast and bird had passed before him, and he had weighed the characteristics of each in the balances of an enormous intellectuality, and given them names; thus demonstrating a mastery over all the phenomena of life that has never since been manifested in any one man.

The beautiful and pure woman, instead of continuing to listen to her God and to her husband, listened to the voice of the Tempter.

In her ambition to be a goddess who should reign, be enlightened by sin, and glorified by death, as the Tempter had said she would be, the woman suffered the penalty which she well knew God had said would accompany the transgression.

An Evidence of the Folly and Weakness of Humanity.

History is forever repeating itself, and the Ages tell the same story again and again.

It is vain to close one's eyes to the fact that the Tempter is forever tempting along the same lines.

So foolish is Humanity!

They are like the fish of the sea, which, although they may see their comrades dangling on hooks at the end of the lines of skilful fishermen, they greedily take the same bait, and share the fate of their companions from whose sad experience they should have profited.

Because of her transgression, God, who is a God of Justice, as well as a God of Love and Mercy, said to the woman, "I will greatly multiply thy sorrow."

Hence sorrow came into the world, and sorrow still reigns.

There is only one way by which men and women may escape; and that is by Obedience—the Obedience of Faith.

In view of these tremendous facts it is vain to indulge in idle talk and silly laughter.

The most foolish and contemptible of Humanity are the humorists and wits; the people that see sacredness and seriousness in nothing.

They end their career by becoming the most melancholy of men.

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Recommended to Listen to His Own Folly.

Grimaldi, the clown, who kept all Europe laughing, went to a French physician in Paris one day, and said, "I am so oppressed with melancholy that I am tempted to take my life."

The physician prescribed one thing after another, with the result that Grimaldi finally said, "I have taken all your prescriptions, and I am no better."

Then the physician smiled and said, "I will tell you what to do! Go and see Grimaldi, the clown, and laugh with him; you will never be troubled with melancholy again!"

"Alas!" said the man, "I am Grimaldi! It is Grimaldi himself that asks you for a cure for melancholy, and you send him to Grimaldi! My God! if that is the only cure for melancholy, I must die!"

The World has no cure for earth's sorrows.

The World has no remedy for earth's sins.

The path of disobedience led to Sin and Disease, and Death and Hell.

Sin led not only to an awful conception, but to an awful birth, for the first-born man was a son of the Devil.

He was "of the Evil One, and slew his brother," and in every essential part of his psychical nature he was a child of the Devil.

It is vain to cover up the real meaning of this story.

The Glittering Fascination of Sin a Satanic Device.

The fascination of a glittering serpent, in which Satan himself was embodied, was the damnation of Humanity, and we have not yet recovered from it.

"Not as Cain," says John, who "was of [εκ (*ek*), out of] the Evil One"; and therefore a child of the Devil.

The good seed, these are the sons of the Kingdom; and the tares are the sons of the Evil One.

History repeats itself.

Sorrow is a consequence of sin; a consequence of the physical, psychical, and spiritual sufferings that follow Sin.

There is no way out of sorrow, and there never will be, except the way back.

You cannot find Salvation for the World by going forward into increased alienation from God; for the end of that way is Death.

Neither Nations nor Individuals can find a way out, except by retracing their steps to God.

"Return ye unto God!" is the cry of the Word of God.

In the path of Obedience alone can comfort come.

The Christ Himself has shown us this.

He who came from God could find no other way of consolation for Humanity than returning to God.

He came from Heaven to help Humanity, and He had to go back to Heaven.

The Cup That the Heavenly Father Gave the Christ to Drink.

He Himself, while on earth, had to learn "Obedience by the things which He suffered."

There was no escape for Him.

He saved others; Himself He could not save!

He who would save Humanity must die for Humanity!

There was no possibility of His saving men without sharing their sorrows, and drinking the cup of suffering to the very dregs.

It was the cup that the Heavenly Father gave Him to drink.

The cup which the Father hath given Me, shall I not drink it?

He drank it!

And there is a cup for us to drink!

Never can we help a sorrow-stricken, sin-stricken, and disease-smitten Humanity without drinking the cup of Divine sympathy and sorrow that only the Divine can drink.

Though He was a son, yet learned obedience by the things which He suffered.

Make no mistake! "If we suffer, we shall reign with Him."

Worldlings may escape the rod.
Sunk in sensual, vain delight;
But the true-born child of God
Must not—would not—if he might.

A Good Man's Awful Cup of Sorrow.

Comfort can come only from God! Hence the Christ Himself could get His comfort only from God.

Think you that he first wept at Lazarus' tomb?

Think you not that He wept when He stood by the tomb of Joseph, the husband of Mary?

This strong, good, kind, patient man had borne the awful sorrow of the sin, as he at first thought, of his maiden betrothed wife.

He "was minded to put her away privily," at first, but when the Angel said to him that the conception of the Virgin was a Sinless Conception, and that the Babe was a Sinless Incarnation, he took her trustingly to his home.

How many men in this mocking age, had they been in Joseph's place, would have curled their lips and said, "You can tell that to some superstitious fool, but you cannot get me to believe it!"

It took a more than human Faith, a more than human Humility, and a larger Wisdom and Knowledge than that commonly given to men for Joseph to say, "I believe it."

The faithful foster-father had carried the Babe to Egypt and taught Him on his knee, and read with Him the wonderful story written then and now upon the stones of Egypt.

He had gone with Him to the pillar of God, and studied astronomical science from the pyramid's height.

He loved the child and patiently taught Him, and brought Him back to the Temple of God for reconsecration.

He patiently toiled for the other little babies that came one after another, and the Elder Brother assisted him in caring for them.

The day came when the Shadow of Death crept over that happy household, and covered it with the dark pall of Death.

When the Elder Brother stood over the dead body of Joseph, and recalled all this, think you that He did not weep?

Think of the bitter sorrow in the heart of the mother Mary!

Think of the bitter sorrow in the heart of the children!

But think, also, of the sorrow in the heart of the Sinless Christ, who laid His hand upon the dead brow of the great, strong, mighty man who had breathed his last.

"As Sorrowful Yet Always Rejoicing."

Yes; but there was joy there too; for He could comfort!

He could tell the mother Mary that Joseph had entered into the bliss of Heaven.

But still the sorrow was there!

There were lines that never left that beautiful mother face, and there were lines that never left the thoughtful face of the young Son.

As He stands there, He can lift His eyes, and though He looks through a Darker Sorrow He can say, "O Death, I will be thy destruction!" for He had within Him the Power that destroys Death.

Only He can ever conquer who is the Conqueror of Death!

No comfort is possible, no deliverance is possible, except through the Conqueror of Death, who Himself must die!

He must drink the cup of sorrow to the very dregs!

He must suffer the sorrow of having not one of all His seven brothers and sisters believe on Him.

He must even suffer the sorrow of seeing the trembling faithlessness of the mother herself, who implores Him to come away from the contest with the Pharisees, as she sees in their faces and hearts their mutterings that they will kill Him.

"Thy mother and Thy brethren stand without!" He was told.

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The Lonely Pathway of the Household of Faith.

They stood without more than the speaker thought!

They stood outside His life!

Yes, and even the truest of all His Apostles stood without!

The one that leaned upon His breast at Supper fled; and in the hour of His dark sorrow not one was with Him!

"Thy mother and Thy brethren stand without!"

Ah! this story is forever being repeated!

He who would follow the Christ fully must walk alone, while friends and relatives stand without!

It cannot be otherwise!

If you walk with God you can walk alone; without Him you cannot walk at all.

But the Christ is still with us!

We do not need to climb the Heavenly steeps this morning "to bring the Lord Christ down."

We do not need to "search the lowest deeps" to find Him.

He is ever with His people.

"Lo, I am with you all the days!" He says.

He is with us during all the weary days, all the time of conflict, and of apparent defeat, and of victory, and of Resurrection Life!

The Toilsome Return of the Prodigal Child of God.

He is with us when we stand beside the cradle, and the babe faints and dies.

He is with us when the one whom we have loved and watched over from infancy wanders away into sin, into a life that is worse than death.

He is with us when the orange blossoms have frosted and withered; when the blight has come; when the demon of sin, and disease, and death has entered our home.

And He only has the power to lead us back to the Father's House, out of the labyrinth of sin into which we have wandered, and which leads down to Hell.

You will have to retrace every step, O prodigal child; there is no other way back than that by which you came.

You came with camels tinkling their bells, with horsemen on gaily-caparisoned steeds prancing by your side, while you were carried in the palanquin amid a crowd of devotees and worshipers.

But now, O prodigal child, there are no tinkling bells; no flatterers; no receptions, in the cities through which you must pass, by the harlots who sold to you their bodies.

O prodigal son, there is no banquet on the way back; there is no sound of music!

No! you have spent all, and the way back is difficult and hard.

The World's Heartless Treatment of the Returning Prodigal.

But your feet must tread every foot of the way until they are bruised, and bleeding, and sore!

O prodigal son, you must pass back through the cities in which you once were fêted amid the mockery of those who say, "Ah! you were once rich, but you have lost all, poor beggar!"

If you dare to stop to rest your weary feet, they will cry out, "Make the tramp go on! Make the tramp go on!!"

Then the lash will fall upon your back, where once you were flattered.

And yet there is no other way back, O prodigal child!

But, oh, remember, weary one, that even the Christ Himself could get back to God only by treading the pathway of human sin, and sorrow, and shame, and drinking to the last drop the cup of Human misery.

Remember, also, that even before you reach the end of the homeward journey Unseen Visitors will cheer you on; Voices of the Unseen will speak to you; Unseen Visitants will spread for you, in the land of hunger, the Bread of Life, and the Father's Voice will sound in your ears, "My son! my son!!"

As the sinner seems to be fainting and dying those tender words, "My son! my son!!" rouse him and he goes on, and at last finds the Father!

Only the Vision of God Can Satisfy the Penitent Heart.

"Lord, show us the Father, and it sufficeth us!"

There is no feeling of sufficiency and satisfaction until one has seen the Father!

And so the Christ went back to the Father.

But He has returned, and now walks beside and cheers His saints, as they homeward toil!

With us all the way!

The way back is the way of Obedience; the Obedience of Faith.

The way of Life is the way of Obedience.

The Father, whose Will was scorned, must now be obeyed.

We all must tread in the very footprints of the Christ!

The comfort of God's people can come only through God's Spirit, the Comforter.

When the prodigal son sat down discouraged and full of complaint, he heard a Voice saying, "Listen! listen!!"

"But when he came to himself," picture after picture of the old home came before his mind.

"How many hired servants of my father's have bread enough and to spare!"

It is the Spirit that brings to us the pictures of the Father's House, and unveils the glory into which they have entered who have gone before.

"Comfort ye, comfort ye my people, saith your God!"

But there is no comfort for the disobedient!

There Is No Comfort for the Impudent.

There is no comfort for those who say, "This swine-trough and these husks are good enough for me! I want to be away from restraint! I want to be out in the wide world!"

There is no comfort for those who say, "I would rather join myself 'to one of the citizens of that country,' and go into his fields to feed swine, than live in Zion, and not do as I please!"

Go! Go quickly!

Go where you belong, if you will, and stay!

But remember that there are prodigals that never return!

They are the prodigals that have once come back, and tasted of the Heavenly Grace, and become "partakers of the Heavenly Calling."

If they go back, in this life there is no return!

They have returned, like "the dog turning to his own vomit again, and the sow that had washed to wallowing in the mire."

If you go away again you go never to come back on earth; and the weary way, through Ages that cannot be measured and Hells innumerable, may lie before you.

It is a long way around to Heaven through the depths of Hell!

There is only one way of comfort, and that is returning to God, remaining with God, and then doing the Will of God.

"The voice of one crying!"

What Is the Cry?

The cry today is to the people of God who have returned, through faith in the Christ, and who have been led by the Spirit into the ways of Life.

The cry is, "Prepare ye in the wilderness the way of Jehovah, make straight in the desert a highway for our God!"

I call upon Zion everywhere today to not settle down with the thought that "This is our City! We sold our pigs in Iowa, in Kentucky, in Ohio, and in Illinois, and we came here to rest and be thankful! We came here to have a good time! We came here that we might have no more trouble! We came here that we might fight no more! We came here to be still! And now he says, 'Rise up! Go! Go into the wilderness and make a highway for God!' Not I! I am not going! Zion City is good enough for me!"

Yes! Six feet of it in Mount Olivet Cemetery may soon be good enough for you!

I never brought you from the East, from the West, the North, and from the South to settle down here.

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I brought you from all the lands to gather around the Standard, that we might carry it to every Nation upon earth.

You know that is what I said! [Amen.]

The old man can march with it; the boy and the maiden can march with it; and we can go on our Visitations and come back to our Cities, if God permits; but the one thing that the voice says is:

Prepare ye in the wilderness the way of Jehovah, make straight in the desert a highway for our God!

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

Go Down Into the Valleys!

Make it level, and run your railway through it! Plant and grow! Bring the Nations together and teach them.

Then go out from thence again.

The "earth is Jehovah's," and every part of it has to be won for Him.

Are we seeking a city on earth?

Are we seeking a country here?

Yes, we are seeking a City on earth? We are seeking hundreds of them, "whose builder and maker is God!"

We are seeking a country; we are seeking a place where God reigns.

But, beyond the mornings and the nights, beyond the sunlight and the shadow, beyond it all we are seeking a Country and a City above.

We shall come back to these only as we are thankful here and now.

Oh, my God! is there no other way in which Thy glory shall be revealed so that all Nations shall see it but that Zion must march out and take the valleys and the wilderness and turn them into fruitful places—places for the hungry to dwell in; places for the weary to rest in; places for the old man at last to lie down in, in peace, and say, "Mine eyes have seen the salvation of God"?

The World's Coming Testimony to the Excellence of Zion City.

Then all the world shall say, "There is one place where there is no war! There is one place where there is no unrest! There is one place where they obey God; and that place is the Paradise Plantations and Cities of Zion!"

Shall it be so? Or shall we sit still and rot in Zion City?

There is comfort, O people of God!

But the Voice says, "Cry!" and the answer comes back, "What shall I cry?"

Today I cry:

All flesh is grass, and all the goodliness thereof is as the flower of the field:

The grass withereth, the flower fadeth; because the breath of Jehovah bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the Word of our God shall stand forever.

By the Grace of God, we will obey the Word of God.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Hear us! Forgive us. Strengthen us! Cleanse us, and help us to go forward, and make this City not our rest, but a resting-place on the way from victory to victory. Make us to understand, for Jesus' sake. Now go with those of us who go into the City of Chicago. Bless Chicago. Bless the singers that accompany the First Apostle. Bless all to whom we minister throughout the world. Comfort the sorrowing; comfort the sinful, by making them come back to God, by the path of Obedience that the weary feet of the Son of God trod; for, though He had no sins of His own, He trod the path of penitence for us; the path of death for us. Help us to follow in His steps. Give us grace to do our work in all the world, today, and throughout our lives; to plant well and build well; that the generations following may be blessed. For Jesus' sake. Amen.

The service was closed 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.

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 Everlasting Gospel Declared

Sermons and Addresses by Rev. John Alexander Dowie, now John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Church in Zion.

HOW TO PRAY.

THE following address was delivered by the First Apostle in the Assembly Room, Zion Home, Chicago, Illinois, Wednesday Forenoon, December 14, 1898:

Beloved friends, my letters this morning have, among other things, led me to wish specially that God's people knew better how to pray, and I think we will again talk this morning on this subject.

Let us therefore read responsively in Luke the Eleventh Chapter.

After the reading of these verses the General Overseer said:

God's Inestimable Willingness to Bless.

Who can tell how much more willing God is to give the Holy Spirit to them that ask Him than we are to give good gifts unto our children?

It is simply impossible for us to estimate that difference.

When Jesus' disciples saw Him praying they marveled; but it was not as the Son of God that He prayed, but as the Son of Man.

There is a great deal of mystery about Godliness and the nature of God; in fact, there is a great deal of mystery about everything connected with life.

No one ever has discovered the Secret of Life; but God has revealed that He is the Source of all Life.

"In Him was Life; and the Life was the Light of men."

There is no Light apart from Life.

Unless there is life in the eye, it matters not how much light there is outside, you cannot see.

A dead body is entirely irresponsive to light.

God is Life, and if we were to worry about mysteries we should begin with the mystery of our own being, about which we know little more than a child.

We know nothing of how God creates a living seed, a seed that has life in itself.

It is impossible for man ever to discover that which God has concealed.

The Impossibility of Discovering the Secret of Life.

No inventive genius has been able to produce one single seed that would grow.

You can make wooden nutmegs, but you cannot make real ones; neither can you make one kernel of corn.

No one can make anything that will grow.

The secret of life is absolutely unknown to us.

This ought not to trouble us; we do not need to understand all the secrets of Nature.

It is the glory of God to conceal, as well as to reveal, a matter.

We should concern ourselves with that which God has revealed, not with that which He has concealed.

It seems to me that the revelation of God in the Christ is the most wonderful of all revelations.

I do not understand it all; I never claimed to understand it.

I do not understand myself; and therefore I cannot expect to understand God.

But I know God!

I love Him, and I pray to Him, and He hears and answers my prayer; but I do not know how.

And yet I know something about it; but I know so little that it seems almost as nothing.

This, however, I know: that the most wonderful thing in the Universe is Prayer.

The Wonderful Law of the Spirit of Life in Christ Jesus.

I know that, independent of all material conditions, or the known laws of mere natural force, there is another Law, about which I want to say a word or two before we talk about prayer.

I refer to the Law of the Spirit of Life in Christ Jesus—that Law which Paul says may free one from the Devil's Law of Sin and Death.

We are not accidentally set free from Sin, Disease, Death, Hell, and other evils; we are not set free arbitrarily by the act of a capricious will.

We are set free in accordance with Law, the Law of the Spirit of Life—a Divine Law.

That Law is revealed, and Obedience to that Law will bring Blessing.

Disobedience will bring a curse that is to say, it will bring the opposite of Blessing.

If you disobey God's Law, it will be as if you were to run up against a buzz-saw.

You cannot stop the buzz-saw, and it will mangle and kill you.

Or it will be as if you were to run up against a large rock with the purpose of getting through it.

Divine Law says that is not right; that rocks were not made for that purpose; that if you disregard the Law of that rock's being you must suffer the consequences.

Laws Are Made to Be Obeyed.

I desire to draw your attention to some fundamental principles, that you may do some thinking.

One great trouble that most people make about prayer is that they think it matters nothing how one prays.

"Oh!" they say, "anybody can pray!" as if it required no knowledge to pray effectually—that one can pray about as well as another.

What nonsense!

That accounts for what you see on every side, millions upon millions of prayers being offered that never have been answered.

I sometimes look at the statistics of the Denominations at the end of the year, and see that the Methodist Church North, for instance, with a membership of two million six hundred fifty thousand, and twenty-five thousand five hundred ministers, and more than forty thousand places of worship, had only fourteen thousand additions last year; that is, six-tenths of one per cent.

You hear these people say they have been praying in faith for the conversion of the world, and yet there was an increase of only six-tenths of one per cent. for the whole year.

Such results are shocking!

What is the trouble?

The Supreme Importance of Expecting Results From Prayer.

The trouble is that thousands upon thousands of unanswered prayers have been offered without causing concern, because there was no expectation of their being answered.

God's people are careless about prayer.

Prayer is not to be uttered in a spirit of careless indifference as to results.

In this, as in all other things, there is a Divine way; and you will not receive answers unless you pray as God tells you.

*The following report has not been revised by the First Apostle.

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The thing of first importance in sending a letter to any one is to see that it is properly addressed.

Suppose you were to address a letter, "Mr. John Jones, 25 Smith Street, Philadelphia," when it was intended for John Smith, 25 Jones Street, New York, would it reach John Smith in Jones Street?

Certainly not, because it would be wrongly addressed.

This principle is one of the most important things connected with prayer.

I now am presuming, of course, that you have repented of your sins, and that you trust God—that you all are children of God.

A vast number of such pray to the Lord Jesus, the Christ.

Many pray to the Holy Spirit.

Others pray to the Virgin Mary, to Saint Joseph, and to the Holy Angels.

I tell you this: You have just as much right to pray to Saint Joseph as you have to pray to Jesus, the Christ.

You Should Pray to the Father Only.

When a disciple said to Jesus, "Lord, teach us to pray," He answered, "When ye pray, say, Father."

He did not say, "When ye pray, say, Dear Lord Jesus," or "Blessed Holy Ghost."

The whole matter of prayer begins just here.

I am presuming, as I already have said, that you have repented of your sins, and that you are trusting God.

Remember that it is useless talking about prayer at all unless there has been repentance of sins.

Unless you have put wrongs right, God will not hear you.

You cannot pray to God Almighty while selling whisky.

If you are engaged in a traffic that makes people mad and bad, you are a sinner, and God cannot hear you.

You cannot pray to God Almighty, and ask Him to bless you, while selling tobacco, which creates cancer, amaurosis, paralysis, and all kinds of abominable diseases.

You cannot pray to God, and ask Him to bless you, while you are telling lies, and cheating.

You must do right!

If you do not, your prayers are an abomination, and God will not answer them.

You must not only repent of your sin and forsake it, but you must put things right with those whom you have wronged.

God has made practical Repentance an indispensable prerequisite to the exercise of true Faith.

The Christ's One Purpose to Reveal the Father.

It is important to remember in this connection that the Christ came to earth not to do His own will, but the will of the Father.

He came not to reveal Himself, but to reveal the Father.

He came to show the Father, to lead Humanity to the Father.

The Christ is still the Way, the Truth, and the Life.

"No one," He said, "cometh unto the Father, but by Me."

When the Christ was upon earth, He did not do a single thing of Himself.

The Spirit of the Father was in Him, and He said, "The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works."

He also said, "I can of Myself do nothing."

Remember that He did nothing of Himself!

He made perfectly clear the fact that all His works and words were the works and words of God, the Father.

By His Atoning Sacrifice He made it possible for men to come through Him, and in the power of the Holy Spirit, to the Father..

Therefore, when ye pray, say, "Our Father which art in the Heavens,"

In view of all this, what right have you, or any one, to say, "Lord Jesus, I come to Thee"; or "Holy Spirit, I come to Thee"?

Just as much, and no more right than you would have to pray, "Blessed Holy Virgin, I come to Thee."

The Infallible Teaching of the Christ and the Holy Spirit.

I am absolutely certain that the path of prayer was known perfectly only to our Lord Jesus, the Christ, and that there is no other Way by which one can go to God, but the one pointed out by Him.

And He instructed us to pray to the Father.

The Holy Spirit teaches us to pray to the Father; He comes into our hearts crying, "Abba, Father."

Why should we not keep strictly to the straight line of the teaching of the Holy Spirit, and of Jesus, the Christ, and do exactly as we are told, praying only to the Father?

"Oh, it does not matter, Doctor," some say; "the Father, Son, and Holy Spirit are one God; it does not matter which of the three persons we address."

Yes, it matters very much which one you address.

Suppose, for instance, there are three persons in one room; the name of one is Brown, the name of another is Jones, and the name of still another is Robinson; but Brown is the greatest of the three, and he has as much capital as that of the other two combined.

To which one of these three is it best to go?

A VOICE—"Brown."

GENERAL OVERSEER—Now, did not Jesus say, "My Father is greater than I?"

VOICES—"Yes."

GENERAL OVERSEER—Well, do you believe it?

VOICES—"Yes."

The Father Greater Than the Christ.

GENERAL OVERSEER—Some people think that one actually sins against God if he or she speaks of the Father as being greater than the Son; but Jesus Himself said, "*The Father is greater than I.*"

I believe in the Divinity of the Son of God, I believe in the Divinity of the Holy Spirit, and I believe in the Unity of the Trinity; but the respective standing, so to speak, of each person in the Trinity is another matter altogether.

If the Christ says that the Father is greater than the Son, I believe Him.

If you read the Christ's prayer, recorded in the Seventeenth Chapter of John, you will find that in that short prayer of twenty-six verses He used the word Father, or a relative or personal pronoun referring to Him, no less than fifty-six times.

It is very important that you keep that fact in mind.

I believe it is more than a mere error to pray in any other way than that in which the Christ taught.

It is a sin!

To pray otherwise is to transgress the Law of God.

The Christ is the Law-giver, and He gave us the Law of Prayer, which says that we are to begin with the words, "Our Father."

Violation of the Law of Prayer Actual Sin.

If you say, "I will begin as I please," you are a sinner; you are transgressing the Law of the Spirit of Life in Christ Jesus, in accordance with which you are taught to pray.

This is more than a matter of the mere use of words; it is a matter affecting one's power or success in prayer.

I think I can say truthfully that in the twenty-five years since I saw this truth I have never prayed to any one but my Father; but I have always prayed in the Name of the Lord Jesus.

I do not say that that Name had to be used in prayer before the Christ came and finished His work.

The Christ's Name does not occur once in the Disciples' prayer.

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It was not until He was about to leave this earth that He said:

Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be fulfilled.

Not until this time had He made it clear that He would go to the Father to prepare a place for them, and to plead for them, and to be their High Priest.

Even in this communication He does not alter the basis of prayer; He simply adds that they are to pray in His Name, and for His sake.

Prayer the Heart's Sincere Desire, Uttered or Unexpressed.

You do not need to make a uss in your praying, and howl to three persons in succession; you have simply to go quietly and calmly to your Father, in the Name of the Lord Jesus.

Sometimes people write and tell me that they have prayed and wept all day, or all night.

I cannot understand such nonsense.

I love an All-night with God, but do you think I continue praying over the same carcasses all night?

Do you think I would spend all night praying for myself? I should be ashamed to do so.

Why! I do not think I spend ten, or even five, minutes at a time praying for myself.

I am not sure that I spend one minute.

I can just think my little morning prayer, and it is all over in a few seconds; I do not audibly repeat it.

I say in my mind, when I awake, for instance, "My Father, give unto me this day the spirit of instruction."

I do not take time to repeat it in words; the utterance of words is too slow.

I can think a thousand words inside of a minute, but if I have to get my tongue around them all in oral expression it will take me quite a number of minutes.

I think I could mentally repeat the whole of the Ninety-first Psalm inside of one minute; but if I were to speak it, it would take me from five to eight minutes.

I have thought nearly every line of that Psalm while I have been talking to you.

Mere Words of Little Account in Prayer.

When you have learned how to pray, you will know that words are of very little account.

I very seldom put words into my prayers.

Words are merely expressions of thought, a.d the time will come when not even the Christ Himself will need to pray for His disciples.

He will lead them into an experience in which they will not need His prayers.

You will see that by His own words when He says, "I say not unto you, that I will pray the Father for you; for the Father Himself loveth you."

Do you think the Lord Jesus, the Christ, has to pray over and over again, "O Father, love them! O Father, bless them!"

Why! has not the Father loved them with an everlasting love?

Are we not His children, and did we not come from God? Are we not His offspring?

Does He not pity us when we go astray, and is He not full of sympathy and sorrow for us?

Since He sent His own Son after us to bring us back to Himself, how ridiculous for any one to ask Him to love us!

The Spontaneity of True Parental Love.

What would you mothers say if a son or a daughter were to come to you and say, "O mother, won't you begin to love me? I wish you would!"

"Why! my son, my daughter," she would exclaim, "I loved you before you were born. I have loved you all your life!"

The mother does not need to be asked to love her own offspring.

If you have to be entreated to love your offspring, you are an unworthy father or mother.

Neither do you need to ask God to love you.

You had better ask God to forgive you for not loving Him, and when your sins are forgiven thank Him for it, remembering that they are blotted out forever, and go right on.

You do not need to pray the same old prayer again when once they are blotted out, unless you revive them by some fresh wickedness.

Then you have to ask forgiveness, because one can revive a past sin; no doubt about that.

Our Lord Jesus, the Christ, showed that very plainly in the parable in which a king is represented as forgiving a servant that owed him a vast amount of money, after which the servant went out and took by the throat a fellow servant who owed him only three hundred denarii, and cast him into prison; then the ord sent for that servant, withdrew his forgiveness, and cast him into prison.

Yes, I believe that God will, for occasion, withdraw His forgiveness, and His tender mercies.

The Spirit of God Forever Brooding Over the Hearts of Humanity.

But to return to the main thought, you must remember that you should pray to no one but the Father in Heaven, in the Name of Jesus, and that you must get the help of the Holy Spirit to enable you to pray at all.

I believe that God's Spirit never has been withdrawn from Humanity.

I believe God has inspired every good, and pure, and true thing that ever has been done.

I believe that the Holy Spirit was poured out upon all flesh at Pentecost, and that there never has been a time when the spirits of men were not more or less wrought upon by the Holy Spirit of God.

The significance of Pentecostal blessing is not that the Holy Spirit then came for the first time, for holy men in all the Ages have spoken as they were inspired by the Holy Spirit.

The significance of the blessing at Pentecost was that the Spirit of God not only worked upon human spirits, but that the Holy Spirit was poured out upon all flesh—*f-l-e-s-h!*

At that time the Redemption Power of God in the Christ was extended to the Body; human bodies became Temples of the Holy Spirit.

From that time the Holy Spirit, instead of being an external Power, loved to dwell in man, and through that Sprit's Power they were cleansed in spirit, soul, and body.

"Hallowed Be Thy Name."

Now, if you pray, you must pray all along the line exactly as the Christ has instructed you.

First, you have to hallow the Father's Name.

It is not sufficient to say, "Our Father who art in the Heavens," but you must hallow that Name—put it right in your heart, and say, "I will use no other; I will pray to no other than to my Father."

Then you have to say, "Thy Kingdom come"; you have to pray for the Kingdom of God to come.

Pray first that it may come into your Heart; into your Spirit; into your Soul; into your Body; into your Life; into your Business; into your Home; into your City; into the Land; and into all the World.

Invoke the Kingdom to come!

Now, the Kingdom of God consists of three things—Righteousness, Peace, and Joy.

The first thing in connection with the Kingdom is doing right. God is determined to establish Righteousness upon this earth; He will have men and women do right.

Do not forget that!

He will not al ow men to do as they please.

That is "the abomination of desolation": the self-will that does just whatever it likes.

That is the curse of Humanity!

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The Spirit of Disobedience an Awful Curse.

The disobedient say, "I do not care what you say, I will do as I please."

When you say that, you have gone to the Devil; you are not going, you have already gone.

Oh! that spirit of disobedience is a dreadful thing to have.

You must do right in everything; not merely from a human standpoint, but according to the Divine standard of Righteousness.

You must not trust in the Imputed Righteousness of the Christ, but receive Imparted Righteousness—*the Power to do Right.*

I am very tired of that theory of imputed righteousness that imparts nothing.

I am very tired of the theory of Healing that causes one to say that he or she has it in the Christ.

I am very tired of the Holiness that is limited to God; I want it myself!

Anything that is purely external in its influence has no attractions for me.

I want Salvation, Healing, and Holiness within myself, because I need them.

I want the Kingdom of Heaven *within* me!

Happy in the Thought of Going to the Heavenly Home.

Last night I worked very late, and after retiring and falling asleep, I awoke with the consciousness of what seemed to be a sudden failure of the heart, my heart's action seemed almost to stop.

I felt that my spirit was getting away from my body, but I was very happy; I was in perfect peace.

I felt I had done my duty, as God had given me Grace.

I had repented of sin, and found the Righteousness of God in the Christ.

Once or twice before I have been very consciously passing away from the body, and I have just asked God to allow me to remain.

I really felt as if I was almost sinning by going away; that I ought to stay.

So last night I felt, and said, "Well, Lord, perhaps it is best for me to remain"; and I came back quickly.

My heart went all right again; it gave me no more trouble at all.

The point in my mind is that if the Kingdom is within you are at peace; but if the Kingdom is outside you are not at peace.

I have seen people rise up with a sense of suffocation, as if the action of the heart was stopping, and cry out, "Oh! Oh! I am dying!"

Why! if you are about to go Home to Heaven, why howl like that?

Why should you fear?

Have you not the Peace of God?

Is not the Kingdom of God within you?

The very last thing in the world that would frighten me would be the knowledge that I was soon to pass away.

The Blessed Experience of the Kingdom Within.

A true Christian, with the Peace of God in his heart, would know just where he was going; and if, under such circumstances, you would not know, you had better get to know it at once.

Many people are waiting for the Kingdom of God to come.

Why! the Kingdom of God has already come.

Did not our Lord Jesus, the Christ, preach the Gospel of the Kingdom of God? And did He not say, "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel"?

He established the Kingdom, and the Kingdom is now here.

These people to whom I have referred are looking for merely the Visible Presence of the Christ.

It is all right to look for His visible presence, but do not forget that in Spirit and Power He is here all the time.

This is the message that we are sending out with these Seventies: "Maranatha"—"the Lord has come."

We are telling the people that He has come, that He is here; and we are inviting them to come and meet Him.

The Lord Has Come, and Yet Is at Hand.

I accept Young's translation of the word "Maranatha"—"the Lord has come"—as being the better translation.

It is also true that He is at hand.

If the Kingdom of God has come, we ought to be at peace; and if you have not peace, in some way you are wrong.

You had better get more of God's Kingdom into you.

The next thing in the Disciples' prayer is: "Thy will be done, as in heaven, so on earth."

That one petition will cover all that you need this morning regarding Divine Healing, and everything else.

Do you really believe God's will is done in Heaven, and that where God's will is done there is neither sin nor disease?

It is not God's will that there should be Sin or Disease anywhere.

I was once teaching this truth in New Zealand, when a Scotch Elder said to me, "Losh, mon, if you are richt, we should never die!"

I told the Elder that he was quite right, for Jesus had 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.

The True Christian Never Sees Death.

I do not think the Church really believes this; but it nevertheless is true that we shall never see death; we shall lie down in peace and sleep, but we shall not see Death.

I saw that clearly last night when that feeling came to my heart.

I thought to myself what a blessedly sweet thing it is to be awakened out of sleep like this, and feel so happy; it seemed to me as if the sweetest thing that could possibly come to me would be to pass away.

But, to return to the Disciples' prayer, suppose you were to say, "Thy will be done in me, O God, my Father, on earth as it is done in Heaven, and I beseech You to heal me for the sake of Your dear Son, who took my infirmities and bore my sicknesses," and then you were to turn around to man and say, "Oh, hurry up, doctor, and give me that medicine. Doctor, I shall die, if you do not give it to me quickly," would God answer these two conflicting prayers?

Certainly not! That would not be asking that the will of God might be done.

You must get rid of everything that is contrary to His will.

You must get rid of fear, which is sin.

If I am afraid, I cannot pray.

If I am afraid, I doubt; I am tormented; but, if I go to God without fear and conform to the instructions of Jesus, I pray.

An Interesting Experience As a Result of Right Teaching.

Perhaps it might be of interest to you for me to narrate here an experience that came to me directly in connection with this particular teaching.

About fifty miles from Melbourne there is a very pretty little city called Geelong; very early in my ministry of healing I went to that little city and held a mission.

A very remarkable case of healing had taken place there during a previous short visit, when I had gone there for a rest by the seaside.

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The healing referred to was that of a woman who had been sick for nine years, and who, after reading some of our writings, asked me to pray for her.

I went into her house and found her unable to rise; not once had she stood upon her feet for more than nine years.

Ordinarily she was lifted on to her bed on a sheet which was held at the four corners.

The doctors affirmed that any careless handling of her body would cause immediate death.

As you may suppose, there was a great deal of heart difficulty, and there was also a kidney difficulty, and a terrible tumor, to relieve or remove which there had been several surgical operations.

However the Lord healed her; she rose and walked, and the healing caused a great stir among the people.

They came in large numbers to see her; and she went to the church of which she was a member, and testified to her healing.

An Impotent Woman First Angry and Then Convinced and Healed.

Some months afterwards I had a mission there, and the little city was very much stirred, a great multitude coming together.

Among those that became interested was a lady who, I think, had been sick eighteen years, and quite helpless for four and a half years, except that she had the use of her right arm.

Even her head had to be so placed that it could not move of its own weight, as she had no control over its movements.

She was impotent, and required the constant attendance of a nurse.

Her physician, who was a very earnest Christian man, called upon her one morning very soon after I began my mission, and addressed her substantially as follows:

"I have been attending Dr. Dowie's meetings, and he has made clear what I have known for a long time, that man has no power to heal; and that God does not heal the body by means of drugs.

"You are one of my conspicuous failures. I have been drugging you and operating upon you for eighteen years, and the net result is that you are a helpless invalid. Now I am through with all this humbug!

Curious Advice of an Honest Physician.

"I have not spoken to Dr. Dowie at all; but his words have moved me to go around to all my patients this morning and tell every last one of them to get up to that hall where he is preaching; peradventure they may get in and be prayed for before he goes.

"Now I come to you, Miss Lizzie Trickett, and tell you to have some one put you in a wheel-chair, and wheel you up there; then you must listen to what the Doctor says, and do as he tells you."

"Why! Doctor," she exclaimed, "how can I go to hear a man who says that disease is the work of the Devil? And you know that all these years you have been telling me it was the work of my Heavenly Father, and exhorting me to be patient under His hand."

"I know it," he said: "I have been a fool all these years!"

"Then," she continued, "you have read to me from this book of Miss Frances Ridley Havergall:

> 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.

"Doctor," she inquired, "did you not give me that book?"

"Yes," he answered; "but I have learned better, and Miss Havergall, undoubtedly, is now sorry for writing such folly; since she has gone to Heaven she has learned better."

An Oft-recurring Horrible Misconception of the Divine Purpose.

"Oh!" she exclaimed, after a pause, "I cannot go; my only consolation has been that the Lord Himself caused my affliction!"

"Well," answered the doctor, "it has been a mighty poor consolation!"

However, the poor sufferer came to hear me, and she was so angry at what she heard!

She was a little bit of a thing, and had a very sweet face, for she really was a Christian up to her light and knowledge; she was very pure even in thought.

Although I did not know she was there that morning, I was particularly severe on the Devil and his works, and pitched into Miss Havergall's verses, saying that it was shocking to write such disgus ing, abominable hymns for invalids.

When I said God never made anybody sick, her face flushed, and the moment the sermon was over I heard her say to her sister, "Take me away from this place instantly!"

Upon her return home she gave free expression to her feelings, and declared she would never listen to me again.

But her physician reasoned with her, and finally persuaded her to attend my meeting the following day.

Of course, I knew nothing of all this.

A Course of Reasoning That Won a Victory.

At the second meeting that she attended I talked as I am talking now, on the Lord's prayer, and when I came to "Thy will be done on earth as it is done in Heaven," I watched that little woman's face.

By this time I had been informed who she was.

Just before the meeting commenced a lady at my side, the daughter of the Mayor of Geelong, said to me, referring to this invalid, "That is a most interesting character; but I am surprised to see her here, because she has said very bitter things about your teaching."

In the course of my sermon, looking at her intently, I said, "Suppose, now, that your spirit has been taken to the gates of Heaven, and there you meet an Angel."

She smiled an assent.

Then I talked to her, as if she were the only person in the room.

"Now," I said, "we will suppose that you question this guardian of one of the twelve gates of Heaven.

"'I come to thee, O blessed Angel; tell me, is there any sin in Heaven?'

"He answers, 'No! there is no Sin here, because the will of God is done in Heaven.'

"'But, blessed Angel, is there no Disease in Heaven?'

"Again he answers, 'No! there is no Disease here, because the will of God is done in Heaven.'"

Continuing to look at her, I said, "Believing that, you cannot think that it is God's will that you should be sinful on earth," and she smiled back an affirmative answer.

Then I added, "If there is no disease as well as no sin in Heaven, and you pray, 'Thy will be done on earth as it is done in Heaven,' surely you cannot believe that it is God's will that you should be sick on earth?"

As I finished my question a look of perplexity flitted across her face, but it was immediately followed by a very beautiful smile of intelligence, and I saw that the light of God's truth had broken in upon her spirit.

Confesses to a Revelation of the Truth.

As soon as the meeting was over, she whispered to her sister to ask if I would speak to her a moment, and the sister came up and asked the Mayor's daughter, who was with me and Mrs. Dowie on the platform, if I could possibly speak to her.

I consented, and went down and asked her what she wanted to say.

She said, "Doctor, I believe that I got a revelation from God when you spoke those words; that it was not the will of God that I should be sick on earth! I saw it in a moment, and I prayed the prayer: 'Thy will be done in me on earth as it is done in Heaven; and as there is no sin or sickness in Heaven, let there be none in me.' As I prayed

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that prayer, I felt as if I ought to get up, but I could not; I had no power."

Continuing, she said, "Doctor, if you will pray with me now, I believe I shall be able to get up."

A company of excited people had gathered around, and I saw that she was excited.

I do not care for excitements of that kind; I am a very quiet man, after all.

I do not mind vast crowds, but I do not care for anything being done under mere excitement; I want things done carefully.

Promises to Obey God's Servant.

Therefore I said to her, "No, I will not pray for you now. Go home, and Mrs. Dowie and I will come and visit you tomorrow in your home."

By this time I had had her wheeled away, so I could talk to her alone.

I said to her, "If you are ready to obey God fully; if you will make everything right with Him, and tell Him you are sorry that you ever blamed Him for being the Author of your diseases, and that you now see it is His will that you should be healed, I believe you will rise and walk."

With that I turned and walked away, and the next morning Mrs. Dowie and I went to her house.

When we were admitted we found her propped up with pillows, and she was just like one waiting for something.

I acted immediately, dismissing the nurse because she was not a Christian, and keeping the sister because she was a child of God; subsequently I dismissed the sister also, to attend to those who were coming to the house, so that Mrs. Dowie and I were alone with the helpless invalid.

After addressing to her a very few words, I asked, "Are you ready to do what I tell you in the Christ's Name?"

She answered, "I am."

An Immediate Miraculous Healing in Answer to Prayer.

"Then," I said, "I am going to pray with you in His Name, and in His Name bid you rise."

Remember that she had been sick for eighteen years, and that for four and one-half years she had been entirely impotent, with the exception of the right arm; that she had not once stood upon her feet for many years.

After laying my hands upon her and praying, I took her by the hand and commanded her to rise.

Immediately she stood upon her feet, and waited for my next word.

I held her under the arm a little, and she began to walk, at the same time pushing me gently aside.

I recollect that she walked to her bed, but I am not certain whether she walked back to her chair again or not.

I think she did, and then walked back to the bed a second time; at any rate, she wound up by climbing into her bed.

She said, "I am sleepy," and Mrs. Dowie put a comforter over her, and before we left she was asleep.

We went back to he city for our Lord's Day services, and returned to Geelong, I think, the following Monday, the healing having occurred on Friday.

Before we began our meetings we went to see her, and when we walked in at the gate she was sitting at a table working.

She caught sight of us as we passed through the garden gate, and rose and walked to meet us half-way between the cottage and the gate.

From that time until the last time I heard about her, in 1884, she continued to walk and work.

I have known her to walk twenty miles in one day.

She visits the poor, and is particularly active.

All the Impotence Passed Away in a Moment.

Of course, her feet were tender for a time, and the skin peeled off her feet as she walked, and new skin formed.

After that she seemed to have even more than the usual strength for walking.

A noticeable fact connected with her healing was that she expected it; she had a perfect conviction that God would heal her.

There was not a shadow of doubt in her mind, as she rested in the Lord.

It seems to me that that is just the one thing needful for you that are seeking healing, presuming, of course, that you have truly repented; the one thing needful is to say, "I will rest in God, and get that blessing now!"

Now, I want to pray with you.

I do not know whether you all will be healed, or not; I wish I could be sure that you will be.

I can only say that I know God is willing to heal you.

If you will do His will, and if you will be very quiet and still, you will get it.

I have to do a great deal of hard fighting against sin, and against the Devil, and uncleanness; I have to fight all kinds of wrongs.

But when it comes to praying and talking with God, I do not need to make any noise at all; I do not need to make any fuss at all.

I do not need to fight hard in prayer.

All I need to do is to rest, and all you need to do is to rest; just rest in the Lord, and let Him do for you.

The service was closed with 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.

Expiration of Subscriptions.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing the 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 18—12, you may know that your subscription expires with Volume XVIII., Number 12, which will be January 1, 1906. 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 will not allow your subscription to lapse.

Send money only by Bank Draft, or 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.

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Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Nome, Alaska.

Evangelist-in-charge, Miss Anna F. Oestreich.

EVANGELIST Oestreich, who was recently appointed by the First Apostle in charge of the work in Nome, Alaska, left Zion City the latter part of August.

She was joined in Seattle by Deaconess Holt, and together they continued their journey to Nome. They have been richly blessed in their work.

The Evangelist gives the following interesting report of her trip to Alaska and the work she has been doing since her arrival.

Let our people everywhere pray God to bless them in their self-denying efforts to extend His Kingdom.

NOME, ALASKA, October 23, 1905.

We have been in Nome seven weeks today, reaching here September 4th after a very pleasant journey both by land and sea; in fact, we felt no weariness of travel, the "Joy of the Lord" being indeed our strength.

If we had any doubts as to our being called to work for God in Alaska, they all vanished. As soon as we boarded the train in Chicago there came to me a feeling of restfulness.

God enabled us to work for Him on board our train. I had opportunity to witness for God and for Zion nearly all the way, and sold many copies of LEAVES OF HEALING.

We had a pleasant time with Zion at Spokane, where we stopped for a day and a night.

At Seattle, finding that the steamer would not leave for ten days, I told the Elder he must give me some work, as I could not afford to be idle so long. So we kept busy, and God blessed us in many ways.

Our trip on the water was a very happy one.

We had little meetings on the boat, and while we were hindered somewhat by a worldly element, the better class of passengers took a vote that I should hold as many meetings as I liked, and I had the consent of the captain.

We had a meeting on Saturday night and the social hall was filled with people. On Lord's Day morning we had another meeting that lasted three hours at least, many staying after the meeting to ask questions concerning Zion, the City, and our Leader. We had another meeting that evening in the dining-room, which was largely attended.

We sold a number of LEAVES OF HEALING, and received one subscription from a lady who has since been very kind to us, presenting us with a little organ to be used in our meetings.

When we arrived at Nome we felt that Zion was needed here. It seemed indeed as if we had been put off on a deserted spot.

At first we dreaded the saloon work, but we were agreeably surprised. Not one unkind word has been said to us. We have gone once a week and often twice to those wicked places, selling from sixty-five to a hundred copies of LEAVES in about twenty saloons.

We also sell them fairly well in places of business. Some who refused them at first take them now. We have been well received in the homes. One day a lady said she would take a paper just to see what it was. She invited us to be seated and asked us about our work. Before we left she was weeping, and said she believed we were right, and wished she could get back to God, for she, too, believed His Word and had served Him in her early life. She urged us to come again soon.

We have now a number of sick people to call on and they delight to have us come. I am teaching two ladies to read English—the one is an Italian, the other an Esquimaux.

I am trying to learn the native language that I may help them more. The natives are kindly looking people; they look like the Japanese.

The condition of the Esquimaux is pitiable. They are learning the vices of the white man, and have been led astray by them. One sees many little Esquimaux girls, fourteen or fifteen years old, carrying their babies on their backs.

Quite a number of men have followed us from the saloon to our meetings. Our meetings are growing in interest. I received an application for fellowship today from a man who was saved and healed in Nome through reading LEAVES OF HEALING. He goes home to his wife and family tomorrow.

We thank the Lord for the kindly way in which we have been received, and pray God to give us wisdom and grace, and help us to gather many into His Kingdom.

We have sold up to date one thousand four hundred ninety-four LEAVES, and made seven hundred two calls, not counting those on business houses. I called at every home in town, and am going around the second time.

Our prayer is that God will prepare and send more workers into His harvest field, and that God will enable us to live our daily lives so that they may witness for the Christ. We pray God to bless our Leader and Zion everywhere.

Yours in our Coming Lord,

ANNA F. OESTREICH,

Evangelist in the Christian Catholic Apostolic Church in Zion.

Spokane, Washington.

Deaconess-in-charge, Mrs. Sarah H. McBean.
Tabernacle, 415 Second Avenue.
Time of Services—Lord's Day, 3:00 p. m.; Wednesday, 7:30 p. m.

The following report is from Mrs. Alice Sandmire, who assists Deaconess McBean in holding Cottage Meetings.

We are pleased to note the blessing which God is giving to our people in Spokane.

607 CRESTLINE, SPOKANE, WASHINGTON,
September 15, 1905.

DEAR FIRST APOSTLE:—Peace to thee!

As I have charge of the Cottage Meetings I thought you would like to hear from me.

We have much unbelief to fight, but the interest is increasing, and we are having many marvelous healings in answer to prayer.

God has answered prayer for two children. A little girl of six years was delivered from fever, and a boy of eight received healing for his leg, which was badly hurt. We think the bone was cracked, as he could not walk and the limb was swollen. These two children sent requests for prayer at three o'clock, but we did not pray for them until four. They watched the clock, and asked, "When did you pray for us? We were not healed until four."

They had been healed many times before, and knew that when God's children prayed they got answers.

A woman who was a Roman Catholic would not read Zion Literature. At one of our meetings I had for the lesson the last chapter of Revelation, and I explained what LEAVES OF HEALING was to this dying world.

This sister was converted, and has sent in her application for membership in the Christian Catholic Apostolic Church in Zion. She said, with tears running down her cheeks, "Since that lesson I have read every word in the papers, and often wept over some of its contents"

Emmett Sandmire, aged fourteen, was walking a tight-rope, and fell, breaking a bone in his arm. The broken bone was out of place at the wrist, and he suffered great pain. People came to help him when he fell, and wanted to call a doctor, but he said, "No, don't call a doctor, but take me home to my mother."

He came home in a cab, pale and chilling, but he had faith in his mother's prayers. I called a friend of Zion, and we prayed, and the wrist went back to place, and the bone was set. The next morning he went out to play as usual. Not a splint or bandage was put on the arm, and inside of twenty days he lifted thirty pounds with that arm.

Since I have belonged to Zion, I have seen the eyes of the blind opened, deaf ears unstopped, the lame walk, and all manner of sickness healed by the blessed Master.

My Father has shown me my work, and has given me a desire to testify to His Healing Power in the churches.

In answer to prayer God revealed to me in a dream that you were Elijah the Restorer, and said that I must tell it in the churches. I have visited many churches, and God has wonderfully blessed my testimony.

I love my work, and God is greatly blessing me. Pray for me.

With Christian love, I remain,

Yours in the Master's work till He comes,

(MRS.) ALICE SANDMIRE

Zion in Iowa.

The first part of August last, Elder and Evangelist Reed left Zion City to engage in itinerary work in the State of Iowa.

They have had the privilege of ministering to many of our people who do not have the privilege of having a regular officer-in-charge.

The following is a partial report of their work:

KNOXVILLE, IOWA, September 9, 1905.

MY DEAR OVERSEER:—I desire in this letter to give an account of the first part of my itinerary.

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We left Zion City the morning of August 5th, arriving in Moline, Illinois, that evening, where we went to the home of Deaconess Heck.

On Lord's Day, August 6th, we met the members of Zion in the Tabernacle at ten a. m., and, after having prayer and a Bible lesson, we started out on Restoration work, returning in time for a meeting at three p. m. In the evening we held a short street meeting, followed by a service in the Tabernacle. The hall was well filled, and many listened, standing outside.

We held fourteen meetings in the hall, ten on the street, and three with the Juniors. It is a great joy to teach the Full Gospel to the children, for they accept it so readily.

Deaconess Heck and Evangelist Reed sold LEAVES OF HEALING and gave out Messages in nearly every saloon in the three cities (Moline and Rock Island, Illinois, and Davenport, Iowa).

The Devil was very busy in a street fair, and the saloons were filled with poor, degraded humanity.

One man came to the meeting through hearing us blowing our cornet near his home, and inviting the people to the meetings.

An old gentleman got angry and wanted us to get away, and by his ugly talk this man's curiosity was aroused to come and hear us. He had been healed nine years before, of dropsy, through faith in Jesus, but had compromised with the Devil and gone back to drugs. He had suffered for nine months. He received His healing while testifying in that meeting.

A lady who had been totally blind gave testimony of how God was restoring her sight; that now she could read and sew. She had received Zion teaching through Deaconess Heck.

Others testified to blessings received through Zion teaching.

We found the Tri-cities a great field for Zion. We called at eight hundred twenty homes, and found a goodly number interested in Zion, but not ready yet to forsake all to follow Jesus. We sold one hundred fifty LEAVES.

We left Moline for Muscatine, Iowa, August 18th.

There we had a street meeting on the evening of the 18th, distributing Messages, and selling several copies of LEAVES OF HEALING. We then gathered in the Tabernacle.

August 21st we held a Baptismal service, baptizing six. We remained in Muscatine until the 28th, one evening having a street meeting at which about three thousand gathered.

We next went to Washington, Iowa, where we found nearly the whole town attending a Chatauqua meeting. We held five meetings in the Park, where ten professed to repent of sins. Two obeyed God in Baptism, and one who was given up by physicians to die accepted Jesus for her Healer, and since we hear that she is steadily improving.

From Washington we came to Knoxville, where we found but one Zion family, living eight miles from town. Every church in Knoxville was closed against us. However, we held meetings in a grove, arranging seats there. We had been forbidden to announce the meetings in the churches, but were told they could be mentioned at the testimony meeting. However, they had no testimony; but when we knelt for prayer, I told God all about the meetings we were to hold in Virgil Roberts' grove, beginning Monday evening.

The people began to come before we had the seats ready, and we stopped work and taught them the Gospel. The attendance at the meetings was good, but we were hindered by cold and rain.

Later, I went to a coal-mine town near Knoxville, leaving Evangelist Reed to keep up the meetings in the grove.

We have delivered the Message of peace to nearly every home in this entire community.

We praise God for those who obeyed in Baptism and applied for fellowship in Zion.

May we all keep on the alert, knowing what Zion is, and never give in to the Devil, but obey the voice of the Prophet of God.

Yours, till Jesus comes, DAVID A. REED,
Elder in the Christian Catholic Apostolic Church in Zion.

Kansas City, Missouri.

Deacon-in-charge, W. B. Horter.
Tabernacle, Seventeenth and Campbell Streets.
Time of Meeting—Lord's Day, 2 p. m. and 3 p. m.

Although we have received no Field Notes from Deacon Horter, we are pleased to print under the above heading the following testimonies, which bear evidence that God is blessing Deacan Horter in praying the Prayer of Faith which saves the sick:

WICHITA, KANSAS, October 14, 1905.

MY DEAR DEACON HORTER:—It is said that virtue hath its own reward, but I cannot sit still and allow God's great goodress to me through your ministry to pass without at least a written testimonial.

The day you came to see me, August 15th last, I had been given up to die I was troubled with an injury, the result of childbirth, and the disease had about run its length, which meant my death.

I had become cold spiritually, and had been taking medicine, and felt that there was no hope for me. The Devil told me that since I had been taking medicine I had forfeited my birthright in heaven, and that there was no use sending for any of the Church people. He said, "Their failure to keep track of you is evidence that you have been dropped from the roll. Hardly had the thought passed through my mind when it was controverted by the very presence of God through you.

Your prayer to God in my behalf has been answered fully, and I have not taken medicine since, and feel thoroughly well from the effects of that terrible trouble.

On account of my healing, my husband has already been baptized and made out his application for membership.

Praise God for these blessings to me.

May God bless and keep our dear First Apostle, and you, and Zion everywhere is the prayer of

Your Sister in the Christ,
MRS. W. C. SHERMAN.

WICHITA, KANSAS, October 14, 1905.

DEAR DEACON HORTER:—I wish to tell you something of what the Lord has done for me.

I was formerly a member of the Methodist Episcopal Church, but failing to find the spiritual light there that I expected, I withdrew from that organization, and have not affiliated with any church since.

I am a newspaper man, hence had read a great deal about Dr. Dowie, most of which I now know was absolutely false. Always seeing one side, I soon became too prejudiced to care about the other side, and often wrote articles about Dr. Dowie that I would now like to recall.

I was married about a year ago, and the fact that my wife was a member of the Christian Catholic Apostolic Church in Zion led me to salvation. Through her I received LEAVES OF HEALING, and found that the Church obligations accorded with my ideas.

At this time you came to our house, and prayed for the recovery of my wife. This was the test: if my wife recovered, I would believe. She recovered, and I, who knew the seriousness of her illness, know it was God who healed her.

True to my promise, I have asked God's pardon, and I know I have been forgiven. I have a consciousness of having done right and a desire to do right which I never had before.

The healing of my wife was convincing enough to any fair-minded person, but what was my amazement when God cured me of the tobacco disease immediately in answer to your prayer. I knew God could do it, and prayed with you that He would do it, and He did it. I have no desire at all for tobacco.

I extend my thanks to you, dear Deacon, for what your presence has done for us in our home, and I pray God to extend your power for good I also pray for our dear First Apostle and for Zion everywhere.

Yours in the Christ, W. C. SHERMAN.

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.

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 Seli 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.

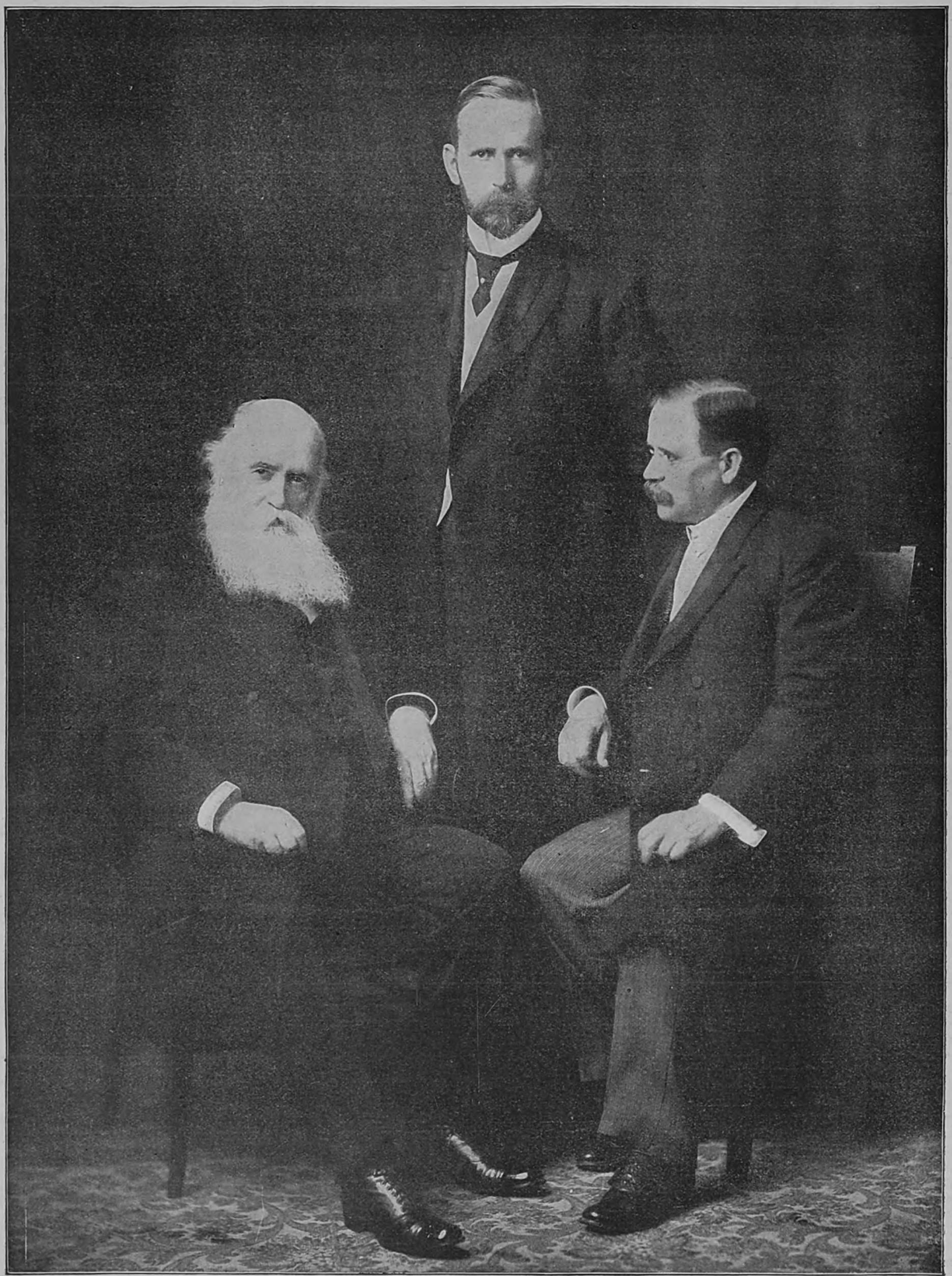
Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

ADDRESS

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Zion City, Illinois.

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THE FIRST APOSTLE. GENERAL SECRETARY FIELDING H WILHITE. GENERAL MANAGER IOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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Application

_____ 19___

To John Alexander Dowie:

I hereby make application for a Zion Paradise Plantation, Ten Year, Gold, Seven Per Centum, Interest-bearing Land Warrant, in the sum of_____ _____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount

_____

(Signed) Name_____

Address _____

Notice—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following is the form of the Land Warrant:

Twenty Dollars

Selection No. _____ Series A

$20.00

Zion Paradise Plantation

—JOHN ALEX DOWIE—

GOLD, SEVEN PER CENTUM, INTEREST-BEARING

LAND WARRANT

This Certifies, *That*_____

*of*_____ *has deposited with me the sum of*

Twenty Dollars

for a term of ten years from date hereof, bearing interest at the rate of Seven Per Cent. Per Annum, payable semi-annually on the first days of October and April.

This Warrant, with accrued interest, is redeemable at maturity in Gold or may be exchanged for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

This Warrant is transferable on the books of the undersigned by reissue on surrender of the same, and, unless exchanged for land within three years from date hereof, is redeemable on any interest-paying date on six months' prior written notice by the undersigned.

In Witness Whereof, *John Alexander Dowie, whose legal residence is Zion City, Illinois, United States of America, has executed these presents this_____day of_____A. D. 190___.*

Countersigned by the General Manager of Zion Paradise Plantation and attested by the General Secretary thereof.

*Countersigned by*_____
General Manager Zion Paradise Plantation.

*Attest:*_____
General Secretary.

John Alex. Dowie

$20.00

The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000 and $5,000.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Dying Baby Healed.

I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with Mine eye upon thee.—*Psalm 32:8.*

GOWANDA, NEW YORK, November 17, 1905.

REV. JOHN ALEXANDER DOWIE,
Zion City, Illinois.

Dear Friend:—My wife and I wish to add our testimony to the many thousands that have been printed in your paper, in regard to the healing by God of our two boys in answer to your prayers.

Two years ago this coming January, the eldest child, then four months old, was taken with cholera infantum, and his condition rapidly grew critical, his temperature reaching one hundred four and one-half degrees.

We were living in Port Alleghany, Pennsylvania, at that time, and employed three different physicians of that place. None of them gave us any hope of his recovery, saying that we must prevent his having convulsions if possible.

Through Mrs. Harriet Burfield we heard of your teaching, and when the doctors gave up the boy's care we sent for her. She came on Sunday about four o'clock in the afternoon, and remained until nine that evening, holding the baby during all that time and praying. When she went home, he was apparently better and his fever had decreased one degree.

Still we had not the courage to loose our hold on the doctor, but continued to administer his medicine. He ordered, if the fever should leave the baby during the night, three drops of brandy in a teaspoonful of water, which we gave at two o'clock and which threw the baby into violent convulsions.

These lasted at intervals until eight o'clock in the morning, when we sent again for Mrs. Burfield, who came readily in response to our call, and taking the baby in her arms said, "Ah, dear friends, I am afraid it is too late!"

At that moment the doctor entered the room, and said, "Well, the little fellow is going."

The mother begged him to give something to relieve the child's pain, but he replied, "It will all be over in a few moments, Mrs. Miller," and, turning, left the house.

Mrs. Burfield exclaimed, "If you ever prayed to God, pray now!" and, placing her hands on the struggling child, began to pray herself.

Soon the little one became quiet and we thought it was the stillness of death, though he continued to breathe, and shortly opening his eyes began to hunt for his bottle. After taking a few swallows, he turned his head on the pillow and fell asleep, resting very sweetly and quietly about an hour, and from that moment he gained rapidly.

The physician came again three times of his own free-will, and was very much incensed when we refused to allow the child to have any more medicine; but we trusted in God, and the little fellow is alive and well today, never having had a drop of medicine since.

We forgot to mention sending a request for prayer to Zion City at that time. Previously to the child's illness we had been giving him Wampole's milk food, thinking it was the only thing that would agree with him, but when he was healed we gave him pure cow's milk, and that is all he has had since.

Two months ago our baby, who was at that time four months old, came down with the same terrible disease, and the mother and I were up with him three nights. We delayed sending for prayers, thinking he would grow better, but the third night he became so ill that we thought he was dying, the disease approaching the head. At half-past one we called Mr. Joseph Southwick, of this place, over the telephone and requested him to telegraph to Zion City for prayers. He did so, and the child was healed at once and is now well and strong.

My wife was also healed through your prayers of ulcerated jaw-bone, caused by a decayed wisdom tooth, and for these many blessings we wish to thank God and you and the dear friends we have found in your Church, and to say that we depend upon God entirely for the healing of all diseases in our family.

Yours with love,

MR. AND MRS. W. J. MILLER.

God's Saving and Healing Power in Zion.

Jehovah shall bless thee out of Zion.—*Psalm 128:5.*

PRETORIA, TRANSVAAL, SOUTH AFRICA, October 10, 1905.

DEARLY BELOVED FIRST APOSTLE:—Peace to thee!

I write with a heart overflowing with love and gratitude to God for the glorious light of Zion, which has flooded our life with love, joy, peace, and activity, which means power for service for the Master.

I am happy in the fact that I can testify to God's saving and healing power. He has healed me many, many times of very severe pains, and also numerous minor complaints, showing that God condescends to notice the small things of life, and helps us, for I think it is the small things that annoy the most.

When I first came to Africa I was very much annoyed and troubled by the mosquitoes. They would alight on my forehead and every available place on my body and inject their poison, the irritation and swelling remaining for days.

Since coming into Zion, however, and receiving the faith of God, I just lay my hands upon the places affected and ask God, my Heavenly Father, to take away the pain, and it goes.

I have also had my fowls healed in answer to prayer of a disease that killed about one hundred the year before.

I find when I pray I must afterwards keep my thoughts off them and leave them with God.

At one time my pony was sick and refused to eat. I was very sorry, because we were such good friends.

Well, I just prayed and left him with God, and in a short time he was quite well.

Many such things I could relate, which would show God's willingness to heal even animals.

I should like to tell how our eldest boy was healed before we received the full light of Zion's threefold Gospel of Salvation, Healing, and Holy Living.

My son was ill with pleurisy and a terrible pain in his side and stomach. He was confined to his bed, from which we thought he would never rise again, as he was suffering, in part, from the after-effects of wounds received during the late war.

He said to me one night, "Mother, we must have prayer, but we must also send for the doctor, or I might lose my work (this being made compulsory where he is employed); but I will not take the medicine."

The doctor came, and we kept on praying, but he got no better, but rather worse.

One day when he was very ill he said, "Mother, I don't think I shall get well while I have the doctor coming."

The very next time the doctor came he told him that he did not believe in his drugs. The doctor laughed and said, "Neither do I."

Among other things, he added that while he was acting as an army doctor he had fewer deaths than any other doctor, because he let drugs alone!

After he had left the room, I followed him out and asked him what he thought was the matter with my son. He answered, "Oh, he may have a touch of sunstroke, or it may be inflammation; I do not surely know."

Then I inqired, "How could you prescribe for him if you do not know the cause of his suffering?"

He replied, substantially, that what he had given him was merely something to prevent fermentation of the stomach!

Then we called together a few friends for special prayer, and in that very hour my son was healed.

This was the last time that we called a doctor to our home.

We have no remedy now but the quickening power of the Holy Spirit.

My husband and I and my three sons all thank God for Zion, and for that brave and fearless man whom we all love, the First Apostle.

We also love Overseer and Elder Bryant, who are two faithful and hard-working servants of God.

I often say of Elder Bryant that she is just like a sweet, white rose diffusing her sweet fragrance wherever she goes.

We love them both for their most helpful and loving sympathy to us and all the people of Zion everywhere.

Thanking God for Zion, I remain,
Your Sister in the Christ,

ISABELLA ARMSTRONG.

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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By Evangelist Sarah E. Hill.

IN the beginning was the Word, and the Word was with God, and the Word was God.—*John 1:1.*

JESUS is here introduced to us as the Word of God, which was in the beginning, thus showing to us the unchangeable character of God. Verse eighteen shows us the purpose of His coming, to declare to us the Father.

As we watch Him in His ministry from day to day treading the plains of Galilee we see Him healing the sick, casting out devils from demon-possessed individuals, opening the eyes of the blind, and causing the deaf to hear. We are told that He was full of compassion for the multitudes when He saw how they were oppressed by the Devil and when He saw them as sheep having no shepherd.

He declared Himself to be their Shepherd—the Good Shepherd who was willing to give His life for the sheep. He poured out His soul unto death not only on the cross, where He hung until His spirit left its temple of clay for a season, but in His daily ministry He poured out His soul in teaching, preaching, and healing the crowds who followed His footsteps.

The Apostle Peter gives us the key to His ministry when he says, "The Word which He [God] sent unto the children of Israel, preaching good tidings of peace by Jesus, the Christ (He is Lord of all). 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." (Acts 10:36, 38.)

Here the Apostle tells us that Jesus healed those that were oppressed by the Devil, and all whom He healed were oppressed by the Devil, for none whom He healed could have been oppressed by God, because God does not do the Devil's work. And we are told that Jesus, the Word, came from the bosom of the Father, and that He declared or showed the Father to the world. He showed plainly the Father's heart in His sympathy for poor, sin-stricken, disease-oppressed humanity.

Jesus came to take His place in the Old Covenant. He illustrated the Word of Jehovah in that Covenant where Jehovah says to the world, "I am Jehovah that healeth thee."

The Israelites of old were not able to keep the Covenant, but, breaking it constantly, they were constantly offering sacrifices for their sins. But when in the fulness of time the world was prepared, Jesus came as the Lamb of God to take the place of the sacrificial lamb in the Old Covenant and through His life and death to make the Old Covenant a New Covenant and to offer Himself a Sacrifice once for all for the sins of the world (Hebrews 10:10), in the power of His Resurrection Life.

The night before His crucifixion He could offer the cup of wine to His disciples and say, "This is My blood of the *New* Covenant in My blood, even that which is poured out for you." (Luke 22:20.)

The blood is the animal life. Jesus teaches us that as He poured out His animal blood or life for the salvation of the world, so His followers must do by taking up the cross and following Him.

He did not lose His soul; and neither shall we if we follow Him, but the nature of the soul will be changed; as it is crossed in its desires to rule the individual, the life of God will come into it and transform its nature, so that, instead of our desiring to live for self and the gratification of the desires of the flesh, we shall delight to live for God and the salvation of the world.

By nature man's soul cares only for self, and this self life must be changed through the power of the indwelling Christ. We cannot do it of ourselves.

When the Apostle John speaks of the Word (the Christ) who was made flesh and dwelt among men that He might show the world how to live, He tells us that He gave the right to become the sons of God to all who would receive Him and believe on His Name. (John 1:12.) He tells us that these are to be *born* of *God*. They will have their natures changed.

The name Jesus was given to the Lord because He was to save the people from their sins—not save them *in* their sins, but save them *from* their sins that they should stop serving the Devil and serve God.

The Apostle Paul tells us that we are made to be the Temples of God, and that God will not dwell in His Temple with idols. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty. (2 Corinthians 6: 17, 18.)

And the Lord Jesus by being made flesh became so united to humanity that He could come into us and live in our daily lives, as He said, "In that day ye shall know that I am in My Father, and ye in Me, and I in you." (John 14:20.)

When we realize this truth we are enabled to keep the Covenant which God gave to Israel of old, saying, "If thou wilt diligently harken to the Voice of Jehovah thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will [permit to be] put none of the diseases upon thee which I have [permitted to be] put upon the Egyptians: for I am Jehovah that healeth thee." (Exodus 15:26.)

The keeping of this Covenant is the most important question before the world today, because it is to establish the Kingdom of God in the spirit, soul, and body of man to save them from sin, heal them of disease, and enable them to live holy lives.

It will also bring the world under one government—the Kingdom of God.

The Literature of Zion goes forth to teach the Covenant to the world and thus help mankind to come into the right relations with God. The Covenant means the Restoration of All Things, because it brings man into the right relations with God and brings God into all the affairs of life.

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SARAH E. HILL,
Superintendent Zion Free Literature Mission.

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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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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 20th or 21st.

Filthy Lucre

1. *How most religious people do love it!*—Mark 10: 17-22.
They may pay their tithes; but
They love to think of riches.
They do not love or think of God.
2. *Some betray their Lord for very little of it.*—Matthew 27: 1-9.
A nickel or dime is what some lie for.
Some give up principle for gain.
They will take a bribe to do a wrong.
3. *Some set their hearts on little or much of it.*—Psalm 62: 5-12.
God warns against this.
The heart wanders to such things.
Money-making is dangerous.
4. *It is the cause of much sickness and sadness.*—James 1: 7-11.
The way many live causes it.
It eats like a canker.
They that love it do fade like a leaf.
5. *Some will to get money any way, and contend afterwards that they got it fairly.*—Hosea 12: 7-14.
See the deceptions in business.
A man may say, "I am clean."
God shall sift him out.
6. *People get into a fever about getting it, and yield every scruple to win dollars.*—1 Timothy 6: 9-12.
Some will be rich whatever it costs.
It may cost health and comfort, but rich they will be
They love what God warns against.
7. *Men rob and practise thieving in business to get it.*—James 5: 1-6
There is trouble coming for rich men.
Riches will not save in that Day.
See the temptations it opens up.
8. *A love for getting it shuts out the love of God and the joy of serving Him.*—Luke 14: 25-35.
One must deny self.
One must give up money-getting.
One must make the Christ first.

The Lord our God is an Avarice-condemning God.

LORD'S DAY BIBLE CLASS LESSON, DECEMBER 24th.

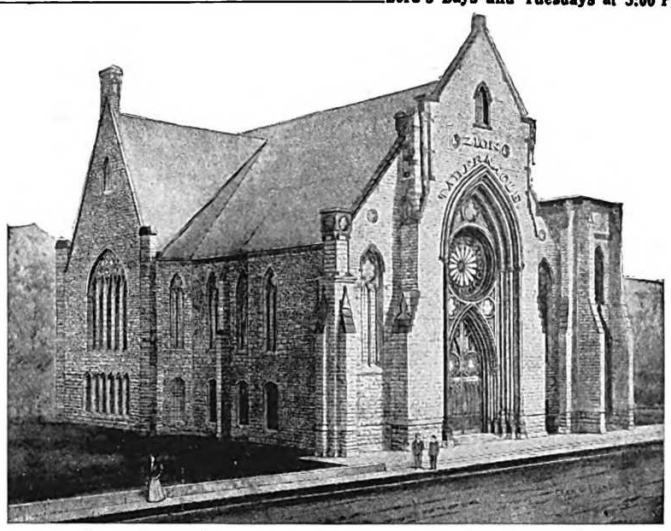
The Getting, Use, and Abuse of Money.

1. *Money fails, for it represents some commodity in varying values.*—Genesis 47: 13-20.
It fails and takes all else with it.
Some lose all when it goes.
The rich eat up the poor.
2. *It is made and lost so easily and at such awful cost.*—Proverbs 23: 4-12.
People slave to be rich.
People steal to be rich.
People lose all to be rich.
3. *Most dollars are dirty, made in crooked ways and by wicked designs.*—1 Peter 5: 1, 2.
They come from dirty pockets.
Put there by dirty hands.
And used for dirty purposes.
4. *It can be used in great enterprises which only mock us afterward.*—Ecclesiastes 2: 4-11.
Some build great schools with it.
They give it away before they die
They spend it in great enterprises.
5. *There are only some needs it can supply, and is good as far as it goes.*—Ecclesiastes 10: 18, 19.
Money can buy some things.
It cannot buy a character and good name.
It cannot answer the heart's cry for God.
6. *Money-getting is one of the follies of life.*—Psalm 39: 4-7.
Some make it for children to go to the Devil with.
They lay up for some one else's children.
Life is not to be spent in vanity.
7. *Money-getting leads one to think of self more than God.*—Luke 12: 13-21.
Self! Self! Self! is the thought.
I! I! I! is all some men live for.
You fool! Think of man, not money.
8. *People set their hearts on it and lose Heaven because of it.*—Mark 10: 23-27.
Those who have it trust in it.
It keeps people from God's Heaven.
"Love money," the Devil cries, "it can keep you!"

God's Holy People Are a God-loving People.

Services in Chicago

Great General Assembly Central Zion Tabernacle...Michigan Ave. and 16th Street...Overseer Piper Preaches Lord's Days and Tuesdays at 3:00 P. M.



Central Parish
Michigan Avenue near 16th Street
Elder A. W. McClurkin in Charge
Lord's Day—Services 10:30 am, 7:45 pm
Thursday.....7:45 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

North Parish German
Lord's Day.....10:30 am, 8:00 pm
Wednesday.....8:00 pm

North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

West Parish German
Corner 19th and Wood Streets
Deacon Gustav Sigwalt in Charge
Lord's Day and Tuesday.....7:45 pm

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, always to 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.

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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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty-two Thousand Five Hundred Twenty-nine Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Five Hundred Twenty-nine Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, 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	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6253		
Total Baptized at Headquarters			11,692
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		9,849	
Total Baptized outside of Headquarters			10,614
Total Baptized in eight years and six months			22,306
Baptized since September 14, 1905:			
Baptized in Zion City by Elder Royall	13		
Baptized in Zion City by Elder Mercer	3		
Baptized in Zion City by Elder Viking	19		
Baptized in Zion City by Elder Dinius	7		
Baptized in Zion City by Elder Adams	20		
Baptized in Chicago by Overseer Piper	12	74	
Baptized in Bohemia by Elder Kosch	4		
Baptized in California by Elder W. D. Taylor	1		
Baptized in Canada by Elder Simmons	3		
Baptized in Canada by Elder Brooks	4		
Baptized in Colorado by Deacon Cook	1		
Baptized in England by Overseer Cantel	15		
Baptized in Germany by Overseer Hodler	18		
Baptized in Holland by Deacon Voskuil	9		
Baptized in Hungary by Elder Kosch	6		
Baptized in Illinois by Elder Dinius	1		
Baptized in Illinois by Deacon Sprecher	1		
Baptized in Iowa by Elder Reed	9		
Baptized in Kansas by Deacon Horter	3		
Baptized in Massachusetts by Elder Gay	4		
Baptized in Missouri by Elder A. E. Arrington	4		
Baptized in New York by Overseer Mason	5		
Baptized in Ohio by Evangelist Kelchner	6		
Baptized in Ohio by Elder F. M. Royall	3		
Baptized in Pennsylvania by Elder Bouck	3		
Baptized in South Africa by Elder Powell	13		
Baptized in South Africa by Overseer Bryant	12		
Baptized in South Africa by Deacon James Webb	5		
Baptized in Switzerland by Elder Rickert	5		
Baptized in Texas by Elder L. C. Hall	5		
Baptized in Washington by Elder Ernst	4		
Baptized in Wisconsin by Deacon Taylor	5	149	223
Total baptized since March 14, 1897			22,529

The following-named five believers were baptized in Queenstown, Public Bath, Cape Colony, South Africa, Lord's Day, October 8, 1905, by Deacon James Webb:

Cutter, Edmund Gibbon, Zeiler street, Queenstown, Cape Colony, South Africa
Cutter, Mrs. Susanna Elizabeth, Zeiler street, Queenstown, Cape Colony, South Africa
Meintjes, May Hannah, Bushell street, Queenstown, Cape Colony, South Africa
Venter, Mrs. Elena Levena, Griffith street, Queenstown, Cape Colony, South Africa
Venter, Jacob Domiticus, Griffith street, Queenstown, Cape Colony, South Africa

The following-named four believers were baptized in Saint Louis, Missouri, Saturday, November 18, 1905, by Elder A. E. Arrington:

Chism, Helen Judy.....1500 Saint Louis street, Saint Louis, Missouri
Foly, Jane Maylena.....2408 North Ninth street, Saint Louis, Missouri
Herberg, Marcellus.....930 Morrison street, Saint Louis, Missouri
Voellner, Johanna.....1310 Sixth street, Saint Louis, Missouri

The following-named three believers were baptized in Cincinnati, Ohio, Lord's Day, November 19, 1905, by Elder F. M. Royall:

Erchinger, Miss Edna Catherine, 219 East Clifton avenue, Cincinnati, Ohio
Lammers, Edward A.....1728 Main street, Cincinnati, Ohio
Puthoff, Mrs. Fredrika.....1726 Main street, Cincinnati, Ohio

The following-named believer was baptized in the North Side Natatorium, Milwaukee, Wisconsin, Friday, November 24, 1905, by Deacon John Taylor:

Stone, Mrs. Katherine.....626 Fifth avenue, Milwaukee, Wisconsin

CONSECRATION OF CHILDREN.

The following-named five children were consecrated to God in Edinburgh, Scotland, Lord's Day, September 3, 1905, by Deacon Anthony C. Herring-Cooper:

Cowie, John Purton.....15 Beaverhall terrace, Edinburgh, Scotland
Cowie, Jessie Paxton.....15 Beaverhall terrace, Edinburgh, Scotland
Cowie, William Kerr.....15 Beaverhall terrace, Edinburgh, Scotland
McArthur, Alice.....92 Albert street, Edinburgh, Scotland
McArthur, Evelyn May.....92 Albert street, Edinburgh, Scotland

The following-named twelve children were consecrated to God in Ipswich, England, Lord's Day, October 8, 1905, by Deacon Anthony C. Herring-Cooper:

Aldous, Hilda Mary.....38 Borough road, Ipswich, England
Aldous, Ernest Samuel.....38 Borough road, Ipswich, England
Aldous, Samuel George.....38 Borough road, Ipswich, England
Gilbert, Stanley William.....47 Foxhall road, Ipswich, England
Hewitt, Leonard.....35 York road, Ipswich, England
Hewitt Lily.....35 York road, Ipswich, England
Hewitt, Ernest.....35 York road, Ipswich, England
Hewitt, Bertram.....35 York road, Ipswich, England
Hewitt, Evelyn.....35 York road, Ipswich, England
Hewitt, Violet.....35 York road, Ipswich, England
Hewitt, Esther.....35 York road, Ipswich, England
Motts, George William Edward, East View, 184 Foxhall road, Ipswich, England

The following-named two children were consecrated to God in New York, New York, Lord's Day, October 22, 1905, by Overseer George L. Mason:

Boseman, Samuel, Jr., 224 West Seventeenth street, New York, New York
Gaston, Samuel William, 331 West Twenty-first street, New York, New York

The following-named child was consecrated to God in New York, New York, Lord's Day, November 5, 1905, by Deacon Paul Yesser:

Fischer, Ida Lydia.....2125 Boston road, New York, New York

The following-named eight children were consecrated to God in Hammond, Indiana, Tuesday, November 7, 1905, by Elder W. C. Christie:

Morrison, Harry Gladstone....817 Sheffield avenue, Hammond, Indiana
Morrison, Raymond William...817 Sheffield avenue, Hammond, Indiana
Patterson, Ruby Rose.....67 Sibley street, Hammond, Indiana
Patterson, Ruth Hazel.....67 Sibley street, Hammond, Indiana
Ross, Charles Forest.....38 West Plummer avenue, Hammond, Indiana
Ross, Elmer Isaac.....38 West Plummer avenue, Hammond, Indiana
Ross, George Daniel.....38 West Plummer avenue, Hammond, Indiana
Ross, Hattie Malinda....38 West Plummer avenue, Hammond, Indiana

The following-named two children were consecrated to God in Cincinnati, Ohio, Lord's Day, November 12, 1905, by Elder F. M. Royall:

Gray, Frederick.....Blueash, Ohio
Patterson, Fannie.....15 Court street, Cincinnati, Ohio

The following-named child was consecrated to God in Chicago, Illinois, Lord's Day, November 19, 1905, by Elder Gideon Hammond:

Wedekind, Roy F.....2320 Rinaldo avenue, Morgan Park, Illinois

The following-named eight children were consecrated to God in Zion City, Illinois, Lord's Day, November 19, 1905, by Overseer J. G. Speicher:

Hauck, John Leslie.....3002 Enoch avenue, Zion City, Illinois
McDowell, Martha Margaret.....1707 Horeb avenue, Zion City, Illinois
Schuessler, Daniel Leonhard...2821 Elizabeth avenue, Zion City, Illinois
Schuessler, Esther Friedericka, 2821 Elizabeth avenue, Zion City, Illinois
Schuessler, Lydia Elizabeth....2821 Elizabeth avenue, Zion City, Illinois
Schuessler, Marie Lena.....2821 Elizabeth avenue, Zion City, Illinois
Vincent, Kenneth Charles.....2304 Gilboa avenue, Zion City, Illinois
Wright, Mildred Esther.....1713 Hermon avenue, Zion City, Illinois

The following-named three children were consecrated to God in Cincinnati, Ohio, Lord's Day, November 19, 1905, by Elder F. M. Royall:

Kuhn, Edna.....601 Crescent avenue, Covington, Kentucky
Kuhn, Lilly.....601 Crescent avenue, Covington, Kentucky
Kuhn, Martha.....601 Crescent avenue, Covington, Kentucky

The following-named two children were consecrated to God in Detroit, Michigan, Tuesday, November 21, 1905, by Deacon Henry W. Robinson:

Bujyi, Henry Evert.....1144 Chene street, Detroit, Michigan
Bujyi, Ruth Henrietta.....1144 Chene street, Detroit, Michigan

The following-named child was consecrated to God in Reynolds, Nebraska, Friday, November 24, 1905, by Elder David A. Reed:

Tappan, Ruth Evangel.....Reynolds, Nebraska

The following-named child was consecrated to God at Waukegan, Illinois, Tuesday, November 28, 1905, by Elder F. M. Royall:

Friend, Robert Roy.....425 Madison street, Waukegan, Illinois

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PRESENTS *of the* WISE MEN *for* HOLIDAYS

NEARLY two thousand years ago the custom of giving presents began, when the wise men from the East followed the Star and found the Christ child in the manger. We find that these were men of considerable importance in the world at that time, and they greatly aroused the interest, fear, and deadly hatred of King Herod against the object of their search. They also had the extreme fearlessness and perfect confidence in the protection of God against this bloody, wholesale murderer when they ignored his earnest solicitation to return and tell the hypocrite where the Christ might be found.

They were also representatives of much wealth and without doubt the nations, or at least religious communities, that had been looking forward to the coming of the Savior for centuries.

Viewing them in this light, we can see that their coming was of great importance, and what they gave was unto God for His use and service to help prepare Jesus for His further work. Perhaps His kingly robe, the seamless dress, was one of these gifts.

Was not their coming, their gifts, and their worship an expression of deepest conceivable desire to honor, worship, and serve the living God and Jesus, whom He sent? Are our presents a burlesque on this effort of the wise men? Have we made it an occasion of gaiety and pleasure instead of one to extend the work of the Christ? Are we playing, or is our service real in comparison?

We address only those who worship Jehovah in the spirit that these wise men did, in saying that single copies, subscriptions, and bound volumes of LEAVES *of* HEALING will help to further the Kingdom of God as did their presents.

Will it not be in the spirit of this, the times of the restitution of all things, to present our gifts in this spirit? We will renew our special offer on bound volumes until January 1, 1906, as found in the adjoining column.

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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 XVIII. No. 8. *ZION CITY, SATURDAY, DECEMBER 9, 1905.* *Price Five Cents*

THE NEW YORK PUBLIC LIBRARY

God's Witnesses to Divine Healing

THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE: IN MY NAME SHALL HEY CAST OUT DEVILS; . . . THEY SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER.

The denominational churches have ceased to claim either of these glorious promises of the Christ.

He commanded His Apostles, when He sent them out, to "cast out devils."

That was a very important part of His own work when He was in the flesh.

He promised that, after His ascension, those that believed on Him should cast out devils in His Name.

And yet, in these days, His professed ministers do not cast out devils.

They confine themselves to efforts to entertain, amuse, and, at best, instruct, their people.

And there are plenty of devils to cast out, too.



GABRIEL S. WOODHAM.

Australian Saved From Sin, Delivered From Liquor and Tobacco Habits, and Miraculously Healed of Poisoning.

These oppress and possess many in the churches, and, in fact, many of the ministers themselves.

That is doubtless the reason for the ministers' not attempting to cast them out.

They would have to begin too near home.

For instance, there are the twin devils of alcohol and tobacco.

He is blind and stupid who does not know them as devils.

The spiritual, mental, physical, and moral ruin that they work in their pitiable victims fills the world with crime, misery, death, and damnation.

The blasting, blighting curse of their demoniacal presence in the home, in the workshop, in the counting-room, in the courts of justice, in the halls of legislature, and in executive chambers fills almshouses, hospitals, prisons, asylums, and cemeteries; digs the graves of empires; and filches the blessings of civil liberty from great peoples.

There is no need to heap up the horror.

It is written all over the story

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of humanity, from earliest times, in letters of blood and tears.

Verily, these are devils.

Are the ministers doing anything to cast them out?

They dare not.

These devils are entrenched behind mountains of gold, influence, and personal preference.

How can a minister cast out of another a devil of which he himself is possessed?

What minister can cast out a devil that builds his church, or pays a large part of his salary?

Where is the power to cast out a devil that sits in an influential place in the councils of the church?

Is the meaning plain?

In other words, how can any professed min'ster of God have any power in fighting the devils of alcohol and tobacco, when he himself smokes or tipples; when his most influential members are guilty of the same indulgences; or when he depends for his support, both in money and power, upon those who get their money by fastening these devils upon the people?

These questions are significant.

They do not misrepresent or exaggerate conditions.

No one in Australia, where the writer of the following testimony lives, can deny that the alcohol and tobacco devils are among the most terrible curses that afflict the citizens of that Commonwealth, and that the professed churches of God are making no headway against them.

In fact, smoking and drinking are no uncommon things among church members and even ministers.

The Witness who writes this testimony was one of the most pitiable and hopeless drunkards in Sydney.

As he says, in his terse, simple, straightforward way, his family was kept in sickness, poverty, and misery.

He himself, possessed by these twin demons, was being dragged down to death and hell.

Then a hand was stretched out to save him.

In the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, the Heavenly Father, the devils were cast out of him.

He began to serve God, and, in serving God, to be a blessing to his family, instead of a curse and a helper of his fellow men.

For over six years he has rejoiced in his new-found liberty and strength, and has been a consecrated, earnest worker for God in his community.

This gloriou change in his life was wrought by the Power of God, through the ministry of His apostle and prophet in Zion.

That man of God can claim the Christ's promise and obey His command to cast out devils, because he has never made any compromise with the Devil personally, and has never permitted any compromise among his people.

There is no evil, no matter how defended by wealth or protected by influence, that he and his people do not fight openly, vigorously, unrelentingly, trusting God for victory.

That is why, in Australia and all over the world, these devils and others are being cast out, and their tortured victims set free.

That is one of the many reasons why peace, happiness in the home, prosperity, and an intense love for God and humanity, finding expression in self-sacrificing service, follow the ministry of the Christian Catholic Apostolic Church in Zion everywhere.

Some time after his deliverance from the drink and tobacco habits, this Witness unknowingly ate poison.

He suffered terrible agony.

In the Name of Jesus, a faithful Deacon in the Church laid hands upon him, praying the Prayer of Faith.

He was instantly raised up, and enjoyed his usual health.

A miracle?

Yes; for Jesus said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

When He promised that those who believed on Him should cast out devils, He also gave the promise, "These signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover."

But an apostate church that is so compromised with devils of all kinds that it is afraid to claim the promise and cast them out cannot have the faith to lay hands on the sick for their recovery.

Hence such churches send their sick members to physicians and surgeons.

What a spectacle!

Here are the professed ministers and disciples of One whom they say they believe to be all-powerful, unchanging, and ever-present; One who healed the sick with a Word or with a touch of His Divine hand.

They say that they believe on Him and trust Him.

They even pray in His Name for healing.

And yet when sick they run, panic-stricken, for a physician whose only certain knowledge of sickness is that he knows nothing about it, and that he has nothing that will cure it!

It is time for those who truly believe what they profess, and desire earnestly to live as the Word o God directs, to get into fellowship with others of like mind and pirit

The time grows short.

The Lord is at hand.

When He comes, will He find Faith on the earth?

Those who take Him at His Word, obey His commands, and step out boldly upon His promises will be ready.

A. W. N.

WRITTEN TESTIMONY OF GABRIEL SPENCER WOODHAM.

52 Maria Street, Petersham,
Sydney, Australia, August, 1905.

Beloved Overseer:—Under the teaching of the First Apostle I was led from the World, the Flesh, and the Devil to trust and obey God.

I was enabled to give up drink and tobacco over six years ago, and have been kept from these defilements ever since.

I was also led to trust God as my Healer.

I was one of the worst of drunkards.

My bondage under drink was too terrible to describe.

My deliverance has occasioned joy unspeakable and a peace which passes understanding.

My wife was sick, my home was a place of want and misery, my children were needy, and the Devil struggled to keep them so.

But, thanks be to God, the teaching of the First Apostle has brought new life, new health, and peace and prosperity to myself and family.

I was stung in the eye by a poisonous insect.

The eye began to swell until the lids were sealed, and the inflammation was great and painful.

My associate workmen expected me to go to the doctor for treatment; but instead I went to Deacon McCullagh (now Elder), who laid hands on my eye and prayed the Prayer of Faith that saves the sick.

The swelling subsided right away, and the trouble was cured.

Again I was taken ill by eating some tripe which poisoned me.

My body was thrown into convulsions.

My suffering was great.

It seemed as though my end had come.

Deacon Clayton came and prayed for me, and then brought Elder Wilhide, who also prayed for me in the Name of the Triune God.

Evangelist Wilhide was also present.

The blessing of God attended the prayers of these messengers, and I was immediately raised up from my bed.

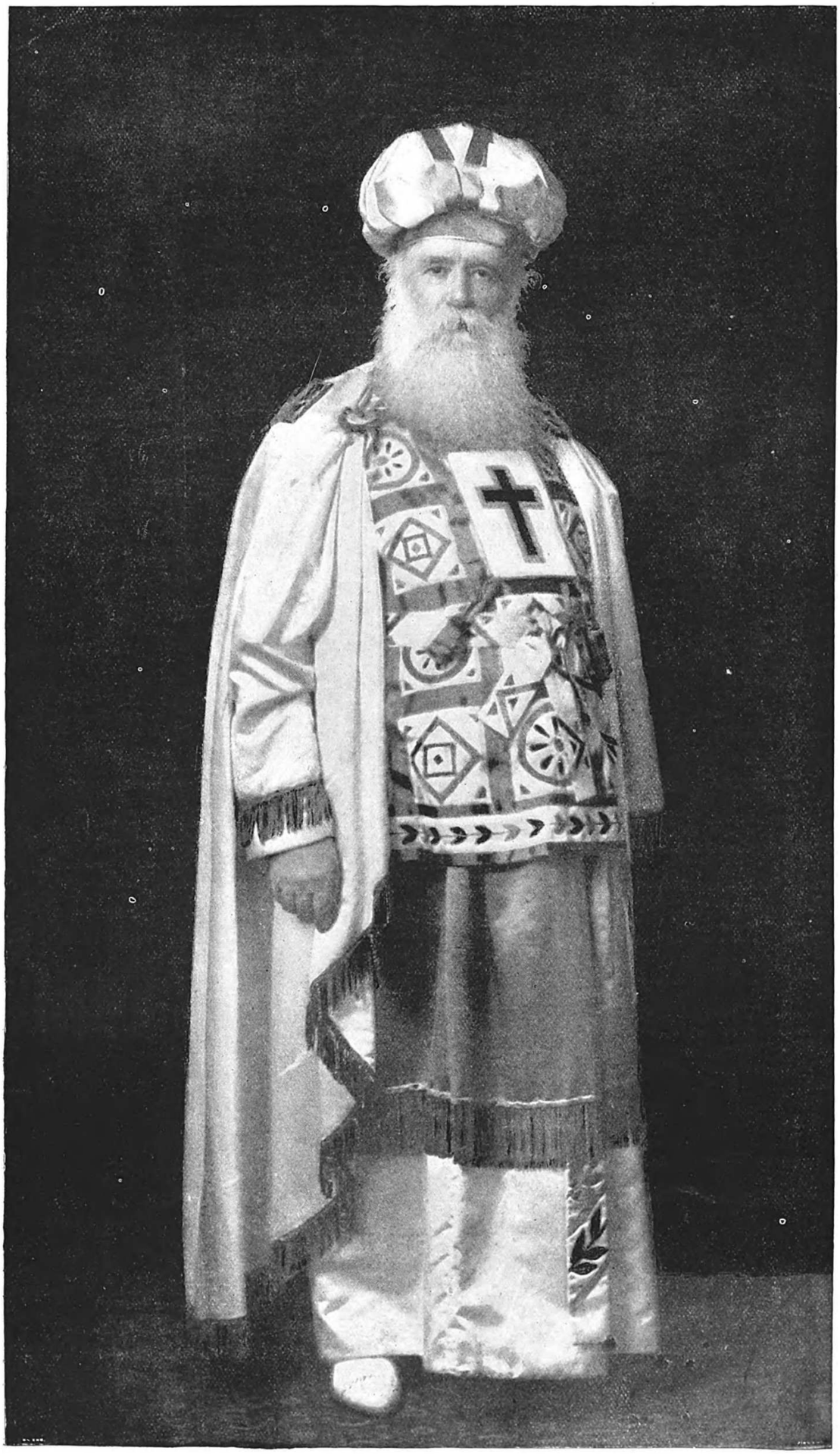
I went for a drive, and was thoroughly restored to health.

Praise God from whom all blessings flow!

I am a member of the Christian Catholic Apostolic Church in Zion, and for the last six years I and my family have trusted the Lord as our Healer.

Gabriel S. Woodham.

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John Alexander I

First Apostle of 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, DECEMBER 9, 1905.

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APOSTOLIC NOTES.

SHILOH HOUSE, ZION CITY, ILLINOIS,
December 8, 1905.

THANKS BE TO GOD, WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS, THE CHRIST.

VICTORY! Victory!! Victory!!!

ALL ALONG the line Victory! throughout the two months of our absence in Mexico, and our return by way of Cuba and New York!

NOT VICTORY without conflict; not Victory without toil; but, nevertheless, Victory in the affairs of Zion, Victory spiritually and materially!

IT WOULD take many issues of this paper to tell fully the Story which has already been briefly told in our weekly telegrams from the field.

WE CAN write only briefly concerning our own personal experiences and the immensely important decisions to which we came concerning our options on vast areas of Mexican lands, and concerning the present situation in Zion, from an all-around point of view.

FIRST OF all, we desire to record the wonderful Mercy, Love, and Power of God in our own deliverance, and in continuous acts of restoration up to this day.

IT WILL be remembered that, at the close of the Communion of the Lord's Supper on the night of Lord's Day, September 24th, the Anniversary of the formation of Zion Seventies, and of Zion Restoration Host, and of the Apostolic Declaration, after ministering to many, many thousands in Shiloh Tabernacle, we were suddenly stricken with paralysis, and passed into a state of unconsciousness, from which we did not fully emerge for twenty-four hours.

IT WAS then that we realized how severely we had been stricken and how the enemy was now able to stand over us and cry, Victory!

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BUT THE triumph was short-lived for we appealed to God, our Father, in the Name that is above every name—the Name of Jesus—and by the Power of the Holy Spirit we experienced a glorious answer to prayer.

ON THE morning of Wednesday, September 27th, we rose from our bed, walked across the hall into our dear wife's apartments, which we from thenceforth occupied until we finally rose from our bed on the morning of Thursday, September 28th, every vestige of the paralysis gone; and, although with a very weak body, and with great need for care, carried out all the arrangements that had been previously made, and proceeded at once in the Private Car "Ranger" over the three thousand miles which lay between Zion City and the Capital of the Republic of Mexico.

AS THE news of the terrible blow spread throughout the world, we began to receive inquiries by cable and telegram from all directions.

When the news of our restoration was sent in reply, congratulations, and the assurances of the continued prayers of our dear people, began to come from every Continent, and from many Islands of the Sea.

Many of these were most touching in their expressions, and all of them breathed the love of a united and consecrated people.

IT WOULD take more than this issue of LEAVES OF HEALING to print these telegraphic and other communications.

Out of them all, therefore, we have selected the sweet little letter of Overseer and Elder Cantel of the Christian Catholic Apostolic Church in Zion in the United Kingdom of Great Britain and Ireland, and those of Overseer and Elder Bryant and the Officers and Members of the Church in Johannesburg, Transvaal, South Africa, our Headquarters in that great dark Continent, which God has lighted, in a remarkable way, with the Light of the Gospel of the Kingdom of God.

2 FIRS AVENUE, MUSWELL HILL, LONDON, N.
October 31, 1905.

BELOVED FIRST APOSTLE:—It is with the greatest expectancy that we await every word regarding your recovery. We feel so happy in the confidence that all must soon be right.

We unitedly send to you our thanks for the blessing of your ministry to us so recently. I am now so well again, and desire to praise God for such gracious deliverance.

My husband unites with me in hearty praise to our Father, and in loving thanks to you, our beloved First Apostle.

We ever pray for you, for beloved Jeanie Dowie, and Dr. Gladstone Dowie, and for all the work of your hands.

Yours very sincerely in the service of the Kingdom, RUTH CANTEL.

November 1, 1905.

BELOVED FIRST APOSTLE:—Peace to thee!

We greatly rejoice, and thank our Heavenly Father for His gracious work in you, and we continue earnestly to ask that He will "perfect that which concerneth you." We also ask that He will abundantly undertake for you in Zion's Paradise Plantation, and enable us to hold up your hands therein. We hope soon to cable another remittance like the first sent you on or about October 17th.

Thanking you in anticipation, beloved First Apostle, with Christian love from us both for you and Overseer Jane Dowie and Dr. Gladstone, believe me ever,

Faithfully in His service, H. E. CANTEL.

POSTOFFICE BOX 3074, JOHANNESBURG, TRANSVAAL,
SOUTH AFRICA, November 5, 1905.

JOHN ALEXANDER,

First Apostle of our Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion, Zion City, Illinois, United States of America.

Beloved First Apostle:—Zion throughout South Africa was moved to the deepest depths when the LEAVES reached us acquainting us with the facts of your illness in Zion City just before you left for Mexico.

We wept in grief that our beloved leader had overreached the measure of strength God had given him.

Fervent prayer ascends from every heart for the preservation of the life of our beloved First Apostle, dearer to us than any words can express.

May God spare you to us until Jesus comes. Amen.

Last night, before an audience numbering close to five hundred, I read the enclosed document, prepared by W. Cabell Sheppard, amid breathless silence and a sympathy that was intense.

Friday, I cabled to Zion City inquiring after the state of your health.

This morning—Monday—our hearts are overflowing with joy at the receipt of the following from Overseer Excell.

The cable I sent was, "Have just received news of LEAVES. Telegraph state of health."

Overseer Excell's cable just received states, "Dowie in Mexico. There is much improvement in health."

In the token of love which comes to you from Johannesburg, signed by 139 people who love you, I trust that there will be nothing that seems to you like presumption upon our part.

This document was prepared by Mr. W. Cabell Sheppard, and was his own conception, which came to him after a talk I gave to the people in which I recalled my personal acquaintance with your life of tremendous toil. If we have been forward in our earnest desire and prayer that you curtail your labor, it has arisen out of two things: First, that all our lives have been unspeakably enriched under your ministry. Second, the most intense conviction prevails in our midst that only Elijah, the Forerunner of the Christ, can speak in commanding words to the world. We all want our Beloved First Apostle, and we would rather have him doing half the prodigious toil of the past than not to have him at all.

This morning's remittance to Zion City Bank totals twenty-seven investors in Zion Paradise Plantation, amounting to $4,401.56, including the expense of exchange.

With Deepest Love to our First Apostle and his household,

Your Brother in the Christ,

DANIEL BRYANT.

P. S. Note Dutch signatures.

ZION TABERNACLE, BREE STREET, JOHANNESBURG,
November 4, 1905.

TO JOHN ALEXANDER,

First Apostle in the Christian Catholic Apostolic Church, Zion City, Illinois, U. S. A.

Beloved First Apostle:—We, the undersigned members and friends of the Christian Catholic Apostolic Church in Zion, have just heard the accurate details of your recent illness when on the point of leaving Zion City for Mexico. We hasten to express our loving sympathy with Overseer Jane Dowie and Dr. Gladstone Dowie, and with all at Headquarters, concerning the anxiety they must have felt when the silver cord was almost loosed in the life of our beloved Leader.

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At the same time we desire to intimate that we fully comprehend the strenuous nature of the life enforced upon the Leader of Zion, especially a such a moment of great undertaking as the occupation and settlement of Zion's "Paradise Plantation" in Mexico.

When we read the weekly issue of LEAVES OF HEALING, and at the same time look at the wonderful production of Zion Literature that has emanated from our Leader's pen, then we appreciate how the additional work in connection with Mexico has tempted him into a too prodigal use of his physical energy.

We venture, therefore, in all loving earnestness, to beseech our dearly beloved First Apostle to conserve the strength remaining to him, and to leave the burden of material matters to those around him, and we plead that his own labors be now chiefly restricted to guiding us in all spiritual matters and in expounding the hidden mysteries of God's Holy Word to us.

With one heart and voice we pray our Father in Heaven to spare our dear Leader's life, and we beseech him (our Leader) to listen to our affectionate plea and put a just curb to his labors, that God may grant him length of days wherein to carry out those great and apostolic designs for the extension of His Kingdom and for the blessing of His children.

In all Christian love, we subscribe ourselves, beloved First Apostle, as your faithful followers and friends,

Daniel Bryant, Overseer,
Emma D. Bryant, Elder,
N. B. Rideout, Deacon,
H. C. Ulyate, Deacon,
John S. Thomson, Deacon,
Caroline Daniel, Deaconess,
S. M. Werth, Deaconess,
E. Mapstone,
George H. Koertzen,
W. J. Ulyate,
G. Claudatos,
C. Bauer,
P. J. Aswegen,
A. Bauer,
B. J. Daniel,
Caroline E. Ryan,
I. M. C. Opperman,
Ryno Powell,
Z. H. Muller,
Leonora Bold,
Catherine Lauf,
Eugen Lauf,
E. D. Jacobs,
J. W. Tait,
A. Mapstone,
E. E. Powell,
Ada White,
E. Bold,
Annie Daniel,
A. V. Aswegen,
Lulu Luxton,
E. A. Luxton,
Hilda E. Daniel,
A. E. Sheppard,
M. White,
John Osborn,
W. C. A. Brown,
G. E. S. Armstrong,
J. G. Mapstone,
I. S. King,
W. S. King,
A. D. Chambers,
S. L. Steffens,
G. Brokensha,
J. Armstrong,
Mrs. T. Bowing,
M. J. Brokensha,
Daisy Krull,
C. S. S. Humphry,
J. L. Donaldson,
George Ulyate,
George H. Bruce,
F. Gardner,
L. Fraser Clark,
H. Mapstone,
A. Mapstone,
J. A. Hamilton,
B. R. Boswell,
D. McKay,
A. Payne,
J. R. Evans,
G. H. Kretzschmat,
C. M. de Villiers,
P. S. Jacobs,
J. Van Zijl,
J. J. Pienaar,
W. E. Watson,
J. Brooks,
M. Brooks,
A. Pienaar,
E. Watson,
Fred W. Green,
Louis P. Hebb,
Joseph Webb,
G. R. Braun,
M. Swampoll,
B. Norton,
E. Norton,
J. H. Smith,
G. Sharpless,
Walter Lamb,
Norman Gibson,
J. Keiner,
William Madgwick,
O. Ambrose,
Janie Ambrose,
Alfred C. Phelps,
Mary R. Norris,
Alfred H. Norris,
F. Van der Bijl,
A. C. Butler,
A. Macdonald,
C. E. Donald,
E. Clark,
A. Van Aswegen,
C. Pienaar,
Kate Opperman,
I. C. Smith,
Mrs. M. Smith,
C. P. Webb,
J. C. Hendricks,
P. O. du Preez,
J. Jacobs,
E. J. F. du Preez,
Angelique du Preez,
M. Kotze,
C. E. Moritz,
G. Myburgh,
P. Kluge,
Miss L. Rose,
Timothy Benison,
Richard H. Bow,
Thomas Treyona,
Albert Crews,
J. H. Capel,
John Sype,
James Smith,
James Rea,
William Motballers,
T. C. Green,
W. J. Napier,
L. Walters,
I. Van der Bijl,
Angelique Van der Bijl,
L. A. Ulyate,
Irene White,
William Thomas Hulley,
Sam Ford,
I. C. Townsend,
J. W. Townsend,
Mrs. Anna C. Leopold,
W. Cabell Sheppard,
J. Shugg,
E. E. R. Daniel,
W. Van der Bijl,
M. Langerhown,
Ida Titus Rideout,
C. Donaldson,
I. R. White.

THESE TWO Communications will represent the thought of our beloved people everywhere as the tidings came to them.

The prayers that they have offered for our continuous preservation have been gloriously answered.

THE EXHORTATION and loving entreaty of our dear ones in South Africa have especially appealed to us.

We earnestly ask all our people throughout the world to pray that we may be enabled to conserve our strength, and that God's people may be considerate toward us, and not forget that we have this treasure in an Earthen Vessel, "that the Excellency of the Power may be of God, and not of us."

IN THIS connection we would say that we find that the strain of continuous traveling, and the interviews held with people of all classes and conditions, from President Diaz to humble peons, has told upon us; that the addresses which we have delivered within the last few days in New York and in our own City have taxed our strength to the utmost.

We feel it to be our duty to intimate publicly that we shall not deliver any public addresses until Christmas morning, and at the All-Night with God, during the Last Hours of the Old Year and the First Hours of the New Year. Even these, we desire our people to know, shall only be delivered if we feel that our strength is fully established, and that there is no risk involved in doing so.

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WE DESIRE to remain in Zion City, Illinois, if it be possible, throughout the Winter; but this will be an impossibility if we expose the bronchial tubes, so recently healed, to the strain of speaking in so large a place, and sometimes to as many as fifteen thousand attendances in one day.

WE EARNESTLY desire that we may be able to reach Vast Multitudes by the Living Voice during 1906, both in Shiloh Tabernacle, Zion City, and in Zion Paradise Plantation, Mexico.

But these Addresses must now be few in number, and limited in time.

THESE REMARKS will also apply to the vast correspondence which has overwhelmed us for so many years, from unknown persons, and from our own dear people throughout the world.

WE SHALL hope to be able to strike out with new Policies and Important Changes in the present modes in connection with all departments of the work in all parts of the world. But to do this effectually we must be spared the correspondence that we have, in the past, endeavored to overtake, with the detailed work of administration, at the risk of our life.

We trust that the excellent Overseers and Elders and the splendid Staff which we have now thoroughly instructed and organized in Zion City will be able to do this far more effectually than it would be done if we attempted it individually.

IN A WORD, therefore, we beseech our friends in all the world to address their communications concerning all Zion's business to the heads of the great departments; and only to write to us concerning matters of gravest importance, which it is considered necessary to bring to our notice.

ONLY GOD could answer all the cries that come to us, and give in detail all the help that we are individually asked to give.

We have done what we could; we shall continue to do so; but the Excellency of the Power is in God, and not in us.

AND NOW to return to our second Visitation to Mexico, with the experts from various Departments.

We have thought it well and wise that we should not, either in Shiloh Tabernacle or in these pages, enter into the details concerning these most important months.

SUFFICE IT to say that the Telegrams which we have sent from week to week have stated, in outline, many of our proceedings; but the instructions which we gave to the excellent brethren who accompanied us, with General Manager John A. Lewis at their head, led to the division of the Party, so that there were times when we worked many hundreds of miles from each other, in distant cities and on the field, examining lands, rivers, etc.

MATTERS HAVE now taken shape, so that we have definitely placed the Authority and Responsibility for the whole work of the Plantation, including its purchase and its laying out, upon General Lewis and the magnificent staff with which he is beginning to surround himself.

Hence, after much consideration, we have felt that a brief Interim Report from the General Manager and the General Secretary would suffice, and would be in the interests of all concerned.

IT GIVES us, therefore, great pleasure to embody in these Notes the excellent words which we present to our readers in the Report which we asked these Officers to prepare:

ADMINISTRATION BUILDING,
ZION CITY, ILLINOIS, December 8, 1905.

JOHN ALEXANDER,

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

Beloved First Apostle:—Peace to thee!

Having in mind the intense interest and desire of thousands of our people throughout the world for information concerning the progress made in securing land in Mexico, we deem it opportune to make this our report to you for such use as you may desire.

First of all, we will express our thanksgiving to God for His protecting care and guidance during our two months' journeyings over land and sea, and in dealing with the many complex questions with which we have had to do. We would further say that our faith in Zion's Forward Movement in Mexico has been intensified by much additional information received on this second visit.

We deeply feel the responsibility you have laid upon us of inaugurating and carrying on the business of Zion Paradise Plantation in a way that would be well-pleasing to God, and that would secure to our people healthful and successful conditions.

The thought of conservatism has, therefore, been ever present in our minds. We have preferred to make haste slowly and be right, and it is a source of gratitude to us to realize that God has honored our faith, and given success to our work thus far.

We spent several weeks at the capital of the nation, City of Mexico, in conferring with the Officials of the Government, and in interpreting and getting into proper form, suitable to our peculiar needs, the many liberal provisions of the colonization laws.

The interest and friendly attitude manifested by the Officials of the Government to you and our movement on our previous visit had in no wise diminished, and we were most kindly received on every hand.

The people of Mexico are looking forward with intense interest to our proposed settlement in their country, believing that we will not only add to their material development and wealth, but, especially, that we will be a potent force in elevating the moral conditions of the masses.

Among the benefits which we expect to receive from the National Gov-

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ernment for Zion Paradise Plantation and bona fide members of our colonies are the following:

Exemptions for a term of years from the payment of import duties on:

(a) Household furniture already used.

(b) Agricultural implements, tools, utensils, and machinery.

(c) Working and breeding animals.

(d) Building materials for houses.

Also exemptions for a term of years from:

(a) Payment of all taxes excepting municipal and stamp.

(b) Payment of import duties on provisions not to be found in the locality.

(c) Payment of export duties on products raised by the colonists.

(d) Payment of certain port dues and fees.

(e) Military service.

The foregoing exemptions are based upon certain reasonable requirements, and all colonists before being entitled to receive them must have identification forms which will be furnished in due time.

When we are ready for our people to go, public announcement will be made, and full printed instructions prepared for distribution.

Each colonist can receive exemption on import duties one time only, and must therefore prepare to include all his effects in one shipment.

In this connection we would say that persons having stock to bring would do well to inquire whether they cannot sell in higher markets at home, and buy in cheaper markets near by, such as those in the State of Texas, thus saving additional cost of transportation.

We would also say in this connection that Deacon James F. Peters, Manager Zion's Transportation and Railway Affairs, is arranging special rates upon many railway and steamship lines from every part of the world, and when we are ready for our people to move will be prepared to furnish figures, but not until then. In most cases special rates can be made from points near by each locality, so that it will not be necessary to go by way of Zion City.

In addition to the benefits above enumerated, Zion Paradise Plantation as an institution will receive valuable exemptions, together with concessions for mining exploration, water rights, etc., so that many important operations can be carried forward under favorable conditions.

After completing our work in the City of Mexico, we proceeded to Tampico, joining you October 25th on board the steamer "Eureka," on which we explored the beautiful Tamisin River to the head of navigation at Tancasneque. There we left you, going to the camp of Engineer Spellman, which was located on one of the tracts of land under option. The land in this location was very attractive in appearance, but, after the fullest investigation and careful consideration, was found not to be up to our requirements and had to be rejected, it being impracticable to divert a sufficient supply of water from the Tamisin River essential to success on that particular tract. This we much regretted, as the beautiful Mount Bernal, situated here, was one of our objective points for a City.

However, there are many other tracts offered us, and on some of these we have new options on much better terms than before, and at lower prices, though the limited time intervening before sailing for New York did not permit us to complete our examinations.

In accordance with your instructions we are now preparing to return to Mexico the first week in January to complete our work. In the meantime much important information is being compiled for immediate use upon our arrival. Such data will enable us to proceed with despatch, so that little time will be lost in reaching final conclusions in the matter of the selection of suitable lands, and of beginning our colonization work in earnest.

Our negotiations and plans for the immediate future, looking to the closing up of our purchase, cannot, for sound business reasons, be publicly discussed, and we are confident our people will wait in prayerful patience until such time as we can make definite announcement of the completed transactions.

We are grateful to God for the enthusiasm and interest of our friends and people in all parts of the world, and for their support and cooperation in subscribing for the Gold Seven Per Cent. Interest-bearing Land Warrants while we were absent doing the pioneer work. The large correspondence which has been coming to our office indicates that the people in every place are coming to appreciate the wonderful opportunities that await them in Zion Paradise Plantation in Mexico. We hope and believe that they will continue this support, and send us increased remittances on this account, so that our hands may be strengthened to make the largest possible success of our great undertaking.

Assuring you of our hearty love, and confidence in you as our God-sent Leader, to restore the waste places, and prepare Cities and Plantations for habitation for the people of God, we remain,

Faithfully your servants in the Service of the Master,

JOHN A. LEWIS, General Manager.
FIELDING H. WILHITE, General Secretary.

No one can tell, unless he has been through a similar experience, the vast amount of toil represented in the outlines of this Report.

We may say here that this Second Visit was essentially a hard, business visit, in which we were determined that no mistakes should be made in the purchase of lands which, however attractive and profitable they might appear, might be still less profitable than other lands which at first sight seemed to be less attractive.

This Principle led us to give up more than Three-fourths of a Million of Acres, which we could have had, but which it was found to be best entirely to relinquish.

THIS ENABLED us to concentrate our attention upon other great and most desirable properties, leaving us still the power to take up some Millions of Acres more. Therefore, although the actual purchase of any land has not yet been concluded, we might say that we have excellent options upon vast areas.

We hope, and indeed are arranging, to take legal possession of the first portions of these lands, from which we shall radiate and connect with other tracts in such a manner as to make these purchases eventually constitute one solid body of land of all kinds; and we think it likely to be between Two Million and Three Million acres in extent.

IF OUR dear people who read these lines will compare the area with some of the States of America and Kingdoms of Europe, it will give them a thrilling conception of what Zion Paradise Plantation will mean some day, we trust, when, under the beautiful Green, White, and Red Flag of Mexico, we plant the Banner of Zion.

HE WHO writes these lines has an ever-present conception, first, of what the land is now; second, of what the land is capable of; and, third, of what the land will be when occupied and used in an intelligent and skilful manner by the many thousands of Zion.

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OUR CRY, therefore, is to our dear people throughout the world, who desire to live in the beautiful climate which has been described so fully in the reports of our previous visit, in LEAVES OF HEALING, Vol. XVII., No. 4, and in other issues.

We look forward, if God permit, to seeing these vast valleys, and plains, and mountains filled with a people who will glorify God and elevate man, until all Mexico, yea, and all the regions beyond, shall be blessed by the occupation of Zion Paradise Plantation, by those who are now setting their faces thitherward, and their children and children's children.

ONE OF the expressions, as our readers may be well aware, which is used in important legal documents is, "time is the essence of this contract."

The First Apostle now distinctly and positively commands his people who desire to enter in to purchase their Land Warrants. People, and money, and time are the "Essence of this Contract."

OUR RETURN home has made us more and more to love our beautiful little City, its people, its Spiritual, Educational, and Industrial Activity.

We more and more realize that this City has already become one of the most attractive and beautiful spots of God's earth.

WE HAVE no thought, for a moment, of building up any Plantation at the expense of this City, but the contrary.

We know that, notwithstanding temporary trials, this City, which has not lost an iota of its strength, is going forward into a glorious and most blessed series of Victories, while it establishes itself as a Strong City whose Builder and Maker is God.

THE SPIRITUAL and Educational work of Zion City has very deeply impressed us; and, while we shall not be able to take part in public services, we shall be in consultation with the leaders whom we have appointed in all Departments of this great work; and we trust that our efforts will, long ere the snows have passed away, have given Zion City a still firmer hold upon, and a still more powerful Embodiment of, the great purposes for which Jehovah hath established Zion.

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.*"

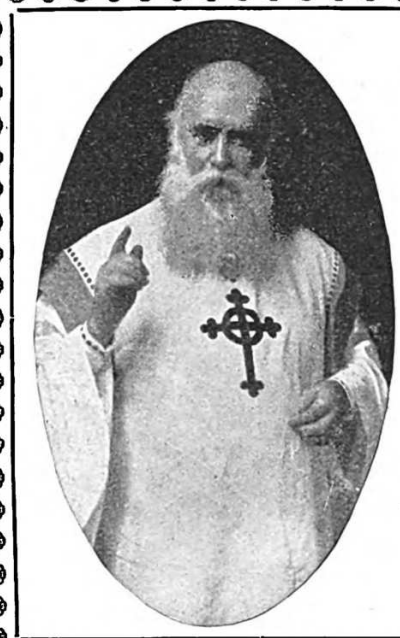
You are heartily invited to attend and hear for yourself.

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THE DISGRACE OF MODERN CHRISTIANITY AND THE HOPE OF THE WORLD 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. 32

Shiloh Tabernacle

Lord's Day Afternoon, December 3, 1905

Subject:

Salvation From the Jews.

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

AT a time when those whom the Christ called "these My brethren' are being persecuted, turned aside from their rights, scorned and reviled by many nations; at a time when the great Russian Empire, falsely called Christian, is sec etly conniving at the merciless slaughter of tens of thousands of helpless Jews, including women and children, it is fitting that the Prophet whom God has sent to Restore All Things to declare the near approach of the Judgment of the Nations by the Christ, and to witness for Him against those "that turn aside the stranger from his right," should declare the true position of Jehovah's chosen people, and should solemnly warn the nations of the swift punishment that will follow persecutions.

This was the Message of John Alexander, First Apostle of the Christian Catholic Apostolic Church in Zion, at Shiloh Tabernacle Lord's Day afternoon, December 3, 1905.

It was the first Lord's Day afternoon Great General Assembly at which the First Apostle had appeared since his departure for Mexico on September 28th.

So eager were the people of Zion City, Chicago, and all the surrounding country to hear the man of God that, notwithstanding the cold and snow, an audience of about six thousand people gathered in Shiloh Tabernacle.

It was a splendid gathering, representative not only of the citizenship of Zion, but of the godly and thoughtful people of this section of Illinois.

The timely nature of the subject, the position and authority of the speaker, his thorough knowledge of the matter, and his forcible manner of treating it, held the audience to perfect stillness and closest attention.

The First Apostle, notwithstanding the severe stroke of paralysis of last September, and the even more severe attack of bronchitis following it, consequent upon the high altitude and cold weather at Mexico City, spoke with a clear voice, distinctly heard in all parts of the Tabernacle.

At the close of his address he retired, leaving the service in charge of Overseer John G. Speicher, who, assisted by Overseers Excell, Brasefield, and Piper, Teacher Sloan, and about two hundred Elders, Evangelists, Deacons, and Deaconesses, administered the Ordinance of the Lord's Supper to a very large company of believers.

*The First Apostle has not revised this report.

It was a delightful clos to a day of great spiritual blessing, and the people went out from that meeting about the sacred Table of their Lord renewed in faith, hope, and love, and rejoicing in the Spirit of God.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, December 3, 1905.

The service was opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, the Choir singing as they came the words of the Processionals Nos. 263 and 252 in *In Excelsis*, the former by the Junior Choir, and the latter by the Seniors after the first had been completed.

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light:
'Tis finished! all is finished,
Their fight with death and sin.
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;
Oh, joy, for all its former woes,
A thousandfold repaid!

Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heav'ns Thy promised sign:
Thou Prince and Savior, come!

Introductory Exercises.

At the close of the Processional Overseer Harvey D. Brasefield, from the rostrum usually occupied by the Over-

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seers immediately in front of and below the principal platform, 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.

After the singing of Hymn No. 195 from Gospel Hymns Nos. 5 and 6, Overseer John G. Speicher 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.

Overseer William Hamner Piper led in the recitation of the Commandments, the Choir and the Congregation reverently chanting the prayer, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

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 not abhor the Virgin's womb;
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

The Scripture Lesson was read without comment by Overseer Speicher, the Fourth Chapter of the Gospel according to Saint John be ng selected.

After the singing by the Choir of "The Magnificat," Overseer Brasefield offered prayer, closing with the chanting of the Disciples' Prayer by the entire Congregation.

This was followed by the singing of 'In Judah God is Known," by a quintet of male and female voices, after which the announcements were made by Overseer John G. Excell.

While the Tithes and Offerings were being received the Choir sang the Anthem, "The Voice of One Crying."

Entrance of and Prayer by the First Apostle.

The entire Congregation then joined in singing No. 414 from Gospel Hymns Nos. 5 and 6, and during the singing of the last verse the First Apostle ascended the platform, and, kneeling at the A'tar, prayed as follows:

Our God and Father, we thank Thee that our "windows" are open not only toward Jerusalem on earth, but toward Zion above. We are watching day by day for the coming of the King in His glory. Bless this congregation today. Bless the beautiful service of song, and the reading of the Word and prayer. And now bless the few words that I shall have to say, and hear me as I present these special requests. They doubtless come, as they usually do, from all parts of the land, and from distant lands. Father, we thank Thee that it is written, "With His stripes we are healed." We also thank Thee that Thou hast made us to know that the "chastisement of our Peace" was upon the Christ, the Messiah of God. And now bless these sick ones; that they may be healed, and live out their lives for Thy glory. We ask it in Jesus' Name, and for His sake. Amen.

The First Apostle then said:

Beloved, you already have listened to the Scripture reading that I selected, and, although it will not be in my power today to say all I had intended to, I will read to you the words from which I shall speak a few words, the twenty-first and the twenty-second verses of the Fourth Chapter of the Gospel according to Saint John.

SALVATION FROM THE JEWS.

TEXT.

Jesus saith unto her, Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

Ye worship that which ye know not: we worship that which we know: for Salvation is from the Jews.

The Christ on Earth Only a Spirit-filled Man.

I had intended to speak today at some considerable length concerning the Jew in America and throughout the

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world, and to place before you this great Messianic truth to which our Lord Jesus, the Christ, Himself referred.

On that day, as always while on earth, He spoke as a man; and as man alone.

He lived, and loved, and served God on earth; and the Love and the Power of God He showed, but only as a man.

Had he come as God it would have been impossible for Him to be our Redeemer.

He came, however, as the Son of Man, laying aside His Power and Godhead; emptying Himself and working out Redemption in human form, that He might fully accomplish the will and purpose of God and make an expiation for sin.

And now in our text He is talking with this sinful woman, who had had five husbands, and who even then was living in sin.

I suppose her known sinfulness was the reason why she came at noonday for water; she did not dare meet other women who came at other times.

A Common Subterfuge of Troubled Souls.

Now, when the Christ shows that He knows her heart and life, she begins a theologica controversy.

Many people have a habit of beginning a controversy of some kind when they get cornered.

You often can tell when people are in trouble on account of a weak cause by their adoption of this subterfuge.

"'Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship!' Let us fight that out!" she said after Jesus had boldly declared to her that her life was immoral.

Then Jesus answered, "Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for Salvation is from the Jews!"

How natural, and yet how wonderful, that our Lord Jesus, the Christ, should make this great and wonderful declaration at such a time!

It is the Jew that now is speaking!

She knew Him only as a Jew.

She could tell His Nationality by the hem of His garment, for the Israelites throughout all their generations have worn a ribbon of blue attached to the hem of their garments.

That statement of Jesus, that "Salvation is from the Jews," stands forever!

Make no mistake about this matter!

God's Repeated Promises to Abraham and His Posterity.

God said to Abraham repeatedly, "In thy Seed shall all the Nations of the earth be blessed."

He repeated this promise to Isaac, to Jacob, and in various forms to their descendants through the succeeding years of their history.

The highest embodiment of that truth is Jesus of Nazareth, the Messiah of God, the Son of David, the Savior of the world.

It is a glorious fact, and the Jew should never forget that the Christ of God, as we believe Him to be, or the Great Prophet, as they know Him, was a Jew.

Salvation came to us through the Jewess, Mary, and through her Jewish Son, Jesus; "and in none other is there Salvation!"

I should like to be able at this time to put before you the results of very extensive study upon this Jewish question, but my strength will not permit.

Although my busy life has not allowed the leisure that many enjoy, yet for many years I have read from four to six hours a day, and sometimes even eight or ten.

Of recent years I have made a very close study of matters connected with the present condition of the Jewish people.

Folly and Wisdom Side by Side in Jewish Literature.

I have asked God to give me Grace to master the ancient Jewish literature, and to a considerable extent I have waded through that "continent of mud," and some wisdom, the Jewish Talmud.

I am amazed, as I study Jewish literature, to see what puerile folly and sublime wisdom can be found side by side.

I have been exceedingly interested in reading the chronicles of many of the rabbis, and in recent years I have been especially interested in that monument of Jewish learning, which would be a credit to any people, the Jewish Encyclopedia, edited by Isadore Singer, of New York, and contributed to by great Jewish rabbis and other Jewish scholars throughout the world.

In connection with the two hundred fiftieth anniversary of the coming of the Jews to America, which the Jews of America celebrated last Thursday, I have surrounded myself with a great mass of literature bearing upon the Jew, and especially upon the American Jew.

It is interesting to know that the Jew came to this Continent in the middle of the Seventeenth Century, even before the time denoted by this anniversary.

Arrival of First Contingent of Jews in New York.

They were in this country in 1653, and in 1654 a considerable number of them landed in New Amsterdam, now known as the City of New York.

At that time New Amsterdam, our modern New York, was a part of the Dutch Republic.

These Jews had been driven out of Brazil; they were a small remnant of the many thousands that were driven out of that country by the intolerance of Rome.

They were not only expelled from that country, but in many cases they were subjected to fines and imprisonments, and sometimes to torture and death.

Although twenty-three of these Jews with great difficulty found their way to New Amsterdam, the poor, miserable, narrow-minded Governor, Stuyvesant, was very cruel to them.

They were very poor, some not being able to pay all their passage money.

Some of their fellow passengers had become responsible for this, and there was an effort to make it appear that they were thieves and rogues.

One thing about the Jew, when he undertakes to pay he keeps at it until he succeeds; and this case was no exception to the rule.

It was some time before they could secure even a respectable foothold in that city.

One and a Quarter Million Jews in This Country.

Finally the directory of the great company that controlled the settlement in New Amsterdam issued that famous document, which has been quoted so often, by which the Jew had permission to stay there.

The only condition attached to that privilege was that they should care for their poor, a thing which they have been proud to do ever since.

The Jews did not come to this country in large numbers for some considerable time, and for many years they were but a few thousand in number.

However, at the close of the Civil War there were as many as One Hundred Fifty Thousand Jews in the United States of America.

Today, after less than half a century, there are no less than One and a Quarter Million here.

In the City of New York, or, to speak more strictly, on Manhattan Island, the principal part of the City of New York, today there are no less than Seven Hundred Fifty Thousand Jews, so that one in every four of the three million people on that island is a Jew.

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In other words, the Jews constitute one-fourth the present population of Manhattan Island.

In the four millions of Greater New York I suppose that the Jew represents at least one out of every six of the entire population.

This constitutes them a very important factor in the commercial life of the metropolis of America.

And they are very prolific, and wise.

Remarkable Financial Ability of the Jew.

They have made money so rapidly that recently it was stated that forty Jews had left the poorest part of New York and gone to live in the richest part; it is said that they represented a capital of more than forty mi lions of dollars.

The Jew is a remarkable man, and he has a powerful brain.

He has become very clever in connection with finance, having been wickedly driven off the land, and thus deprived of the privilege of cultivating it.

I am glad to see, however, that of the One and a Quarter Million of Jews in the United States of America today, a large number are now settling upon the soil, as farmers, in the Dakotas, in Minnesota, and in many of the States around.

I should like to be able to tell you what I know concerning the Jew in so many ways, but I do not feel that I now have the physical strength to do justice to this great subject.

But I want to tell you this: that with all his faults—and they are not a few—the Jew in America has been, and still continues to be, a splendid citizen. He is law-abiding, almost never being found in the ranks of the lawless; seldom in a prison; cares for his wife and children; pays his debts; and is sober and industrious.

The Jew is a wonderful example to all other Nationalities.

The Splendid Benevolent and Domestic Qualities of the Jew.

He is frugal, always living within his income; gets all he can and saves all he can. I do not know that he gives all he can; but he is a very liberal giver when appealed to in behalf of charity.

The Jewish institutions for the care of the orphan and the aged in New York and throughout the whole country are among the best.

Everywhere the Jew is noted not only for the care he gives to those of his own household, but to the unfortunate poor everywhere.

If my strength permitted, I should like to tell you more of what I know.

I should also like to tell you of some dangers connected with their presence among us, as well as of blessing.

I should also like to plead for justice and kind treatment to the Jew.

I venture to say that you will not find more humane or more kind and considerate people than the Jews among all the Nationalities.

If this does not agree with your experience, consider whether it is not because you have treated them unkindly.

It is wicked to speak of the Jew contemptuously as a "Sheeny."

If I hear of his being so called by a member of this Church, unless the offender apologizes he shall be immediately expelled.

How dare any one insult one who is the very brother of the Christ—the Jew, in whose veins flows the blood of a noble company of men and women whose lives are recorded in the Scriptures!

All Israelites Not Jews, but All Jews Israelites.

The Jew believes that "Salvation is from the Jews," because, whether he believes that Jesus is the Messiah or not, he still holds that the only Messiah that can ever come to this world must spring from Israel.

One of the points that has to be made clear in connection with Judah, however, is that, although all Jews are Israelites, all Israelites are not Jews.

The k'ngdom of Israel was divided at the time of the accession to the throne of Solomon's son Rehoboam, who behaved so badly that a rebellion of the Ten Tribes was successful, and for two hundred fifty years there were two separate lines of kings in Israel—from the years nine hundred seventy to seven hundred B. C.—Jeroboam being the first ruler over the Ten Tribes.

These two kingdoms were absolutely distinct, and maintained two separate courts until the Ten Tribes, known as the Kingdom of Israel, were carried into captivity.

But it always should be borne in mind that the Jew, although an Israelite, does not constitute all Israel.

But where are the Ten Tribes?

I think we have the answer!

A portion of them are sitting here today. I think the Anglo-Saxon people constitute the central body of the Ten Tribes.

The Tribe of Dan Easily Traced Through Europe to Denmark.

There is not much difficulty in tracing their course from Palestine to their present location. The migrations of these Tribes is very distinctly recorded by definite landmarks. Take, for instance, the tribe of Dan.

Dan took to the sea in ships, sailed down the Mediterranean, landing at the mouth of the Danube, or "Dan's River," passed up northwest through Europe, and called every place by the name of his father, Dan, until at last they came to Danmark, now known as Denmark.

Then some partially retraced their steps, while others went over to England, and stole all they could.

They were very valiant and very powerful naval conquerors, and today they are a majestic people.

It is an astonishing fact that the Danites are to be found in almost every Royal Court in Europe.

You will notice that even the last elected king, Haakon, is a Dane—the first King of Norway as a separate Kingdom.

Emperor William, who sits on the throne of Germany, is related to the Danes by marriage.

A Dane is sitting on the throne of Russia, the present Czar being a son of the daughter of the King of Denmark, Princess Dagmar.

The heir-apparent to the British throne is the son of a Danish princess, Princess Alexandria, sister of Princess Dagmar.

The present Queen of England is a Dane!

I am very much struck with the splendid position which the Danes have taken amongst the rulers of England, although they are comparatively few in number.

The Anglo-Saxon Isaac's Son.

But the Saxon is essentially the representative of Israel.

He used to be called Isaac's-son.

After a time the "I" was dropped, and he became simply a Saac-son, or Saxon.

I intend, beloved friends, to take this matter up at considerable length, when I am strong enough to deliver a series of discourses.

I love all Israel, and I thank God for the word that the Apostle Paul wrote by Inspiration of the Holy Spirit when he penned, "All Israel shall be saved!"

Thank God for that. [Amen.]

And now, beloved friends, I have said more than I intended, as is usually the case, and I will conclude with a few personal explanations concerning myself.

As far as I know myself, I think that the greater part of my body, perhaps all, is in a healthy condition.

The paralysis has gone. It went immediately when I got to God.

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On the third day after the stroke you saw it was gone, but there has been considerable weakness, consequent upon such a terrific attack.

I went down to Mexico in that weak condition, and continued up to the City of Mexico, which is about a mile and a half above sea-level, in very cold weather.

There are no fires in the houses there, as you know, because, for the most part, it is very warm, and I contracted a cold.

First Apostle Able to Keep All Public Engagements.

Some of my party had a similar experience; but I was more easily affected, perhaps, because of the attack from which I had just been delivered.

When I went down to the warmer climate of the coast country, I was again attacked in various ways, and this very severe attack of bronchitis fastened itself upon me.

Every now and then I would get complete deliverance, and then, exposed as I was on the rivers and elsewhere, I would get another cold.

I was almost free when I reached Havana, on our way home, but we had very bad weather coming up to New York, and on a very dull afternoon I went to speak to our people in New York, and got another cold.

I have been able to keep all my public engagements.

I think that by the goodness of God, if I am careful and you help me to be careful, I shall be the leader of Zion, if God permit, for years to come [Amen. Applause.]

Interesting Experiences of the First Apostle.

I have not been very anxious about this matter, for I have so many dear ones in Heaven, and earth to me is not so attractive as Heaven.

When stricken down on that night, I lay upon the couch in my room, seeing no one but hearing voices.

And I was repeating some lines said to have been found under the pillow of a soldier.

Why they came into my mind then I cannot tell; but these are a part of them:

I lay me down to sleep,
With little thought or care
Whether my waking find me here or there

Then I said to those around me, when I felt that my life was going, "Now I am going to lie down. I do not know whether my life will come back again. Perhaps I shall wake up on the other side."

I saw the beautiful banner, 'Gold, White, and Blue," shining before me, alongside the Stars and Stripes, and I said to some one near me, "It is all right; Zion is marching on to victory!"

The First Apostle Here to Do God's Work.

God brought me back.

I do not know that I am disappointed, as I look at you, and as I listen to your voices and look into the sweet faces of my children; I see how much I can do.

But I feel like repeating the words of Paul, "From henceforth let no man trouble me!"

I am here to do the work of God, and that alone.

May God help me to be your helper!

The day is declining, and I leave you now to sit at the Lord's Table.

I direct the Overseers here to proceed at once to administer the Ordinance of the Lord's Supper.

May God be with you in the Breaking of Bread!

Remember that I shall deliver the discourses connected with this great subject at a time to be announced, and in a more careful and complete manner than would be possible now.

May God bless the Jew! [Amen.]

May God bless Zion to the Jew! [Amen.]

May God bless me to the Jew! [Amen.]

I love them!

Now let us consecrate ourselves to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be in Spirit, in Soul, in Body. Give me power to do right in all things. Help the First Apostle. Give him wisdom that he may get perfectly strong. For Jesus' sake. Amen.

The First Apostle then pronounced the following

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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On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing the 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 18—12, you may know that your subscription expires with Volume XVIII., Number 12, which will be January 1, 1906. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

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Send money only by Bank Draft, or Postoffice or Express Money-order, in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Lake County, Illinois.

Warning.

I am directed by the 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.

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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The Everlasting Gospel Declared

Sermons and Addresses by Rev. John Alexander Dowie, now John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

CHURCH UNITY.

The following sermon was delivered by John Alexander Dowie, General Overseer of the Christian Catholic Apostolic Church in Zion, now the First Apostle of the Lord Jesus, the Christ, in the church, in Zion Tabernacle, Chicago, Illinois, on Lord's Day Afternoon, March 6, 1898.

The service was begun with singing, after which the General Overseer said:

Scripture Reading and Exposition.

Let us read in the Inspired Word of God, in the Gospel according to Saint John, in the Seventeenth Chapter.

This is the Lord's prayer. That which is commonly called the Lord's prayer is really the Disciples' Prayer; the Lord never uttered it in prayer.

It would have been impossible for Jesus to say, "Father, forgive Me My sins," for He never sinned.

He taught His disciples to pray that prayer, and therefore we, as His disciples, may very properly repeat it in prayer.

We call it the Lord's prayer because the Lord gave it.

I ask your very close attention to this prayer.

These things spake Jesus; and lifting up His eyes to heaven, He said, Father, the hour is come; glorify Thy Son, that the Son may glorify Thee:
Even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He should give eternal life.
And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus, the Christ.

That knowledge is for us—to know God and the Christ, the Son of God.

But it is impossible for us to know God and His Son, unless the Holy Spirit imparts that knowledge to us.

I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.
And now, O Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was.
I manifested Thy Name—

The Christ Subordinate to the Father.

Not His own Name.

He came to do the will of the Father; to make the Name of the Father glorious, and to teach men to pray to the Father.

unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them to Me; and they have kept Thy Word.
Now they know that all things whatsoever Thou hast given Me are from Thee.

I wonder if in this Age they really know that everything that the Christ has came from God the Father.

It seems to me sometimes as if people wish to exalt the Christ above that which He claimed for Himself.

He never claimed to be greater than the Father, and He never bade any one pray to Him.

He never bade any one pray to the Holy Spirit.

He said, "When ye pray, say, Father"; and when He Himself prayed He said, "Father."

He Himself never wrought a miracle, and even His teaching was not His own. He said:

The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works.

He never claimed equality with the Father; He claimed Unity, but Unity is not Equality.

He claimed Divinity, and He claimed it rightfully. He said:

My sheep hear My Voice, and I know them, and they follow Me:
And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand.
My Father, which hath given them unto Me, IS GREATER THAN ALL;

This discourse has not been revised by the First Apostle.

The Difference Between Unity and Equality Illustrated.

As I already have remarked, Unity is not Equality.

For instance, the Jones Manufacturing Company may be composed of Mr. A., who has contributed half a million dollars to the capital stock, and Mr. B. and C., each of whom have contributed a quarter of a million; is not Mr. A., other things being equal, the greatest in the Jones Manufacturing Company?

The three constitute one firm; they carry on the business under one firm-name, and each is financially responsible, but they are not equal.

I have a Spirit, a Soul, and a Body; and these three are one; but are they equal?

Certainly not; the Spirit is greater than either soul or body.

I cannot understand why people should hesitate or quibble over this matter.

The Apostle Paul showed his understanding of the matter by saying that the time would come when the Christ would deliver up the Kingdom to God, even the Father, and that when the Christ should have put down all rule and all authority, He, the Son Himself, should be subject unto the Father.

Neither you nor I know about the preexistent state of the Christ from all eternity.

But I know that He was in the beginning with God; and I also know that He is God, and that He taught us the supremacy of the Father, and that He never bade us pray to Himself.

Prayer to the Son and the Holy Spirit Not Taught in the Scriptures.

When did He teach His disciples to say, "Lord Jesus, I come to Thee"?

When did He teach His disciples to say, "Blessed Holy Spirit, I come to Thee"?

The Holy Spirit is our Advocate, pleading in us in behalf of God, and teaching us to say, "Abba, Father."

Now, do as the Christ and the Holy Spirit tell you, and pray in Jesus' Name to the Father.

Remember that that is God's Word.

Many prayers are like a great many letters; they are never answered, because they are wrongly addressed.

For the words which Thou gavest Me I have given unto them; and they received them, and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me.
I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine:
And all things that are Mine are Thine, and Thine are Mine: and I am glorified in them.

Later He prayed for others; but now He is praying for His disciples.

I wish you who pray for the work at large would begin by praying for your wives, and your sons, and your daughters; get them converted before you howl about the Heathen.

And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We are.
While I was with them, I kept them in Thy Name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.
But now I come to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves.
I have given them Thy Word; and the world hated them, because they are not of the world, even as I am not of the world.
I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one.
They are not of the world, even as I am not of the world.
Sanctify them in the truth: Thy Word is truth.
As Thou didst send Me into the world, even so sent I them into the world.

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And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

Neither for these only do I pray, but for them also that believe on Me through their word.

The Importance of Getting Back to Catholic Unity.

So down through the years this prayer comes, and teaches us that He not only prayed for the disciples about Him, but for us; He is our Advocate today, praying to the Father for us.

That they may all be one—

Did I make a mistake? Ought not I to have read, "That they all may be Baptists, Lutherans, Presbyterians, Episcopalians, and Roman Catholics"?

No! He prayed that they might be One.

Moreover, He established only One Church.

We must get back to Catholic Unity; to the Unity of the Holy Catholic Church.

There is but One Body, and any one who says there are more contradicts the Word of God and contravenes the prayer of the Lord Jesus.

That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me.

And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one;

I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.

Father, that which Thou hast given Me, I will that, where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me;

And I made known unto them Thy Name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them.

May God bless His Word!

After the Announcements and Prayer by Mrs. Dowie and Dr. Dowie, the latter delivered his sermon.

PURITY, UNITY, AND POWER OF THE CHURCH.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, my Strength and my Redeemer.

TEXT.

That they all may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me.

And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one;

I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.

A Fixed Purpose to Glorify and Enjoy God in Service.

Beloved friends, dear to my heart above every other thing on earth, in Time or Eternity, is this desire: that I shall Glorify God and enter into His everlasting, joyful service even more fully than I have yet done.

I speak now not as an old man, but as one of mature years, though getting younger in heart all the time.

It cannot be charged that I speak as one without experience or one who does not weigh well what he says.

Standing here today and looking back, I can say that as the years have rolled on, certain fundamental principles which I accepted as true many years ago have been abundantly confirmed as Divine truths.

Amongst these is this one concerning the Church—namely, that its utter lack of cohesion and power, which prevents its moving rapidly and powerfully to any given point, has been its greatest curse.

Again and again I have asked myself wherein lay the incapacity of the Church to do the work for which God created it, and the foregoing statement is my answer.

You will remember that our Lord Jesus, the Christ, came into this world to establish a Kingdom; the Gospel that He preached He declared was the Gospel of the Kingdom of God.

The Christ's Mission to Supplant the Kingdom of Satan With the Kingdom of God.

In His utterances concerning the Kingdom He lays this down as His fundamental object: that He came to this world to destroy the works and the kingdom of Satan, and to establish in its place the Kingdom of God.

It is His purpose to establish that Kingdom in every Heart, in every Home, in every Workshop and Office and Business place, in every street of every City, in every State, in every Nation, and on every Sea.

Hence I conceive the Church to be an organization composed of those who are in the Kingdom, and that its work is to extend the Kingdom, and organize it for the Coming of the Lord.

It seems to me that there are many in the Kingdom that are not in the Church, and that there are quite a number in the nominal church that are not in the Kingdom of God.

The first thing for every one is to enter the Kingdom.

You should not enter the Church of God until you have become a child of the King—a citizen of the Kingdom.

The Church of God was established for the training of the children of God; that they may know how to conquer this earth and bring it to the feet of Immanuel.

This is the great purpose for which the Christ came.

The Unity of the Triunities of God.

Therefore He laid down this one fundamental principle: that the Church in all time should recognize first His Triunity—the triunity of God the Father, Son, and Holy Spirit; that they should recognize the triunity of Salvation—salvation from Sin and Disease, and the Purification of Life; and therefore a Faith that should be One Faith, embracing Salvation, and Healing, and Holiness—the Trinity of Faith.

He also established the Triunity of Baptism, that there might be a Baptism of Power into the Name of the Father, and of the Son, and of the Holy Spirit that should bring them into union with God and give them the Gifts of the Holy Spirit that should make them a Conquering Power.

Hence the Christ prayed that the Unity of the Church should be like the Unity of Himself with the Father, "that the world may believe that Thou didst send Me."

The world will never be compelled to believe that until the true Church of God presents itself once more to the world as a perfectly united body.

The aim of the Christian Catholic [Apostolic] Church today is to reestablish the Church of God upon primitive Apostolic and Catholic foundations.

These foundations are to be found in the Word of God—the tried Rock, Christ Jesus.

The Divinely-established Foundation of the Church.

The true Church is "built upon the foundation of the Apostles and Prophets, Christ Jesus, Himself being the Chief Corner Stone."

Hence this Church today is praying for the restoration of the Apostolic, Prophetic, and other offices.

It already possesses the Teaching office.

That Teaching Power must precede the restoration of the Prophetic and Apostolic offices.

These offices must be restored, because it is written that there shall come "the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began," and, beloved, I believe those times have begun.

I believe that "Redemption draweth nigh."

I say with all humility, and yet with all boldness, that this century has witnessed no movement so markedly of God as that with which we in this place are associated, for the movement has been accompanied by the signs that were to "follow them that believe."

More healings through faith in Jesus, the Christ, are recorded in the less than four volumes of LEAVES OF HEAL-

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ING already published than in the whole Bible, by fifty times.

I mean in detail.

I make that assertion without fear of contradiction.

Comparatively Few Healings Recorded in the Scriptures.

Less than thirty healings are recorded in all the Scriptures, and you will find thousands recorded in the pages of LEAVES OF HEALING.

We have the signs which the Christ said should follow them that believe. He said:

> The works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

The works are being done now, and they are being done by God Himself.

The mere fact that I, or any Elder, or any other officer in this Church is made instrumental in the doing of these works is simply because God chooses to employ agents.

He might have chosen some other instrument, but it pleased Him to take us.

Hence it is my honest, candid, firm conviction that the hope of the Restoration of the Unity of the Church of God throughout the world lies in the organization represented here today. [Amen.]

I say that boldly!

Where else is it to be found?

You cannot find it in the Church of Rome, with an Apostate Priest at its head, who falsely declares that he is Peter's successor.

The Roman Pontiff's Blasphemous Claim to Infallibility.

Peter never was in Rome! There is not an atom of proof that he ever was there.

Paul was, but Peter was not!

Moreover, Peter never claimed an Infallibility that made him more than God.

I say more than God, because the definition of the Infallibility Dogma as given by Cardinal Manning makes the Pope more than the Christ.

One of the most striking proofs of the fact that this dogma even now is resulting in a deification of the Pope is to be found in the following words of Dr. Littledale, who says: "Mgr. Berteaud, Bishop of Sulle, in a sermon now before me, preached in Saint Eustache, Paris, in 1864, and reprinted as No. 95 of a series of tracts published in the *Bibliotheque Catholique de l' Hospital Militaire de Toulouse*, sustains the thesis that Saint Peter's confession of the Christ, as commented on by the Christ himself, shows THAT SAINT PETER DID NOT NEED TO BE TAUGHT BY THE CHRIST, *but was in private and confidential relations with God the Father independently of the Son and that the like privilege extends to his successors; so that* THE FATHER AND THE POPE *may have, and probably* HAVE, SECRETS BETWEEN THEM IN WHICH THE CHRIST DOES NOT PARTICIPATE, *and thus it is practically safer to go to the Pope than to the Christ,* FOR WHEN THE POPE SPEAKS *it is more (plus haut) than the Christ speaking,* IT IS GOD THE FATHER HIMSELF."

The Pope the "Man of Sin Revealed."

Referring again to the testimony of Cardinal Manning, when, speaking as for the Pope, he causes him to say: "I acknowledge no civil power, I am the subject of no prince; and I claim more than this: I CLAIM TO BE THE SUPREME JUDGE AND DIRECTOR OF THE CONSCIENCES OF MEN—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy; and the legislator that makes laws for kingdoms; I AM THE SOLE, LAST SUPREME JUDGE OF WHAT IS RIGHT AND WRONG."

If he is that, he is above God, and therefore he is the "Man of Sin Revealed," who "opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God."

That Apostate church is not Catholic.

It is Roman Catholic, and, being Roman, its catholicity is the catholicity of Hell, not the Catholicity of Heaven.

The Greek Church is not catholic, because the Greek Church places the Emperor of Russia, for the time being, at the head of the Church.

You know what kind of emperors Russia has had!

The Silly and Wicked Pretense of the Greek Church.

The insane monster Paul and the voluptuous Catherine II, the horribly wicked prostitute, whose shameless vice is the scandal of Russian history, were two of them.

And they have been succeeded by cruel, ignorant, and narrow-minded bigots, such as Nicholas, and voluptuous wretches, such as the miserable Alexander II., who perished so miserably, and are now succeeded at last by Nicholas II., a poor, weak, miserable epileptic.

Can it be supposed for one moment that God ever placed such a youth as this last at the head of His Church?

What nonsense!

Now, these churches are not Catholic.

The fact that one is Greek and the other Roman proves that they are not Catholic.

That which is truly Catholic is Universal, and that which is Universal must be Christian.

This Church is both Christian and Catholic, and the restoration of the Primitive Church; God is showing this to be a fact.

We are manifesting the Unity of the Spirit.

No one is excluded from membership in this Church who has repented of his or her sins, and who is trusting in the Lord for Salvation, and believing and obeying His Word.

These are the three essentials to Fellowship in this Church.

All other matters are held to be non-essential.

The Christian Catholic Church Born in the Midst of Persecution.

Now, beloved friends, these things being so, this Church is Catholic, and fulfils the conditions of the Divine requirement that they all may be one.

There is an astonishing fact in connection with the birth and growth of this Church.

It is a remarkable fact that this Church was born in the midst of unmerited persecutions, through the agency of one against whom every power of Hell was arrayed with a view to his destruction.

The Priests in the churches, the Scribes and Pharisees, the Secret Societies, the saloons, the tobacconists, and the doctors all have been arrayed against me.

Because their craft was in danger, the hostility of the doctors was such that they bribed officers of the law to arrest me at least a hundred times upon as many warrants.

Is it not remarkable that this Church, born under such circumstances, should have had such a wonderful growth?

Where is the Church that has had such a proportionate growth?

There is none!

Perhaps you think of the Salvation Army as affording a contradiction to this statement.

The Salvation Army Not a Church.

But the Salvation Army is not a Church; it does not profess to be one.

It is an army of volunteers who desire to extend salvation, but it has no Ordinances, and no organization that is without Ordinances can be a Church.

Its members, many of them, are in the Kingdom of God but will have to be brought under the control of the Church.

It is an army gathered together just as an army of patriots is sometimes assembled to throw off a foreign yoke; but

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unless it becomes amenable to law, there comes a time when it is a source of danger.

The volunteer army that is not amenable to law is an element of danger to any Nation.

I do not hesitate to say that, great as has been the apparent success of the Salvation Army, it has not been amenable to the law of God, for General Booth has denied the fundamental principles of the Word of God in the formation of that Army.

God gave a form of organization for His Church, and neither General Booth nor any other person has a right to alter it.

The Church is the only Institution that God has established for the Government and Extension of His Kingdom on earth.

And that Church has One Foundation.

It is "built upon the Foundation of the Apostles and Prophets, Christ Jesus Himself being the Chief Corner Stone."

All Organizations to Be Amenable to the Church of God.

Therefore every other organization must eventually become amenable to the Church.

This Church is completely equipped in its Ordinances.

We have primitive baptism, the Triune Baptism which God gave in the Christ to His Church; and we have the Lord's Supper, another Primitive Ordinance.

We have a Church that is ruled; one that does not rule its Elders—a Church which God formed by the Shepherd's calling the Sheep, and not the Sheep's calling the Shepherd.

I called you; you never called me!

I came from a far-away land to call you; and, blessed be God, you obeyed the call, and you are still willing to obey this voice.

Since the Apostolic days the world has not seen such a Church.

The Mormon Church, do you answer?

I do not want to speak unwisely, but the Mormon Church has been Apostate from its very birth.

It was born in sin and conceived in iniquity, with the farcical and disgusting prophecies of Joseph Smith concerning polygamous marriage, and other shocking doctrines that made a perfect human pig-sty of every home.

Surely none of you here believe that the filthiness of polygamous increase is a good foundation for the Church of God!

The One Authoritative Voice in the Christian Catholic Church.

I believe we are one, and that we shall maintain that Unity; because, thanks be to God, so long as I live there will be but one voice in Zion to command, and that voice is the voice of him who now speaks to you here, but who himself listens to the Voice of the great Commander-in-Chief, and obeys no other. [Amen.]

I do not obey the voice of the people; I do not consult the people; I do not ask the people what I shall do.

I know better than this people what I ought to do; for God put me at the head of this Church, and not at the tail. [Laughter.]

Those miserable ministers that are the mere caudal appendages of Ecclesiastical Organizations—what are they?

They have no independence, and no power.

Power is a dangerous thing, you say.

Let me tell you that weakness is more dangerous!

No person is in such imminent danger as the weak man.

Take a man with a weak, irresolute will, and with a weak, emaciated constitution—weak in the understanding and weak everywhere—would he not be a dangerous man to rule?

AUDIENCE:—"Yes."

GENERAL OVERSEER—When you choose a man for president, do you not choose one who is every inch a man?

Illustrations of Concentration of Power.

No executive officer in all the world has larger Executive Power than the President of the United States.

William McKinley could speak ten words that would plunge this country into a bloody war, and the Nation would be compelled to follow him.

Abraham Lincoln, as an Executive who was practically a dictator in times of war, wrote a few lines that struck the manacles from every slave beneath the flag. [Amen. Praise God.]

Congress did not do it!

The Senate and House of Representatives did not do it.

The Supreme Court of the United States did not write the Emancipation Proclamation.

It was written by one man who knew when he wrote it that his life might be the penalty for writing it.

But who does not rejoice that he had the power to do it?

Do not regret, then, that God has given me the power to break the chains that bind multitudes.

This Church is united, because there is a Unit at its head.

That Unit at this present moment is the point of concentration of all your Love, of all your Faith, of all your Wisdom, and of all your Knowledge; and you make him strong by your Love, your Loyalty, and your Faithfulness to God and to him.

What Is the Power of a Wedge?

It is not merely that it has a sharp edge of steel, but that it has behind it the driving-power that makes that wedge enter and cleave the wood into which it is driven.

If I am the entering edge of the wedge, you are a part of that tool, and the mighty Power of God will drive us home into the corruptions of American Christianity until they shall be destroyed. [Amen.]

I know what I am talking about!

And we still pray this prayer of the Redeemer: that the Church may be One, that the world may know that God has sent the Christ.

What a farce to send missionaries to the Heathen with a separate label on each!

One is labeled "Baptist," another "Congregationalist," another "Methodist," and still another "Presbyterian."

Where did they get these names?

Tell the Heathen, for instance, that you are a "Baptist."

You might as well tell them that you are a "Lord's Supperist."

Of the two, I should prefer the latter, because, much as I thank God for the Ordinance of Baptism, I can enjoy it only once, while I can enjoy the Lord's Supper every time I sit at His Table.

These Names Are an Insult to God!

The Name of the Lord Jesus, the Christ, is the Name that is above every name; let us use it first in designating the Church.

The word Catholic is simply a glorious word that has come down through all the Ages, and means Universal; and may God make this a Universal Church, in the best sense of that term. [Amen.]

I have no antagonism to my brothers and sisters who do not yet see with us, but I am here today to say in plain language: Come out of these Denominations, and come into this Church.

"Why?" do you ask.

I will tell you!

What is the state of the Denominations in America?

The Laodicean stage has been reached; they are neither cold nor hot.

They object to some people's coldness, and to my hotness; they do not like my words.

Some of them that have never seen me even say, "Oh! I do so detest that Dr. Dowie!"

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Persistent Inquiries That Led to Both Amusement and Embarrassment.

A short time ago, while traveling on a railway train, I entered into conversation with a fellow passenger about the condition of public affairs.

After a time he looked at me very closely, and ventured the question, "Are you an editor of a newspaper?" [Laughter.]

I answered, "No."

Then we discussed some other questions, and he again said, "Pardon me, sir, but are you a lawyer?" to which I replied, "No."

In the course of the conversation that continued, we discussed commerce, financial policies, tariff, the respective merits of gold and silver as standards of value, and other kindred topics, and finally he ventured another question, "Are you a merchant or a banker?" and I answered, "No." [Laughter.]

At last we discussed religion and the churches, and he made another guess by asking, "Are you a minister?"

Of course I answered, "Yes."

Then he went further in quest of information, and said, "You say you come from Chicago. There is a fellow there named Dowie. I should like you to tell me something about him." [Laughter and applause.]

"What do you think of him?" he persisted.

I said I should not like to express an opinion.

A Preacher Who Did Not Think Much of Himself.

"Well," he continued, "I am a Christian, and I am interested to learn more about the many things that I hear about him. Some people say he is an angel, and some say he is a devil. [Laughter.] Now, I should like you to tell me what you think of him."

"Well," I said frankly, "I do not think much of him!"

"You do not think well of him?" he inquired meditatively.

"No, I do not!" I answered.

"Well, how is that?" he further inquired.

"Because I know him too well," I replied. [Laughter and applause.]

Then he opened up his own mind by saying, "Well, I do not want to say much, but that is just how I feel about him!" [Laughter and Applause.]

"Tell me why you think so," I remarked.

Then he told me some things that he had heard.

I said that he had been misinformed, and explained to his apparent satisfaction the causes of his prejudice that he had named.

"Well," he added, "you seem to be pretty well posted about him. Now, there is another thing I have heard."

He stated the matter, and I explained that.

"That is pretty good; you have straightened that out"; but he said, "I have heard another thing about him!"

The Climax to a Complex Situation.

I explained that also in a way that seemed to satisfy him; and he finished his case by saying, "Look here! I do not know another bad thing about him. But I cannot understand why you have such a poor opinion of him. If all the things you say about him are true, I should think that he was"—

"You had better say no more," I interrupted; "I myself am the man about whom we have been talking." [Laughter.]

"I do not want to hear any compliments," I added.

"Well, now!" he exclaimed, "you have taken me in! [Laughter.] How I have vilified you!

He had pitched into me very much more than I have told, and he manifestly felt condemned and embarrassed.

"You are joking; you are not Dowie!" he said, evidently almost hoping it were true.

"Well," I explained, "unfortunately or fortunately, just as you like, I am he."

Then he earnestly said, "Sir, will you forgive me? I did not know you were Dr. Dowie; and I tell you this, I do not believe one bad thing about you." [Applause and laughter.]

"That is very kind of you," I responded.

Then he said, "Look here! I am coming to Chicago next Sunday, and I should like to hear you preach. Will you tell me where you preach?"

So I told him, and the following Lord's Day morning he was here in this place; and now he is my very good friend.

The Disciple Must Be as His Master.

Friends, why is it that ministers of the Gospel who never saw my face tell these infernal lies about me which this man was simply repeating?

I will tell you why!

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of His household!

But, friends, I do not care to defend myself.

I care about what is said of me only so far as I am a representative of my Lord and of this Church; and I have a right to defend His Gospel, and to maintain the glory of His Name.

And I will; I will allow no one to speak vile lies about God's work in Zion.

Now, friends, are we one in this object?

AUDIENCE—"Yes."

GENERAL OVERSEER—One in the desire to be poor in spirit ourselves?

AUDIENCE—"Yes."

GENERAL OVERSEER—One in the desire to save mankind from sin?

AUDIENCE—"Yes."

GENERAL OVERSEER—One in the desire to see every tear wiped away and every sickness healed?

AUDIENCE—"Yes."

"That the World May Believe That Thou Didst Send Me."

GENERAL OVERSEER—One in the desire that men and women shall live holy lives?

AUDIENCE—"Yes."

GENERAL OVERSEER—One in the desire that peace, and not war, shall prevail on this earth?

AUDIENCE—"Yes."

GENERAL OVERSEER—One in the desire that the Christ shall reign everywhere?

AUDIENCE—"Yes."

GENERAL OVERSEER—May God then make us one in the Christ, that the world may know that God sent the Christ, and that God has sent us as Christians.

Every one who desires to follow the Christ fully, stand. [*Apparently all rose.*]

Prayer was then offered as follows:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit. Give me power to do right. If I have wronged any, help me to confess my wrong, to restore, and to put the wrong right, no matter what it costs. Give me power to do right in Thy sight, and toward all men. Help me to trust Jesus, the Lamb of God who taketh away the sin of the world. Take away my sin, and my sickness, and my impurity. Give me Thy Holy Spirit. Help me to live every day as I now pray. For Jesus' sake. Amen.

[*All repeated the prayer, clause by clause, after the General Overseer.*]

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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Galaxy of Testimonies from England

ZION in England is being greatly blessed by God under the wise and energetic immediate direction of Overseer Cantel, who is assisted by faithful Officers and Restorationists.

The work is being extended in every direction, and, according to the declaration at the beginning, the promised signs are following "them that believe."

The demons of disease are being cast out and multitudes are speaking with "new tongues," declaring the wonderful works of God.

Zion is like a mighty river.

Her source is in God, and with ever-increasing volume, with current deep and strong, she is carrying the water of life through desert lands and making them rejoice and blossom as the rose.

The ransomed of Jehovah are returning, and coming with singing unto Zion, and sorrow and sighing are surely fleeing away.

The following testimonies strikingly reveal the progress of the Everlasting Gospel of Salvation, Healing, and Holy Living in Great Britain and Ireland, and show that the First Apostle's testimony and Zion Literature are being received with gladness, and carrying blessing to those whose hearts the Lord has opened.

Husband Saved and Family Blessed.

Jehovah is my strength and my shield; my heart hath trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song I will praise Him.—*Psalm 28:7.*

35 York Road,
Ipswich, Suffolk, England,
September 18, 1905.

Rev. H. E. Cantel,
Overseer for the United Kingdom, 81 Euston Road, N. W., London.

Dear Overseer:—Peace to thee!

As I have received great blessing through one copy of Leaves of Healing coming into our home, I feel it my duty to write this testimony that it may go forth to all the ends of the earth, and that it may be a blessing to my fellow men.

It was in the year 1902 that I saw the first copy of Leaves of Healing. Previously to that I was a member of the Congregational Church for about seven years, but had not attended any meetings for one year and a half, on account of its spiritual power being dead; but I lived a Christian life up to the light and knowledge that I had received, which was as nothing compared with Zion teaching.

My husband was not a Christian at that time. In a public-house one Saturday evening, some of the Restoration Workers were doing saloon work and offered the Leaves for sale. My husband was the only one (the place was full) that bought a copy, and he brought it home to me, remarking that "there was something that would just suit me." I read every word the following Lord's Day, and found it just what I was hungering and thirsting for—a Full Gospel.

The next day I lent it to a friend and inquired the way to Zion meetings. The result was that Miss Sach (now a Deaconess) heard about me and quickly followed on with some Zion Literature.

I praise God that I attended the meetings as soon as possible, and He led me on to a perfect obedience in giving up every kind of unclean food; and I obeyed the Christ's command in Baptism by Triune Immersion, receiving great spiritual blessing, my eldest son also being baptized at the same time.

Persecution followed, my husband going against Zion in everything, but, praise God, our beloved leader of Zion meetings helped and encouraged me greatly. The first application form I filled in for membership my husband burned, but I obtained a second and filled it in, with better results.

I should like to say for the glory of God that we are now a united family in Zion, doing what we can for the extension of the Kingdom of God.

Many times has God wonderfully answered prayer for us in times of sickness. It was in the year 1904 that our two sons were attacked by the Evil One with sore throats, and they were very feverish. In a few days, in answer to our own prayers, they were delivered, but through disobedience one of them was attacked the second time more severely. We decided to send a request to you, and, praise God, before the request reached you, God answered and he was able to come downstairs and take some food, whereas before it was with great difficulty that he could take a drop of milk.

God has also healed our little daughter Violet of bronchitis many times, sometimes instantly. One day she would seem to be almost dead, the next day she would be dressed and playing about. God has also healed me many times of minor ailments instantly in answer to prayer.

Please pray for me that I may be used of Him who has said in His Word, "I am Jehovah, . . . is there anything too hard for Me?"

Thank God, we are able to trust Him with our bodies, as well as our spirits, and have no use for doctors or drugs.

I should also like to say that I fully believe our great Leader and Apostle is Elijah, the Prophet that God said He would send in the latter days before the Second Coming of our Lord. My heart's desire is that we may be kept pure and ready to meet the Bridegroom when He comes.

Words would fail to express my gratitude to God, our Heavenly Father, for all His goodness to us as a family since coming into the Christian Catholic Apostolic Church in Zion.

Thanking you for your prayers in the past, and praying that God will use you more abundantly in the future. I am,

Faithfully yours in His service,
(Mrs.) Esther Hewitt.

CONFIRMATION OF TESTIMONY.

35 York Road,
Ipswich, Suffolk, England.

Dear Overseer:—Peace to thee!

I thank God that I can truly confirm my wife's testimony. I praise God for what He has done for me and my family; but the half has not been told. I shall always return thanks to God, our Heavenly Father, that He led me to buy that first copy of Leaves of Healing.

God has also delivered me from beer and tabacco habits, and many other things, for which I give Him all the glory. I also thank God for the First Apostle, and my prayer is that God will spare him to complete this mighty work of the Restoration of All Things.

I am glad to say that I now, with God's help, sell Leaves of Healing for the extension of His Kingdom.

Faithfully yours in His service,
George V. Hewitt.

Blessing Attendant Upon Zion Teaching.

I will sing of the mercies of Jehovah forever.—*Psalm 89:1.*

14 Durham Road,
Plumstead, S. E. London, England.

Dear Overseer Cantel:—Peace to thee!

With similar joy and gratitude to that which all Zion members express in testifying to God's goodness and blessing, I desire briefly to state how, under the teaching of our First Apostle in Leaves of Healing and through his Officers, I have been blessed in spirit, soul, and body.

My first knowledge of Zion teaching was through the two little booklets entitled "Jesus the Healer" and "Satan the Defiler," received just after the first visit of our beloved leader to London as the General Overseer. These were quickly followed by Leaves of Healing, and together they became as water to the parched ground; for the teaching which I had been receiving under the Methodists and Brethren was anything but good food, and failed to give satisfaction.

Like others, I had not been taught to trust God for healing of the body; and up to that time I had been treated by seven doctors in Woolwich and Plumstead, who told me that I had no circulation and gave me no hope of recovery beyond temporary relief.

As soon as I knew that God was able and willing to heal me, my son wrote to Dr. Dowie requesting prayer for myself and afflicted daughter. From the time of prayer I have been a different woman, and a difference was noticed in my daughter's condition. Since then, God has graciously healed me of several attacks by the Devil in answer to prayer. It would take too long to speak of each case separately; but briefly, besides my shattered nerve system and circulation, I have been healed of a bad hip, a result of childbirth, sunstroke, and a very painful ingrowing toenail. All pain was instantly taken away from the latter when you prayed at the Divine Healing service in London while we prayed at home, and it has never returned.

Words cannot express how much Zion teaching has meant to me. I praise God for the blessing received, and for the ministry of our First Apostle. I thank you for your prayers, and the interest you have shown towards me.

Praying that God will continue abundantly to bless our beloved leader with his wife and son, also you and your dear wife, in the extension of

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His Kingdom, and that I may be kept faithful till Jesus come, believe me to remain,

Faithfully your Sister in the Christ,

MRS. M. M. GREENSTREET.

P. S.—I omitted to mention that early in June of this year the Devil attacked me very severely, although I do not know what it was, only that I had high fever accompanied with sweats and chills; also severe pains in the stomach. The heart was affected as well, and it seemed that life



MR. JAMES JULIFF.
MISS A. JULIFF. MISS N. E. FRAMPTON. MR. W. T. GREENSTREET. MASTER PERCY JULIFF.
MRS. M. E. JULIFF. MRS. M. M. GREENSTREET. MISS H. GOODALL (Conductor). MRS. J. G. BELVIN.

A GROUP OF GOD'S WITNESSES IN LONDON, ENGLAND.

here was soon to end. On Sunday my son was at the Tabernacle and he handed in a request for prayer at the evening service. After this I was soon myself again, so that I am indeed thankful for being raised up. M. M. G.

CONFIRMATION OF FOREGOING TESTIMONY.

14 DURHAM ROAD,
PLUMSTEAD, S. E. LONDON, ENGLAND.

DEAR OVERSEER CANTEL:—Peace to thee!

It is with great joy and praise to God that I confirm my mother's testimony. Words cannot express what God has done for her in spirit, soul, and body. So in testifying to the blessing which my mother and myself have received, as a result of Zion's teaching, I feel that the words of Psalm 98:1, 2, are being abundantly fulfilled today:

"O sing unto Jehovah a new song; for He hath done marvelous things: His right hand, and His holy arm, hath wrought salvation for Him.

"Jehovah hath made known His salvation: His righteousness hath He openly showed in the sight of the nations."

We shall always have cause to praise God for the first visit of our beloved leader to London, for it was after this that we became acquainted with Zion Literature. For some months previously to this I had often been exercised concerning the works of Healing and Holy Spirit power which were manifested with the first Apostles; I knew that God was still the same, but that we as Christians had failed. No sooner did I accept God as my Healer, and commenced teaching the same among the Open Brethren with whom I was meeting, than the Oversight (so called) rose up to put me and three more out of fellowship.

My baptism by Triune Immersion followed on Easter Sunday, 1902, by you as Evangelist. In May of the same year during the smallpox plague which raged about us, I was ordered to be revaccinated by the Woolwich Arsenal authorities, or in default suffer fourteen days' suspension with half-pay. By God's grace and power I accepted the latter, and we praise God that nothing was lacking at home during this time, and the plague was not permitted to come nigh our dwelling. (Psalm 91:10.) Since then, God has delivered me from working in the arsenal, and provided me with better employment.

Soon after this I became connected with a mission where Divine Healing was taught, but was compelled to leave it in March, 1904.

In January, 1904, Satan was permitted to attack me with a most severe cold, which kept me awake night after night coughing and spitting; there was every indication that it would develop into something more serious, for at this time my work exposed me very much to the weather, which was cold and wet. I thank God that He prevented it from becoming worse and completely healed me in answer to the Prayer of Faith. It was after this deliverance that I decided to come into Zion, where I desire to remain Till Jesus Come.

I desire to praise God for setting me free from the "Total Abstinent Sons of Phoenix Sick and Burial Friendly Society," for, while the members abstained from alcoholic drinks, they were slaves to nicotin.

In January of this year, after the Divine Healing service at the Tabernacle one Thursday evening, you prayed with the laying on of hands for the healing of a varicose vein in my right leg which was becoming very painful. About three days after all pain left and it has caused no trouble since.

There is much more that might be said, but space will not permit, so while thanking God for our beloved First Apostle, and his ministry, and you for your prayers on our behalf, I pray that Zion may continue to be abundantly blessed throughout the world; and that we may be kept faithful in all things till Jesus comes.

With Christian greetings, believe me to remain,

Faithfully yours in Zion's bonds,

W. T. GREENSTREET.

Healed of Cancer and Other Disease.

Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward.—*Isaiah 58: 8.*

42 MAXEY ROAD,
PLUMSTEAD, S. E. LONDON,
September, 1905.

REV. H. E. CANTEL.

Dear Overseer:—Peace to thee!

With many others, I thank God that LEAVES OF HEALING came to me. My sister, Mrs. Gilbert, in South Chicago, sent it to me from the first number up to 1903.

Previously to reading it I had submitted to an operation, the left breast having been entirely removed. The doctor pronounced it the worst form of cancer, and informed my relatives that I might live only six months, but that two years was the usual time people lived after such operations.

After removing the first, another cancer came in the right breast and grew rapidly.

I was in so much pain that I kept praying for God to heal me, as I saw in LEAVES OF HEALING how many were being healed through prayer; but my prayers God could not accept, as I was not obedient.

I saw clearly that drink and swine's flesh were two great evils and that they produced disease, but I liked them so much that I had a hard fight with the Devil. How much I should have liked to send a request to the First Apostle for prayer, but I knew that God would not answer until I fully surrendered, since my eyes had been opened to the truth.

One morning I was in so much pain that I fully yielded, and promised God that I would give up these two evils; and I knew from that moment that God had heard and answered.

Three days afterward the growth and all pain were gone.

That was about nine years ago; God has kept me and also healed me of other complaints.

I suffered from bilious attacks frequently, from a child, and severe headaches, scarcely ever being free. Since I left off eating swine's flesh I have been quite free from them. I can praise God more with a healthy body than with a sickly one.

The names of the doctors that attended me were Mr. Harry Dunn, surgeon, then in practise at Guy's Hospital; Dr. Larking and Dr. Bedford, then residing in Trinity Square, Borough London.

For some years I had been in fellowship with the Exclusive Brethren, but I sent in my resignation with a copy of LEAVES OF HEALING, telling them of the Full Gospel I had accepted. A Brother called upon me and told me that in less than three months I would reap sorrow for the step I had taken. He was not pleased to hear of the deliverance God had so graciously given me. I referred him to Exodus 15:26, Psalm 103, Isaiah 53, and Matthew 8:17. He would not have it so. I repeated that the Christ

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atoned for the body, but he went away saying he did not think so, and that I would have pain.

In a few months his wife passed away; then he was taken with a fit, and was a confirmed invalid for a few years and passed away. The Brethren are groping in the dark and will not be taught. May Zion teaching yet awaken them!

Thanking you for many prayers on my behalf

Yours Till Jesus Come,

HENRIETTA GOODALL.



WALTER HAINSTOCK,
Age, Four Months, August, 1905.

Delivered in Childbirth.

Blessed be Jehovah, who daily beareth our burdens.—*Psalm 68:19.*

REDHALL LODGE,
SLATEFORD, MID-LOTHIAN, NEW BRUNSWICK,
September, 1905.

DEAR OVERSEER:—Peace to thee!

I wish to glorify God with a few thankful words of testimony for the wonderful strength and speedy delivery He gave me in the birth of a big Zion son, without the aid or presence of a doctor. At the end of twelve days I was attending to the affairs of my family.

I wish to give God all the praise, and I thank the Deaconess and friends of Zion for their prayers.

With Christian greetings, I am.

Your Sister in the Christ,

(MRS.) ISABELLA HAINSTOCK.

Healed After Years of Suffering.

But seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you.—*Matthew 6:33.*

62 BUTTESLAND STREET,
EAST ROAD, N. LONDON, ENGLAND,
September 24, 1905.

DEAR FIRST APOSTLE:—Peace to thee!

For some months past I have felt it my duty to write my testimony. I do indeed thank and praise God, our Father, for what He has done for me.

From about the age of thirteen years I suffered from dyspepsia and anemia. I attended Fore Street Dispensary for months at a time, but did not get better; I would get a little relief, but it did not last long.

When I was twenty years old I had a bad attack of gastric ulcer on the gut. Dr. Lamb, who was then living in Forest Gate, attended me for three months until I was able to be up again; but he was not satisfied with my progress, so he advised me to go to St. Bartholomew's Hospital, which I did for some months.

I got no better, however, until I went into Zion.

I had several attacks of the ulcers, and the awful pain I suffered and continual vomiting made my life a burden.

At the age of ninteen years I was converted to God. I was a member of the Church of England, but was not satisfied, for I was hungering for real spiritual food.

I am ashamed to say that when Zion came along I was not at first willing to receive her Message. I was so conscious of my disobedience to the Spirit that I had no rest until I went to the meeting at 81 Euston Road and determined that by the Grace of God I would henceforth yield myself in obedience to Him.

I was baptized in October, 1902, when I received much blessing. My healing did not come at once, for I had much to learn. From that time I began to grow in grace. Our beloved Overseer Cantel prayed with me very often. I thank him for his prayers and much patience with me. I also wrote to you asking you to pray for me on June 6, 1903. I received a great spiritual blessing and a partial deliverance on that date, but I am sorry to say that through several acts of carelessness and the sin of worry I hindered my healing, but now, thank God, I am healed and have been kept for months. To God be all the glory.

I also thank God for the privilege of being a member of Zion Restoration Host, for it gives me much joy to be of some little use in carrying the message of the Full Gospel of Salvation, Healing, and Holy Living on the printed pages of LEAVES OF HEALING.

I trust that this testimony will be a blessing to some one who may be afflicted by the Evil One.

Thanking you for your prayers, and asking God's richest blessing upon you and yours, I remain,

Yours faithfully in Zion's bonds,

FLORENCE M. PARROTT.

Delivered from the Bondage of Error and Healed.

Jesus, the Christ, is the same yesterday and today, yea and forever.—*Hebrews 13:8.*

BELGRANO, 20 BRACKLEY ROAD,
NEW BECKENHAM, KENT, ENGLAND,
September 6, 1905.

DEAR OVERSEER CANTEL:—Peace to thee!

I am sending my testimony with the desire to glorify God and help make known His love and saving grace.

Many times through my Christian life I have proved Him to be a faithful Friend, "One who sticketh closer than a brother."

I praise God for the beautiful truths taught in Zion through the First Apostle, and I pray that God may continually bless him and his dear wife, and enable them to prosper in whatever they may undertake toward the extension of Zion and the coming of our Lord.

I thank God for the power to trust Him alone, knowing that He is the same yesterday, today, and forever.

Some time before I joined Zion I was told of God's Way of Healing. Although it was quite new teaching as compared with what I had been accustomed to hear, I accepted it, knowing it to be the will of God concerning us. I decided that doctors and drugs were an evil. It was not a very hard matter for me to give them up entirely, as I had not had much to do with them, for which I praise God. Since I have been a member of Zion, and through reading LEAVES OF HEALING, I have learned to trust more fully for spirit, soul, and body.

I thank God for healings received several



MR. AND MRS. GEORGE V. HEWITT AND FAMILY.

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times, but much more for the way He has kept and guarded me from the power of Satan. Every day I realize His infinite love more, and my earnest desire is that I may be of some use in bringing others into a knowledge of the truth that is in Christ Jesus.

Praying that God may abundantly bless both you and Elder Cantel in your labor of love, I am,

Yours sincerely in the Christ,

(Miss) N. FRAMPTON.

Healed of Erysipelas.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. —*Isaiah 53:4.*

GREENISLAND VILLA, GREENISLAND, COUNTY ANTRIM, IRELAND, September 14, 1905.

REV. H. E. CANTEL.

Dear Overseer:—Peace to thee!

Some time ago I wrote you asking for prayers on behalf of my wife, who for three months was ill with erysipelas on head and face. I am pleased to say that God has answered that prayer and healed her. She is now able to go about and is getting better every day.

I thank God for LEAVES OF HEALING, which brought my wife and me into closer contact with this great truth, and has increased our faith in the Lord, who is our Healer. I am,

Yours in the Christ, A. H. THORNTON.

Blessed Through "Leaves of Healing."

How that our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake.—*1 Thessalonians 1:5.*

51 HARGOR ROAD, PLUMSTEAD, S. E. LONDON, ENGLAND.

REV. H. E. CANTEL.

Dear Overseer:—Peace to thee!

I rejoice at the privilege of testifying to the Divine power and love of my Heavenly Father in answering the Prayer of Faith offered by you for my healing.

I had been suffering for two years with a bad leg, which, to all appearance, was ulceration. Previously to that I had been under several doctors, but received no benefit. Taking so much medicine, I became so weak that I could walk no distance without fainting. I do thank my loving Father for sending me LEAVES OF HEALING. The Full Gospel became quite clear, as I had never known it before, to restore my spirit, soul, and body. Now I accept Jehovah as my Healer, my Cleanser, and my Keeper.

Although there are times when the Evil One attacks me very severely, I am still looking for perfect deliverance. Blessed be God who giveth us the victory through Jesus, the Christ. Having met the conditions of Obedience, Repentance, and Baptism by Triune Immersion, now I have this promise, "Lo, I am with you all the days, even unto the Consummation of the Age."

God bless our dear Apostle, his dear wife and son, and prepare us all for the coming of our Savior, Jesus, the Christ, our Messiah.

Yours in the Christian Catholic Apostolic Church in Zion,

(Mrs.) JANE GRACE BELVIN.

Threw Away Crutches.

Pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.—*James 5:16.*

3 CEMETERY ROAD, SAINT NEOTS, HUNTINGDONSHIRE, ENGLAND, September 25, 1905.

REV. H. E. CANTEL.

Dear Overseer:—Peace to thee be multiplied!

I rejoice and thank God for Zion's prayers, and, as requested, send my testimony for LEAVES OF HEALING.

God has enabled me to walk without crutch or stick; and I thank Him that LEAVES OF HEALING ever came to my cottage. I read it with great interest.

Through falling down in the street two years ago I broke my leg, and, though the leg was set and the doctor did all he could for me, I was obliged to use two crutches when the LEAVES were first brought to my door, and besides I was feeling very ill.

I thank God for LEAVES OF HEALING, which taught me that God does hear and answer prayer.

I sent you a request for prayer; and one day when I was alone and walking around my room with two crutches, I heard a voice say, "I am thy Healer"; then I knew you were praying for me. I put the crutches away, and walked in faith, and have never used them since, but have trusted in God for healing; and the strength has come as I have obeyed. I feel better than I have done for a long time.

I am seventy-one years old, and my brother says I am a wonder.

I have also been healed of a very bad head in answer to prayer recently.

Yours in the truth of Zion,

ELEANOR FANNY BROWN.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By OVERSEER J. G. EXCELL.

Healed When at Point of Death.

And the Prayer of Faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.—*James 5:15.*

320 NORTH THIRD STREET, GOSHEN, INDIANA, November, 1905.

DEAR OVERSEER:—I was healed in the year 1898, and have had no medicine in the house since, and never will have again.

When we trust God we trust in Almighty Strength.

Trusting God in soul, body, and spirit is full salvation.

It is sad to see poor, suffering people in the world who think God has the power to save the spirit, but not soul and body.

I never knew what health was until seven years ago. At that time, with no health in my body and the terrible suffering resulting from gall-stones, and when lying at the point of death, I was healed, for which I cannot be sufficiently thankful.

God is just as willing to keep as to heal. He has given me a mind to take care of my health and strength and then trust Him for the rest.

I believe the First Apostle to be a prophet, and ask God's blessing to rest on him and his family. ANNA HARPER.

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.

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)	7:30 p. m.
Tuesday—Divine Healing meeting	2:30 p. m.
Tuesday—Adult Choir Practise	7:30 p. m.
Wednesday—Junior Choir Practise	3:45 p. m.
Wednesday—Citizens' Rally	7:30 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 Practise	7:30 p. m.

COLLEGE CHAPEL.

Lord's Day—German service	10:15 a. m.
Tuesday—German Choir Practise	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 School-houses	11:00 a. m.

THIRTY-FIRST STREET TABERNACLE.

Lord's Day—German service	7:30 p. m.

Elijah's Restoration Messages

Of Purity, Peace and Power

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The Purifying Water of Life
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Thy God Reigneth.
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Then Peaceable.
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Notes from Zion's Harvest Field

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Worthy of Special Mention.

IN a recent letter from Overseer Voliva, he states that during the month of September less than thirty Restorationists in Sydney sold two thousand nine hundred four copies of LEAVES OF HEALING. This is an average of about one hundred copies each.

If an equal or larger number of Restorationists in any other city have a better record for any month, I should be glad to have the figures and call attention to the work done.

Elder McCullagh recently received one thousand extra copies of the LEAVES and sold the same to our members in exactly twenty minutes.

Overseer Voliva also informs me that Deaconess Farley, of New South Wales, sold one thousand one hundred fifty copies in twelve days, an average of ninety-five a day.

Mrs. Butcher sold four hundred three copies in seven days, an average of over fifty copies a day. In one day she sold one hundred copies.

Especial attention is called to the above, that our people everywhere may feel encouraged to put forth greater efforts to sell the LEAVES.

In many cases LEAVES have been given away, where, if the proper effort had been put forth, they could have been sold.

The Literature would accomplish far more if sold than when given away.

I should be glad to receive reports of special work.

Zion in Chicago.

Overseer-in-charge, Rev. W. H. Piper, 3554 Vernon Avenue. Services in Central Zion Tabernacle, Michigan Avenue and Sixteenth Street, Lord's Day, 3 p. m.

Deacon-in-charge Central German Parish, Gustav Sigwalt. Tabernacle, Michigan Avenue and Sixteenth Street. Services—Lord's Day, 10:30 a. m.; Friday, 8 p. m.

West German Parish—Tabernacle, 722 West Nineteenth Street. Services—Lord's Day, 8 p. m.; Tuesday, 8 p. m.

2003 INDIANA AVENUE,
CHICAGO, ILLINOIS, November 28, 1905

REV. J. G. EXCELL AND REV. W. H. PIPER.

Dear Overseers:—Peace to thee!

"The righteous shall be glad in Jehovah, and shall trust in Him."

God has been very good, has encouraged us, and has increased our trust in Him.

He has given the German people a mind to work, and has made them rejoice over the salvation of the sinful, and the healing of those who were oppressed by Satan.

Chicago, above all other cities of this great land, needs the prayers, help, and sympathy of true Christians for her sinful, sick, poor, and godless population.

Very few of them are aware of the fact that the message of the Christ of God uttered nineteen centuries ago, in the words, "The Kingdom of God is at hand: repent ye, and believe in the Gospel," is meant today for Chicago's millions.

How very small is the number that really believe it, and do their utmost to bring about the coming of this wonderful Kingdom in its fulness!

But Zion at least has a good share in the work, and God be praised for the light which shines forth from the watch-tower of Zion.

No matter what nationality, race, or color, all true children of God who see the truth are glad to follow the Prophet of the Restoration, whose voice is resounding and reechoing to the ends of the earth.

They are glad that the Times of Restoration of All Things have arrived, and that God is manifesting Himself to His people, showing signs and wonders and manifold blessings among them. They have a right to rejoice in their Creator and Savior, who is so willing to bestow good gifts upon His children.

A number of people were found lately, by our Restorationists, who wanted to know more about God. This encourages the workers and makes them look to God for greater blessings.

At a short testimony meeting last Lord's Day morning, Deaconess E. K. Weller testified to the joy God had given her in her personal ministration to the people.

Especially was she thanking God for the wonderful way her sister was led. She came from Iowa, seeking God for salvation and healing, and has received both, having been attending the meetings in Central Tabernacle; also reading BLÄTTER DER HEILUNG.

Deacon D. Kenman said, "Some time ago a woman came to my house asking me to go with her to pray for her husband, who had delirium tremens. After speaking to him about the Way of God he promised to do right in the sight of God, and we prayed. The man got deliverance through the power of God in answer to the Prayer of Faith."

Deaconess A. Grossenheider reported a blessed day of Restoration work. She sold a number of LEAVES OF HEALING to people who were glad to get them, and made about eighty calls with her partner, besides having the joy of leading one back to God who had wandered away from Him.

Mrs. A. Helbach rejoiced that God had led her in a certain baker's shop one day on her Restoration work. The owner, who had been afflicted with severe stomach trouble, said, as he bought a copy of LEAVES OF HEALING, "Will this paper make me well?" to which she answered, "No! but it will teach you God's Way of Healing."

I visited him twice and prayed for him every day, then I requested prayer of the congregation, at which time he also prayed at home. The next visit I made to him he said that he was healed. He also promised to come to Overseer Piper's meetings.

Deacon J. Wittich thanked God especially for leading him to a young, intelligent Chinese on his Saturday night Restoration work. The next Lord's Day he brought him to the Chinese class conducted by Deacon Hong. The young man stayed also for the afternoon meeting and has been coming to every meeting since. "Yesterday evening he thanked me," added Deacon Wittich, "with tears in his eyes, for bringing him to the first meeting, for he had found Salvation."

T. Schmaltz was grateful for the number of strangers that God had enabled him to bring to our midweek cottage meeting. They had enjoyed the meeting and promised to come again and bring some of their friends with them.

P. L. Federmeyer thanked God for the privilege of doing work for God in Zion's Restoration Host.

One day last week I had the privilege of seeing a dear colored lady, seventy-seven years old, delivered from painful rheumatism in her knees, from which she had been suffering for years. It was an immediate answer to prayer. Her son, an ungodly man, was touched in his innermost heart, and is now seeking God for salvation.

It gives us joy to see the work of God wrought by His Spirit in the hearts and lives of the people; for the Kingdom of God is not in word, but in power.

The sale of LEAVES OF HEALING is increasing from month to month, and the Restorationists are spending all the time they possibly can in the work for God.

We all are looking to God, whose beloved children we are through Jesus, the Christ, our Lord, that He may prepare us to do better work in the future than we have done at any time in the past. We are looking to Him to purify us and cleanse us from all sin through the power of His Holy Spirit, and to sanctify us wholly in spirit, soul, and body.

Asking kindly your prayers on our behalf, and praying for our beloved First Apostle and all Zion throughout all the world,

I remain, faithfully yours in the service of our Lord and Master, Jesus, the Christ,

GUSTAV SIGWALT,
Deacon in the Christian Catholic Apostolic Church in Zion.

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 cooperation 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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Newspapers Gladly Make Correction

Chicago Dailies, Misinformed by Waukegan Correspondent, Had Reported Collapse of First Apostle.

"WE do not pay our reporters to use their imaginations. We want the facts."

These are the words of the city editor of one of the largest daily newspapers in the City of Chicago.

They were spoken to a commission of three from the ecclesiastical, educational, business, and political council of Zion. This commission was making the rounds of all the daily newspapers in the city because a correspondent had used his imagination in writing a report of the service held in Shiloh Tabernacle last Lord's Day afternoon.

It was their purpose to protest against the false and misleading report which the young man's imagination had conjured up, and ask the editors of the papers to give prominence to a denial, in order that the public might know the facts in the case.

All the morning papers in Chicago had appeared with substantially the same story, coming from the same source, to the effect that the First Apostle had suffered a "physical collapse" while speaking at the afternoon service; that he had "dropped down in his pulpit"; that he had spoken in so weak, tremulous, and low a voice that it was "inaudible to persons sitting near the platform, and becoming more and more inaudible until his secretaries in front of him had difficulty in taking notes"; that he seemed very much depressed and discouraged, and said that he would be his people's leader, "if not here, in the hereafter"; and that he had discussed the Mexican enterprise in such a way as to give rise to the conviction that Zion no longer held anything in Mexico.

When he had read all these attacks, tending needlessly to alarm his friends and followers throughout the world, the First Apostle determined to have a most emphatic and formal denial made.

He therefore gave instructions that his council was to meet and prepare a statement, protesting against the misrepresentations, and denying the false statements and exaggerations, and that a commission, consisting of Overseer John G. Speicher, Overseer and Health Commissioner of Zion City; Deacon John A. Lewis, General Manager of Zion Paradise Plantation; and Deacon Arthur W. Newcomb, General Associate Editor of Zion Publications, should wait upon the editors of the Chicago papers, and present this statement.

These instructions were carried out, and on Monday afternoon the commission started on their rounds with the following statement:

"We, the undersigned members of the Ecclesiastical, Commercial, Educational, and Political Council of John Alexander, the First Apostle of the Christian Catholic Apostolic Church in Zion, having carefully read and considered the reports of the services held in Shiloh Tabernacle, Zion City, Illinois, on yesterday afternoon, Lord's Day, December 3, 1905, desire to strongly protest against them as exaggerations tending to mislead the public.

"We deny absolutely that there was any 'physical collapse,' the First Apostle concluding his address in a voice audible throughout the entire Tabernacle and walking from the platform unassisted.

"We deny absolutely that his tones were inaudible to persons sitting near the platform, as he spoke to six thousand people and was heard throughout the entire auditorium.

"We also deny that he made the statement, 'I shall be your leader here, or, if not here, I will be in the Hereafter.'

"We also deny that he made any reference whatever to the Mexican enterprise.

"Concerning Zion's affairs in Mexico. General Manager Lewis and General Secretary Wilhite state that the business thus far has been successful.

"Propositions are still open covering twenty million acres of land, and options are held to more than a million acres of some of the finest land in the Republic, having many miles of sea coast. These gentlemen have been given general powers of attorney to act for the First Apostle in all matters in Mexico, and will return in the near future to take up land and prepare for active operations."

This statement had been duly signed by those who had taken part in its preparation.

The reception of these men from Zion City by the editors of every one of the papers called upon was most cordial and friendly.

Without exception, they gave assurances of their earnest desire to give the exact facts about Zion, Zion City, and the First Apostle, and expressed their regret that, through the unreliability of their Waukegan correspondent, they had given circulation to an untrue and exaggerated report.

They all spoke in a friendly and respectful manner of the First Apostle, and declared their willingness and pleasure in giving publicity to the statement made by Zion's council.

As a result of the visit of this commission, the Chicago papers, with but few exceptions, published corrections of the false reports in their Tuesday editions, giving them considerable prominence in some cases.

In this connection, we gladly give to the many readers of LEAVES OF HEALING throughout the world the following telegram from the First Apostle to the Chicago *Tribune*.

When he arrived in New York on his return from his recent visit to Mexico, the First Apostle received a very courteous message from the editor of the Chicago *Tribune*, requesting a signed statement, by wire, for its readers.

The First Apostle granted the request, and the following telegram was printed in the Chicago *Tribune* for Sunday, November 26, 1905:

"New York, November 25th.—[To the Editor of the *Tribune*.]—Thanks for your courteous telegram, which reached me on board the 'Seneca' his morning, asking me to make a statement concerning my mission to Mexico, the state of my health, etc., for the information of your readers who are interested in Zion's Onward Movement and in myself.

"My mission to Mexico has been successful, principally in enabling me to eliminate from my options that which was undesirable after careful engineering

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examination, and in confirming my resolution to take up at least a million acres, should final reports continue to be satisfactory.

"Irrigation is essential to success. The soil is rich and can produce at least three crops per annum with much profitable result; but without irrigation only one crop, and that sometimes doubtful, can be obtained.

PROSPECTS ARE THE BRIGHTEST.

"From other points of view, such as the creation of important manufactories and the preparation of horticultural products for exportation, Mexico presents a most important field. I with all my parties, who have twice visited Mexico, have been more and more deeply impressed with that beautiful republic as a field for successful colonization of many thousands of my people from all parts of the world.

"We continue to be impressed with the high qualities of Señor General Don Porfirio Diaz, President of Mexico, one of the broadest-minded and most energetic of executives. He is first in peace, as he was first in war, and is greatly beloved by his countrymen.

"We abandoned our options upon seven hundred fifty thousand acres, and extended others upon nearly a million.

"From the point of view of the Kingdom of God, we hold that our present movement is the largest and most important to which we have addressed ourselves in the solution of many problems of a racial as well as industrial and social nature.

MAY TAKE IN THREE MILLION ACRES.

"It is possible that the areas which we may cover may extend to at least three million acres.

"I felt it to be my privilege to express my appreciation of the great kindness which has been extended to me and to my party by the President and his most excellent lady, Señora Dona Carmen Romero Rubio de Diaz, and the members of the Mexican Government and other statesmen and citizens.

"Governor Don Pedro Arguilles, of the State of Tamaulipas, and his family; Governor Bernardo Reyes, of the State of Nueva Leon, with the American consul-general, and Colonel Robertson, proprietor and editor of the *Monterey News*, all have been most kind. It has not been possible to accept a tithe of the invitations extended to us.

"Honest and respectable citizens of the United States are abundantly satisfied with their investments in Mexico and with the just and firm administration of the affairs of the country.

PRAYER HEALED PARALYSIS.

"Concerning my own health, I desire to thank you and a vast number of the citizens of the United States of America for their kind interest.

"You will remember that I was stricken with paralysis on the night of Lord's Day, September 24th, after conducting services attended by about fifteen thousand persons in Shiloh Tabernacle, Zion City. I remained helpless and largely insensible for the greater part of twenty-four hours.

'When I found how serious the case was I then appealed to God that He would either permit me to go to be with Him in the better world, or that He would give me absolute deliverance from the paralysis.

"I woke the next morning to find I was free, but weak.

"I immediately arranged that I should carry out my intended visit to Mexico, and early on Thursday morning, September 28th, two days later than I had intended, I started for Mexico.

"A severe attack of bronchitis added to my weakness; but I am now to be perfectly delivered from that, and my weakness is rapidly disappearing.

SYMPATHIZES WITH JEWS.

"I hope to be able to address my people and friends at the service on the morning of Thanksgiving Day in Shiloh Tabernacle, Zion City; and to deliver an address on Lord's Day afternoon, December 3d, on 'The Jew in America and Throughout the World.'

"In common with all who love the Jewish portion of the Israel of God, my heart has been burdened and I have been moved to the deepest indignation with the climax of the Romanoff and Muscovite cruelty to the Jew in Russia. It accompanies the break-up of an empire whose dissolution is imperatively necessary for the spread of civil and religious liberty. Terrible as is the price, Israel will conquer; and it will be impossible for civilization ever again to permit such fiendish atrocities.

"I address with much respect and gratitude the millions whom these words will reach.

"JOHN ALEXANDER,

First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion. Fifth Avenue Hotel, November 25, 1905."

Zion Literature Sent Out From a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for two weeks ending December 2, 1905:

1,692 Rolls to the Hotels of Europe, Asia, Africa, and the Islands of the Sea
2,384 Rolls to.....Wales
200 Rolls to.....Tennessee
150 Rolls to Railroad Stations in the United States.
Number of Rolls for two weeks.....4,426
Number of Rolls reported to December 2, 1905.....4,069,850

SARAH E. HILL,
Superintendent Zion Free Literature Mission.

The Zion Banner

is a 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 Wednesday 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 a copy.

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.

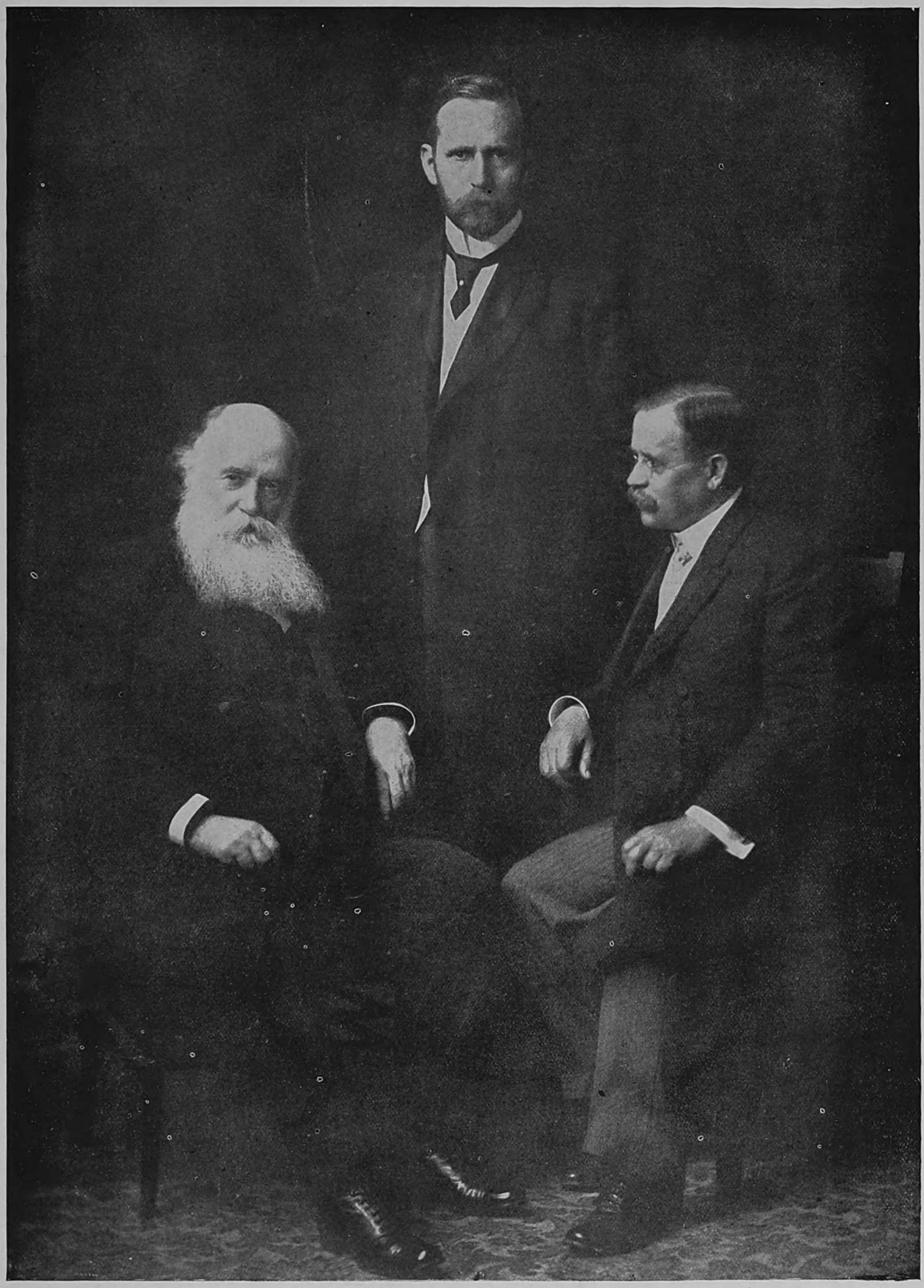
Every honest, true citizen of every country should read and become familiar with this book. It contains 200 pages printed in large, clear type, and costs only

25 Cents a Copy, Postpaid.

ADDRESS

Zion Printing and Pub. House
Zion City, Illinois.

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THE FIRST APOSTLE. GENERAL SECRETARY FIELDING H. WILHITE. GENERAL MANAGER JOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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Application

_____ 19____

To John Alexander Dowie:

I hereby make application for a Zion Paradise Plantation, Ten Year, Gold, Seven Per Centum, Interest-bearing Land Warrant, in the sum of_____ _____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount

_____

(Signed) Name_____

Address _____

Notice—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following is the form of the Land Warrant:

Twenty Dollars

Selection No. _____ Series _____

$20.00

Zion Paradise Plantation

— John Alex Dowie —

GOLD, SEVEN PER CENTUM, INTEREST-BEARING

LAND WARRANT

This Certifies, *That*_____

*of*_____ *has deposited with me the sum of*

Twenty Dollars

for a term of ten years from date hereof, bearing interest at the rate of Seven Per Cent. Per Annum, payable semi-annually on the first days of October and April.

This Warrant, with accrued interest, is redeemable at maturity in money, or may be exchanged for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

This Warrant is transferable on the books of the undersigned by reissue or surrender of the same, and, unless exchanged for land within three years from date hereof, is redeemable on any interest-paying date on six months' prior written notice by the undersigned.

In Witness Whereof, *John Alexander Dowie, whose legal residence is Zion City, Illinois, United States of America, has executed these presents this_____day of_____A. D. 190____.*

Countersigned by the General Manager of Zion Paradise Plantation and attested by the General Secretary thereof.

*Countersigned by*_____

General Manager Zion Paradise Plantation.

*Attest:*_____

General Secretary.

John Alex. Dowie

$20.00

The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000 and $5,000.

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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 27th or 28th.

God's Gift of All Things.

1. *"All things are yours."*—1 Corinthians 3:21-23
   This word cannot be broken.
   It should not be doubted.
   The future is before us.
2. *Expect the rich supply.*—Philippians 4:19, 20.
   He surely is able.
   Is He not willing?
   You cannot exhaust His riches.
3. *Nothing can operate against one.*—Romans 8:27-30.
   He turns the wrath of man into praise.
   He brings joy out of sorrow.
   He leads into goodness and mercy.
4. *His grace is all-sufficient.*—2 Corinthians 9:6-8.
   All grace is yours.
   You need suffer no lack.
   Be satisfied with His supply.
5. *Thank God for everything.*—Ephesians 5:14-21.
   Thank Him for past experiences.
   Thank Him for present blessings.
   Thank Him for future hopes.
6. *Expect everything from Him.*—Romans 8:31-34.
   He is for you and none can oppose.
   With the Christ you obtain all things.
   God will keep back nothing.
7. *Pray the effective prayer.*—Psalm 57:1-3.
   Do you get answers to prayer?
   Does the answer come while yet speaking?
   God is surely willing to answer.
8. *You will receive if you faint not.*—Revelation 21:3-7.
   His promises are faithful and true.
   He gives freely to the needy.
   Overcome and God will be ALL to you.

The Lord Our God is a Blessing-bestowing God.

LORD'S DAY BIBLE CLASS LESSON, December 31st.

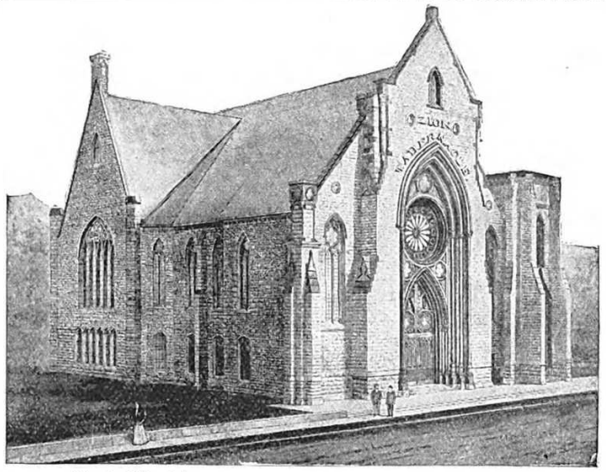
God's Abundant Measure Bestowed.

1. *His pardon is large and free.*—Isaiah 55:6, 7.
   Every sin is forgiven.
   Both of commission and omission.
   Whether personal or hereditary.
2. *His mercy is showered upon us.*—Titus 3:4-7.
   His mercy never fails.
   It lasts through ages.
   Where sin abounds grace much more abounds.
3. *More salvation is always to follow.*—1 Peter 1:3-5.
   How boundless His mercy!
   How full our salvation!
   How rich our estate!
4. *The abundant life can be enjoyed now.*—John 10:9-13.
   We not only have life,
   We not only have the Light of Life,
   But we have life more abundantly.
5. *His promises are all-inclusive.*—Hebrews 6:13-20.
   He promises blessings:
   Blessings now and to come;
   Blessings which fill with hope.
6. *There is no limit to true prayer.*—Ephesians 3:17-21.
   He expects us to pray.
   He teaches us to pray.
   He gives more than we ask for.
7. *God is so good that He gives all—even Himself.*—Exodus 34:5-7.
   There are none good save One.
   God is the embodiment of goodness.
   He cannot do evil; He does good.
8. *The gates of Heaven open wide to all who prove worthy.*—2 Peter 1:10-11.
   The diligent are rich there as here.
   They make sure of things first.
   To such the Gate Abundant opens.

God's Holy People are an Ever-receiving People.

Services in Chicago

Great General Assembly — Central Zion Tabernacle...Michigan Ave. and 16th Street...Overseer Piper Preaches Lord's Days and Tuesdays at 3:00 P. M.



Central Parish
Michigan Avenue near 15th Street
Elder A. W. McClurkin in Charge
Lord's Day—Services 10:30 am, 7:45 pm
Thursday.....7:45 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

North Parish German
639 Larrabee Street
Elder C. R. Hoffman in Charge
Lord's Day.....10:30 am, 8:00 pm
Wednesday.....8:00 pm

North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

West Parish German
Corner 19th and Wood Streets
Deacon Gustav Sigwalt in Charge
Lord's Day and Tuesday.....7:45 pm

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, always to 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.

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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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Spirit."

Twenty-two Thousand Five Hundred Thirty-six Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Five Hundred Thirty-six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle, 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	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6253		
Total Baptized at Headquarters			11,692
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		9,849	
Total Baptized outside of Headquarters			10,614
Total Baptized in eight years and six months			22,306
Baptized since September 14, 1905:			
Baptized in Zion City by Elder Royall	13		
Baptized in Zion City by Elder Mercer	3		
Baptized in Zion City by Elder Viking	19		
Baptized in Zion City by Elder Dinius	7		
Baptized in Zion City by Elder Adams	20		
Baptized in Chicago by Overseer Piper	12	74	
Baptized in Bohemia by Elder Kosch		4	
Baptized in California by Elder W. D. Taylor		3	
Baptized in Canada by Elder Simmons		3	
Baptized in Canada by Elder Brooks		6	
Baptized in Colorado by Deacon Cook		1	
Baptized in England by Overseer Cantel		15	
Baptized in Germany by Overseer Hodler		18	
Baptized in Holland by Deacon Voskuil		9	
Baptized in Hungary by Elder Kosch		6	
Baptized in Illinois by Elder Dinius		1	
Baptized in Illinois by Deacon Sprecher		1	
Baptized in Iowa by Elder Reed		9	
Baptized in Kansas by Deacon Horter		3	
Baptized in Massachusetts by Elder Gay		4	
Baptized in Missouri by Elder A. E. Arrington		4	
Baptized in Nebraska by Elder Reed		2	
Baptized in New York by Overseer Mason		5	
Baptized in Ohio by Evangelist Kelchner		7	
Baptized in Ohio by Elder F. M. Royall		3	
Baptized in Pennsylvania by Elder Bouck		3	
Baptized in South Africa by Elder Powell		13	
Baptized in South Africa by Overseer Bryant		12	
Baptized in South Africa by Deacon James Webb		5	
Baptized in Switzerland by Elder Rickert		5	
Baptized in Texas by Elder L. C. Hall		5	
Baptized in Washington by Elder Ernst		4	
Baptized in Wisconsin by Deacon Taylor		5	156 230
Total baptized since March 14, 1897			22,536

The following-named believer was baptized in Zion Tabernacle, Cleveland, Ohio, Lord's Day, November 26, 1905, by Evangelist C. F. Kelchner:

Tyler, Mrs. Margaret.....Rear 112 Brownell street, Cleveland, Ohio

The following-named two believers were baptized in Toronto, Ontario, Canada, Lord's Day, November 26, 1905, by Elder Eugene Brooks:

Medland, Annie.....85 Marion street, Toronto, Ontario, Canada
Stephens, Hilton Trewavas Washington,
153 Vine street, Toronto, Ontario, Canada

The following-named two believers were baptized at Bloomington, Nebraska, Monday, November 27, 1905, by Elder David A. Reed:

Riley, Jay M.....Blue Hill, Nebraska
Riley, Nora B.....Blue Hill, Nebraska

The following-named believer was baptized in San Francisco, California, Lord's Day, November 26, 1905, by Elder W. D. Taylor:

Townsend, Mrs. Sarah N.....Fort Bragg, Mendocino County, California

The following-named believer was baptized at Maxwell, California, Friday, November 24, 1905, by Elder W. D. Taylor:

Phelps, David Andrew ..... Maxwell, California

CONSECRATION OF CHILDREN.

The following-named child was consecrated to God at Bloomington, Nebraska, Monday, November 27, 1905, by Elder David A. Reed:

Riley, Fawn Laurine.....Blue Hill, Nebraska

The following-named two children were consecrated to God at Blooming Glen, Pennsylvania, Monday, November 20, 1905, by Elder R. N. Bouck:

Hockman, Edna..... Bedminster, Pennsylvania
Hockman, Florence.....Bedminster, Pennsylvania

The following-named child was consecrated to God in New Jersey, Wednesday, November 29, 1905, by Deacon Paul Yesser:

Ramsey, Samuel.....Seybrook, Lyons Farms, New Jersey

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 a copy, to any address. ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS.

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.

Street Addresses Are Necessary.

All Zion City Subscribers to *Leaves of Healing*, *The Zion Banner*, *Blätter der Heilung*, and *Feuilles de Guérison*, 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.

Note of Warning.

We desire to impress upon our members everywhere the necessity of seeing that proper use is made of the LEAVES OF HEALING. Sometimes large numbers of the LEAVES are given to people soliciting religious papers for free distribution. We are informed by reliable authorities that in some cases the LEAVES OF HEALING thus given away have been sold for old papers. We wish, therefore, to warn our people against giving the LEAVES OF HEALING to any one to distribute, except to members of Zion. The best plan is to do personal work. Give away your own LEAVES and you are then sure that they are properly disposed of.

J. G. EXCELL,
General Ecclesiastical Secretary.

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PRESENTS *of the* WISE MEN *for* HOLIDAYS

NEARLY two thousand years ago the custom of giving presents began, when the wise men from the East followed the Star and found the Christ child in the manger. We find that these were men of considerable importance in the world at that time, and they greatly aroused the interest, fear, and deadly hatred of King Herod against the object of their search. They also had the extreme fearlessness and perfect confidence in the protection of God against this bloody, wholesale murderer when they ignored his earnest solicitation to return and tell the hypocrite where the Christ might be found.

They were also representatives of much wealth and without doubt the nations, or at least religious communities, that had been looking forward to the coming of the Savior for centuries.

Viewing them in this light, we can see that their coming was of great importance, and what they gave was unto God for His use and service to help prepare Jesus for His further work. Perhaps His kingly robe, the seamless dress, was one of these gifts.

Was not their coming, their gifts, and their worship an expression of deepest conceivable desire to honor, worship, and serve the living God and Jesus, whom He sent? Are our presents a burlesque on this effort of the wise men? Have we made it an occasion of gaiety and pleasure instead of one to extend the work of the Christ? Are we playing, or is our service real in comparison?

We address only those who worship Jehovah in the spirit that these wise men did, in saying that single copies, subscriptions, and bound volumes of LEAVES *of* HEALING will help to further the Kingdom of God as did their presents.

Will it not be in the spirit of this, the times of the restitution of all things, to present our gifts in this spirit? We will renew our special offer on bound volumes until January 1, 1906, as found in the adjoining column.

This Special Offer for all orders placed before January 1, 1906, brings bound volumes of LEAVES *of* HEALING within the reach of all

Any Single Volume,	$2.75
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Zion City
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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 XVIII. No. 9. *ZION CITY, SATURDAY, DECEMBER 16, 1905.* *Price Five Cents*

God's Witnesses to Divine Healing

SON, THY SINS ARE FORGIVEN.

On Friday evening, October 27, 1899, a furious mob attacked John Alexander Dowie—now First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion—in the streets of Hammond, Indiana.

The following excerpt from a General Letter, written by him, and published in LEAVES OF HEALING, Volume VI., Number 1, October 28, 1899, tells, in brief, the story of that murderous assault:

"'O God the Lord, the Strength of my Salvation, Thou hast covered my head in the day of battle.'

"With these words of Thanksgiving, I write these lines just as this issue is about to go to press.

"In accordance with previous announcement, I held a meeting last night (Friday, October 27th) in the Heuen Opera House, Hammond, Indiana, about twenty miles distant, and just outside the boundaries of the City of Chicago.

"Nearly one hundred fifty members of the Church, principally members of Zion Choir and of Zion Guards, accompanied me.

"After the meeting, which had been much disturbed by a number of wicked persons who had been allowed by the police to congregate at the head of the staircase, we were attacked by a mob of several hundreds of persons, armed with stones, bricks, and heavy railway spikes.

"Cries of 'Kill him!' rang through the street, and, despite the fact that our noble people, at the risk of their



W. H. MORRISON.



ALISON A. WALKER.

One, a Member of a Murderous Mob Attacking God's Servant; the Other Severely Wounded in Protecting Him; Both Wonderfully Saved and Healed, Now Members of Zion City Police Force.

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lives, gathered around me, I was repeatedly struck by murderous missiles on the head and back.

"We had to walk several blocks to reach the electric cars by which we had to return to Chicago, and again and again showers of stones, etc., and blows were aimed at me.

"A number of my dear people were cut and hurt, and several bled freely from wounds on the head and face.

"All acted like Christian heroes, and there were none who ran away. . . .

"The local police did not do a single thing to prevent them (the mob) accomplishing their murderous purpose.

"On the contrary, the mob were openly protected by the vile fellows who wore the uniform of police officers.

"But God covered our head. . . .

"It was evident that the most dangerous part of the mob had come from Chicago, and seemed to belong to the lowest criminal class.

"The whole matter had been carefully prearranged, and my murder was the distinct purpose, openly avowed and boldly attempted.

"When we reached the cars, my good friends surrounded me and protected me from the missiles thrown through the glass window-panes of the car.

"All got away safely, and God so gloriously healed me that I have been enabled to sit up all through the night with my assistant preparing this issue of the LEAVES. I write these lines before retiring to rest at a little past seven in the morning.

"Zion's Holy War is the most real thing of its kind since apostolic days, and we are delighted with the campaign so far.

"The entire city, and for that matter the entire nation, is looking on, and wondering whereunto this will grow.

"So are we.

"But we have not a single doubt or fear as to the issue.

"The Christ is conqueror.

"We have no time for comment; but write these lines to reassure our friends, and to ask their earnest prayers for blessing upon the work going forward in all parts of this city.

"Not a single word of provocation of any kind was given, and our subject, 'The Everlasting Gospel,' was one which did not lead us to consider anything but the simple fundamentals of Repentance, Faith, and Obedience.

"The attack was all prearranged, and there are many signs that it was the work of those who were disappointed in their attempts on Wednesday week evening last, at the West Side Zion Tabernacle.

"We never felt calmer or happier, and Zion is full of confidence in God and in the Mission which He has committed unto us.

"And so Zion's motto is still, 'Go Forward.'"

Prominent in the wild drama that raged through its brief but action-crowded course in the streets of Hammond that night were the two men whose portraits are shown on the front page of this paper.

One, mad with liquor, was one of the mob.

The other, calm and prayerful, protected, with his own body, the life of his leader, and was the most severely wounded of all the many injured in that riot.

Today they both go forth side by side, joyous Witnesses to the Saving, Healing, Cleansing, Keeping, and Uplifting Power of God, their Father, in the Name of His Son, the Lord Jesus, the Christ, and by the Power of His Holy Spirit, who came into their lives through the ministry of the man of God, around whom the battle ebbed and flowed on that October night in Hammond.

Today both are members of the Christian Catholic Apostolic Church in Zion, both are citizens of Zion City, and both are members of the police force of that municipality.

The story of these two men is a glorious epitome in real life of the work of John Alexander, whose name means, "By the grace of God, a helper of men."

The one was a backslidden Christian striving for light and for freedom from the bondage of his sins, but unable to find either in the apostate church of which he was a member; suffering from sickness, and oppressed with sorrow on account of the illness of loved ones; struggling for sustenance and burdened with debt.

The man of God taught him the simple, old Gospel—the Gospel preached and taught by Jesus of Nazareth—the Gospel of the Kingdom of God.

That Gospel taught him how to get back to God, through Repentance, Confession, Restitution, Faith, and Obedience.

It taught him how to get rid of his sins, his sicknesses, and his sorrows through Jesus, the Christ, of whom God's ancient prophet said, "Surely He hath borne our sicknesses and carried our sorrows"; and "Jehovah hath laid on Him the iniquity of us all."

The blessings he received through that Gospel did not stop there, however.

It is the Gospel of the Kingdom of God.

The Kingdom of God is being established on earth, in answer to the prayer, "Thy Kingdom Come."

Wherever it is established, God rules.

And "Where God rules, man prospers."

Where God rules on earth, the prayer is answered, "Thy Will be done on earth as it is done in Heaven."

Zion City, founded, under God, by John Alexander, is a City in the Kingdom of God.

In that City the Rule of God is supreme.

And, in so far as its citizens obey that Divine Rule, they prosper.

In so far as they do the Will of God, they find it "done on earth as it is done in Heaven."

Therefore, as there is no sickness, no sorrow, no poverty in Heaven, so thousands have escaped these by obeying God in Zion City.

Such is the case with this man who came thither in debt.

Now all his debts are paid, and he has almost completed the payments on his own home.

That is real, practical helping of men.

It amounts to something.

The best way to help a man is to help him to help himself.

That is what John Alexander did for this man.

Take the case of the other man.

His part in the murderous assault upon a man who had never shown anything but love was but an incident in the wild and reckless life of dissipation and wickedness into which the Devil and evil companions had dragged him.

Burned out with his vices, he was tottering to an early and dishonored grave.

His associations had never been with the Church of God.

He had gone away into the abominable darkness and mystery of Secret Orders, where the Name of Jesus cannot be named.

Founded upon the unspeakably filthy and sensual mysteries of pagan phal-

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lism, these orders, chief of which is the Masonic, are the bitter foes of the individual, the home, the church, the state, and of God Himself.

But so subtle is their influence, and so insidiously have they poisoned every human organization, that statesmen, publicists, and the very professed ministers of God, for the most part, stand in awe of the power that sits shrouded in darkness, and fear to speak against it.

But John Alexander has not been afraid.

Although his "swift witnessing" against the Secret Empire has brought down upon him every form of hatred, malice, persecution, and threatened and attempted murder, as in the attack at Hammond, he has never wavered or faltered in his fight against this monster evil, boldly declaring his intention, by the help of God, to destroy it, root and branch, and set its victims free.

This Witness was thus set free.

With the freedom from Secretism came also freedom from the terrible vices that had all but killed and damned him.

Today, he, too, has found in the Christ, in Zion, the blessings God has promised to those who "enter" the Kingdom of God.

This is the wonderful story of these two actors in one of the most critical scenes in the ministry of John Alexander.

May God make it a mighty power in the transformation of the lives of many others of the great classes of men and women that they represent.

A. W. N.



CONDITION OF HATS AND UMBRELLAS WORN AND CARRIED BY ZION PARTY IN HAMMOND RIOT; ALSO MISSILES THROWN.

WRITTEN TESTIMONY OF W. H. MORRISON.

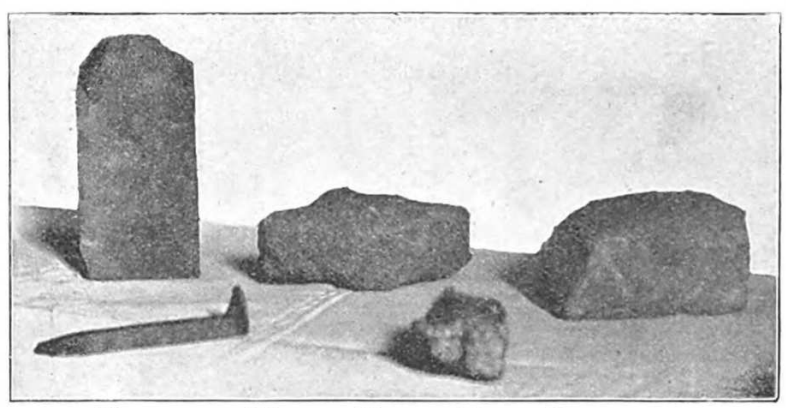
ZION CITY, ILLINOIS, May 13, 1905.

BELOVED FIRST APOSTLE:—I desire to record my testimony to God's goodness in healing my family and me, and in giving us the teaching of the Full Gospel, through your ministry.

About ten years ago, while living in Hammond, Indiana, we heard of you and your work in Zion.

My wife, at that time, was in very poor health.

A sister came and told us of your teaching, but I did not take much stock in it and thought it was a fake.



MISSILES AND WEAPONS USED BY MOB IN HAMMOND RIOT.

This lady wanted my wife to go and hear for herself, but I persuaded her not to go.

A few days after that, I cut my hand on a sheet of iron. Blood-poisoning set in, and my hand and even my whole arm swelled up and turned black.

The company for which I was working sent me to its doctor, but he said he could not do much for me.

During that time I heard more about Zion and your work, and finally went to hear you in Zion Tabernacle No. 2.

As soon as you stepped upon the platform I knew that you were a man of God, although I had never seen you before.

I received my healing for the wounded hand at this meeting. The swelling went down, and I was able to go to work in a few days.

When I went back to work, the company asked me where I had been and how my hand was.

I told them that I had been at Dr. Dowie's meeting, and that my hand was healed.

They told me that I had better go home and wait a while before I came back to work.

I soon understood that this was their way of dismissing me, and I lost my job; but, praise God, I found more than the job was worth; I found a Full Salvation for spirit, soul, and body.

We then began attending the services.

My wife went to the Divine Healing meeting the next week.

Although she did not receive her healing while there, she received the teaching, and while at home, about her housework, passing from the kitchen to the pantry, she realized just what the teaching was she had heard, that it was God who must heal her and not man, and the moment she looked away from man to God she received her healing.

We have since had many, many healings in our family.

I have been healed of the whisky and tobacco habits.

When I first heard you talk about whisky and tobacco and you called me a stinkpot, I was so mad that I left the meeting; but, thanks be to God, you knocked all the whisky and tobacco out of me, and now I hate them.

I have also been healed of many other diseases, such as kidney trouble, weak stomach, and rheumatism.

When you were in Hammond my daughter was very sick with typhoid fever. We carried her down into the hall that you might pray for her.

She received her healing when you prayed for her, but afterwards she had a relapse and was so very sick that her finger-nails turned black and they thought she was dying.

Just at that time a Zion brother came in, and through our united prayers she immediately received her healing and has been well ever since.

We were among the first citizens of Zion City, at first camping in Camp Zion.

My daughter began working in the Lace Factory then, and is one of the oldest employees there.

I praise God that we are in Zion.

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We have prospered ever since coming in.

I thank God for the work I have. I am now one of Zion's watchmen, and have been for the last four years.

I get great blessing in doing God's work, watching nights.

When I came into Zion, I had many debts; but, thank God, I have been able to pay them off, and God has given us a little home which is nearly paid for.

We do praise God for our First Apostle and for his teaching.

Before leaving the Baptist Church I asked the minister to teach me to pray. He said if I would take David's prayers and study them a year, I could pray all right.

That was not what I wanted.

I wanted to get rid of my sin, and he did not know how to tell me to repent.

Thank God for our First Apostle, who is not afraid to tell men of their sins and show them how to get away from them.

During the riot in Hammond I had the joy of assisting in protecting your life. Although I was hurt, I was drawn closer to God in connection with this experience and was again made to know God's healing Power.

I wish to thank you for your goodness and kindness to me; for you have been more than a father to me, and have done more for me than my own father.

Praying that some one may be blessed by reading these words, I am,

Your servant in the Christ,

W. H. MORRISON.

CONFIRMATION OF TESTIMONY BY ELDER W. O. DINIUS.

ZION CITY, ILLINOIS, June 1, 1905.

BELOVED FIRST APOSTLE:—Peace to thee!

W. H. Morrison has kindly asked me if I would verify the foregoing testimony.

It gives me great pleasure to comply with his request, by adding that he puts it very mildly, and that "the half has not been told."

I well remember the battle we had in the healing of his daughter as she was very near death's door. Now she is a healthy Christian young lady.

In reference to the murderous riot in Hammond, Brother Morrison risked his life to guard you and save yours.

He received a blow on the back of his head, cutting a deep gash.

After he reached home he became unconscious and I was called to pray for him.

I found the blood oozing from an ugly wound.

I laid my hands upon it and prayed the Prayer of Faith.

The blood ceased to flow.

Mr. Morrison became conscious and soon was sleeping, the wound healing rapidly.

He was soon at work again.

He and Mrs. Morrison have shown their love and sympathy for helpless ones by taking motherless infant twins, one of them at the Roman Catholic Hospital in a dying condition, and giving them the care of a father and mother, having adopted one, and raising both as their own to keep them from the hands of a drunken father.

I am happy to add that they are a true, loyal Zion family.

Faithfully yours to obey, W. O. DINIUS.

CONFIRMATION BY DEACON ANDREW GELLINGER.

3007 ELIM AVENUE, ZION CITY, ILLINOIS, June 1, 1905.

DEAR FIRST APOSTLE:—Peace to thee!

I want to say that what Brother Morrison has written is true; for I was with him in many of his fights with the Devil.

We never lost a battle.

The Devil thumped us around some, but we came out ahead every time.

Praise God for the Full Gospel, for the First Apostle, and for Zion!

Yours till the Master comes,

ANDREW GELLINGER

WRITTEN TESTIMONY OF ALISON A. WALKER.

ZION CITY, ILLINOIS, November 4, 1905.

DEAR FIRST APOSTLE:—As it never has been my privilege to meet you since I came into Zion, I write to ask you to forgive me for the part I took in the sinful riot which occurred at one of your meetings held in Hammond, Indiana, about six years ago.

I must confess to you at this time that I was never in opposition to your teaching, but it was the damnable drink that opposed you.

Through the influence of the lawless secret organizations with which I was affiliated at that time, and the accursed drink, I took a very active part in that attack upon you.

I asked God some months ago to forgive me, and He forgave me all.

I am today a child of God, and working for God in the Restoration of All Things.

When I tell you that I have been a member of ten different secret organizations, you will not be surprised at my having been such a wicked man.

I was a member of the Freemasons, Odd Fellows, Knights of Pythias, Foresters, Orangemen, American Protective Association, Patriotic Sons of America, the Rebeckahs, Eastern Star, Knights of Labor, and a labor union.

But I never was a member of any church organization until I became a member of the Christian Catholic Apostolic Church in Zion about eighteen months ago.

I desire to say that it is through the faithfulness of my dear wife, through reading LEAVES OF HEALING, and through your kindness to my wife and family that I am a saved man in Christ Jesus.

I thank God that I am privileged to live in this beautiful little city that God is building up through you.

God has wonderfully blessed my family and me since we came to the City.

I have had steady work ever since we moved into the City the 25th day of July, 1904.

I have been healed and delivered from the tobacco habit, drunkenness, and the desire for drink and tobacco.

I was the worst kind of a drunkard, drinking before breakfast, many times, from four to fourteen "whiskies" and during the day a total of forty to fifty—when I could get it.

I was in a terrible condition, having to walk bent over, using a cane.

My nervous system was so badly shattered that I had to have help or use both hands in getting the early morning drinks to my lips.

Water would not stay on my stomach.

I was in the hospital for several days, about once every three months, for the last two or three years prior to July 25, 1904, when I took the last drink.

At this time I was confined to my bed as the result of a three-weeks drunk.

My wife was then attending services in the Zion Mission at Hammond, our home.

On returning, she found me trying to dress myself.

Coming to my side and putting her arms around my neck she begged me not to go to the saloon.

"I must," I replied.

I went and tried to drink, but could not retain the liquor.

That was my last drink in a saloon.

Soon after, my wife went to Zion City for two days, attending the Feast of Tabernacles.

When she returned she said to me, "I am going to move to Zion City: will you go with me?"

I replied, "Yes, I will go if I have to work for fifty cents a day."

Thank God I came, and am here.

I had a terrible experience after arriving.

I went to work soon digging wells. After lunch one day the craving for tobacco came over me.

My flesh twitched and jerked violently.

I was alarmed.

I was frantic

If there had been water in the well I might have taken my life.

But I began to pray, and walked up and down behind the house for twenty minutes supplicating God to help me.

The victory came.

I had chewed tobacco for thirty-five years; as much as a ten-cent plug in a day.

Soon after this experience I joined the Christian Catholic Apostolic Church in Zion, and after I was baptized the craving for old habits entirely disappeared.

I say, to the glory of my God and Savior, the Lord Jesus, the Christ, that I am perfectly delivered from all this, am happy in Zion, have been blessed physically, spiritually, and financially, not having been out of employment since coming here

I am now a member of Zion City Police Department, and am ready to give my life if necessary in the protection of Zion's leader and his people and their property.

Happily and thankfully yours in Jesus' Name

ALISON A. WALKER.

WORD OF COMMENDATION FROM CHIEF OF POLICE DANIEL SLOAN.

MR. ARTHUR W. NEWCOMB,
General Associate Editor LEAVES OF HEALING, Zion City, Illinois.

Dear Deacon:—After the resignation of Captain Bailey from Zion City Police Force, the First Apostle very warmly and cordially recommended A. A. Walker, who was for some years Superintendent of Police at Hammond, Indiana, as a good man to succeed him.

It seemed to me at the time, as I suggested to the First Apostle, that it would be better, and less embarrassing to him, to get his first experience as a patrolman throughout the City, so that, when assuming his duties as Captain, he would be familiar with the men as with the details of affairs

He is also being appointed Deputy Sheriff.

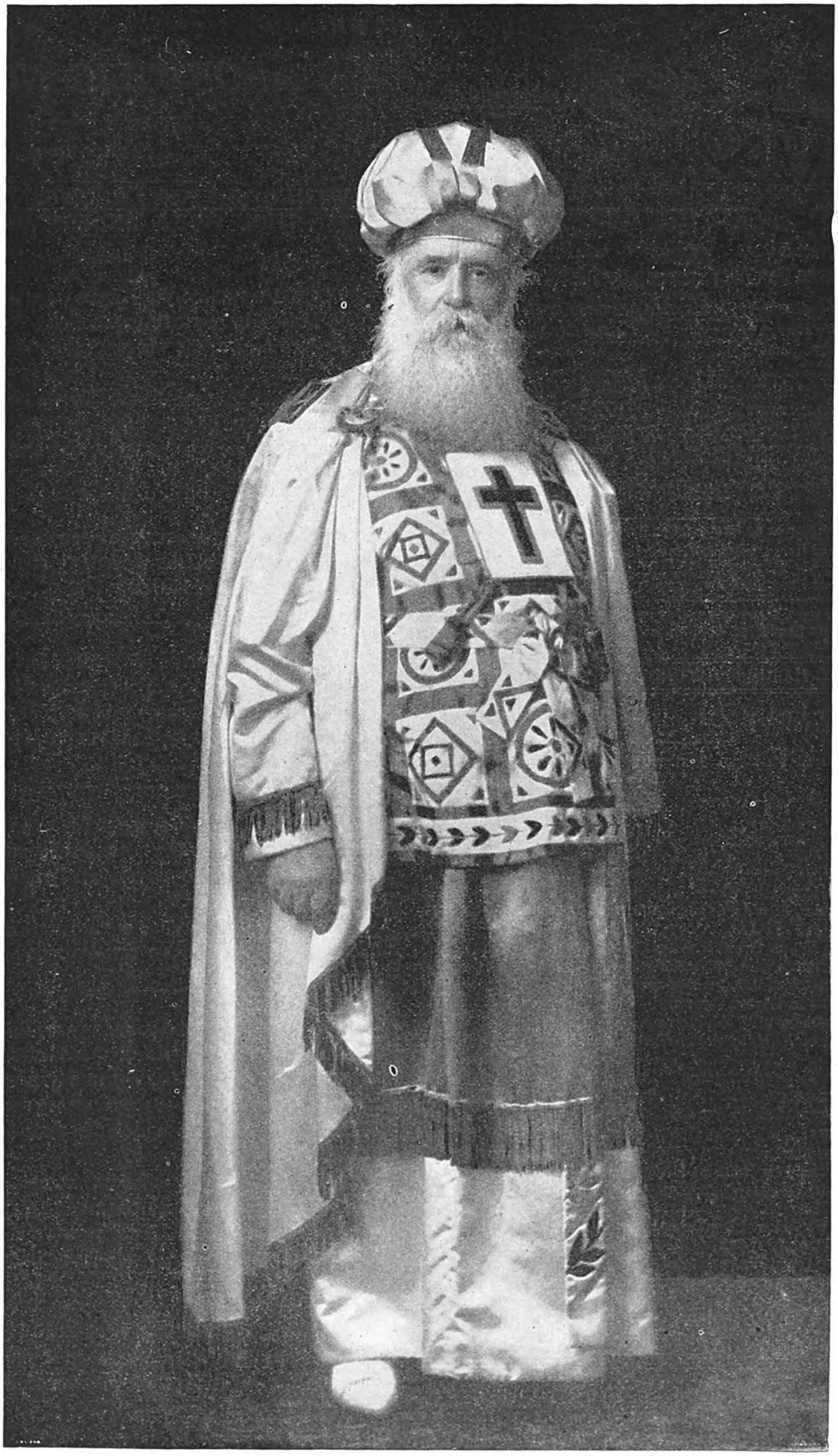
As an officer, he possesses very high qualities, being posted in the minutiæ of such matters, and calm and deliberate in any action that needs to be taken.

With a fearlessness that is born of a manly courage, he has proved himself, during the time that he has been associated with the Police Force here, to be a very valuable man to have charge of such duties.

God has given to our brother, through the ministry of Zion, a realization of His goodness and mercy.

Very sincerely yours, DANIEL SLOAN,
Chief of Police, City of Zion.

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John Alexander

First Apostle of 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.

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

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MANAGER ZION PUBLISHING HOUSE,
Zion City, Illinois, U. S. A.

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ZION CITY, ILLINOIS, SATURDAY, DECEMBER 16, 1905.

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Two Dollars will bring to you the weekly visits of the Little White Dove for a year; 75 cents will send it to a friend for fifteen 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.

SHILOH HOUSE, ZION CITY, ILLINOIS,
December 15, 1905.

WHAT I DO THOU KNOWEST NOT NOW; BUT THOU SHALT UNDERSTAND HEREAFTER.

THESE LOVING words of Jesus were spoken to His impetuous but loving-hearted Apostle, Peter.

He had said to the Master, "Thou shalt never wash my feet."

But when he knew from the Christ's own lips that if He did not wash his feet he would have no part with Him, then he cried, "Lord, not my feet only, but also my hands and my head."

HE WHO writes these words can understand somewhat of the determination of the Apostle to avoid the humiliation of his Lord in washing his feet.

I HAVE been a washer of others' feet; and have gladly taken, during many years of ministry, a humble place, which enabled me to take thousands of sore and diseased feet and limbs of humanity in my hands to the Master for healing; and they were healed.

AND NOW it is hard, although I have no broken sore in any part of my body, that the latest development of Satan's attack upon me has involved the placing of my feet in the Master's hands.

It seems as if the healing of each part has no sooner been accomplished than further care is needed.

GREAT DISCOMFORT has come to me this week through the swelling of my limbs and the impeded circulation of my blood.

All the hemorrhage has apparently passed away from my bronchial tubes; but the inconvenience and pressure upon the heart and lungs has been such that sleep has been denied me, except for a few fitful hours.

This with the other attendant complications has made it clear to me that I must go apart and rest a while, putting my feet and all else in the Master's care, not knowing why, but remembering His Word, that I shall "understand hereafter."

IT IS the conviction of my spirit that I shall come out of it all triumphantly. If it were not so, I most certainly would not take the action that my great need makes it incumbent upon me to take.

The exact details of this, of course, I do not feel it well at this present moment to give. But it will involve, I fear, separation from my beloved City, and home, and work for a while.

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THIS IS a great disappointment, for I had hoped to be able to do at least limited work all through the Winter.

I EARNESTLY ASK that all my readers will pray for my guidance in this matter, so that I shall make no mistake; and that, at this time, I shall rest so completely that I shall not return to work in the home field and elsewhere until I am so fully restored to health that I shall not hesitate to make plans involving important appointments.

THIS, IN FACT, is absolutely necessary if I am to do the work of the year which will so soon open.

I SHALL KEEP my hand, wherever I am, if the Lord permit, upon the direction of the work; but I shall especially look forward to the vastly important gatherings in Zion City during next June, July, and September.

THE TIME has come, in my judgment, when I should take preliminary steps towards the formation of the complete Apostolic College.

I have summoned all the Overseers from their various fields of labor to meet me in Zion City on the First Day of June, 1906, and to be with me, with their wives, in a Special Home, near to Shiloh House, throughout the whole of that month, and also throughout the whole of the Feast of Tabernacles, the following month.

They will also be with me at the Anniversary of the Apostolic Declaration, September 18, 1906, on which day the Apostolic College will be completed in the Christian Catholic Apostolic Church in Zion.

I OBEY THE Holy Spirit's direction as found in the Thirteenth Chapter of the Acts of the Apostles: "Separate Me Barnabas and Saul for the work whereunto I have called them.

"Then, when they had fasted and prayed and laid their hands on them, they sent them away" from Antioch.

From that hour they became Apostles.

The same gracious Spirit will, I trust, give us the same unmistakable guidance.

WHO THESE Apostles will be is not for a moment to be determined by the fact that we are bringing in the Overseers for consultation.

The Apostles were called from very humble ranks of the ministry, in the first instance; and we are absolutely free, so far as we are concerned, from any promises to any living man in regard to these offices, or any absolute convictions as to who all these Apostles will be.

AT A GLANCE, our readers will see that such a work as this would justify our going apart and resting a while, were there no other cause.

But it may be that, in this case, our God has seen that we must be driven to the point of decision to go apart and rest with Him.

THE CHRIST Himself, before He called His Apostles, after His own great Call, was led by the Spirit to be alone.

The moment the College of Apostles is finally formed, the whole work takes upon itself a new character.

It is no longer a Church in process of formation: it is fully organized, all else after the Apostolic Office being matters of development.

THE CHURCH is built "upon the foundation of the Apostles and Prophets, Jesus, the Christ, Himself being the Chief Corner Stone."

THE APOSTOLIC men, whom God will doubtless give us, will, we trust, speedily prove themselves equal to the tremendous burdens and responsibilities which will at once devolve upon them in the care of the Church throughout the world.

I trust that my part in the Apostolic College will be so graciously lightened in its burdens, by the Holy Spirit and the cooperation of my brethren, that I shall be enabled still more effectively to help in the fuller organization and fruitfulness of the Church.

THERE IS much I would like to say at this time, but my physical strength is not equal to extensive literary work.

I shall hope, however, from time to time, by means of Apostolic Letters, Notes, and otherwise, to keep in touch with all of Zion everywhere.

But I make no promises, except that I shall rest as much as lieth in me.

WHEN I GAVE, in our last issue, the loving words of Overseer Bryant, of South Africa, and Overseer Cantel, of the British Isles, I wish I had had the words of the splendid Overseer of the Australasian work.

The next day they came.

They are in my hands, and I think it well to give them to our readers:

"ARLINGTON," 43 PARK ROAD, SAINT KILDA,
MELBOURNE, VICTORIA, AUSTRALIA, November 11, 1905.

TO JOHN ALEXANDER,
First Apostle Christian Catholic Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

My Beloved First Apostle:—No doubt you will be surprised to learn that the first news of your illness on Lord's Day, September 24th (barring the cablegrams that appeared in the Australasian dailies on October 3d, which,

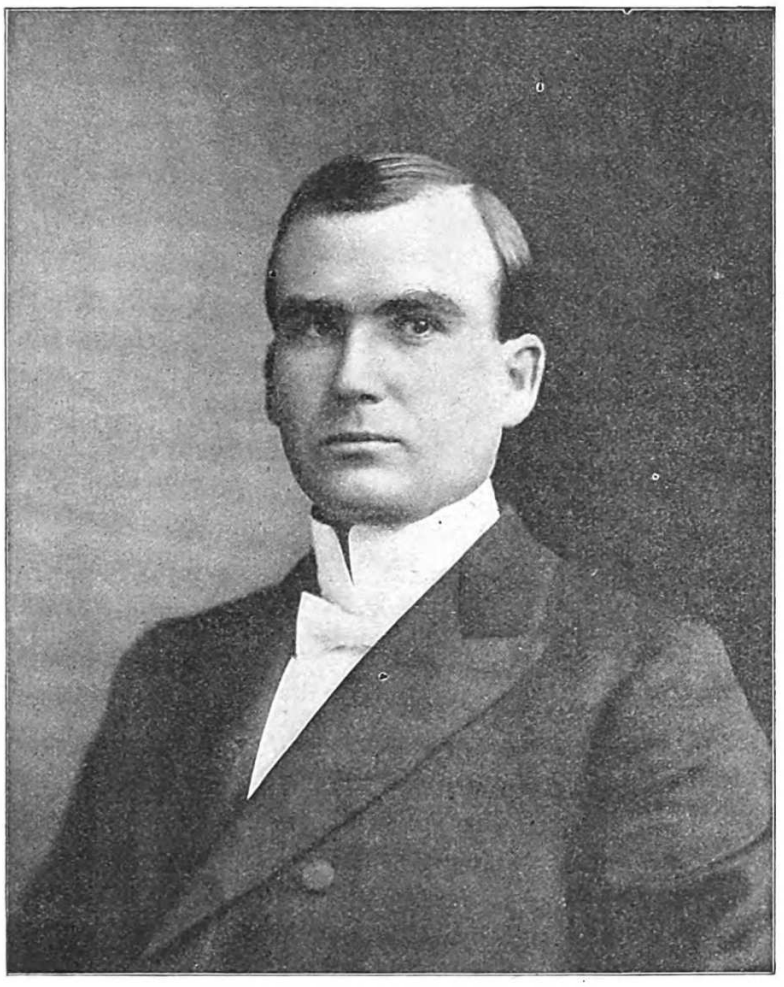
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of course, I did not believe), did not reach me until Wednesday, November 7th, and then it was only through the kindness of a member who had received from a relative in Zion City copies of LEAVES OF HEALING, Volume XVII., Nos. 24 and 25. I hasten, therefore, to send you this brief note by the mail which leaves Melbourne this day at two o'clock in the afternoon.

I have read very carefully, a number of times, your General Apostolic Letter bearing the date of September 27th; your Farewell Address of September 28th; Apostolic Letter written in Chicago on the way to Mexico, September 28th; your telegram from El Paso, Texas, October 1st; and your telegram from Mexico City, Mexico, October 4th.

I assure you, my beloved Leader, that the hearts of the officers, members, and friends of Zion throughout Australasia were filled with great sorrow by the news of your illness, which, without any doubt, was caused by overwork; and when we read your telegram of October 4th we rejoiced and gave thanks to God for His great goodness to you in granting to you such a wonderful deliverance.

Personally, as I read the various communications above mentioned, many thoughts passed through my mind, and I found myself repeatedly



OVERSEER WILBUR GLEN VOLIVA.

asking the question, "Have I, at any time during the almost seven years of ministry under your leadership, said or done anything that could have in the least added to your burdens?"

Never for a second have I doubted that God prepared me and, by His Spirit, led me to Zion, and from the first time that I saw you to the present moment my love for you has been that of a son for his father; and while I am conscious of having made many mistakes, yet, so far as I know my own heart, I have faithfully followed your leadership, and to the utmost extent of my knowledge and power lived in accordance with the Laws of the Kingdom of God.

From the beginning of my ministry I have prayed daily for you many times, and had I known of your illness I could not have prayed more earnestly for you than I have each day.

Next to the approval of God, I appreciate most your love and confidence, and while I have not at any time felt in the least worthy of the many kind references which you have made to me, yet I thank you most heartily for your words of appreciation, which have been a great help to me in facing and overcoming the many difficulties which have confronted me—especially during my ministry in this country.

I very earnestly pray that God will grant you a complete restoration to health and spare you to lead us until Jesus comes.

God helping me, I will do anything that you may ask me to do, and may God forbid that I should ever do or say anything that would give you any sorrow.

I have many joys in my work, and I am glad to tell you that God continues to bless in many ways. I have labored day and night to help the work in every possible way, and, while the amount which I have thus far been able to remit to help you in the work in Mexico has been comparatively small, I hope to be able in a short time to send several thousand pounds.

Some properties have been sold, but the money will not be received until January and February.

I am sending my official Report for the month of October, 1905, by the same mail as this letter.

I wish to commend dear Elder McCullagh for his great faithfulness in every particular.

Elder and Evangelist Wilhide have been very faithful, and have done a magnificent work in circulating the Literature and also in other respects.

Deacon Fyffe, in Adelaide, has proven himself to be a very faithful Officer, and has kept the work in good order.

Deaconess Farley has just taken two thousand more copies of LEAVES OF HEALING to sell in Moonta, Kadina, and Gawler, South Australia.

Elder Voliva and I send to you our Christian love, and promise you that, God helping us, we will be faithful and help you in every possible way.

Daily praying that God may richly bless you with every needed blessing in spirit, soul, and body, and supply the needs of the great work committed to your care,

I am, faithfully yours in Jesus' Name,

WILBUR GLENN VOLIVA,
Overseer of the Christian Catholic Apostolic Church in Zion for Australasia.

I WILL ANSWER his question, "Have I at any time during the almost seven years of ministry under your leadership said or done anything that could have in the least added to your burdens?" by the most emphatic "No" that could possibly ring over the ocean.

On the contrary, no greater comfort could ever have come to me than that which has come through the effective organization of his peculiarly difficult field of labor, and the signs following.

It will give us great pleasure to see him back with Elder Voliva, and their sweet little daughter Ruth, once more in Zion City.

He will soon have fulfilled the full five years of his appointed duty; it being our intention to permit no Overseer to be absent from Headquarters more than the five years at any one time.

AND NOW we must close these brief Apostolic Notes, commending to the earnest, prayerful consideration of all our readers the vastly important matters which are herein set forth.

We hope they will see that, although we shall be somewhere apart to rest a while, it will also be to commune with God, and to prepare for the greatest act of ecclesiastical import since the days of the Ordination of the First Twelve.

"WHO IS sufficient for these things?"

Our own sufficiency is absolutely vain, and yet, having to fulfil His will in this matter, we can only rise up and say, "Our sufficiency is from God."

BRETHREN, PRAY FOR US.

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Divine Healing Meeting

Held in Shiloh Tabernacle, Tuesday Afternoon, May 2, 1905.

*REPORTED BY S. E. C., A. C. R., AND F. A. F.

CONDITIONS OF DIVINE HEALING.

THE address of the First Apostle at the Divine Healing Meeting held in Shiloh Tabernacle, Tuesday afternoon, May 2, 1905, was based upon three widely separated portions of the Word of God.

The first was God's Covenant with His people immediately after their deliverance from Egyptian bondage as recorded in the Fifteenth Chapter of Exodus.

The second was a portion of one of David's Psalms of Praise—the One Hundred Third.

The third was the sixteenth and seventeenth verses of the Eighth Chapter of the Gospel according to Saint Matthew.

The address consisted largely of an exposition of these portions of Scripture, in which all the several conditions of Divine Healing were so lucidly explained and strongly emphasized that no one could possibly fail to understand them.

They were words of life and power, the fruit of an inspired life and ministry, and are sure to live long after the voice that uttered them is silent.

How ridiculous the teaching of the Apostasies, that sickness comes from God, was made to appear!

Strong words of denunciation of error were mingled with witty portrayals of the follies of ignorant teaching and messages of hope, comfort, and encouragement to the afflicted.

One of the characteristics of the First Apostle's addresses is the amount of general information that is incidentally imparted to the hearer, and this address was no exception to the rule.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, May 2, 1905.

The Service was opened with the singing of Hymn No. 28 in Gospel Hymns Nos. 5 and 6, after which the First Apostle said:

We will now read in the Fifteenth Chapter of the Book of Exodus, beginning at the twenty-second verse:

And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

I suppose, if I were to lead you into a wilderness for three days and three nights and you had no water, that you would think I was not very much of a leader.

That was what the children of Israel thought of Moses long ago.

But Moses was following "the pillar of cloud by day," and "the pillar of fire by night."

Not What Man Likes, But Where God Leads.

With him it was not a question of what he liked, but where he was led.

He was following God, and if in following God he was led into the desert, that was all right; sometimes the only way to good places is through a rough, desert country.

I have said nothing to you about three days and three nights of travel over a very poor section of country during our Mexican journeyings.

It was a stony, hilly, boggy, soggy section, and in some parts of it there were numerous rattlesnakes.

It lay between the City of Victoria and the beautiful valleys beyond the mountains, the point we desired to reach.

We got there all right, but it was necessary to cross rivers and mountains, and more than once to subsist on short rations, besides enduring other discomforts.

When we arrived at our destination every one was delighted, and many were the exclamations, "Oh, how beautiful!"

This is often God's way of leading us.

The way to Canaan is through the desert, across rivers, and through the midst of opposing adversaries.

After Israel had crossed the Red Sea, this is what happened:

A Bitter Experience With Bitter Water.

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.

The very pronunciation of this Hebrew word has a harsh sound.

It means bitter, and when they got to these waters they began to cry in remonstrance, "M-a-r-a-h!" "M-a-r-a-h!!"

Well, there was no alternative; they had to drink it!

It is possible that it was like much of the stagnant water in Oriental lands, where wild beasts and cattle sometimes go to drink, and, fainting and dying, fall into the waters, and their decaying carcasses embitter the springs.

Or it might have been that these springs were exceedingly brackish on account of their proximity to the Red Sea.

Last year I sailed through the Red Sea, and during all the hours of daylight I kept my field-glass turned upon the shores, with a view to tracing the possible course of Moses along its shores.

It was a sterile and horrible place for the journeyings of a man, to say nothing of a whole Nation.

It was waterless and treeless, except at long intervals; sometimes at distances of fifty or a hundred miles apart one would see here and there a stunted tree, and now and then a few palm-trees growing beside a well, like the twelve palms beside the wells of Elim.

But the mountains there rise precipitously thousands upon thousands of feet in height—barren and bare red rocks and red sand down to the sea.

The Horrible Sand Storms About the Red Sea.

The sand is so light that when the wind comes from the shore it is carried into the air, and falls upon the vessels, producing a choking sensation among the passengers as they pass through the sea.

It is often very trying to sail through that sea in the summer-time.

What must it have been to walk through it!

Yet that was the way by which God led His people, and He knew what was best; and He knows still!

I recollect that one day we steamed nearly three hundred miles along that coast and sighted only two wells.

I want you to get the environments of God's ancient people fixed in your minds.

Think of this people of God, a great body of men, women, children, and cattle, going for three days without water!

Then imagine their feelings when, at the end of that time, they came upon water and found it bitter!

No wonder that they called it "Marah!"

And the people murmured against Moses, saying, What shall we drink?

That is the way with people!

*The First Apostle has not revised this report

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If they will murmur, they should murmur against the real leader, and that was not Moses!

Moses never would have gone into the desert with such a multitude of people; he would have been afraid.

He had, perhaps, now and then led armies for the conquest of other countries, for he was a great general.

He was at the head of the Egyptian armies for many years, being the son of Pharaoh's daughter, and, through her, the prospective heir to the throne.

A Route That No One Would Take by Choice.

He knew that country, and he never would have taken that route by choice.

No human being would have taken it by choice.

But God took that road!

The "pillar of cloud" by day and the "pillar of cloud" by night went before Moses, and He could only follow where God led.

Get it into your minds that you and I cannot choose our paths.

Where God leads we must follow; and when we say, "Oh, I will walk an easier path than this," and step into another, we get into "By-path Meadow" and "Doubting Castle," and into the hands of "Giant Despair."

Doubtless Moses suffered as much for the want of water as did the people.

But they thought only of themselves, and forgot God's goodness.

If they had humbled themselves before God, and knelt down and said, "O God, Thou who didst take us from Egypt and open the way through the Red Sea, in Thy Mercy give us some good water," that would have been very acceptable to God.

Instead of that, they grumbled against Moses.

But Moses acted wisely, as the record shows:

A Singular Process of Making Bitter Waters Sweet.

And he cried unto Jehovah; and Jehovah showed him a tree, and he cast it into the waters, and the waters were made sweet.

It is not difficult to imagine how the people would mock at Moses during this proceeding.

After he had gone to God in prayer, all the people would wait to see what he would do.

Then he would say, "Joshua, Caleb, get your axes and ropes! Cut down that tree and haul it to the springs."

Then the people would cry, "We don't want firewood; we want water! What is the matter with Moses? He must be insane!"

But Moses pays no attention to their bitter taunts.

Meanwhile Caleb and Joshua execute Moses' orders; they cut down the tree and proceed to haul the miserable little scrub to the spring.

Then the people renew their complaints.

"Keep your firewood! We want water! Give us water!"

"All right!" Moses replies, "you shall have water, but I am going to take God's way of getting it!"

"Take God's way of getting it!" the people tauntingly reply, "And that is God's way of getting water!"

But Moses keeps on obeying God.

The tree is now at the springs, and Moses says, "Throw it in, Caleb and Joshua!"

And in it goes!

A Joyous Discovery by Faith in Action.

Then Moses turns to the people and says, "I have obeyed God. Now, drink!"

"Bah!" they reply, "who is going to drink that water? The man is mad!"

But Caleb and Joshua obey.

God had said he would sweeten the water and they believe.

They drink, and their faces are radiant.

"Why!" they exclaim, almost in unison, "it is the sweetest water we ever drank!"

Then another timidly approaches, wondering if these fellows are mad and if he had better drink.

He drinks and smiles, and others follow his example.

Then there goes up a great shout, "Hurrah for Moses! Moses has given us water! Hurrah for Moses!"

Now Moses' popularity is as great as was his unpopularity a few moments ago.

That is the way of poor Humanity.

But do you not see that he got the blessing by o eying God?

If there were any scientific men among them they doubtless said, "Where does the science of that Moses come in? He is a bright fellow and is just cram full of Egyptian science; but see where he has led us, and what he is doing! He says he believes God will make that filthy water sweet by throwing a tree into it! What nonsense!"

But Moses, by God's direction, did it regardless of all questions of science!

That is the point.

The Unchangeable Character and Purpose of Jehovah.

And He is just the same God today, turning the bitterness of sickness into a life of Health.

He can take the diseased, putrid blood and transform it into the sweetness of life.

That is the lesson of this narrative.

There He made for them a statute, and an ordinance,—

That is, a Covenant.

and there He proved them;

And He said,—

Now keep your eyes on your Bibles; I might make a mistake!

This is the Covenant of Divine Healing; watch closely!

"If thou wilt diligently harken to the voice of *the best doctor you can get*, and wilt do that which is right *in the sight of the druggist*, and wilt *give ear to all the commandments of the chemist*, and keep all his statutes, *and swallow all he gives you, and then pray to Me, you will be healed.*"

Have I read correctly?

PEOPLE—"No."

FIRST APOSTLE—Well, that is what you have been taught to believe.

You have been taught that you would he healed if you would diligently harken to the voice of the doctor, do that which was right in his sight, swallow all he gave you, and lie upon the operating table, letting him cut you up as he pleased.

The Folly of Asking God to Bless the Devil's Methods.

And then you were to ask God to bless the surgeon's knife and the doctor's poisons!

That teaching was from the Devil; it never was from God!

If you can find one word in all the Bible, from Genesis to Revelation, that tells you to take medicine, and lay yourselves upon the operating tables of the surgeons, I should like to see it.

I do not know where to find it.

In fact, I am sure it is not in the Bible.

From Genesis to Revelation, you cannot find one word that indorses doctors and drugs—not one.

If we are Christians, and take the Bible for our rule of faith and practise, I think we should be guided by the Bible.

Now I will read the Covenant correctly; all who have Bibles read with me:

And He said, If thou will diligently harken to the Voice of Jehovah thy God,—

There are two ways of listening.

Some people listen only at intervals.

They listen, and then they are off; and then they listen again.

The proper way of listening to God is to listen *diligently.*

and wilt do that which is right in His eyes, and wilt give ear to His Commandments, and keep all His Statutes,—

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The verb here is permissive.

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—

Makes you sick? Is that it?

PEOPLE—"Healeth thee!"

Jaundice and Smallpox Just to Make You Happy!

FIRST APOSTLE—"I am Jehovah that," when you need to be made sick, comes down and gives you jaundice or smallpox—just to make you happy!

Then I give you rheumatism—just to make you a little happier still.

I also give you typhoid fever now and then—because I love you!

That is the way you have been taught!

You have been told that "whom the Lord loveth," He maketh sick, and that "chastening" meant to make sick.

Is not that true?

PEOPLE—"Yes."

FIRST APOSTLE—Well, the preachers lied! every last one of them lied; or else they were ignorant, thoughtlesssly taking the teaching that was handed down to them.

The Church of England, the Protestant Episcopal, and nearly all other prayer-books, direct that the minister shall substantially say, "Forasmuch as God has laid His afflicting hand upon you, for your good and His glory, making you sick, therefore take this sickness from His hand."

That Statement Is a Shameful Lie!

There is no sickness in God, and therefore you can get none out of Him.

There is no sickness in Heaven, and therefore you can get none from Heaven.

It is a shameful lie to say that there is sickness in God or in Heaven!

And yet, practically, some of you have been telling that lie to God for years.

You have been saying, "O God, You made me sick; now make me well!" God did not put these diseases upon the Egyptians; He simply permitted them to be put upon them.

He merely withdrew His protecting hand, and let the Devil have his way; and if you do not do what God wants you to do, He may withdraw His protecting hand from you.

If you will not go God's Way, and take Divine Healing, as He tells you, and if you will take doctors, drugs, and surgeons, then you are sure to reap the legitimate results of your folly; and some of you know by experience what those results will be.

The All Too Prevalent Curse of Drug-sickness.

Many of you here today are suffering far more from the drugs that the doctors gave you than from your original diseases.

Perhaps four-fifths of all the sick people in the world today are suffering from wicked or ignorant treatment; from taking poisons that have defiled their blood or wrought some other evil in their bodies.

I have seen thousands of such cases.

Now, here is God's Covenant of Divine Healing.

It is not "If thou wilt diligently harken to the voice of *man*" at all; it is "If thou wilt diligently harken to the Voice of"—whom?

PEOPLE—"Jehovah thy God."

FIRST APOSTLE—It is not a question of doing right in your mother's sight, or in your father's sight, or your husband's sight, your wife's sight, or your children's sight; but "If thou wilt do that which is right in *His*" sight!

You will have to do that which is right in God's sight if you would get your healing.

"If thou *wilt*."

You can *will*, or not, just as you like.

You have to exercise your will!

But first you have to listen; and you have to "harken *diligently*."

"Why should it be thus?" do you ask.

Hearing Always Precedent to Faith.

Because the necesssary faith can come only in one way.

"Faith cometh by"—what?

PEOPLE—"Hearing."

FIRST APOSTLE—"And hearing, by"—

PEOPLE—"The Word of God."

FIRST APOSTLE—Perhaps you say, "Oh, I *pray* for faith!"

That may be, but you can pray until you are black in the face without getting faith.

But if you listen to what I say, in the Name of the Lord, and take your Bibles, and see that it is the Message of God, and then do as I tell you, that is an act of faith.

Faith never comes by praying for it.

If you can tell me where the Bible declares that it does, I will preach from that text.

But I know that you cannot find such a passage.

I have been all around the world, during many years of travel, and have seen people crossing themselves at the altars of Rome and Greece, and howling, "Oh, give me faith!"

But there was no answer!

Faith does not come that way!

It is true that "Faith is the gift of God," but it is also true that "Faith cometh by hearing"—and Obedience!

You must do what God tells you to do!

There Is An "Obedience of Faith"

You must put aside what God commands to be put aside; but if you want to go your own way, and do your own will, make up your minds that you will never be healed by God.

Get that into your minds!

But there is something that precedes all this, and about which I have something to say; that is, Repentance.

One reason why multitudes of people have no ears to hear is that their ears are clogged with impenitence; clogged with sin; their hearts are gross.

Remember that you have to "do that which is right in *His* eyes."

Many people never live on a high plane of experience because they are always saying, "Now, what will Billy, or Bobby, or my daughter think of this?

"I have a son that is a chemist or a daughter that married a doctor: what will he or she think of this?

"What will they think in the village whence I came?

"Oh! I would not let them know for worlds that I was here in Zion City! or that I was here at this Divine Healing meeting."

You will not be healed!

How much work do you think I would have done along the line of my ministry if I had listened to what the parsons, or the doctors, or the politicians, or even some of my own dear friends said?

Would I have taught that God was the Healer of His people?

Never!

I Dared to Brave Their Opinions and Opposition.

The only question with me has been what does God think, and what would He have me preach.

We will now read the entire Covenant:

And He said, If thou wilt diligently harken to the Voice of Jehovah thy God, and will do that which is right in His eyes, and wilt give ear to His Commandments, and keep all His Statutes, I will [permit 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.

That Covenant never has been altered.

It was given by God to His people one thousand four hundred ninety years before the Christ was born; so that it is now within a very few years of being three thousand four hundred years old.

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I do not think it can have been worn out by the Church, because the Church, for the most part, has not used it.

This reminds me of a man in Massachusetts.

He was a very naughty man, always doing and saying all kinds of harsh things.

On a certain occasion a man said to him, "You have no conscience, sir!"

"I have a splendid conscience!" he answered.

"Well," retorted his critic, "if you have it cannot be in very good condition!"

"You are again mistaken, sir," he replied; "my conscience must be in fine condition, because I have never used it!"

I should say this Covenant of Divine Healing must be in fine condition, because it has been so little used.

The Covenant of Divine Healing Not Much Used in the Churches.

It certainly is not much used in the Apostate churches.

The Methodists do not use it!

The Baptists do not use it!

The Episcopalians do not use it!

They do not teach the people that they must harken diligently to God, and go to Him for Healing.

They send them to man.

It is man first and God afterwards, if at all.

God is regarded merely as a last resort!

Many of you are here today because you are last resorters!

And you look it, too!

I have been looking at you carefully, and I think some of you must have drunk enough medicine to float a ship, as it were.

Some of you look as if you had had a hard time obeying the doctors and swallowing their pills!

It seems to me that you smile with difficulty, and when you do smile it is a ghastly smile.

The fact is, vast numbers of the children of God never go to God until they have tried everybody and everything else!

The Sorry Plight of a Last-resort Parson.

They are like a certain parson down in the South Seas.

He was a very naughty man—a Church of England parson, a faithful follower of "the defender of the faith," King Edward VII.

He follows him loyally, drinking as no fish would drink and living as no dog would live; a man with four or five benefices.

He gets salaries from churches in which he never preaches, putting curates in them and giving each from eighteen to twenty pounds a year, while the poor people have these hard-working curates preach to them.

That man had, I think, five benefices, and was traveling all the time, from place to place around the world.

He was once in a ship of a friend of mine, and the ship drifted on a reef near the Fiji Islands while he was sleeping, after dining and wining, as usual.

The engines not working, the unusual quiet caused him to awake, whereupon he turned to his servant and inquired, "What is the trouble?"

"Trouble!" exclaimed his servant, "we are on a reef."

Presently the Captain of the vessel passing near the parson, the latter anxiously inquired, "Is there any danger, Captain?"

"Danger!" answered the Captain, "I should think there was! You had better pray, for we all may be lost if God does not help us."

"My God!" excitedly exclaimed the parson, "has it come to that!"

It was only after some of you were told by the doctors that they could do no more for you that you turned to God.

The Imperative Need of An Absolute Trust in God.

Now you wonder that God does not heal you instantly, because you have turned to Him.

How much faith had you in coming?

Did you not come to Him only as a last resort, because every other possible means of relief had failed you?

It is a good thing that God will hear us even then; but I warn you that you have to be tremendously in earnest about it.

You have to be quite sure that you are really trusting God, and that you do not come experimentally as a last resort.

I hope you did not come to Zion City, saying, "Well, the First Apostle has come back, and I am going to him. Perhaps he will pray for me. If I get healed, all right; if not, I will go back to pills!"

Perhaps some of you sinners here have pills in your pockets now; or pills or ointments in your homes.

Perhaps you are not leaning upon God at all.

If you do not trust God absolutely, if you do not rest in God, He will have nothing to do with you.

You must listen with undivided attention to His Voice, truly Repent, and fully Believe, if you would secure healing.

The Element of Doubt Not in God's Word.

God says, "I am Jehovah-Rophi"—Jehovah thy Healer; "I am Jehovah that healeth thee."

He did not say, "*I was.*"

He did not say, "I *may* be."

He said, "I AM!"

That is the crowning glory and power of the declaration, "I am Jehovah that Healeth thee."

For how long a time do you suppose that Declaration will remain true? For a time, or for ever?

PEOPLE—"For ever!"

FIRST APOSTLE—Yes; God will never cease to be the Friend, the Protector, the Cleanser, and the Keeper of His people.

If, in the life to come, in obedience to God's command, we go out somewhere to fight the Devil, and get a wound or two, do you think that He will even then heal us?

Certainly He will.

I do not know that the time will ever come when the Covenant of Salvation, Healing, Cleansing, and Keeping will not be needed.

I think it probable that we shall find need for a continuous Salvation, a continuous Healing, a continuous Cleansing, and a continuous Keeping; because the very Angels in Heaven have sinned and fallen.

I know you are very nice people, but you did not have as good a start as the Devil.

Some of you, perhaps, have not thought of that.

The Devil Began With a Sinless Character.

But you did not.

The Devil was originally good. He was an Angel that had a glorious "first estate."

My! what a splendid "first estate" he had!

And what a splendid "first estate" those had that were under his rule.

He was a mighty Angel, and he "kept not" his "first estate."

Some people become angry at the mere suggestion of the possibility that the Devil may be converted and saved.

They say, "Oh! that is dreadful!"

Why should it be "dreadful"?

Do you not think you would be very unhappy if you had lived for thousands and thousands of years close to God, and then one day let pride fill your heart so that you were led with others into rebellion against God, and then suddenly found yourself hurled out of Heaven?

Do you not think you would be unhappy if you had been wicked for thousands of years, and were always getting bumped, as he is?

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You know he is bumped in Zion, if nowhere else.

We bump him hard!

We saddle upon his devoted back everything that belongs to him.

We just make the Devil howl; and you know he *does* howl!

Praying for the Conversion of the Devil.

Now, do you not think that perhaps he sometimes says away down in his heart, "Oh, that I could get back to the realms of Light and Life!"

I wonder if you ever prayed for the conversion of the Devil?

You have prayed for the conversion of the very worst men and women—why do you not pray for the conversion of the Devil?

I have been led lately to think a great deal about that.

I know he is very wicked; I know he does not want to be converted.

But are there not many very wicked people on this earth that do not want to be converted?

Do you cease praying for them because they are desperately wicked?

Do you cease working for their salvation?

I do not know that I shall not ask Zion to begin to pray for the conversion of the Devil—I don't know.

He is exceedingly smart, is he not?

He is clever; you may be sure of that!

And what fun he gets out of his work!

If ever a being got fun out of sin, it is he.

I think he must have had any amount of fun in teaching the Church that disease comes from God.

A Sorrowful Case of Mistaken Identity.

In imagination I can see him clad in his robe and cassock, and hear him saying, "Now, dear people, kiss the hand of your God and Father, that gave you cancer and these other diseases; kiss it quickly!"

And they kiss it quickly.

It is the Devil's hand, but they think it is God's.

How the Devil must chuckle!

Think of his devilish fun when he hears a minister say, "Our dear Sister Jones has gone to Heaven. The last thing she said was, 'I will kiss the hand of the God that gave me this cancer'; and she kissed it!"

The Devil thinks it is smart to get a minister to preach such a sermon.

The idea of God giving a poor woman a cancer!

Although the Devil has had plenty of fun, it has been a hard kind of fun.

He is very bad!

In fact, he is so bad that it is hard to pray for him—very hard!

But lately I have felt almost as if I were getting sorry for him; because God will "bruise Satan" under our feet shortly, and he knows it.

Because he knows this he fights, just like the dirty Devil that he is, to destroy Zion.

But he cannot do it!

Man the Arbiter of His Own Destiny.

We could destroy ourselves; but he cannot destroy us!

We could go to the Devil, but he cannot make us go.

We can be wicked only by our own choice; the Devil cannot make you wicked without your consent.

You are wicked only when you are willing to obey him and do as he tells you.

Never could he do anything at all with us if we did not yield to him.

If we always yielded to God, spirit, soul, and body, and obeyed Him, He would lead us out of all Sin, and Sickness, and Darkness, and Weakness, and Impurity—for He is the Deliverer!

That is God's Covenant; and it is an exceedingly good Covenant!

Now we will skip over many centuries, and read a little more of that Covenant as expressed in a later time.

As you know, there once lived a man named David, who was very good at the beginning of his career, and very bad later on.

He did all kinds of bad things, but God, in His Infinite Mercy, heard his cry and restored him.

Then he wrote the One Hundred Third Psalm, which is to be found in the middle of the Bible.

The Middle Verses of the Bible.

These, as I have sometimes told you, are the middle verses of the Bible.

If you count all the Bible verses from Genesis to the second and third verses of this Psalm, and from this point to the end of Revelation, you will find the number of verses in each division to be exactly equal.

Bless Jehovah, O my soul;—

That is the Animal Life.

It is David's spirit calling upon the animal life within him to bless God; it is the spirit calling upon the 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;—

But who sends you diseases to take you home to Heaven. Is that right?

PEOPLE—"No."

FIRST APOSTLE—And yet you have been told that God forgives His people their sins, but sends diseases upon them, saying, "Now, my child, this is the way to come Home. I am about to take you home through the Typhoid Fever Lane"; or, "I will take you Home, after much pain, through Rheumatic Avenue"; or again, "I shall deal with you very kindly, but I am going to take you Home through Cancer Street."

"I forgive your sins," they make God say, "but I send you diseases to bring you Home."

Have you not heard that?

PEOPLE—"Yes."

FIRST APOSTLE—Well, that is a lie! Why do they not read it as it is put here.

Who forgiveth all thine iniquities; who healeth all thy diseases.

Why not believe that?

The Truth of God More Pleasing Than the Devil's Fiction.

It is far more pleasant to believe that than that which they pretend to believe.

There can be no pleasure in believing that God makes you sick.

And yet you were told to believe it.

You were told that "That fellow Dowie down there, who actually says that God did not make you sick, is a heretic!"

I should think he was a heretic, after their way of thinking!

But I am not a heretic!

They are the heretics, who do not believe what God has said—"*Who healeth all thy diseases.*"

Now let us turn to the Eighth Chapter of Matthew; there are two verses there that I want you to read—the sixteenth and seventeenth verses.

And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a Word, and healed all that were sick:

That it might be fulfilled which was spoken by Isaiah the Prophet, saying, Himself—

Gave us our infirmities, and piled upon us our diseases. Is that right?

PEOPLE—"No."

FIRST APOSTLE—That is the teaching of the churches; that is the Devil's teaching.

But let us see what it says:

took our infirmities, and bare our diseases.

Is not that plain?—that He died for our sins and sicknesses?

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The First Apostle's Consistent Belief in Divine Healing.

If you turn away from that, you are unfaithful; you are unfaithful if you turn away from the truth that He is both Savior and Healer.

Now, put this question to yourselves, "Have I continuously, and gladly, and fully believed that He heals my sickness as well as saves from sin?"

I always have!

No matter how weak or how strong I have been, I never have wavered in thought or deed for one moment.

I never turned to man, to doctors, to drugs, or to human remedies of any kind.

It is right, of course, for you to take rest and sleep when you need it.

It is right that you should eat food that agrees with you; all stomachs cannot eat the same food.

It is right for you to find out what is good for you to drink.

I think there are times when a man could drink tea and coffee without their hurting him, but there are times when to drink these would be like drinking poison.

There are times when, if you were to drink milk,it would kill you.

The Importance of Eating Only That Which Is Good.

I do not know whether or not you are aware of the fact that in exceedingly hot countries to drink milk directly from the cow is like taking poison; it would kill you.

But you must remember that you have to eat that which is good; and all things are not equally good.

There are times when cereals are the only food that you should take, and there are other times when a little meat would be very good food.

Our Lord ate of the paschal lamb; He never forbade the eating of flesh.

He ate the flesh of fish, with some honeycomb, after His resurrection.

Do not forget these facts.

Some people want to bother you about what you shall eat and drink, and make you of a "doubtful mind."

Eat ye that which is good.

If to eat the blubber of fish would be good for you, eat it!

If to do without it would be good for you, do without it; and remember that God has given food to people in all parts of the world according to their constitution and environments.

The Eskimo eats the blubber of the whale, and if he were to eat oranges exclusively he would die; because in the country where he lives fruits are utterly insufficient to support life and to give the requisite warmth.

On the other hand, if you were to feed a South Sea Islander on blubber, he would die.

Give him papaw, sapodilla, bread-fruit, and oranges, and a little fish and some honey, and he will live and be happy.

The Need of Individual Wisdom in Eating and Drinking.

If you have the notion in your heads that some one is wrong because he or she drinks coffee, get it out.

Each person has to find out for himself or herself what is best for him or her.

For myself, I like Zion water better than any other drink.

I think we have the best water in the world.

When I was away on the Around-the-World Visitation I would sometimes say, "How much I would give for a drink out of Esther's or Shiloh House well!"

The water in these wells is pure and filtered by God and Nature.

But God, at the right time and place, may sometimes give you cocoanut-milk to drink.

When you have a bigger, broader view of the world, you will not talk or write nonsense on this subject.

I will close this talk and Scriptural exposition with a few words of personal exhortation. I have read and spoken principally from the Covenant of Healing in Exodus, a few words of the One Hundred Third Psalm, also a passage connected with our Lord Jesus, the Christ's, own ministry in Matthew.

The Unchangeable Character of the Christ.

I will take you yet closer to the Christ.

I remind you of the Apostolic words, "Jesus, the Christ, is the same yesterday and today, yea and forever."

If He is the same, is He not the same Savior?

PEOPLE—"Yes."

FIRST APOSTLE—If He is the same, is He not the same Healer?

PEOPLE—"Yes."

FIRST APOSTLE—If He is the same, is He not the same Cleanser?

PEOPLE—"Yes."

FIRST APOSTLE—Is He not the same Keeper?

PEOPLE—"Yes."

FIRST APOSTLE—Some may say, "Oh, He is the same, but He is not here now."

Not here now! Is not His word true, "Lo, I am with you alway"?

If He is with us "alway," He surely is with us now!

If He is always the same, and always present, He certainly is able to heal.

Then, what can possibly hinder your healing?

Certainly nothing on His part.

If You Fulfil His Conditions You Will Receive the Blessing.

The one thing for you to be perfectly clear about, therefore, is that you fulfil the Divine conditions.

Those conditions are not of my making.

I cannot make them; for no man can make Divine conditions; only the Divine Being Himself can do that.

But, as a minister of God and an Apostle of the Christ, I have the right to declare to you with authority the Divine conditions.

If I were a counsel, learned in the law, and you came to me for advice and direction, I should consider what you had to say; I should gather up all the facts of the case, and then I should give you the law; but I should not be responsible for the Law!

I should be responsible only for a correct statement of the law.

Now, I am not responsible for God's conditions; and I shall not apologize for them.

I believe they are right. I believe they are good.

The conditions of Divine Healing are very simple.

The first condition is a true Repentance toward God and toward man.

Repentance Must Be From the Heart.

It must be a repentance more than the mere words of the lips; it must be of the heart, and bear fruit in putting wrongs right.

It must be a bringing forth of "fruit meet for Repentance."

It is useless for you to say, "I have repented of my sin against my sister," when, having lied about her or otherwise wronged her, you do not confess and restore.

Until you obey God on these lines, your pretended repentance and faith are worth nothing.

You are still a child of the Devil, no matter what you think.

True Repentance means Confession and Restitution to both God and man.

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.

My supplication will avail nothing if you have not repented, and done right, according to your light and knowledge; and if you have made vows that you would do right, and

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have not kept those vows, God will not hear you; for it is written:

If I regard iniquity in my heart, Jehovah will not hear me.

Withholding Tithes and Offerings Robbing God.

If you have robbed God in your tithes and offerings, you are a thief!

Against your name, in the book of God, is written, "Thief!" "Hypocrite!"

That is a hard thing to say, but I warn you for your good.

Since I came back I have had to exercise discipline concerning a number in the Church.

I have called for them, and spoken to them kindly, even though severely, and shown them by their tithe-card, for which I had sent, that when they began to rob God they began to go to the Devil.

There are no exceptions to that rule.

I never knew of a man or a woman paying their tithes, and doing right in everything in the sight of God, including fulfilling their duties in the Church, who went to the Devil.

So it is very important that I should say to you that when you began robbing God you began getting the curse that follows:

Ye are cursed with the curse; for ye rob Me, even this Whole Nation.

. . . . . .

Wherein have we robbed Thee? In tithes and offerings.

Personally, I care nothing about this, no matter what any one may say.

I have never received a cent from the tithes and offerings, and for many, many years I refused to accept even thank-offerings in this ministry.

But I want to tell you this: that as you give you get, and as you withhold you wax poorer; you also hurt the Church, and bring the curse of God upon you, and that hurts the Church.

Tithing Demanded From the Very Beginning.

You had better read again the whole of the Third Chapter of Malachi.

If you say, "Oh! that refers to the Jewish dispensation," you show your ignorance, because tithing belonged to all the dispensations, even before the Jewish dispensation was thought of.

Many hundreds of years before Moses was born, Abraham gave tithes to Melchizedek, High Priest of God, and King of Salem.

This giving of tithes dates from the beginning.

Abel took his tithes to God, and they were accepted.

Cain took his, and they were rejected; and your tithes will not be accepted unless your life is right.

You may give all you like; you may give everything; you may give even your "body to be burned"; but it will avail you nothing if you do not have the Faith, the Hope, and the Love in your heart.

On the other hand, if you are a Christian, and rob God, you cannot ask Him for Salvation, Healing, or Blessing.

You are a backslider, sliding down more and more rapidly to perdition.

There is no depth that you may not reach if you begin to rob God.

Repentance the Foundation of Life in the Christ.

Robbing God of tithes and offerings is undoubtedly the reason why in the churches vast numbers of people who make a profession of Christianity have no power and no faith.

They are not Christians at all; they are thieves.

I can find nothing in the Bible to warrant me in thinking that God will heal you if you know you are a thief, and are robbing God.

This may be the thing that hinders.

Or it may be that other things hinder.

You may not have confessed your faults to the one you have wronged.

This must be done regardless of consequences.

Repentance is the foundation of life in the Christ

In fact, it is written, "Repentance unto life."

The impenitent must perish!

The impenitent have no claim upon God; and I have no right to pray for you if you are impenitent.

If I were to pray for such, my prayer would not be answered.

If you impose upon me, by going into that back room, saying you are an obedient child of God when you are not, you will get no healing.

I should expect you to get rapidly worse, and die.

I therefore warn you very earnestly not to commit that sin.

It were better for you that I did not pray with you.

Genuine, Practical Faith a Condition of Divine Healing.

The next requisite to healing is Faith.

Your faith must be practical.

You must live the life of a regenerated person.

I care nothing for your profession of faith if it is inconsistent with your life.

If you live a godly life you will have much opposition; you will have many, many trials; and your good will oftentimes be evil spoken of.

The worst that the World, the Flesh, and the Devil can do to you will be your portion.

Do not forget that!

But be sure of this: that if you have faith, the faith of God, you will be triumphant; you will get victory over temptation, you will get healing from sickness; and you will get preparation for the time when God permits you to sleep in Jesus.

You have no right to ask God to heal your diseases, even if you have truly repented and fully believed, if the purpose for which you ask that healing is merely your own personal, selfish gratification.

It is a good thing for us to be satisfied in body, soul, and spirit, in a legitimate and proper manner; but if you live only for your own self-satisfaction you are among the basest of people.

The Supreme Importance of Unselfish Motives.

You should seek strength that you may be able better to do the will of God, in order that you may serve Him acceptably; in order that you may better fulfil your duties as wives, mothers, sisters, brothers, fathers, and friends.

God will hear you if you want the healing to glorify Him.

But if you are seeking it only that you may be free from pain and have a good time, God will not heal you; a selfish brute like that has no right to be healed!

I say "brute," and yet perhaps I ought to apologize to the brute; because, while having a larger intelligence than the brute, you live a brutish life.

I believe one reason why God has so graciously, and I might add fully, restored my strength, over and over again during my life, has been that He knew I had exhausted my strength for Him, and that if He renewed it that also would be used in His service.

I have recently used renewed physical vigor in doing that which I never before had done in my life.

I had never explored many hundreds of miles of absolutely new country.

I had never slept amidst fleas, and pigs, and dogs, and all kinds of animals.

I had never gone through a country where briars and thorns were everywhere ready to tear your flesh as you pressed through them.

It was sometimes almost a wonder that our eyes were not scratched out.

But I did it for God.

I have not been in the habit of rising before daylight that my bed might be packed upon wagons.

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The First Apostle's Desire to Use Returning Strength for God.

When I got through, however, I was stronger than ever.

The first desire of my heart, as strength returned, was to use it for God, and God will give you healing and strength if you will use it for Him.

If you do not want it for this purpose, I want no part in your healing, even if it were possible for you to get it.

But I do not need to worry about that; God would not use me for such a purpose.

Let no one think that I can heal you if I like; or that I can keep you sick if I like.

If you do right, and trust God, your healing need not depend upon my praying with you at all.

Although God, in His infinite love and mercy, will use me and has used me, yet He can do without me.

I want to emphasize this: I cannot heal you!

I never healed any one!

Those whose crutches and braces are on these walls were not healed by me; and yet it was through me, through my agency, that most of them were healed; that legs were lengthened; that bodies were strengthened; and that people were delivered from their lameness and other diseases.

God did it!

God did not heal all who came to me for prayer.

The Conditions of Divine Healing of God's Making.

Some went away without being healed, because they would not obey God. That may be the case today; I do not know.

If the conditions that I have stated seem to you to be harsh, blame God for that; He is the Author.

But this one thing I say: if your Repentance and Faith are not genuine and real now, they must be made real.

Whether God will hear you upon your vow, I do not know; I should say that in many cases He will not, because you already have broken so many vows.

He may say, "I will accept no more vows; I will take only performances."

If some of you are shrinking, and saying, "I had rather die than tell my husband, or wife, then you will die."

If you would rather die than put things right, or let it be known that you have done wrong, then you will die.

There is no healing for you in God.

You will have to do right, because it is right.

Whether you are healed or not, you have to do right.

I hope I have made this plain; I want to.

I have no desire to make the conditions of God seem harsh.

If "we make His love too narrow, by false limits of our own," and "we magnify His strictness with a zeal He will not own," then we fail to see that the "love of God is broader than the measure of man's mind," and that "the heart of the Eternal is most wonderfully kind."

The Exceeding Kindness of God's Justice.

The kindest thing that God can do to us is to make us see that "there is a kindness in His justice, which is more than liberty," that it is more than liberty for God to be just and to put us right.

If God today could heal you by leaving you wrong, would that benefit you?

PEOPLE—"No."

FIRST APOSTLE—It would be a curse to you!

The very first object of our God is to put us right with Himself.

He sympathizes with you.

He sees how you have been led into sin, and sicknesses, and sorrow.

Many of you never intended to do the things that you did, but you were "tempted above that which you were able to bear," because you did not go to God to help you bear it.

You did not find "a way of escape," because you did not put yourselves into God's hands; therefore you were overtaken.

But still "there is plentiful redemption in the blood that has been shed"; and there is healing for you if you will fulfil the conditions.

But you *must* fulfil the conditions.

All that are determined to fulfil God's conditions, stand and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. I am determined, by His Grace, to fulfil the conditions. Give me power to see, and know, and do what Thou dost will; truly to repent, fully to confess, and to restore, and to trust Thee; and to believe that in Thy great Love and Mercy Thou wilt forgive, and heal, and restore, and help me to live my life for Thee. For Jesus' sake. Amen.

[*This prayer was repeated, clause by clause, after the First Apostle.*]

FIRST APOSTLE—Now, did you mean it?

PEOPLE—"Yes."

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.

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.

To the Members and Friends of Zion, and Others, in or Near Toronto.

You are invited to meet with us Lord's Day, December 31st, in our services, and remain over to our "All Night With God" on that night.

We shall have a robed service, and I will consecrate children, baptize candidates who desire it, and administer the Lord's Supper.

We will provide accommodations for brethren who let us know in time. All railroads give one-half fare at that time. You can come Saturday night and return Monday morning.

Pray that God may bless us.

REV. EUGENE BROOKS,
37 Winchester Street, Toronto, Canada.

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The Everlasting Gospel Declared

Sermons and Addresses by Rev. John Alexander Dowie, now John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

WISDOM'S WAYS.

elivered in Central Zion Tabernacle, Chicago, Illinois, Lord's Day Afternoon, February 20, 1898.

Scripture Reading and Exposition.

The meeting was opened with singing, after which the General Overseer read from the Eleventh Chapter of the Gospel according to Saint Matthew.

And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities.

Please notice in this chapter the relation between Teaching, Preaching, and Healing; that is the Divine order.

Teaching first, Preaching next, and Healing last.

By reference to the Gospel of Saint Luke you will see that Jesus was Teaching, and Preaching, and Healing at the time when this message came from John; and in the twenty-first verse of the Seventh Chapter of Luke we read, "In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight."

That which is repeatedly recorded is made clear here: that Healing always came after Teaching and Preaching.

Now when John heard in the prison the works of the Christ, he sent by his disciples,

And said unto Him, Art thou He that cometh, or look we for another?

And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see:

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

And blessed is he, whosoever shall find none occasion of stumbling in Me.

And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in king's houses.

John the Baptist was in a king's dungeon.

The Greatness of John the Baptist.

But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

This is he, of whom it is written, Behold, I send My messenger before Thy face,

Who shall prepare Thy way before Thee.

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the Kingdom of Heaven is greater than he.

And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force.

No one could take a lower place than that which the Master Himself took.

He who is the highest came down to be the lowest, and He ascended to be the highest by still keeping down to be the lowest.

No hand can reach so low as that of Jesus; it can reach down to even the most sinful and disease-smitten of Humanity.

He can reach even down deep into Hell; for it is written, "If I make my bed in Sheol, behold, Thou art there."

There are no depths which God in the Christ hath not fathomed.

There are no heights He has not reached.

It takes the highest to reach down to the lowest, and he that is the humblest among God's servants is greatest of all.

The Kingdom of Heaven Gotten by Force.

The last verse quoted is a somewhat difficult passage to some people.

This discourse has not been revised by the First Apostle.

Even the Revised Version, which we have quoted, does not fully express the meaning of the original.

Therefore I will read the margin of the Old Version, and perhaps between the two you will get the meaning:

And from the days of John the Baptist until now the Kingdom of Heaven is gotten by force, and they that thrust men take it by force.

I want you, as far as possible, to grasp the full meaning of these words.

The Kingdom of Heaven is the best thing in all the Universe to acquire; and the Gospel that Jesus preached is the Gospel of the Kingdom of God, or the Kingdom of the Heavens.

There is a great deal of mental confusion about this matter of entering into the Kingdom of the Heavens; I think we might take a minute or two here to explain.

To be born of God is not necessarily to enter into the Kingdom.

Jesus said to Nicodemus:

Except a man be born anew, he cannot see the Kingdom of God.

The Difference Between Seeing and Entering the Kingdom.

That fact is plainly stated; but, beloved friends, it is one thing to see a Kingdom, and quite another to enter into it.

It is one thing for one to see a truth, and quite another for one to have that truth in one.

You may see the fruit in a garden without partaking of it.

Nicodemus was surprised when Jesus said, "Except a man be born anew, he cannot see the Kingdom of God," and he expressed his surprise by asking, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?"

Jesus is endeavoring to lead Nicodemus to an understanding of the truth, and so He meets his surprised inquiry with another advanced statement.

Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God.

When a man repents and believes, he sees the Kingdom.

Take, for instance, the penitent thief upon the Cross.

He repented and believed, and therefore saw the Kingdom; this caused him to appeal to the suffering King of Glory at his side, "Jesus, remember me when Thou comest in Thy Kingdom."

Then Jesus "said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise."

Although this thief saw the Kingdom, he did not enter into it on earth; he only saw through the opened gates of that glorious Kingdom, and went from earth to Paradise.

"Then he entered the Kingdom," you say

By no means; that is your blunder!

To enter Paradise is not equivalent to going to Heaven.

Meaning of the Word "Paradise."

The Greek word παράδεισος (*paradeisos*) means the "outer garden."

The thief went with the Christ to a place for departed spirits which is good, but not Heaven; for when the Christ had risen from the dead He said to Mary:

Touch Me not; for I am not yet ascended unto the Father: but go to My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God.

He had not been to Heaven during the interval between His death and resurrection.

Forty days afterwards He ascended into Heaven.

I desire to make it clear that the penitent thief did not enter the Kingdom at the time of his death.

"Why?" do you inquire.

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Because he had not been Baptized; he had not been born of water and the Spirit.

I tell you this: that many of you that see the Kingdom have not entered in, because you have not been baptized.

You may have been born anew; you may be a Christian, and therefore escape Hell; but you cannot get into the Kingdom until you are born of water and the Spirit.

Therefore, "why tarriest thou? arise, and be baptized, and wash away thy sins, calling on His Name."

In my study of the Scriptures during the last few months, I have been deeply impressed with the vast difference between seeing the Kingdom and entering into it.

Theologians have not made this distinction in any commentary that I have seen.

In fact, I do not believe it has been made, except in the Scriptures, until now.

The Reception of the Holy Spirit Entering the Kingdom.

This difference between seeing and entering into the Kingdom is further indicated in the language used by Peter on the day of Pentecost.

After his sermon on that occasion many were "pricked in their hearts, and said unto Peter and the rest of the Apostles, Brethren, what shall we do?"

And Peter said unto them, Repent ye, and be baptized every one of you in the Name of Jesus, the Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

The reception of the Gift of the Holy Spirit was entering the Kingdom; and they could not receive that Gift until they were baptized.

The Holy Spirit Himself dictated that reply!

Through Peter, He told that multitude that to enter into the Kingdom they must be baptized.

The moment they repented and believed, God saved them.

They saw the Kingdom, and seeing they cried out: "What shall we do to enter?" and they were told what to do.

The distinct statement is made elsewhere by Jesus, when speaking of John the Baptist, that violence also is necessary to an entrance into the Kingdom.

A Violent Sundering of Natural Ties Often Necessary.

"Violence! What do you mean, Doctor?" some ask in surprise when I make such a statement.

I tell you, when a Jew, for instance, is baptized, he has to tear himself violently away from his Jewish associations.

The only men of any nationality that enter into the Kingdom are those that violently break every bond, and say, "I will obey God."

That you may see the full significance of this expression of Jesus I will read it to you as found in the Old Version with the marginal correction.

And from the days of John the Baptist until now the Kingdom of Heaven is gotten by force, and they that thrust men—

Take it by force!

To take the Kingdom by force, we must associate with people that know how to thrust men.

You have to thrust men aside!

You have to put aside the politician and his wiles, and say in the Name of Jesus, "O my Father, get this devil behind me!"

You have forcibly to thrust aside men and women that would impede your progress.

Sometimes it may be the very wife of your bosom that wants to usurp the authority that God has given you, and for the exercise of which God will hold you accountable.

The Impossibility of Evading Parental Responsibility.

He will not hold you guiltless if you say, "O God, my daughter wanted to go to the theater, and my wife wanted her to go, and they would not let me have my way; and that is why she has gone to Hell!"

You should not allow her to go to Hell!

Bundle your wife out of doors, and lock up your daughter, if it comes to that, rather than yield.

I tell you frankly that I am not talking nonsense!

It will be no excuse in the Day of Judgment to say, "O God, my wife took whisky, and she would insist upon giving it to my son while playing cards; therefore he went to the Devil."

God will say to you, "Why did you not stop both of them, and not let your wife make your house a gambler's den and a road to Hell?"

You have to be violent when necessary; there is a place for violence.

You have to take some scoundrels and trounce them, if you yourself get into the Kingdom of Heaven and help get others in.

The only way I have been able to keep the door of Divine Healing open in this city has been by every now and then trouncing a Hillis, or a Henson, or a Caldwell, or a Joseph Medill, or a Joseph Dunlop; by whacking them, too, within an inch of their intellectual lives.

"Oh, that is not Jesus' way!" you say.

The Awful Violence of the Christ's Denunciatory Language.

What do you know about Jesus' way? Do you know of any one that has used more violence than He?

No one ever spoke or wrote more violent and bitter language than that which fell from His lips.

Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him two fold more a son of hell than yourselves. . . . Ye fools and blind: . . . . Ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

Do you think the Christ, when on earth, went about with a bottle of eau de cologne sprinkling it over people? [Laughter.]

Do you think of Him as scenting all the dung-hills of human corruption with rose-water, and then saying, "How sweet!"

Never!

He brought the Divine Fire with Him.

"Our God is a Consuming Fire!"

Now, if you want the Kingdom of Heaven, you have to be violent.

You have to wrench your own feelings, and root up your own heart, as it were; you have to pluck out your right eye, or cut off your right hand, metaphorically speaking, if they cause you to stumble.

You have to pluck out the right-eye sin, and to cut off the right-hand or the right-foot sin; you have to cast these things from you.

"No Man Can Serve Two Masters."

Tobacco, to some of you, has been dearer than your right eye, and whisky to others has been as dear as their right hand.

A woman has recently testified, as you know, to loving chloral hydrate so much that she would willingly go to Hell to get it.

And yet she said she was a Christian!

No person that is under the dominion of Drugs, or Doctors, or Devils is a Christian.

That is a strong statement; but it is susceptible of proof.

A man or a woman, to be a Christian, must be under the dominion of God Almighty, and He has said, "I am Jehovah that healeth thee."

A VOICE—"Through means."

GENERAL OVERSEER—Where does it say "through means"?

THE BROTHER—"Brother Luke was a physician, was he not?"

GENERAL OVERSEER—Yes; Brother Luke was a physician, and Brother Peter was a fisherman; but when the latter became an Apostle he ceased to be a fisherman, and when Luke became a disciple of our Lord he too gave up his vocation, and, like Peter, became a fisher of men.

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THE BROTHER—"Go on with your story."

GENERAL OVERSEER—I will not go on; I will have it out with you! [Applause.]

A Challenge Which No One Dare Accept.

You say, "I am Jehovah that healeth thee *by means.*"

The Bible, from Genesis to Revelation, says no such thing.

Come! I will give this friend here, and all of you, a little challenge: find me one passage in the Bible that says, "Is any among you sick, let him go to the doctor, and swallow drugs, and I will bless them to his healing," and I will listen while you read it!

Surely if God will bless drugs, the fact must be on record somewhere in the Bible.

Or, if it is true that "I am Jehovah that healeth thee by means," you will be able to find the passage in the Scriptures somewhere.

The diabolical teaching of the so-called Christian and Missionary Alliance, and others that talk foolishly about Divine Healing, is that sometimes disease comes from God and sometimes it comes from the Devil.

If this is true, then God and the Devil are in the same business.

If cancers sometimes come from God and sometimes from the Devil, then, hallelujah, cancers are manufactured in Heaven!

According to this theory, God as well as the Devil must have very dirty hands.

But no one can get corruption or disease out of God.

It is a lie to say that any one can, some holiness teachers to the contrary notwithstanding.

The Spuriousness of Much So-called "Holiness" Profession.

Whenever I find so-called "holiness" teachers, I want to guard my pockets, metaphorically speaking.

One came to me the other day, and said she was a "holiness" teacher, and would like to speak upon this platform.

I never had seen her before, but I felt like asking her when she had washed her face last. [Laughter.]

I was quite sure that this saint's feet, if she were a saint, needed washing!

I said to her, "Madam, where is your husband?"

She did not know.

I then said, "It is time you did know; you had better go and find him."

"Oh!" she exclaimed, "he does not believe in holiness, Doctor, so I left him!"

"What right had you to leave him?" I inquired. "Did you not vow that you would take him for richer or for poorer, for better or for worse, until death parted you?"

"Yes," she answered; "but he kept getting worse all the time!"

"That was a reason for your clinging to him more closely," I replied, "that you might keep your vow. Go back to your husband, you wicked woman, and talk no more 'holiness' until you have returned and asked his forgiveness, and set yourself to work to mend his shirts, and take care of his home, and see that he gets a proper breakfast, dinner, and supper. That will be holiness!"

Good Cooking a Practical Demonstration of True Piety.

She should show piety at home by making good pies. [Applause and laughter.]

Some people waste all their husband's money, and do not make good pies. [Laughter.]

I heard of one the other day that married a very lovely woman who had been married three times, and it was a mystery to him how those other husbands with such a lovely woman had not been able to live with her.

When the honeymoon was over and they set up housekeeping he began to get an explanation of the mystery—it would take an ax to break the pies. [Laughter.]

Only an ostrich's stomach could digest them. [Laughter.]

He said nothing for a number of days, but took his meals down-town.

At last he saw it was necessary to talk, and he said, "Jennie, of what disease did your previous husbands die?"

"Indigestion," she answered! [Applause and laughter.]

Then he knew that she would soon have husband Number Four!

These wretched "holiness" women that go about neglecting homes, and others who strut about talking universal suffrage, women's rights, and all that infernal trash, know nothing of the Empire that a true woman may sway over her husband's and children's hearts as she rocks the cradle, and mends the clothes for the Christ.

She has the power to stitch Love into every garment, and make the home so bright that it will be a very vestibule of Heaven. [Applause.]

Men of Force Needed to Knock Out the Devil.

Now, I go back to my point, and say that the Scriptures do not read, "I am Jehovah that healeth thee *by means*," but, "I am Jehovah that healeth thee."

It was through faith in Jesus, the Christ, that the man at the Beautiful Gate of the Temple received that perfect soundness in the presence of them all; and that the Christ is just the same today. [Amen.]

Make no mistake about that!

We knocked out that "By means" fellow, surely! [Laughter.]

That is a wonderful passage, that "the Kingdom of Heaven is gotten by force, and they that thrust men take it by force."

Would that God would raise up men with force enough to knock out the Devil! [Amen.]

There are many men in the pulpit that are saying that there is no Devil; that he is dead!

If the Devil is dead, who is responsible for this everlasting row in the world that is constantly going on?

Who is responsible for the liquor, and the tobacco, and the sin, and the lying, and the murders, if the Devil is dead?

You may call him by some other name, it does not matter very much, but you have the same old Devil; and he is quite lively.

The Spiritual Power of a True, Triune Baptism.

I again call your attention to the fact that the entering into the Kingdom is by water and the Spirit; and Triune Baptism is the way to Power.

Witness the case of the Apostle Paul.

He was Saved, Healed, Commissioned, and then Baptized.

If he had not been baptized he could not have entered into the Kingdom.

Subsequently, in the house of Cornelius, when the Holy Spirit fell on all that heard the Word, it is recorded that Peter said:

> Can any man forbid the water, that these should not be baptised, which have received the Holy Spirit as well as we?
> And he commanded them to be baptized in the Name of Jesus, the Christ.

Water baptism and the power of the Holy Spirit go together.

I have seen that fact more and more clearly of late years.

I have baptized four thousand persons in this city in less than four years.

In this baptistry I baptized one thousand four hundred thirty-two in eleven months, and I do not know of ten backsliders.

I see that men and women who have received this Baptism are powerful, and that those who have not are weak.

I tell you there is a vast difference between seeing and entering into the Kingdom.

I want you to enter in; may God help you to do so! [Amen.]

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Why Elijah the Tishbite Was Taken From Earth to Heaven.

To return to the Eleventh Chapter of Saint Matthew, after Jesus had sent His answer to the imprisoned John the Baptist, in the course of an address to the multitude concerning John He said:

For all the prophets and the law prophesied until John,
And if ye are willing to receive it, this is Elijah, which is to come.

The prophets had said that Elijah should come before the Great and Terrible Day of the Lord, and Jesus said, "*This* is Elijah."

John came in the spirit and power of Elijah; and you will notice that he was a man very much like Elijah, with one exception; and I think that might have been one reason why he came back to earth.

He was taken away from earth because he was a coward and afraid of a woman.

I tell you that a multitude of the sins of men have been occasioned by fear of women.

Some men are afraid of even their own wives; but such men are not worth a pin.

They are hen-pecked humbugs! [Applause and laughter.]

No decent woman wants that kind of a man!

The Husband the Divinely Appointed Head of the Household.

Every good woman wants her husband to assume the leadership in the household, and she will obey him if he does right.

If he does wrong, she will hold her tongue in all the languages she knows. [Laughter.]

John the Baptist had a glorious, albeit a brief, career.

He was a mighty prophet.

Many acknowledged Jehovah as God because of Elijah's wonderful power on Carmel in praying the prayer that brought down fire.

But soon afterwards poor Elijah was told that Jezebel was thirsting for his blood, and he was afraid, and ran like the wind before Jezebel.

God Almighty could not stand that.

He said, "Come along, Elijah! I want to take you up to Heaven. It is time that a prophet that runs away from a woman was taken out of this earth. [Laughter.] I will bestow your mantle upon Elisha. So come along, you woman-coward!"

So God sent down to earth fiery chariots, which took him to Heaven.

I do not think he ever saw death; but that he came back again in the person of John the Baptist.

I believe he knew he had been taken away because he failed to do his duty.

John the Baptist's Courageous Exposure of the Sinful Relations of Herod and Herodias.

So when he began preaching in the wilderness, the first thing he did was to pitch into Herodias.

He said to Herod, "Herod, you wicked fellow, you have no right to your brother Philip's wife, even though you did get a divorce in Chicago"—I mean, of course, Jerusalem. [Applause and laughter.]

But Herodias caused his head to be cut off for that speech, and that was a happy time for John the Baptist: he went to Heaven out of a headless body.

He lost his head on earth, but I tell you I had rather lose my head than be afraid to tell the truth to a woman.

Women have to be kept in their proper place.

That is plain English!

And yet I love women; I do not care who says I do not.

I have been a helper of women.

I have laid my hands upon tens of thousands of women, but there are some women that have to be put into their proper place. Madam Blavatsky runs Theosophy, Mrs. Mary Baker Eddy runs Christian Science, and Elizabeth Cady Stanton runs Woman's Suffrage.

God Almighty never intended these women to take the positions that they occupy before the public.

An Awful Curse Entailed Upon Humanity by Adam and Eve.

He never intended that Eve should partake of the forbidden fruit and run that ranch.

She thought she would get ahead of Adam that day; and she did!

She preceded him by one step into Hell and Damnation—by just one step!

I tell you this: if she had died alone it would have been a blessing to this race.

If Adam had refused to take from her hands that forbidden fruit, it would have been a blessing.

But the love of man for woman is such that he will go to Hell for her.

God keep us from going to Hell for any woman, whether she be wife, daughter, or lover!

God keep you women from going to Hell for any man, whether he be husband, brother, or lover!

God help us to do the right even though wife, son, daughter, and husband are against us!

Let us do right even at the price of violence to natural affection.

But I thank God that there was one quiet, humble woman who lived a pure and holy life, and who received the Angel's message, and submitted herself to her God; a woman whom God sanctified, and who became the Holy, Blessed Virgin mother.

That Woman Is the Most Blessed of All Women.

No one ever heard of her clamoring for woman's suffrage; she never asked for a vote.

And yet she did more for the world than all the voting women of the world.

She gave the world a Savior.

A woman that gives to the world a good man does more for humanity than all the woman suffragists in the world. [Applause.]

Brothers and sisters, remember the woman that has blessed and is blessed by all generations.

She was only a woman, but God sanctified her, and she bore other children—James, and Joses, and Simon, and Judas, and three daughters.

But whereunto shall I liken this generation? It is like unto children sitting in the market-places, which call unto their fellows,
And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

The Pharisees piped to Jesus, but He did not dance to their music.

Herod piped to John the Baptist, but John did not dance to Herod's music.

When the world mourns to me, I do not lament.

When the world pipes to me, I do not dance.

I Do Not Dance to the Music of the Denominations!

I do not dance to the mournings of the so-called holiness people of today, and I will not.

It is not in me to do it!

Why should I mourn?

I am a Messenger of God, and I rejoice in that fact.

Why, then, should I mourn?

Is there not enough of mourning?

Is it not time to preach a Gospel of Glad Tidings, and tell my fellow men that they need weep no more?

Why should I preach the Gospel of Mourning?

Do you know where it is preached?

It is preached in the pulpits, where they say, "O dearly beloved, whom the Lord loveth He maketh sick. Oh, it is the loving hand of the Lord that is making you mourn."

The preacher talks, and they all begin to weep.

That is a nice spectacle!

It is a lie! The Lord never made anybody sick.

Do you know why that girl is dying of consumption?

It is because her mother and father sent her to a ball, and she danced, and drank wine and ate ices, and went home in the early morning, and got a first-class cold and cough.

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Then she went to another ball, and added to her cold and cough.

Then dear Mary had to withdraw from the activities of life.

The Self-inflicted "Mysterious" Providences of God.

It was found she had consumption; and now it is mysterious how God afflicts her!

What folly!

A fool and a devil got at her, because she was a fool!

She sinned!

God never took her away; it was the Devil!

"O Doctor, don't say that; my only comfort is that 'the Lord gave, and the Lord taketh away,'" some one said to me.

"Well," I answered "who said that?"

"Oh, I do not know where it is written," was the reply.

"You had better hunt it up," I said. [Laughter.]

I will tell you where you will find it.

It was Job who said that, and he lied when he said it!

"O Doctor, it is the Word of God," you say.

There are many things in the Word of God that are the recorded words of the Devil; do you not know that many things recorded in the Bible were spoken by the Devil?

The other day I read a poem at the head of which was this quotation from the Scriptures, "Skin for skin, all that a man hath will he give for his life."

It was the Devil, not God, that said that!

The Devil, Not God, the Afflicter of Job.

The Lord had given Job oxen, and camels, and asses, and the Chaldeans and the Sabeans fell upon them; and these thieves took them away at the instigation of whom?

PEOPLE—"The Devil."

GENERAL OVERSEER—And every boil on Job's body came from whom?

PEOPLE—"The Devil."

GENERAL OVERSEER—And that big wind from the wilderness that brought down Job's house was the work of whom?

PEOPLE—"The Devil."

GENERAL OVERSEER—"But God permitted it," you say.

Yes, God permits many things.

The other day He permitted one man to murder another in this city; but did He inspire him to do it?

Is permission commission?

Because God permits people to live that sell whisky, is He therefore the Maker of whisky?

God permitted the Jews to blaspheme Jesus, but He did not commission them to do it!

It was the Devil who commissioned and inspired them!

God permitted Judas Iscariot to sell His Lord, but it was the Devil in his heart that actuated him.

O friends, if people only would listen to the Voice of God instead of to the voices of men that are only speaking the lies of the Devil!

The Holy Privilege of Being a Good Wife and Mother.

I want women to reach the highest place that it is possible for them to reach, but they never again on earth can reach a higher place than that of being a pure and holy wife and a good mother. [Amen.]

If a woman has time for other things, and will do as she is told under proper direction of the Church of God, she can be a blessing.

If she will not listen to the Church she will have to be turned out.

For John came neither eating nor drinking, and they say, He hath a devil.

The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners!

The statement concerning both men was false; it was a lying accusation!

Such accusations can be made by liars at any time, and you cannot prevent it.

"And wisdom is justified by her works."

Let us be wise; let us be brave; let us be bold; let us be strong; and let us turn many to Righteousness.

If we lose our heads by an executioner's knife, or go by a quick way to Heaven by an assassin's bullet, we shall have won undying glory.

Even Evil to Be Fought Lawfully.

It is a good thing to live for the Christ, and it is a still more glorious thing to finish one's course for Him and to come out at the end all right, having fought a good fight and run a fair race.

All I want is a fair course and a good fight; I will not fight unlawfully.

I will fight fairly; but I will fight!

I have made up my mind to fight harder than ever before.

I am asking God to give my words the power of ten thousand steam hammers. [Applause.]

I shall ask God to make the Sword sharper, and to penetrate deeper into the pollutions of the Church, the World, and the Devil.

Now, we are going to pray.

Prayer was offered by Elder (now Overseer) Piper and the General Overseer, after which the Announcements were made and the Offering received; the General Overseer then uttered the invocation.

WISDOM THE PRINCIPAL THING.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, O Lord, my Strength and my Redeemer.

I had intended preaching a certain discourse, but I shall preach a part only of another; the first would occupy too much time.

The words from which I shall speak may be found in Matthew 11:19:

TEXT.

Wisdom is justified by her works.

The Importance of a Correct Proportionate View.

A great deal is said about Love; but while it is true that too much never can be said in praise of Divine Love, since it is the greatest thing in the Universe, it should be remembered that, after all, it is not the Principal thing.

The greatest thing is not always the principal thing.

That may seem to some contradictory, but it is not. It is true.

The Word of God truly says that Wisdom is the principal thing.

The Book of Wisdom says that "Wisdom hath builded her house, she hath hewn out her Seven Pillars."

The Epistle of James enumerates these Seven Pillars as follows:

But the Wisdom that is from above is first Pure, then Peaceable, Gentle, Easy to be Entreated, Full of Mercy and Good Fruits, Without Variance, Without Hypocrisy.

These are the Seven Pillars in the House of Wisdom.

The Central Pillar is Purity.

Purity comes before Peace.

Peace is a gift of God to every heart; it is a legacy of the Christ.

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.

But remember that there is a necessary condition to peace; that peace never can exist in an impure heart—never!

Therefore, in getting Divine Wisdom, remember that the first characteristic of a Divinely wise man or woman is that he or she be Pure in Heart.

The Word of Wisdom the First Gift of the Holy Spirit.

The first Gift of the Holy Spirit is the Word of Wisdom; the second, the Word of Knowledge; the third, Faith; the

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fourth, Gifts of Healings; the fifth, Workings of Miracles; the sixth, Prophecy; the seventh, Discernings of Spirits; the eighth, Tongues; the ninth, Interpretation of Tongues.

These constitute a Triple Trinity; but the first and the essential precedent to all is the Word of Wisdom.

Wisdom is the principal thing!

If you had Faith without Wisdom, it would result in folly.

If you had Hope without Wisdom, it would be fruitless.

If you had Love without Wisdom, it would bring disaster.

A loving-hearted mother that is unwise may be one of the greatest of all curses to the world.

Although full of love, she may permit her offspring to rule her, insult their father, refuse to obey parental authority, and all will soon reap disaster.

Her love has been a curse; her lack of Wisdom the world's punishment and the Church's woe.

Love without Wisdom is perhaps the greatest of all miseries.

Love without Wisdom often leads to acts of unbridled lust and damning passion that destroy men and women.

Therefore Wisdom is the Principal Thing; and, as I have said, makes Purity a necessary precedent to Peace.

There is much so-called love that asks for Peace first, and sacrifices Purity to Peace.

Strength Lies Only in the Wise.

Power lies in Wisdom.

It does not matter what men think; they may even call you a fool; but God knows that that which is wise will stand forever.

Wisdom is often called folly, and folly is often called wisdom.

Men applaud the man or the woman who remains in peace with all men.

They fail to see that friendship with the World is enmity with God, and that he that would be the friend of the world must be the enemy of God.

They fail to see that popularity means damnation.

The best men always have reproved the people; the worst men always have flattered them.

The best men always have been those of whom the world was not worthy.

Men who while they lived and when they died were cursed are often honored by posterity with monuments to their memory.

A Striking Illustration of the Truth of the Text.

While passing through Boston some years ago, when going to visit a dear friend, I walked for the first time along Commonwealth Avenue, and in the distance saw a monument.

Upon a subsequent visit I examined it, and found it had been erected to the memory of William Lloyd Garrison, for whose fight against slavery he had been cursed and persecuted.

In that city his printing presses had been smashed and he had been beaten by a mob.

Because he held that slavery was a disgrace to this Nation, and demanded the freedom of the slaves, they called him a fanatic and a fool, and nearly killed him.

As I looked at the monument, the great, strong man, with the right foot slightly in advance of the left and his hands slightly uplifted, he seemed to be speaking and the face again to be instinct with life.

Then I read the inscription on the monument, which were his own words, "My country is the world; my countrymen are all mankind."

How those wise words seemed to ring out! and I said to myself, here is an illustration of the words of Inspiration, "Wisdom is justified by her works."

In the very city where he had been cursed and mobbed, in one of its newest and finest avenues, a monument had been erected to his memory.

The Need of Patience in Waiting for the Justification of Wisdom.

Ah, friends, Wisdom is seldom popular when in action; one must have patience to wait for her justification.

John the Baptist found a bloody grave at the hands of an adulterous woman whom he had reproved, but that woman's memory is execrated, while John the Baptist stands on the pinnacle where the Christ placed him:

Among them that are born of women there hath not arisen a greater than John the Baptist.

Now, friends, my word to you this afternoon is, Be Wise!

Do not seek popularity!

The wise man will not get the majority of votes—at least, not at the beginning of his work.

The wise man is likely to be counted a fool, and flung out.

Senator Douglass and Abraham Lincoln contended for a seat in the United States Senate, and Illinois threw out Abraham Lincoln and chose Senator Douglass.

But the Nation heard these wise words ringing out from Abraham Lincoln, "This Nation cannot exist one-half slave and one-half free; for it is written, 'A kingdom divided against itself cannot stand,'" and a larger public than that of Illinois caught up his words and placed him in the Presidential Chair.

The Word of Wisdom, at first rejected, was in the end justified, and gloriously triumphed!

The Voice of Zion Certain to Reach the Whole World.

Friends, you may be put aside in the little place where you are talking, but the voice of Zion will reach the whole world.

The day will come when the voice that speaks from Zion today, and which is rejected by many in Chicago, will be accepted throughout the world. [Amen.]

Wisdom always is justified by her works!

You cannot expect to have the Scribes and Pharisees of Chicago, and the generation of vipers that curses its Press, praise the works of God in Zion; but I have faith to live, faith to speak, and faith to work for God, and faith, I hope, to die, knowing that the truth of my text will yet be exemplified in the world-wide success of Zion.

It is better to be wise than to be rich!

It is better to be wise than to be loved!

It is better to be wise than to be happy!

For the man that is wise, though he be poor and sorrowful, and in the minority among men, has Eternal Riches and Happiness awaiting him.

One man and God always constitute an absolute majority upon any question! [Amen.]

How One Man Rescued the Church From a Great Heresy.

"Athanasius! Athanasius!" said many to that mighty saint of God, "your definition of the Trinity is abhorrent to the Church and to the Emperor; the world is against you!"

But in a Council of his foes he nobly answered, "Then I stand against the world. God help me!"

And he won!

One man alone rescued the Church from the Arian heresy that has today once more lifted up its head.

Friends, let us be wise; and if we are wise, we shall repent of every sin, confess and forsake, and do right, no matter what it costs.

If we are wise, we shall trust God, and serve Him, no matter what it costs.

If we are wise, we shall follow the Holy Spirit's direction through the Christ, and the Apostles, and we shall see, ere our eyes close upon this life, the Church of God "fair as the moon, clear as the sun, and terrible as an army with banners," going forth conquering, and to conquer.

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All who desire to be wise, and to give themselves wholly to God, stand. [*Apparently all rose.*]

Now pray!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am Make me what I ought to be in spirit, in soul, in body. Give me power to do right. If I have wronged any, help me to repent, to restore, to confess, and to do right to all men in Thy sight. Forgive me, for the sake of Jesus the Lamb of God who taketh away the sin of the world. Give me Thy Holy Spirit. Take away my sin. Cleanse my spirit, my soul, my body, and give me power to serve Thee. For Jesus' sake. Amen.

[*All repeated the prayer, clause by clause, after the General Overseer.*]

The General Overseer then pronounced 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 VISION OF DRY BONES.

The following discourse was delivered in Chicago, Illinois, Lord's Day Afternoon, December 16, 1894, by Rev. John Alexander Dowie, now the First Apostle in the Christian Catholic Apostolic Church in Zion:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord God of the Spirit of the prophets, who did send Thy angel to show unto Thy servant in Patmos the things that must shortly come to pass. Take these lips and in Thy Infinite Love and Mercy grant that the words that I speak today may be blessed by Thee as a Word from the Living God. For Jesus' sake. Amen.

TEXT.

And He said unto me, Son of man, can these bones live? And I answered, O Jehovah God, Thou knowest.

Again He said unto me, Prophesy over these bones, and say unto them. O ye dry bones, hear the word of Jehovah.

. . . . . .

Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith Jehovah God: Come from the four winds, O breath, and breathe upon these slain, that they may live.

The Folly of Attempted Calculations of Time of Second Advent.

I have read to you today two very important chapters.

I think you who have been under my ministry for some years will admit that I am not given to fanciful interpretations of prophecy.

I have no confidence in the declarations of men who, by measuring the pyramids, or by addling their brains with mathematics, have juggled figures into such shape as to declare that the end of the Age will come on such a day, or in such a week, month, or year.

When God has sent prophets into this world, they have not been chosen because of their mathematical skill or capacity to deal with figures, although I do not underrate learning.

I have had a liberal education and have been a thinker all my life; and I am indebted to my Alma Mater, Edinburgh University, and to her able and large-hearted faculty, for much of my power for reasoning and thinking.

I am not underestimating knowledge, for, as a diligent student, I have pursued it with avidity.

But, my dear friends, Wisdom is the principal thing.

If I had all knowledge, so that I could understand all mysteries, and was not wise enough to know that Love is better than all besides, I should have missed the mark.

The Love of the Christ Has Constrained Me.

I have been constrained to preach the Gospel by something more than interest in mathematical calculations or theological dogmas.

I have no confidence in the assertions which we meet on every side, that there are men on this earth today that are capable of telling us exactly when the Lord will come.

"But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

The Christ Himself declared, "In an hour when ye think not the Son of Man cometh."

Of one thing I am sure, and that is it will be the unexpected that will happen in connection with the establishment of God's Kingdom.

God's ways are not as man's ways.

God takes not from the ranks of the Rabbis, but from the tax-gatherers, one of whom He makes the mighty Apostle and Evangelist that unfolds the majestic story of the Christ.

He takes the Roman Marcus and makes of him another inspired narrator of the earthly life and ministry of the Son of God.

He takes the physician Luke, who has given up drugs, and makes him the picture-painter of the Gospels.

He takes the beloved John, who leaned upon His breast, and makes him the mighty interpreter of the Eternal Word.

And He pursues the same policy still.

All God's Work Endures Forever.

No part of the ministry that God established has ever been lost.

God has set in the Church which He has built—first, Apostles; secondly, Prophets; thirdly, Teachers.

Tonight I speak a message that I know is from God.

Long years ago I heard the Voice of God plainer than I could hear any human voice today, "Son of man, can these bones live?" And I answered, "O Jehovah God, Thou knowest."

I saw diseased Humanity; I saw rotting tissues, rotting flesh, and rotting bones.

I saw "physicians of no value," as Job said, in multitudes, drugging helpless patients who were poor, miserable, sad, and sorrowing.

I saw them making these afflicted persons victims of the practise of vivisection, by cutting them up while yet living, plunging their knives into bodies made insensible by chloroform or some other anesthetic.

I went from bedside to bedside in the great hospital attached to my Alma Mater, Edinburgh University, and saw poor, miserable men and women suffering from syphilitic diseases which had made their bodies and bones rot until the stench made me vomit the last drop of water in my stomach; but I loved to help them out of the pit of corruption to find God.

The Truth of Divine Healing Revealed to the Man of God.

At last the cry reached my ears, at the time of an epidemic, "Can these bones live?" and I answered, "O Jehovah God, Thou knowest."

Then I asked God to speak to me; and, oh, it was so beautiful.

There was no mystery about the answer.

I wondered that I had not seen it before.

The word which He sent unto the children of Israel, preaching good tidings of peace by Jesus, the Christ (He is Lord of all)—

That saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;

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.

With this in mind I addressed the Lord as follows:

"If nineteen centuries ago Jesus healed all diseases, and all diseases were the work of the Devil, then, O God, every disease today must be the Devil's work; and, O Lord, Thou sayest that Jesus, the Christ, was manifested to destroy the works of the Devil. Thou hast put into my hands a flash-

This discourse has not been revised by the First Apostle.

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ing Sword, than which none is so bright—the Sword of the Spirit, which is the Word of God; with that Sword I will slay the enemy. I will go to the bed of the dying and that dying one shall live."

The dying did live; she rose and went forth, and since that day, by land and sea, in toilsome journeys over mountains and through valleys and over broad oceans, we have carried the message that these bones can live.

But there is another Ministry.

The Ministry of Quickening Professing Christians.

The ministry of Salvation and Healing is glorious, but there is another very important Ministry.

When God's people stand up in the valley and you look at them, you say there is no breath in them.

There are multitudes of professing Christians in whom the Spirit of God is not.

The Spirit of God was not in the Apostles when the Christ was with them in the flesh, for Jesus Himself said, "He abideth with you, and shall be in you." Between the "abideth with you" and "shall be in you" there was a great gulf; an awful period of time.

In that interval Peter denied his Lord, and they "all for sook Him and fled."

The Spirit of God was not in them!

God had been *with* them, but not *in* them.

When, however, Pentecost was come and those Tongues of Fire sat upon each of them, they had the Holy Spirit *within*.

When they came down from the upper room there was a noise and a shaking, as bone came to bone.

When they came down and preached the Gospel, there were brought together men of every tribe, and tongue, and nation; bone came to bone, and there stood up an exceeding great army—an army that grew until within a few short years it had spread over heathendom; it had dethroned the idols in the temples and had placed the Cross over the temple of Jupiter.

All this because the Spirit of God was *in* them!

The Church of God Still in the Valley of Dry Bones.

But the days passed on and Christianity became a mere appendage of the State.

Christianity was filled with heathen priests, and the Church of Christ went down into the awful depths of anti-christian error, out of which it has not yet emerged.

The Church of God is still in the Valley of Dry Bones, and the whole House of Israel is groaning and saying, "Our bones are dried up, and our hope is lost; we are clean cut off."

My interpretation of this prophecy today is a dual one.

The first is National; the second is Ecclesiastical.

I venture, in the Name of the Lord, to state both.

The National application of the prophecy in these two chapters of Ezekiel indicates that as the Time of the End approaches God will send forth the Son of Man, or sons of men, qualified by God Himself, to awaken the Nations, and also to awaken Israel to her own identification and unity.

The prophecy to Abraham was, "In Isaac shall thy seed be called," and every Saxon is Isaac's son.

You can trace Isaac's sons all through Europe.

You can trace Dan from the Danube to Denmark, and through my native land you can trace Isaac's sons to the very mountain where my forefathers lived.

The Gælic customs are full of suggestions of Hebrew origin.

The Two National Divisions of Israel to Be Reunited.

In the National fulfilment, as recorded in the Thirty-seventh Chapter of Ezekiel, you have, first, Judah and Benjamin, constituting the southern Kingdom of divided Israel, represented by one stick, upon which was written "For Judah, and for the children of Israel his companions."

Then another stick, upon which was written "For Joseph, the stick of Ephraim, and for all the house of Israel his companions"—this representing the northern division, or the Kingdom of the seceding Ten Tribes, of which Joseph was the leading Tribe, generally designated by one or both of its two divisions, Ephraim and Manasseh.

By and by these sticks are joined into 'one stick," thus representing the ultimate reunion of Joseph and Judah, or of the northern and southern Kingdoms into one Nation.

These, in the Latter Days, are to take possession of the Holy Land.

America is Joseph, or Ephraim and Manasseh, the two sons of Joseph, and these have now been united.

Ephraim and Manasseh had a big quarrel over the slave question a few years ago, but now that that is settled they are one.

Thank God there is now neither North nor South.

Some people would like to keep up this strife; but, thank God, it is gone, and gone forever!

The Tremendous Preponderating Influence of the Anglo-Saxons.

The Anglo-Saxon people, who in the British Empire dominate three hundred fifty millions, and in America seventy millions, may be said to directly control half the human race, and unitedly they may be able indirectly to control the earth.

"The earth is Jehovah's," and after the Lord it is the Lord's people's; and God is calling His people by a new name and uniting them.

I venture to prophesy the union of Great Britain and America at no very distant day.

They must unite against Turkey and Russia.

Turkey would like to destroy every vestige of Christianity in Armenia.

She hates God's Anointed, and desires the destruction of every Christian.

This country must unite with Great Britain against Turkey in protecting the large Armenian population and other Eastern peoples.

England and America must be the protectors of Christianity in the East, and must unite to compel the unspeakable Turk to let go his hold on Christian throats.

They must also unite against Russia, for Russia, with her ignorance, and bigotry, and her composite peoples that have scarcely emerged from barbarism, has put her iron heel upon the neck of the people of God.

She has oppressed them with a terrible oppression until the Jew has come to curse the Name of the Christ; for in that Name the Jews have been unspeakably persecuted.

The Flags of England and the United States to Supplant the Crescent in Jerusalem.

Against that Gog in the land of Magog, that Russian prince who rose in Moscow, there must be a union of Judah and Israel, and a holding back of their barbarous hordes which would curse, and destroy, and seize upon the Holy Land if they could.

England is only a step from Palestine, and she dare not give it over to Russia.

Neither does she dare give it to the Turks.

She holds Cyprus and Egypt, and the prophecy must be fulfilled in her, as in the Christ, "Out of Egypt did I call My Son."

She must march up and take Palestine.

I venture to say that we shall yet see the flag of Great Britain waving where the Crescent now floats, and by its side the Stars and Stripes.

But there is another, an Ecclesiastical, interpretation.

The Ecclesiastical Interpretation of Ezekiel's Prophecy.

They are not all Israel that are of Israel; there is an Israel within Israel.

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There is a National Israel, which is one thing, and a Spiritual Israel, which is quite another.

The Spiritual Israel is today cut off in the Valley of Dry Bones.

I venture to say, and with this I must conclude, that the words within that circle above our doors, "Come from the four winds, O Breath, and breathe upon these slain," which were my motto long years before I set foot upon this land to ca ry the Message that the Christ is All, and which rings out from this poor, despised Zion Tabernacle, will, not many days hence, waken the slumbering Church.

The great God will take the scepter of His power and shiver the church s with a rod of iron.

He will shiver them until they are broken up and their glory has departed like that of the recent World's Fair.

The only thing to be done with it is to break it up and throw it once more into the great, big melting-pot.

When every Denomination is shivered to atoms God will bring out a National and Spiritual Israel that will be called by one Name that is above every name.

The Mouth of Jehovah Hath Spoken It.

I know not how soon it will be, but my eyes have seen something of the brightness of the coming of the King, and I know that His chariot wheels are rolling on.

The armies of the Living God are wheeling into line to take their part in the last great Armageddon conflict, which is not very far away.

We have our little work to do.

My mission has to do with the inquiry, "Can these bones live?"

Oh, can I call upon the four winds from the East, and the West, and the North, and the South, and will the Fourfold Power of the Spirit come?

The fourfold elements of the Spirit are, first, air; second, water; third, fire; and fourth, oil.

I have seen the Holy Oil.

I have had something of its Anointing on my own head, and I have seen that Oil fill all the place.

I have put my hands upon the sick, and it went all through them; and it was Fire, and Oil, and Air, and the Living Water.

I do not know much.

I am a poor, weak kind of a prophet that never prophesied before.

I have preached and I have taught, but I never said I would prophesy before; but I venture to say this: the Living Water, the Living Oil, and the Living Air will unite, and they will make the most perfect Fire that ever was lighted.

The Power of Oil, and Air, and Water United.

I have seen experiments in chemistry in this city, where oil, and air, and water have ignited and made a flame so powerful that it instantly melted platinum, one of the metals that will resist the action of fire and acids longer than almost any other.

As I looked at it, I saw something more.

I saw that God could take a man and put in him the Spirit; He could take poor, weak Peter, a liar and a coward, and cleanse him and fill him with the Holy Spirit, so that after Pentecost when his shadow fell upon the sick they were healed.

And He is just the same today!

I venture to stand h re today and prophesy that the next step will be the calling out of Apostolic men and the formation of an Apostolic College.

It is coming!

Twelve men will be called out by the Prophetic Voice of God, and they will rule the Church for God, for God set in the Church as permanent officers, Apostles.

There were Twelve at first, and as one after another died their places were filled, until now we can count nineteen that have occupied that office.

The Times of the Restoration of All Things at Hand.

I want to say from God 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" is at hand, for the Times of Refreshing have come, and are coming, from the Presence of the Lord; and He will restore His Church.

You Denominations will pass away like a dream, and the Church will come back to the Old Time Religion; to the old time organization; to the old time power.

Out of the Valley of Dry Bones they will come, ministers and people, saying, "Let the breath come upon us"; and they will live.

The Congregationalists, and the Presbyterians, and the Baptists will all march together; and the reign of the Devil will be cut short, for the Glory will come in the Coming of the Lord.

I know I am right!

I do not ask any man in this place what he thinks; I do not care what he thinks.

I do not trouble myself at all about the consequences, for I think as God thinks; and I leave the results with Him.

The Divinely Wise Shall Understand.

How shall we understand? "They that be wise shall understand."

These things were to be sealed until the Time of the End, and then the Wise were to understand.

He that is mighty, the Lamb in the midst of the Throne, has opened the Book, and the wise are reading it.

They are seeing that what the Church has taught and what the Book says are quite different.

Who is worthy? Only the Lamb in the midst of the Throne can open the Book, and He has done it, and the wise are reading it; and they are leaving all these other things behind.

Now one word more!

Do you want to understand?

There is one prayer for you and for me today.

Listen!

"Give me, O God, the spirit of Wisdom, of Understanding, of Knowledge, and of the Fear of God, that I may be quick of understanding in the fear of Jehovah, not judging after the seeing of the eyes nor after the hearing of the ears."

If you get that spirit you will have the Spirit of God, of Wisdom, of Love, and of a Sound Mind.

With that Spirit you and I can do something in this great city to reach every part of the great Vallev of Dry Bones; and we know they can live.

The Knowledge of God Imparted to His People.

We can say now, not, "O God, Thou knowest," but more; we can say, "O God, Thou knowest, and *we* know, too, for Thou hast shown it to us—that these bones can live."

My God grant that His people shall rise, fling off their garments of Denominational, Ecclesiastical, and National prejudice, and unite and stand together—the whole Anglo-Saxon people, where God has put them in these Last Times.

God is standing with His feet upon the American continent and upon English soil, and He is lifting His hand and saying by Him that liveth forever and ever, "Lift up your heads, you who are in hospitals and on beds of pain; lift up your heads, ye people that are down in degradation, poverty, and misery; lift up your heads, Redemption draweth nigh!"

Redemption is here for Spirit, Soul, and Body.

All who want to seek from God the Spirit of Wisdom and Understanding, rise.

Brothers, sisters, answer me! Are you determined by God's Grace to seek for such a Baptism of the Spirit of God as shall give you wisdom from on high? Can you say, "I am"?

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Are you willing to consecrate spirit, soul, body, time, and talents all to God and make a free-will offering, a burnt offering, of all upon His altar? Can you say, "I am"? Then pray:

PRAYER OF CONSECRATION.

Our God and Father, this is the very last moment of time, so far as this earth hath gone; the ends of the world have come upon us. We ask Thee for wisdom in Jesus' Name and for Jesus' Sake. Give us the Spirit, the Holy Spirit; the Spirit of Wisdom, and of Understanding, and of Knowledge, and of the Fear of the Lord, that we may be of quick understanding in the fear of God, not judging after the seeing of the eyes or the hearing of the ears; give us the Spirit of Wisdom, and of Love, and of Power, and of a sound Mind. That Spirit which is first pure, then peaceable, gentle, easy to be entreated, full of mercy, without partiality, without hypocrisy. Give us Wisdom! Now we give ourselves to Thee—our spirits, our souls, our bodies. Come from the four winds, O breath, and breathe upon us—or better, in us—that we may live in spirit, in soul, in body, for Thy Glory. We ask it in Jesus' Name. Amen.

[*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Brothers, sisters, I believe God has heard that prayer.

I do not believe that such a prayer ever was offered in any church in any land.

I do not see one person who can stand who is not upon his or her feet, and those who cannot stand have held up their hands.

As at Pentecost, we are one; of one heart and one mind

Praise the Lord!

Let us praise Him by singing the doxology.

After singing the doxology, Dr. Dowie 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.

Expiration of Subscriptions.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing the 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 18—12, you may know that your subscription expires with Volume XVIII., Number 12, which will be January 1, 1906. 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 will not allow your subscription to lapse.

Send money only by Bank Draft, or 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.

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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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.

THOU, O God, didst prepare of Thy goodness for the poor

WE desire to remind our readers that they all can take part in this good work.

In almost every home there are accumulated articles of clothing. The poor have need of them.

Here is your opportunity for doing good.

Send your clothing to our Dorcas Work, where it will be carefully renovated and made over by our able and competent workers and given to the needy.

Clothing of all descriptions, for men, women, and children, will be gladly received and distributed on Wednesday afternoons of each week by the Officers-in-charge at the following places:

ZION CITY.

Place of Meeting—Schoolhouse, Elim Avenue and Twenty-sixth Street.
Officer-in-charge—Elder Rachel Thomas.

CHICAGO.

CENTRAL PARISH.

Place of Meeting—Central Zion Tabernacle, 1621-1633 Michigan Avenue.
Officer-in-charge—Deaconess Mary Trier.

NORTH SIDE PARISH.

Place of Meeting—North Side Tabernacle, Sheffield Avenue and Montana Street.
Officer-in-charge—Evangelist Susan V. Keller.

NORTH SIDE (GERMAN).

Place of Meeting—North Side (German) Tabernacle, 639 Larabee Street.
Officer-in-charge—Evangelist Anna Hoffman.

NORTHWEST PARISH.

Place of Meeting—Northwest Tabernacle, 786 West North Avenue.
Officer-in-charge—Deaconess Rosa Peetz.

SOUTH SIDE PARISH.

Place of Meeting—South Side Tabernacle, 319-321 West Sixty-fifth Street.
Officer-in-charge—Evangelist Nellie Hammond.

SOUTHEAST PARISH.

Place of Meeting—Southeast Tabernacle, 212 East Sixty-third Street.
Officer-in-charge—Deaconess Emma Buettner.

WEST SIDE PARISH.

Place of Meeting—West Side Tabernacle, 490 Washington Boulevard.
Officer-in-charge—Evangelist Emma A. Farr.

OUTSIDE BRANCHES.

Boston, Massachusetts.

Place of Meeting—Zion Tabernacle, Berkeley and Chandler Streets.
Officer-in-charge—Evangelist Mary B. Gay.

Bellingham, Washington.

Place of Meeting—Zion Tabernacle, 214 West Holly Street.
Officer-in-charge—Mrs. Frances Lemach.

Cincinnati, Ohio.

Place of Meeting—Zion Tabernacle, southwest corner Fourth and John Streets.
Officer-in-charge—Deaconess Margaret B. Putman

Cleveland, Ohio.

Place of Meeting—Zion Tabernacle, 92 Ontario Street.
Officer-in-charge—Deaconess Minerva Kelchner.

Detroit, Michigan.

Place of Meeting—Zion Tabernacle, 60 Alexandrine Street East.
Officer-in-charge—Deaconess Eliza K. Cornwall.

Geneseo, Illinois.

Officer-in-charge—Mrs. Katherine E. Ott.

Indianapolis, Indiana.

Place of Meeting—Zion Tabernacle, corner New York and Alabama Streets.
Officer-in-charge—Evangelist Claudina L. Osborn.

Lawrence, Massachusetts.

Place of Meeting—Zion Tabernacle, 291 Broadway.
Officer-in-charge—Mrs. Christina Arthur.

Minneapolis, Minnesota.

Place of Meeting—Zion Tabernacle, 513 Second Avenue, South.
Officer-in-charge—Evangelist Vina P. Graves.

New York City, New York.

Place of Meeting—Zion Tabernacle, 11 West One Hundred Sixteenth Street.
Officer-in-charge—Elder Emma K. Mason.

Philadelphia, Pennsylvania.

Place of Meeting—Zion Tabernacle, 626-630 North Twenty-first Street.
Officer-in-charge—Evangelist Lena G. Bouck.

Portland, Oregon.

Place of Meeting—Zion Tabernacle, 201 Morrison Street.
Officer-in-charge—Evangelist Sue R. Hoy.

San Francisco, California.

Place of Meeting—Zion Tabernacle, 101 Van Ness Avenue.
Officer-in-charge—Evangelist Mary L. Taylor.

Seattle, Washington.

Place of Meeting—Zion Tabernacle, 2513-2515 West Avenue.
Officer-in-charge—Evangelist Anna Ernst.

Spokane, Washington.

Place of Meeting—Zion Tabernacle, 415 Second Avenue.
Officer-in-charge—Deaconess Sarah H. McBean.

Toronto, Canada.

Place of Meeting—Zion Tabernacle, 34 Pembroke Street.
Officer-in-charge—Evangelist Sara L. Brooks.

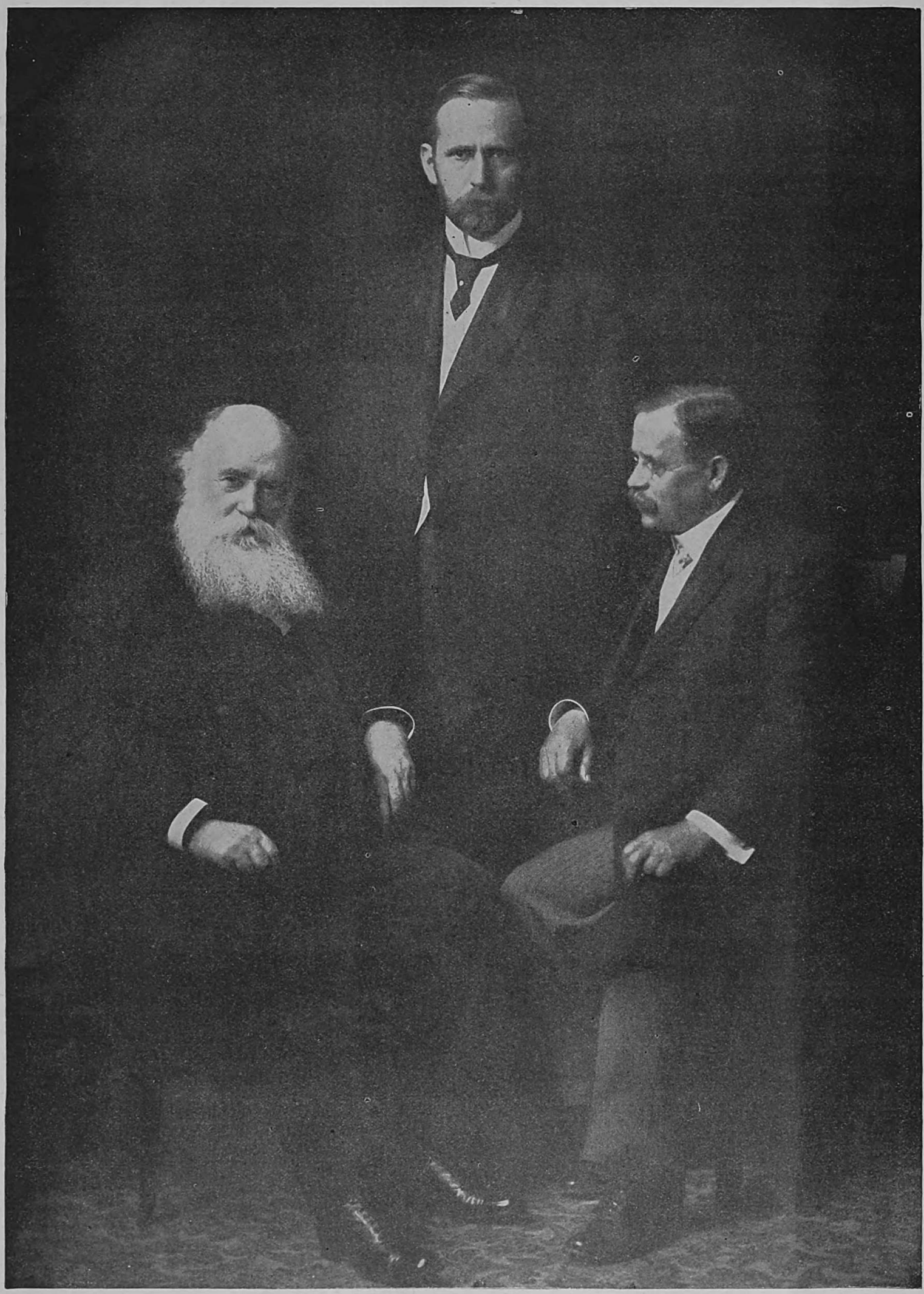
Vancouver, British Columbia.

Place of Meeting—Zion Tabernacle, 68 Hastings Street West
Officer-in-charge—Evangelist L. W. Simmons.

Wichita, Kansas.

Place of Meeting—Zion Tabernacle, 250 Indiana Avenue.
Officer-in-charge—Evangelist Mary M. C. Reed.

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THE FIRST APOSTLE. GENERAL SECRETARY FIELDING H. WILHITE. GENERAL MANAGER JOHN A. LEWIS.

THREE PIONEERS OF ZION PARADISE PLANTATION IN MEXICO.

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Application

_____ 19___

TO JOHN ALEXANDER DOWIE:

I hereby make application for a ZION PARADISE PLANTATION, TEN YEAR, GOLD, SEVEN PER CENTUM, INTEREST-BEARING LAND WARRANT, in the sum of_____

_____Dollars ($_____), giving me the right to exchange said Warrant for Land in Zion Paradise Plantation in the Republic of Mexico, in accordance with the regulations and the conditions which are contained in the instruments of conveyance for this purpose in force at the time of such exchange.

In payment of the aforesaid Warrant I will remit the above-named amount

_____

(Signed) NAME_____

ADDRESS _____

NOTICE—Make all Remittances by Bank Draft, Postoffice or Express Money Order, payable to the order of John Alexander Dowie.

The following is the form of the Land Warrant:



The above Warrants are issued in denominations of $20, $50, $100, $500, $1,000 and $5,000.

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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 3d or 4th.

All Things Centered in the Christ.

1. *Rest is found in the Christ.*—Matthew 11:28, 29.
   He provides rest for the body.
   He gives rest for the mind.
   He bestows rest on the spirit.
2. *Peace is found in the Christ.*—John 16:30-33.
   Peace that has a Divine calm in it.
   Peace that banishes every care.
   Peace that passes understanding.
3. *Assurance is found in the Christ.*—John 14:1-6.
   Assurance that makes troubles flee.
   Assurance that makes hope steadfast.
   Assurance that all will be well.
4. *Joy is found in the Christ.*—John 15:11-14.
   Joy that refreshes the life.
   Joy that overflows the soul.
   Joy that ever inspires one onward.
5. *Strength is found in the Christ.*—John 6:26-31.
   Strength that is not given for naught.
   Strength that abides the day of trial.
   Strength that comes from a real faith.
6. *Safety is found in the Christ.*—John 10:26-30.
   Safety amid the temptations of life.
   Safety amid the perils from the Devil.
   Safety which no enemy can overcome.
7. *Satisfaction is found in the Christ.*—John 6:33-40.
   No hunger can come.
   No thirst can recur.
   No regrets can mock.
8. *Yea, life itself is found only in the Christ.*—John 6:48-53.
   He is our life.
   In Him we live.
   He imparts His life to us.

The Lord Our God is an All-supplying God.

LORD'S DAY BIBLE CLASS LESSON, January 7th.

Clinging to the Lord.

1. *Life without Him is not worth living.*—Deuteronomy 30:15-20.
   He loves you; you should love Him.
   He will do all for you; you should do all for Him.
   Every blessing is to be found in Him.
2. *Nothing can take His place.*—Psalm 73:22-28.
   You need Him on earth.
   You will need Him in Heaven.
   Center every desire in Him.
3. *The heart must be set to serve Him.*—Acts 11:22-26.
   The heart must be fixed on Him.
   It must cleave to Him always.
   He alone should be trusted.
4. *Some are easily offended and fall away.*—John 6:66-71.
   Some endure only for a time.
   Persecution or trials drive some back.
   Some fall away of their own choice.
5. *Some, through ignorance, very nearly lose blessings.*—Luke 5:4-11.
   Some do not follow the Lord in business.
   Some get excited under success.
   Some take a peculiar view of God.
6. *No one like Him can help in every difficulty.*—Luke 4:40-44.
   He alone can get the Devil out of people.
   He came to destroy the Devil's works.
   He alone can baffle sickness and disease.
7. *There is lasting joy to be found in Him.*—Matthew 19:16-22.
   The love of money crowds out the love of God.
   There are the sad rich and the needy poor.
   To follow the Christ is to find joy.
8. *If all else is lost, do not let go of Him.*—Matthew 8:28-34.
   Following Him may cause the loss of property.
   Following Him may cause the loss of friends or relatives.
   Your loss will end in gain, every time.

God's Holy People Are a Steadfast People.

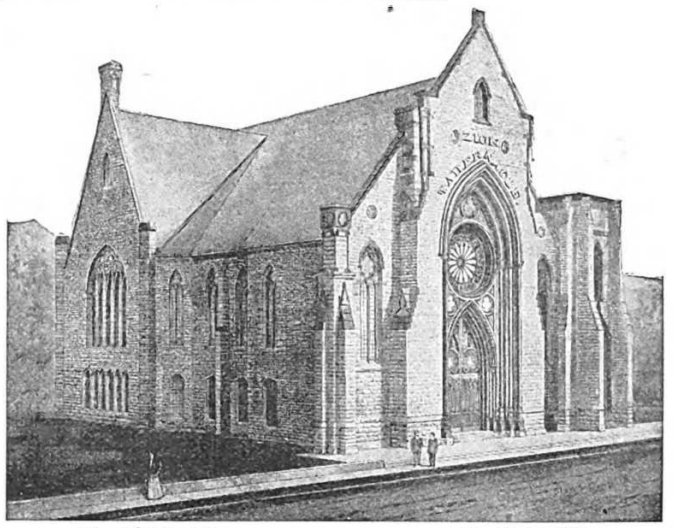
ZION IN CHICAGO

REV. WILLIAM HAMNER PIPER, Overseer-in-charge

Conducts the

Great General Assembly

Central Zion Tabernacle...Michigan Ave. and 16th Street...Lord's Days at 3 P. M. and Divine Healing Meeting Tuesday at 3 P. M.



Central Parish
Michigan Avenue near 16th Street
Elder A. W. McClurkin in Charge
Lord's Day—Services 10:30 am, 7:45 pm
Thursday.....7:45 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

North Parish German
639 Larrabee Street
Elder C. R. Hoffman in Charge
Lord's Day.....10:30 am, 8:00 pm
Wednesday.....8:00 pm

North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm
Thursday.....8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

West Parish German
Corner 19th and Wood Streets
Deacon Gustav Sigwalt in Charge
Lord's Day and Tuesday.....7:45 pm

You are invited to any of the Zion Services. Seats are free

Christ is All, and in All

All Night With God

IN ZION

The Christ is All and in All

THE GREAT ANNUAL CONVOCATION OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION AT THE END OF THE OLD YEAR AND THE BEGINNING OF THE NEW YEAR WILL BE HELD IN SHILOH TABERNACLE, ZION CITY, ILLINOIS, LORD'S DAY EVENING, DECEMBER 31, 1905, AND MONDAY MORNING, JANUARY 1, 1906. : : : : :

MORE DETAILED ANNOUNCEMENT WILL BE MADE LATER

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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-two Thousand Six Hundred Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Six Hundred 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	648	
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6,327	
Total Baptized at Headquarters		11,766
Baptized in places outside of Headquarters by the First Apostle	765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons	10,069	
Total Baptized outside of Headquarters		10,834
Total Baptized in eight years and nine months		22,600

The following-named two believers were baptized in Apenrade, Holstein, Germany, Friday, October 13, 1905, by Elder Jean Kradolfer:

Johannsen, August.....Apenrade, Holstein, Germany
Johannsen-Beysen, Mrs. Marie.....Apenrade, Holstein, Germany

The following-named twelve believers were baptized at Berlin, Germany, Lord's Day, October 29, 1905, by Elder Jean Kradolfer:

Gramatzki, Rudolf.....Straussberg bei Berlin, Germany
Härtel, Miss Pauline.....Königgrätzerstrasse 107, Berlin, Germany
Heil, Miss Ida.....Königgrätzerstrasse 107, Berlin, Germany
Hey, Mrs. Emma.....Prinzenstrasse 5, Berlin, Germany
Kubisch, Miss Magdalena,
Fürstenwalde bei Berlin, Kirchstrasse 2, Germany
Lüning, Miss Olga.....Königgrätzerstrasse 107, Berlin, Germany
Meyer, Wilhelm.....Martin Lutherstrasse 65, Berlin, Germany
Mielenz, Mrs. Anna,
Hohenstaufenstrasse 64, Schöneberg bei Berlin, Germany
Qual, Otto.....Grosslichterfelde bei Berlin, Germany
Viglahn, Mrs. Lina.....Kirchbachstrasse 20, Berlin, Germany
Viglahn, Oskar.....Kirchbachstrasse 20, Berlin, Germany
Zeugner, Mrs. Marie..Belzigerstrasse 61, Schöneberg bei Berlin, Germany

The following-named five believers were baptized in Johannesburg, Transvaal, South Africa, Lord's Day, November 5, 1905, by Overseer Daniel Bryant:

Fuller, Miss Ada, care of Mr. Krier, Ophirton, Johannesburg,
Transvaal, South Africa
Fuller, Mrs. Jessie, care of Mr. Krier, Ophirton, Johannesburg,
Transvaal, South Africa
Lyon, William.....Fricksburg, Orange River Colony, South Africa
Muller, Petrus Hendrik, Larger Street, Turfontein, Johannesburg,
Transvaal, South Africa
Nannie, Miss Maria Salome, 143 Pritchard Street, Johannesburg,
Transvaal, South Africa

The following-named thirteen believers were baptized at Zürich, Switzerland, Lord's Day, November 12, 1905, by Elder Frederic Richert:

Aeschlimann, Mrs. Marie.....Ottostrasse 19, Zürich, Switzerland
Clauer, Carl Arnold.....Veilchenstrasse 15, Zürich, Switzerland
Glünkin, Miss Bertha.....Schützengasse 1, Zürich, Switzerland
Hahn, Miss Berta.....Obmannamtsgasse 7, Zürich, Switzerland
Herold, Johann.....Katzwangerstrasse 54, Nürnberg, Germany
Kölliker, Otto.....Oberwinterthur, Switzerland
Künze, Friedrich Eduard.....Ehrendingen, Switzerland
Müller, Mrs. Anna.....Feldstrasse 1, Winterthur, Switzerland
Müller, Jakob.....Feldstrasse 1, Winterthur, Switzerland
Schwarz, Mrs. Berta.....Rolandstrasse 27, Zürich, Switzerland
Treichler, Jacques.....Reinhardstrasse 9, Zürich, Switzerland
Treichler, Mrs. Sophie.....Reinhardstrasse 9, Zürich, Switzerland
Wiesendanger, Mrs. Rosa.....Freiestrasse 3, Winterthur, Switzerland

The following-named nine believers were baptized at Herisau, Switzerland, Lord's Day, November 19, 1905, by Elder Arnold Muggli:

Bissegger, Mrs. Theresia..Bosenbergstrasse 53, Saint Gallen, Switzerland
Hurter, Mrs. Lina....Mittlere Felsenstrasse 91, Saint Gallen, Switzerland
Kästle, Mrs. Bertha.....Taufenerstrasse 121 a, Saint Gallen, Switzerland
Locher, Emil Albert.....Kasernenstrasse 42, Herisau, Switzerland
Locher, Miss Martha.....Kasernenstrasse 42, Herisau, Switzerland
Meier, Mrs. Anna.....Nieder-Uzwil, Switzerland
Roth, Miss Seline.....Cylandern, Herisau, Switzerland
Schärer, Mrs. Rosa.....Ziegelhütte, Herisau, Switzerland
Schiess, Miss Albertine.....Oberdorfstrasse 134, Herisau, Switzerland

The following-named four believers were baptized in Ormeau Avenue Baths, Belfast, Ireland, Monday, November 20, 1905, by Deacon Anthony C. Herring-Cooper:

Gibson, Master John....."Loughview," Craigavad, County Down, Ireland
Gibson, Miss Mabel...."Loughview," Craigavad, County Down, Ireland
McBride, Thomas.....128 University Street, Belfast, Ireland
McKibbon, William.....84 Agincourt Avenue, Belfast, Ireland

The following-named fifteen believers were baptized in Caledonian Road Baths, N. London, England, Lord's Day, November 26, 1905, by Overseer H. E. Cantel:

Buttress, Miss Matilda Sarah.....13 Lily Road, Leyton, Essex, England
Buttress, Miss Winnie.....13 Lily Road, Leyton, Essex, England
Cole, Miss Ada, 57 Southborough Road, Hackney, N. E. London, England
French, Miss Daisy,
1F Portman Mansions, Portman Square, W. London, England
Harper, Thomas,
4G Peabody Buildings, Russell Square, W. C., London, England
Jones, Miss Sarah...14 Hillfield Park, Muswell Hill, N. London, England
Juliff, Percy.....38 Earl Street, Plumstead, S. E. London, England
Perry, William.....290 Pentonville Road, N. London, England
Sankey, Miss Rose.....23 Shortland's Road, Leyton, Essex, England
Smith, Miss Elizabeth M. L....105 Manor Road, Leyton, Essex, England
Smith, Miss Gertrude Mary,
82 Kimberley Gardens, Harringay, N. London, England
Spencer, Miss Annie.....214 Capworth Street, Leyton, Essex, England
Wells, Thomas Richard Emmanuel,
227 Tufnell Park Road, Kentish Town, N. W. London, England
Westerbury, Miss Ellen,
23 Market Street, Caledonian Road, N. London, England
Woods, Miss Rose E.,
25 Jeffrey Street, Kentish Town, N. W. London, England

The following-named believer was baptized in Boston, Massachusetts, Tuesday, December 5, 1905, by Elder William D. Gay:

Plummer, Mrs. Eva Victoria.....Old Orchard, Maine

The following-named three believers were baptized in Cincinnati, Ohio, Lord's Day, December 10, 1905, by Elder F. M. Royall:

Scholl, A.....312 Thornton Street, Newport, Kentucky
Scholl, Mrs. A.....312 Thornton Street, Newport, Kentucky
Shield, Mrs. Elizabeth.....1030 Central Avenue, Newport, Kentucky

CONSECRATION OF CHILDREN.

The following-named four children were consecrated to God in Queenstown, Cape Colony, South Africa, Lord's Day, October 15, 1905, by Deacon James Webb:

Cutter, Dorothy Gladys,
Zeiler Street, Queenstown, Cape Colony, South Africa
Meintjes, Katie Jane,
Bushell Street, Queenstown, Cape Colony, South Africa
Meintjes, Sarah Johanna,
Bushell Street, Queenstown, Cape Colony, South Africa
Venter, Elsie Alletta Peronella,
Griffith Street, Queenstown, Cape Colony, South Africa

The following-named three children were consecrated to God in Rotterdam, Holland, Lord's Day, October 22, 1905, by Overseer Carl Hodler:

Nederveen, Dirkje Cornelia.....Helenastraat 6, Rotterdam, Holland
Voskuil, Johanna Maranatha.....Nordsingel 176, Rotterdam, Holland
Van Zanten, Adriana Maria Wilhelmina,
Taborstraat 10, Rotterdam, Holland

The following-named seven children were consecrated to God in Zürich, Switzerland, Lord's Day, November 5, 1905, by Elder Frederic Richert:

Jud, Alphons.....Aemtlerstrasse 86, Zürich, Switzerland
Jud, Anna.....Aemtlerstrasse 86, Zürich, Switzerland
Jud, Ernst.....Aemtlerstrasse 86, Zürich, Switzerland
Jud, Eugen.....Aemtlerstrasse 86, Zürich, Switzerland
Jud, Joseph.....Aemtlerstrasse 86, Zürich, Switzerland
Jud, Robert.....Aemtlerstrasse 86, Zürich, Switzerland
Schwarz, Friedrich.....Rolandstrasse 27, Zürich, Switzerland

The following-named child was consecrated to God in Johannesburg, Transvaal, South Africa, Lord's Day, November 5, 1905, by Overseer Daniel Bryant:

Bauer, Ruth Anna,
23 Crown Road, Fordsburg, Johannesburg, Transvaal, South Africa

The following-named two children were consecrated to God in London, England, Lord's Day, November 5, 1905, by Overseer H. E. Cantel:

Turpin, Evangeline L. Maud,
73 Saint Pauls Road, Camden Town, N. W. London, England
Turpin, Garibaldi Herbert,
73 Saint Pauls Road, Camden Town, N. W. London, England

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PRESENTS *of the* WISE MEN *for* HOLIDAYS

NEARLY two thousand years ago the custom of giving presents began, when the wise men from the East followed the Star and found the Christ child in the manger. We find that these were men of considerable importance in the world at that time, and they greatly aroused the interest, fear, and deadly hatred of King Herod against the object of their search. They also had extreme fearlessness and perfect confidence in the protection of God against this bloody, wholesale murderer when they ignored his earnest solicitation to return and tell the hypocrite where the Christ might be found.

They were also representatives of much wealth and without doubt the nations, or at least religious communities, that had been looking forward to the coming of the Savior for centuries.

Viewing them in this light, we can see that their coming was of great importance, and what they gave was unto God for His use and service to help prepare Jesus for His further work. Perhaps His kingly robe, the seamless dress, was one of these gifts.

Was not their coming, their gifts, and their worship an expression of deepest conceivable desire to honor, worship, and serve the living God and Jesus, whom He sent? Are our presents a burlesque on this effort of the wise men? Have we made it an occasion of gaiety and pleasure instead of one to extend the work of the Christ? Are we playing, or is our service real in comparison?

We address only those who worship Jehovah in the spirit that these wise men did, in saying that single copies, subscriptions, and bound volumes of LEAVES *of* HEALING will help to further the Kingdom of God as did their presents.

Shall it not be in this spirit that we present our gifts in these Times of the Restoration of All Things? We will renew our special offer on bound volumes until January 1, 1906, as found in the adjoining column.

This Special Offer for all orders placed before January 1, 1906, brings bound volumes of

LEAVES *of* HEALING

within the reach of all

Any Single Volume,	$2.75
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Sixteen Vols., each,	$2.25

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Zion Printing and Publishing House

Zion City Illinois

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JAN 8 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 XVIII. No. 10. *ZION CITY, SATURDAY, DECEMBER 23, 1905.* *Price Five Cents*

God's Witnesses to Divine Healing

Husband Saved From Sin, Delivered From Evil Habits, Healed When a Physical Wreck; Wife and Children Healed. Family Made Happy in Zion.

JEHOVAH IS GOOD TO ALL.

Think of the patient, loving, unwearied way that God took with this family; persistently urging His goodness upon them until they were ready to receive it!

And they needed God.

Husband and father poisoned with alcohol and tobacco until he was wrecked in body and nerves, fascinated by the hellish glamour of the card-table until he neglected his family; wife and mother ill, and children crippled and suffering their need was so great that none but God could help.



MR. AND MRS. M. A. KENNON AND CHILDREN.

But an apostate, lifeless denominationalism, falsely claiming to bear God's commission, had driven them—especially the head of the family—far away from Him.

Thus they were perishing, their natural protector not even trying to get help from the only possible Source of succor.

He had forgotten God, but God had not forgotten him and his.

And when God began to seek for him, to plead with him, to press upon him the very blessings that he and his family needed, he turned away from Him in anger.

But the Spirit of God was patient.

Jesus, the Christ, who came to reveal the Father, in one of His most beautiful parables, tells us of the shepherd who, leaving the ninety and nine in the fold, goes out into the wilderness and over the mountains, in the darkness, cold, and storm of the night, seeking the one lost sheep

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So He, who called Himself the Good Shepherd, when in the flesh, toiled through weary ways, endured the revilings and buffetings of those He came to save, and finally laid down His life in going about "to seek and to save that which was lost."

He has never ceased that work.

Hence, He patiently bore the rebuffs given in folly, sin, and ignorance, and, by His Spirit, kept on seeking this lost one.

The Messages that told of His goodness, His Power, and His eagerness to help came on the pages of LEAVES OF HEALING.

They were not new.

But they had long been ignored or explained away by professed ministers of God who had lost faith or were ignorant.

Therefore they came to these suffering ones like new-found truths, although they were the old, old "Good Tidings of Great Joy," that had been sung by the Heavenly Host on the first Christmas morning; indeed, had been sung by prophets of God from the very earliest ages.

These Messages were only the simple story of the Fatherhood of God; of His lovingkindness and great mercy toward His children; of the wonderful Gift of His Only Begotten Son, who came to bear "our sicknesses" and carry "our sorrows," who "went about . . . teaching, . . . preaching, . . . and healing all manner of disease and all manner of sickness among the people"; who said, "Lo, I am with you All the Days, even unto the Consummation of the Age."

God followed up these printed Messages with the spoken word of one of His messengers in Zion.

His Spirit was now striving mightily with this wayward one.

All day long, in the little Zion Tabernacle at Grand Rapids, Michigan, the battle raged.

The man's Savior was fighting with the Devil for his spirit, his soul, his body, his family. It was a terrible conflict.

But the Savior won.

At night the man walked up to the platform, threw down his tobacco, cards, and Secret Society badge—the badge of his servitude to an antichristian organization—and surrendered everything to God.

There was joy among the angels; for God could then take him as he was—weary, broken-down, sick, sinful, defiled, and in despair—and save, heal, cleanse, strengthen, and prosper him, and with him his family.

And God did all these wonderful things for him and his.

Their testimonies tell the story.

They are now healthy, strong, prosperous, and happy in Zion.

God seeks His wandering, lost, sick, and sorrowing children until He finds them.

And when He has found them He gives them the blessings a loving father gladly gives his children.

"Art thou weary, art thou languid,
Art thou sore distrest?
'Come to Me,' saith One, 'and coming
Be at rest!'"

A. W. N.

WRITTEN TESTIMONY OF M. A. KENNON.

ZION CITY, ILLINOIS, December 7, 1905.

BELOVED FIRST APOSTLE:—I wish to add my testimony to the many thousands that have already been given.

I thank God for His goodness and mercy toward me.

In the fall of 1900 my mother-in-law brought LEAVES OF HEALING to my house.

I had no use for the religion that was preached in churches by the ministers.

I had long before left them, and had wandered deep into sin.

I was addicted to the use of liquor, was a card-player, and had been a user of tobacco for twenty-five years.

I was a physical wreck.

A doctor examined me and said that I had tobacco heart.

My nerves were in a terrible condition.

I could not hold my hand still to save me.

I was troubled a great deal with rheumatism.

I used a ten-cent plug and five cents' worth of smoking tobacco a day, besides cigars.

When my wife and mother-in-law read LEAVES OF HEALING I would take my pipe and leave the house.

After a while, though, I used to get the LEAVES, when no one saw me, to "see what Dowie was saying."

The Devil and I were having a hard fight.

He thought he was losing his grip on me, as I knew what I read in the LEAVES to be true.

We were then living in Holland, Michigan.

In December, 1900, my sister-in-law wanted me to go to Frankford and help her on her fruit farm.

We stopped a few days in Grand Rapids.

There I attended my first Zion meeting, December 30th.

After the morning meeting was out Mrs. Marshall gave me an introduction to Elder Adams.

He asked me where I belonged.

I would not lie to an honest man, so said, "To the Devil, by the way you preach."

I went back to the afternoon meeting and got the rest of my dose.

The Elder opened up on the "100 fools" (I. O. O. F.), of which I was one.

God was knocking at my heart's door.

At the close of the meeting, Elder Adams asked if there was any one in the meeting who wanted God's people to pray for him.

A Voice spoke to me saying, "Now is your chance."

I obeyed that Voice.

I rose, handed over my tobacco, cigars, and Odd Fellows pin.

Elder Adams prayed, and God heard and answered that prayer.

I was instantly healed of all my diseases, and the desire for tobacco, liquor, and cards was instantly gone.

I have not been able to bear the sight or smell of them since.

I was saved, but had a great deal of restoring to do.

It takes a long time, but I am gradually getting my old debts paid.

I had gone so low in sin that I cared but little for my good wife and the children God had given me.

Now we have a happy home.

We have lived in Zion City three years and nine months.

May God bless all who read this, as He did me in reading LEAVES OF HEALING.

I pray God ever to bless our beloved First Apostle and the Christian Catholic Apostolic Church in Zion.

M. A. KENNON.

WRITTEN TESTIMONY OF MRS. CORA KENNON.

ZION CITY, ILLINOIS, October 1, 1905.

BELOVED FIRST APOSTLE:—I am thankful to my Heavenly Father for what He has done for me and mine since I learned how to trust Him through your teaching.

I have been completely healed of piles and catarrh, from which I suffered a great deal.

Sometimes my head would hurt me so that I was almost crazy.

I thank God many times a day for delivering me from these diseases; also for sending you to teach us how to pray the Prayer of Faith.

I pray our Heavenly Father to spare you and your dear wife until Jesus comes.

My little daughter Ruth was taken sick at eight months old, and kept getting worse until she was thirteen months old.

She was paralyzed from her waist down.

We had five different doctors, but they did her no good.

She was nothing but skin and bones.

No two of the doctors agreed about her disease.

She was given up to die by every one but myself.

I asked my Father in Heaven to spare her life, and my prayer was answered.

Not knowing how to trust Him, however, I still gave her medicine, from the effects of which she has just been healed.

She was left with very weak kidneys.

Of this she has been entirely healed.

My little son William at the age of three years had two abscesses on his neck about the size of an egg.

Elder Adams prayed for him and they disappeared.

We all have been healed several times of severe colds.

We give God all the glory.

Faithfully your Sister in the Christ,

(MRS.) CORA KENNON.

CONFIRMATION OF TESTIMONY BY ELDER J. R. ADAMS.

ZION CITY, ILLINOIS, December 15, 1905.

REV. JOHN G. SPEICHER, M. D.,
Overseer for Zion City.

My Dear Overseer:—I have read the testimonies of Mr. and Mrs. M. A. Kennon, and

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send them to you with their family photograph, recently taken.

Our Brother Kennon is very well known as the genial officer in charge of the popular bathing beach and pavilions at Zion City, and Mrs. Kennon is equally well known as the manager of the Lake Front refreshment booth.

I distinctly remember the first time Mr. Kennon came into Zion Tabernacle at Grand Rapids, Michigan, with his family.

God's Spirit came upon him, and all day he was under conviction of sin

At the close of the evening service this conviction so deepened that he came forward to the pulpit and threw his cigars, tobacco, and Odd Fellows' badge on the floor, saying that he repented and would trust God.

He then requested prayer for healing and for deliverance from the power of evil habits, which I offered for himself and family.

The results have been precisely as stated in the foregoing testimonies.

God healed and set them free "that self-same hour."

It was a clean and clear work of Divine grace through faith in Jesus, the Christ.

It has endured through all the five years between that day and this.

We joyfully give our Heavenly Father all the glory that this wrecked life, snatched as a brand from the burning, has grown to be a strong and stalwart man in Christ Jesus.

He now goes to Grand Rapids as a representative of Zion City products, full of faith and courage to trust Him who not only saves, but keeps.

Mrs. Kennon's most arduous labors at the Lake Front for the last three seasons form a splendid testimony to the glorious health which God has given to her in Zion.

The children are fully delivered from all weaknesses of the past.

They are able to go the entire mile and one-half to school and return without missing more than a day or two throughout the entire winter.

In thinking of God's goodness to the family the words uppermost in my mind are:

"Wherefore, also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them"

May the Holy Spirit use these testimonies to encourage many others in the bondage of sin and disease to cast themselves wholly upon the Great Deliverer for full deliverance!

Obediently yours in Jesus,

JAMES R. ADAMS,

Elder in Christian Catholic Apostolic Church in Zion.

The Zion Banner

is a 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 Wednesday 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 a copy.

Notes of Thanksgiving From the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Boy Healed of Epileptic Fits and Results of Typhoid Fever and Pneumonia.

All things are possible to him that believeth.—*Mark 9: 23.*

INDIANAPOLIS, INDIANA, October 31, 1905.

DEAR ELDER LEE:—I wish you to know of George Smith's healing. He is a colored lad, fifteen years old. He had a severe case of typhoid fever followed with a spell of pneumonia, which left a severe cough and cold on his lungs, a roaring in his head, and pains in his shoulders and neck. To make matters worse, he began having epileptic fits.

I sold his mother LEAVES OF HEALING, and afterwards sent her a ten-weeks trial subscription.

George began to read the LEAVES. In one copy he read of some one being healed of a tape-worm, and of a boy's being healed of a roaring in his head.

Then he determined to write to the First Apostle to pray for him. He wrote, and the First Apostle prayed.

Something burst in his head, and blood oozed from his ear and nose.

Again the First Apostle prayed, and since then the fits have ceased, the cough is cured, and George is a well and happy boy.

He and his mother and four other children of the family attend Zion Junior and other services. George has learned to pray and to be a very faithful boy.

Very faithfully yours in the Master's service,

(MRS.) EMMA SHEPHERD.

Thanks God for Finding Him Situation.

Seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you.—*Matthew 6: 33.*

ROYALTON, MINNESOTA, August 14, 1905.

DEAR FIRST APOSTLE AND BROTHER IN THE CHRIST:—About five or six weeks ago I was out of work and could find nothing to do. I wrote and asked you to pray for me that I might have work, and you prayed for me on July 10th. On the 17th of that month I began work for the Minnesota Nursery Company as salesman.

I praise God for His goodness; I know He heard and answered your prayers.

I also thank you, and pray that God will bless and keep you in health and strength to finish the work that is before you.

Your Brother in the Christ,

A. J. HUGHES.

Rain Sent.

All things are possible to him that believeth.—*Mark 9: 23.*

LIBBY, MONTANA, August 7, 1905.

DEAR FIRST APOSTLE:—Peace to thee!

A year ago this month I sent you a request, asking you to pray for rain, and on the day you must have received the request for prayer we had a heavy shower of rain.

The drought, which had continued without a break for six months, was broken in answer to your prayers. Praise God for His goodness!

May God bless you, and keep you till Jesus comes.

Yours in the Christ,

LAURA E. PAFF.

Healed of Blood-poisoning and Sprained Foot.

I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion—*Joel 3: 21.*

3117 GIDEON AVENUE, ZION CITY, ILLINOIS, August 13, 1905.

BELOVED FIRST APOSTLE:—Peace to thee!

I praise God, our Father, for my healing from blood-poison and a sprained foot. In both cases the healing came instantly, and now in two weeks' time only one scar is on my body. This is rapidly disappearing.

Psalm Thirty-four has been very precious to me.

I remain, yours for use in the extension of God's Kingdom,

ANNA DODSON.

Healed.

Whatsoever ye shall ask in My Name, that will I do.—*John 14: 13.*

3211 GABRIEL AVENUE, ZION CITY, ILLINOIS, August 13. 1905.

DEAR FIRST APOSTLE:—On July 31st, at twelve o'clock noon, a telegram was sent you from Yellow Pine, Louisiana, asking you to pray for Mr. Aaron Herbold, whose home is in Zion City; and, thanks be to God and you, he was healed at half past two p. m. on the same day.

Prayer that he might be enabled to get out of Louisiana was also answered.

MRS. AARON HERBOLD.

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).... 7:30 p. m.
Tuesday—Divine Healing meeting..... 2:00 p. m.
Tuesday—Adult Choir Practise..... 7:30 p. m.
Wednesday—Junior Choir Practise.... 3:45 p. m.
Wednesday—Citizens' Rally..... 7:30 p. m.
Friday—First and third of each month, Officers of the Christian Catholic Apostolic Church in Zion..... 7:30 p. m.
Meeting in officers' room.
Friday—Adult Choir Practise ..... 7:30 p. m.

COLLEGE CHAPEL

Lord's Day—German service..... 9:15 a. m.
Tuesday—German Choir Practise..... 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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One Cent for each Four Ounces or fraction thereof is the transient rate of postage on Leaves of Healing. This is the rate at any Postoffice which receives domestic mail.

ZION CITY, ILLINOIS, SATURDAY, DECEMBER 23, 1905.

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Two Dollars will bring to you the weekly visits of the Little White Dove for a year; 75 cents will send it to a friend for fifteen 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.

FIRST APOSTLE'S FAREWELL LETTERS.

Read at Early Morning Meeting, Lord's Day, December 17, 1905:

SHILOH HOUSE, ZION CITY, ILLINOIS,
December 17, 1905.

TO MY MOST DEARLY BELOVED PEOPLE:

A long time before it was day I was in communion with God concerning you, and I presented you all to Him.

Our Morning Sacrifice of Praise and Prayer never seemed sweeter.

The sorrow of this interruption in a measure, by my absence, never seemed keener.

But hope of my return for a longer period of service for God and Zion is stronger than ever, and this is my only compensation.

I cannot tell you all now; nor can I ever tell you. It may not be here on earth, but God knows, and one day He will make us understand, for He has said:

"What I do thou knowest not now; but thou shalt understand hereafter."

Sing to God and to each other the Hymn so dear to the aged pilgrim, verging on the Century, Fanny Crosby, and which has become so dear to me this week, No. 247:

"Lead to the shadow of the Rock of Refuge
My weary feet;
Give me the Water from the life stream flowing
Clear, pure, and sweet."

Pray for me and for my dear wife and son.

Joy shall be mine.

"Weeping may endure for a night, but joy cometh in the morning"; and so until the shadows flee away,

I am, thine forever, JOHN ALEXANDER,
First Apostle in the Christian Catholic Apostolic Church in Zion.

Read at Great General Assembly, Lord's Day Afternoon, December 17, 1905:

SHILOH HOUSE, ZION CITY, ILLINOIS, 2:35 p. m.,
December 17, 1905.

TO THE OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, NOW ENGAGED IN ACTUAL PUBLIC WORSHIP IN SHILOH TABERNACLE, ZION CITY, ILLINOIS.

My Beloved:—Grace, Mercy, and Peace to thee, from God the Father; and from Jesus, the Christ, the Son of God, our Savior; and from the Holy Spirit, our Comforter and Guide.

Rejoicing in the joyful expectation of meeting you again on earth and in the Heavens, I once more write to you what must be parting words for a little while.

The lovely little Island in the Caribbean Sea which I have chosen as a place of retirement will, I trust, prove to be the place in which I shall receive a perfect restoration.

I shall not name it until I write to you and to the dear children of Zion in an Apostolic Letter from the Port of my departure.

My inability to be with you on Christmas Eve and on Christmas Day cannot possibly be a greater grief to any and all of you than it is to me.

But especially do I deplore my incapacity to be with you at the All-Night with God, which for many years has closed and opened every year in Zion.

In many ways God is showing me that He is weaning me from too much personal centralization in Zion City, and that both you who are residents of our lovely little City, and I, who have had the joy of being a humble toiler with God, who is its Builder and Maker, must learn that the Kingdom is God's, that the Cities are God's, and that we are God's, and that every one of us must never let any earth-love come between us and God. Yet He knows and He will not forget our frailties and will mercifully regard our devoted affection for each other personally.

Pray for us!

Pray for my dear wife, who also has come up to us out of a valley of sickness. She will soon be among you in vigor, for her sickness will, I trust, leave no consequences.

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Pray for my beloved son, who has been threatened by the Enemy with absolute isolation, that he may be spared this trial for a number of years to come, and that he may rapidly develop and grow into a splendid Christian manhood. This is his desire; and may God give him the power!

And now, oh! how I love you all, and in spirit I view you in thousands upon thousands as you sit in Shiloh Tabernacle this afternoon: singers, players on instruments, Officers of the Church, Zion Restorationists, and people in many thousands, and all others, with respectful, earnest faces turned toward that platform which I shall never forget throughout eternity.

Oh, my beloved people, I can only cry to you, Pray for us! But I assure you that now here on earth and throughout all the Heavens my voice shall ring, my cry shall rise:

God bless Zion everywhere!

God especially bless Zion in Zion City!

God bless every member of the Christian Catholic Apostolic Church in Zion! and

God bless every one who names the Name of the Christ and loves Him in sincerity!

God bless, therefore, the Holy Catholic Church, and hasten the day when all evil shall have passed away, and all His people be one, and all the Night be gone. For Jesus' sake.

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.

Faithfully the Apostle of our Lord Jesus, the Christ, the servant of the servants of God,

John Alexander

First Apostle in the Christian Catholic Apostolic Church in Zion.

General Apostolic Letter

The Christian Catholic Apostolic Church in Zion
John Alexander. First Apostle.

PRIVATE CAR "MAYFLOWER,"
NORTH STATION,
BOSTON, MASSACHUSETTS,
December 20, 1905.

PEOPLE OF GOD COMMITTED TO MY APOSTOLIC CARE.

Beloved:—Peace to thee!

You are dearer to me I find in these latter days than all beside God Himself.

The intensity of my love and all that grows from it can find no adequate expression in words.

I go away from wintry seas seeking summer lands, expecting to find there the strength for future years of service to God, to Zion, and to humanity.

Nothing can or will stand still in Zion.

I believe that I have arranged that matters shall be continued with great earnestness, and the Kingdom of God in all its branches will be rapidly extended by the cooperation of all the people and the concentration of all their powers.

I thank God that I am leaving most hopefully, and I am certainly not worse in health than when I left Zion City.

I commit to you my companion of many years, who has come up recently from great tribulation.

May she be a greater blessing than ever before.

My son accompanies me by his own earnest desire.

Zion Paradise Plantation in Mexico stands in front and is going forward gloriously.

Go Forward, O Zion!

Peacefully thine till all the shadows flee away, and throughout eternity,

John Alexander

First Apostle in the Christian Catholic Apostolic Church in Zion.

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John Alexander

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

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The Everlasting Gospel Declared

Sermons and Addresses by Rev. John Alexander Dowie, now John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion.

THE WILL OF GOD.

Delivered in Central Zion Tabernacle, Chicago, Illinois, Tuesday Afternoon, December 6, 1898.

The Roman Catholic Church and Secret Societies.

The meeting was opened with singing, after which the General Overseer said:

Some one has placed upon my table a clipping which announces that a papal decree has been issued from the Vatican removing the ban of the church from Secret Societies.

It also says that hereafter members of the church will be permitted to join Masonic lodges, the Knights of Pythias, and similar organizations that are not openly hostile to Catholicism.

It further says that, besides nullifying the drastic decree of seven years ago, this new edict is looked upon as another step in the movement toward liberal American Catholicism.

I do not know whether any dependence can be placed upon this report or not.

But I always have believed, dear friends, that the Roman Catholic Church was not sincere in its opposition to Secretism.

On the contrary, I believe that in a very large degree it has been promoting Secretism, and it is not at all improbable that the entire Masonic organization may be controlled by the General of the Jesuit Order.

It would be quite in keeping with the policy and practise of Rome at the same time, both openly to oppose and secretly to control Secretism.

Origin of Community of Interest Among Various Forms of Evil.

It was noticeable during the late Peace Jubilee in this city that at the great banquet and on other principal public occasions the only speakers were Roman Catholics and Freemasons, the President himself being a member of the Masonic body.

Archbishop Ireland, Masonic ministers, and Masonic politicians were sitting side by side upon the platform throughout the whole of that Jubilee.

Beloved friends, I believe that the community of interest between all organized forms of evil is to be found in the fact that they all are originated by the Devil.

This is especially true of the Masonic Order and the Roman Catholic Church.

It already, to a very large extent, has secured control of these Secret Societies.

It has been fighting for, and gradually acquiring, that control for a long time.

The Foundation of God Standeth Sure.

Notwithstanding all these things, the foundation of the Lord standeth sure, and the Word of our Lord Jesus, the Christ, cannot be invalidated by any mere Pope of Rome.

His Word says, "In secret have I said nothing"; and, "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God. Every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved."

These latter deeds are the infernal works of Darkness! They are today keeping multitudes in darkness.

Scarcely a week passes that I do not receive, either by newspaper clippings or private correspondence, two, three, or even four accounts of persons who have been permanently injured in the initiation ceremonies of some of these Orders.

A week ago I read here the details of an injury to a candidate who was being initiated in a certain lodge-room in this State.

He was knocked senseless by a shock of electricity and completely paralyzed, and it is thought that he may die of paralysis of the nerves.

But that is not the worst instance of injury resulting from these initiations.

Protestant Churches No Longer Protest Against Secretism.

Even the various Protestant churches that more or less strongly have been protesting against Secret Societies gradually have weakened in their protest until practically it has entirely ceased.

I know of no other church than the Christian Catholic Church that is out and out in its opposition to Secretism, and may God continue to make us out and out in opposing this and every other evil in the world. [Amen.]

We will make no compromises, you can depend upon that; there will be no compromise with the Devil in Zion.

I never have compromised with Sin; not even my bitterest enemies have been able to accuse me of that.

We will now get to prayer.

Prayer was then offered by the General Overseer, after which the Announcements were made and the Offerings received.

The General Overseer then delivered his message.

This discourse has not been revised by the First Apostle.

KNOWING AND DOING THE WILL OF GOD.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

TEXT.

And 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.

The Supreme Importance of Knowing and Doing the Will of God.

Beloved friends, that which is of first importance is to know the will of God.

The next most important thing is to do the will of God.

When you know and do the will of God, you are sure of getting His blessing.

I want to speak to you today concerning the foregoing words of our Lord Jesus, the Christ, especially those addressed by Him to the leper, "I will; be thou made clean."

You will notice that Jesus spoke to a man who was a leper, but who also was a true worshiper of our Lord; a true worshiper of God.

The leper had been listening to Jesus as day after day on some mountain-side near Capernaum our Lord taught the people.

This teaching is recorded in the Fifth, Sixth, and Seventh Chapters of Matthew, and was addressed first to Jesus' disciples, and then to the multitude.

When He had ended all His sayings the people streamed down the mountain-side, and amongst them was a leper

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with sackcloth upon his head and about his loins, who doubtless uttered a warning cry as he would be compelled to do by law.

Room would be very quickly made for him as the people shrank from contaminating contact with him when he sprang forward and fell at Jesus' feet.

The Father to Be Worshiped In and Through the Son.

It is proper to worship at Jesus' feet, but you must always remember that you are to worship the Father in and through the Son.

He Himself bade His disciples when they prayed to say, "Our Father."

This leper came to the Christ believing that He was the Incarnate God.

And He was; what He said was true: that God the Father was in Him.

Therefore the leper worshiped God in the Christ.

Now, let me be quite careful to make it plain that unless you are a true worshiper you have no right to ask God for Healing.

Divine Healing is not promised to those who are disobedient and who are not true worshipers; and no man that is disobedient is a true worshiper.

Now, what are the commands that one must observe to be a true worshiper?

I will tell you!

The first was uttered by one whose ministry immediately preceded that of our Lord Jesus, the Christ, and whose mission was to preach the Gospel.

Repentance the Beginning of the Gospel.

"The beginning of the Gospel of Jesus, the Christ, the Son of God," as it is written in the First Chapter of the Gospel according to Saint Mark, was the preaching of John the Baptist, and he preached the Baptism of what?

PEOPLE—"Repentance!"

GENERAL OVERSEER—Yes; it was not the baptism of faith, but "the Baptism of Repentance unto Remission of Sins."

"After that John was delivered up, Jesus came into Galilee, preaching the Gospel of God"; and the very first words of His message as recorded were, "The time is fulfilled, and the Kingdom of God is at hand: *Repent ye, and believe in the Gospel!*"

Which came first?

PEOPLE—"Repentance."

GENERAL OVERSEER—And then—

PEOPLE—"Faith."

GENERAL OVERSEER—Now, always bear in mind that the first Command of God in the preaching of the Gospel is, "Repent!"

Remember, too, that true Repentance is a very practical experience.

Confession, Forsaking, and Restitution Implied in Repentance.

It means not merely sorrow for sin, but the confession and forsaking of sin, and the making of restitution for the wrong that has been committed.

Allow me clearly to restate the three points involved in a True Repentance of sin:

First, it must be Confessed!

Second, it must be Forsaken!

Third, so far as possible, Restitution must be made to the party against whom the sin has been committed.

It is useless to say, "I repent of my sin," when the statement is not accompanied with acts of Confession and Restitution, or the purpose to so act.

In the sixteenth verse of the Fifth Chapter of the Epistle of James we read:

> 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.

This means that if you have wronged any you must confess that wrong.

But you must not only confess the sin, but forsake it—you must do it no more.

You must do more than that—you must not only confess and forsake and not repeat the sin, but you must make Restitution, as far as possible.

Restitution to Be Real and Practical.

It is not enough to say to a man, "I have wronged you to the amount of Five Dollars," but you must give that Five Dollars back, and with good interest added, too.

True Repentance involves Confession and Restitution regardless of consequences; it means that confession must be made even if it is known that it will result in imprisonment.

A man came to me one day and said, "Doctor, if I make the confession that I ought to make, I shall have to go to the gallows."

I replied, "It is better for you to be hanged and go to Heaven than to remain an impenitent sinner and go to Hell."

"Is there no alternative, Doctor? I have a wife and children," he added, appealingly.

"Tell me what you have done," I answered.

Then he said, "I have three times destroyed property that I had insured in order to get the insurance money, and on two occasions lives thereby have been sacrificed. On one occasion two children were burned to death in a neighboring house. On the last occasion a man and his wife were suffocated in their bed, and a little baby in a cradle by their side. Five persons have lost their lives from the three fires which I set in order to get insurance money."

A Stern Resolution by a Self-confessed Murderer.

"You have said to me several times, you miserable hypocrite," I replied, "that you were a Christian, and others have said of you that you were an excellent man, and a devoted Christian, and a teacher of a Bible class!"

"Yes," he said, "that is true; and for seven years I have been doing my best to serve God and telling Him in my heart that I have committed these crimes and asking Him to forgive me."

"But," I said, "you will never get forgiveness from God until you confess these crimes, and take the consequences."

"Then," he replied, "I must go back to the city from whence I came and give myself up to justice, and be hung!"

'That is right," I said; "do it, and be hung, if necessary; out if you do not do it," I repeated, "you will go to Hell."

In the morning he said to me, "I am going, Doctor! I am going back and make the confession. I will not go to Hell! Last night it seemed to me as if I saw all my victims, and before the judgment seat of God I was condemned; but I shall not be condemned; I will go and confess my sin, and accept punishment."

He went back to the city where he was very much esteemed, being known by the Chief of Police personally, and also by the Mayor.

A Frank Confession of Arson and Murder.

He entered the Mayor's office and said, "I want you to call the Chief of Police; I have a confession to make."

The Chief of Police was called, and this man, trembling with excitement and almost dying with consumption, said he wished to be arrested.

"For what?" inquired the Chief.

"For the crime of arson and murder; you remember the fires in such and such places?" he inquired, designating the localities.

"Yes," answered the Chief.

"And you remember the deaths?" inquiringly stated the man; to which the Chief answered in the affirmative.

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"Well," he continued, "I set those fires, and I am responsible for those deaths. I am a murderer! Take me! That is all I have to say!"

"Why did you do all this?" inquired the Chief.

"I cannot tell," the man answered; "I just let the Devil overcome me, and I became a thief and a murderer. I am a hypocrite and a liar!"

Then he told how he had been convicted of his sin and been led by Zion teaching to confess, and both the Mayor and the Chief of Police wept.

A Merciful Mayor and Chief of Police.

He added, "It may seem a strange thing for me to preach the Gospel after having been so bad; but, Chief and Mr. Mayor, I do not know that you are Christians, and when you are standing near the judgment seat as I am now you will wish that you, too, had done right; if you do not repent you will go to Hell. I know I should go there if I did not do right by making this confession."

After a moment he added, "Now, I want you to let me see my wife and family, and then I shall be ready to go to prison."

He had seen his wife and family since his conversation with me, but he had a great longing to see them once more.

After making this request he again began to cough violently and blood came from his throat and lungs.

For a moment the Chief and the Mayor looked at each other, and then the Mayor said, "Chief, I will give him bail if you will be his bondsman."

"I will do as you suggest," said the Chief.

The Mayor, of course, was a magistrate, and, the matter of bail having been arranged, he was sent back to his family with the instructions, "When we are ready to take you into Court we will send for you."

Little Sins as Real in the Sight of God as Greater.

He afterward wrote me, telling me of his confession, adding that they had not made the matter public, and asking me if I thought he ought to make a public confession.

When I had read the letter I said to my stenographer, "I do not know how to answer that letter. I think I will wait a day," and I put it aside and prayed over it.

The next day, however, I received a telegram saying that he had passed away at the very time of my decision to wait for enlightenment on the nature of my reply.

Now, that man did right!

Further information received from his home convinced me that he had truly repented.

He was willing to do right, if need be, at the cost of being hung, and I believe he got to Heaven.

But I will ask you one question: If that man had not repented and confessed, would he have gone to Heaven?

PEOPLE—"No."

GENERAL OVERSEER—Will you or others go to Heaven unless in each instance there is repentance and confession?

PEOPLE—"No."

GENERAL OVERSEER—No matter what your sin may be, if you do not repent and confess, it will take you to Hell—even if it is no more than stealing a nickel or telling a lie.

If you have done wrong, unless you put that matter right with God and man, you have no right to say that you are a Christian at all.

Repentance, Not Faith, the Beginning of the Divine Life.

Sprinkling a little water on your face will not make you a Christian.

Being "confirmed" in your sins, as many are, will not make you a Christian.

Neither can you become a Christian by partaking of the Sacrament.

You can become a Christian, first of all, by Repenting of your sins and Confessing and Forsaking them, and making Restitution.

There is no other way!

Repentance, not faith, is the beginning of the Divine Life.

And when men tell the sinner all he has to do is to "believe on the Lord Jesus, the Christ," they lie—I do not care who they are that repeat this lie.

"Oh," some one replies, "but Paul and Silas said to the Philippian jailer that he should 'believe on the Lord Jesus, the Christ.'"

But Paul and Silas said that to the Philippian jailer after he had repented; after he had released their feet from the stocks and washed their stripes, and set meat before them.

He felt sorry for what he had done, and said, "What must I do to be saved?"

That jailer had repented, had he not?

PEOPLE—"Yes."

Repentance a Necessary Antecedent to Faith.

GENERAL OVERSEER—And when a sinner has repented it is proper to say to him, "Believe"—and then only!

Multitudes of people believe! believe!! believe!!!

At least, they say they believe; but they never have repented, and they are not saved.

I call your attention to this because some of you who think you are Christians have not repented.

I tell you, you are not Christians!

You must Repent, Forsake, Confess, and make Restitution for your sins.

Then you must believe and continue to trust the Lord Jesus, the Christ, and you will be saved.

If you continue to trust Him, and you are sick, you will be healed; but you never can be healed until you are saved.

Never!

There is no Divine Healing for the impenitent sinner.

Scores here have been healed. You all know that.

Let me see how many in this place have been healed through faith in Jesus, the Christ; will you please rise? [*About three hundred rose.*]

Were you all healed through faith in Jesus, the Christ?

PEOPLE—"Yes."

Only the Holy Spirit Can Transform Characters.

GENERAL OVERSEER—Did you repent of your sins first? Yes or no.

PEOPLE—"Yes."

GENERAL OVERSEER—Do you think God would have forgiven you if you had not repented?

PEOPLE—"No."

GENERAL OVERSEER—Do you think God would have healed you if you had not repented?

PEOPLE—"No."

GENERAL OVERSEER—You were not made Christians by having a little water put on your nosees.

You were not made Christians by being confirmed by a minister or a priest.

You cannot be made Christians by any man!

Only the Holy Spirit can convict, convert, and make you a Christian.

Now, that leper was a true worshiper; and when he came to the Christ he repented, and believed, and said, "If Thou wilt, thou canst make me clean.

"And Jesus stretched forth His hand, and touched him, saying, I will; be thou made clean. And," the Inspired Record says, "straightway his leprosy was cleansed."

The Unchangeable Nature and Purpose of the Christ.

Now, Jesus, the Christ, is just the same today; He has not changed; that is the Word:

Jesus, the Christ, is the same yesterday and today, yea and forever.

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He is, therefore, both able and willing to Save and Heal today.

And is He not with us now?

PEOPLE—"Yes."

GENERAL OVERSEER—That is what the Inspired Book says:

Lo, I am with you all the days, even unto the Consummation of the Age.

He *is* with us today, and He is just the same Savior and Healer as when upon earth.

If He is not the same Healer, then He has changed, and the Bible is not true.

If any say He is not the same Healer they lie!

Never listen to liars even when they preach from a pulpit. [Amen.]

They will lead you to Hell!

If a man tells you that Jesus, the Christ, is not the same Healer, do not listen to him.

If You Fulfil the Conditions You Will Be Healed.

But if you believe in your heart that God made you sick you will not be healed.

God never made anybody sick! Be clear about that!

This is another lie that one frequently hears taught—that God makes people sick for their good and His glory.

What folly!

Now, turn with me to the Tenth Chapter of the Acts of the Apostles, and read with me the thirty-eighth verse; watch sharply, for sometimes I make mistakes.

"Jesus of Nazareth, how that God anointed Him with the Holy Spirit and with power: who went about"—*making people sick, because He loved them.*

PEOPLE—"'Doing good.'"

GENERAL OVERSEER—Are you quite sure? I have read according to the common theology and the way most Christians seem to read it.

Are you sure it is not written, "Who went about"—*making people sick because He loved them?*

PEOPLE—"Yes."

GENERAL OVERSEER—Well, I will give that up, and I will suppose that you are right.

Continuing, we find it reads, "Who went about doing good, and healing all that"—*God made sick.*

PEOPLE—"'Healing all that were oppressed of the Devil.'"

The Impartiality of the Christ's Service to Humanity.

GENERAL OVERSEER—Again I must ask you if you are quite sure that you are right. Does it not read, "Who went about doing good, and healing"—*some that God made sick, and some that the Devil made sick?*

PEOPLE—"'And healing all that were oppressed of the Devil.'"

GENERAL OVERSEER—*Some* that were oppressed of the Devil?

A VOICE—"A-l-l!" [Laughter.]

GENERAL OVERSEER—Is that true?

PEOPLE—"Yes."

GENERAL OVERSEER—I know it is true. All I wanted to know was if you fully understood and believed the Divine Record.

With this understanding let us now read it correctly:

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.

But I hear some one asking, "Oh, do you not think that sickness makes us better?"

Let me reply by asking if you think a dose of sickness would add to your love to God and your fellow men tonight.

Suppose I had here on this platform an assortment of diseases; here is diphtheria, cancer, smallpox, and leprosy!

Suppose I were to say, "Now, come and take your choice," would you accept my invitation?

PEOPLE—"No."

The Impotence of Evil to Do Good.

GENERAL OVERSEER—You would if you really believed what the churches teach you—that inflammation, pain, and misery are good for you; that God sends these things for your good and His glory; and that they refine and make you sweeter in temper.

Think of your being made sweeter by a little smallpox!

Think of your being made holier by typhoid fever, or neuralgia!

Would you like some?

Certainly you would not!

All these are the works of the Devil, and they defile, not purify, the mind and heart.

That which is devilish in its character never can be the work or will of God.

If the works of the Devil are according to the will of God, then the Devil is the Executive Officer in the Kingdom of God!

Some people tell us that Job was right when he said, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."

Job was greatly mistaken; it was not the hand of the Lord that gave him those grievous boils.

It was the Devil's hand!

It is true that God permitted it; but He did not cause it.

Permission and Commission Differentiated.

Always remember that permission is not commission.

God permitted Jesus, the Christ, to be crucified; but it was "wicked hands" that committed that awful deed.

Satan entered into the heart of Judas Iscariot, and he betrayed him into the hands of cruel enemies.

All evil work is of the Devil; God *cannot* do evil.

It is simply impossible!

There are many things that God cannot do!

For instance, He cannot lie or do evil.

And since disease is evil He *cannot* produce it in you or any one else.

There is no disease in God, and therefore you cannot get it from Him.

There is no disease in Heaven, and therefore you cannot get it from Heaven.

If it cannot come from God, or from Heaven, it can come only from the Devil.

The Devil's agents, the doctors, carry it around.

They visit your homes and say, "Let me inoculate you with some smallpox virus; or some diphtheria, or tuberculosis, or hydrophobia poison."

There is no known dirty disease that these doctors do not propose to catch and put into you if you fail to get it by infection!

Sickness and Death Not a Medium of Blessing.

They want to lay Humanity bound hand and foot at their feet while they inject their diseases into them.

Do you intend to submit to such indignity?

PEOPLE—"No."

GENERAL OVERSEER—I would rather die fighting than permit such treatment.

Some people foolishly talk about sickness making them patient.

As a matter of fact, it tends to make them irritable and impatient.

A VOICE—"A case was reported last week of a man who was converted through the death of his child."

GENERAL OVERSEER—He was not converted through the death of his child.

If parents are converted through the death of their children, let us kill off all the children! [Laughter.]

Let us send out people with revolvers to kill the children in every home that there may be conversions everywhere!

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Who is it that convicts and converts? Is it not the Holy Spirit?

If a man is turned from Darkness to Light, it is the work of God!

The death of that child was the result of a deadly stroke by the Devil, but the Spirit of God moving upon the heart of the Father at the time of the death of the child caused him to repent and turn to God.

A Question That Upsets Traditional Theology.

Would it not have been better for him to repent of his sin and get salvation, and then pray the Prayer of Faith that would have saved the life of the child?

Then the father would not only have had the joy of the Lord in his heart, but the comfort of the continued presence of his child.

A VOICE—"But the death of the child made the father stop and think."

GENERAL OVERSEER—You are mistaken; you really need to be put right in your thinking.

It was the Holy Spirit that impressed the father!

Without His convicting and converting power the death of the child could only have hardened his heart or filled it with hopeless sorrow.

Perhaps the ministrations of those about him were used to his salvation.

I very much doubt the reality of the alleged conversion of any one that pretends to be turned to God by fear.

Fear is hateful to God; it is a work of the Devil.

If a man were converted by fear, he would be converted by a work of the Devil.

Death Little to Do With True Conversions.

And if that man was converted by fear the Devil is respon sible for his conversion.

Let me ask you if the Devil converts people?

PEOPLE—"Never."

GENERAL OVERSEER—A man may be converted at the time of the death of a child, but I tell you that, for the most part, death has little to do with true conversions.

I will ask you who have been in hospitals, did you find that sickness made people better?

There is a little lady down there who used to be a nurse in the infirmary in Edinburgh, where I was a visiting chaplain for years; did you find that death made people more tender in conscience?

A LADY—"No. Never!"

GENERAL OVERSEER—Did you find that death resulted in the conversion of people?

A LADY—"No."

GENERAL OVERSEER—Did you find it resulted in the conversion of the nurses?

A LADY—"It did not result in my conversion."

GENERAL OVERSEER—The head of that infirmary was an infidel, and the most of the doctors were not only infidels, but whoremongers.

A SISTER—"I have been in Johannesburg, South Africa, and there were a number of nurses there, and they were the gayest of the gay."

Death Demoralizes Character and Hardens the Heart of the Living.

GENERAL OVERSEER—As a matter of fact, where death is most common infidelity is most prevalent.

That is a fact!

I will ask another question, Have any of you found that death was a converting power on the battle-field?

ELDER DINIUS—"No, sir; it made us harder!"

GENERAL OVERSEER—No more profligate men are to be found anywhere than those engaged in burying the dead on the battle-field! As Elder Dinius has said, it hardens men's hearts, and makes them brutal.

ELDER DINIUS—"They smoke, swear, and drink whisky while engaged in doing it."

GENERAL OVERSEER—I know some are saved on the battle-field, and I know that some are saved at the death-bed, but I also know that it is not death that saves them; for death is the Devil's work.

It is the Spirit of God that saves!

The point is this: that that man was not saved through the death of his child.

He was saved through Faith in our Lord Jesus, the Christ.

It was through the Power of the Holy Spirit that he was convinced of sin.

He was saved by the Life of God, and not by the death of his child.

God saved him at the time of death, but He did not do it by death.

A Horrible Instance of Natural Depravity.

I once was visiting in the wards where our sister was a nurse in Edinburgh, when two men were dying; and both were intolerably hateful.

They had been drunkards and gamblers, and they were the curse of the ward.

They would bet on anything; and at last they bet on death.

One of these men had been very unfortunate in his betting, so that all his money was gone, and he had left only an old silver watch, which he kept under his pillow.

Finally, after repeated solicitation of his companion, he bet his watch that he would not die first.

It was the custom to place a screen around a dying man, so as to keep him from the observation of his companions.

Finally this screen was placed around the bed of the man who had bet his watch.

Then the other man arose from his bed, and waited for the moment when the nurse would declare that the man was dead.

As soon as she had spoken the word, the other man crept around the screen to the dead man's pillow, and, putting his hand under it, exclaimed, "Dama you, I have it!"

Did death make that man seriously think?

PEOPLE—"No."

An Immoral and Murderous Profession.

GENERAL OVERSEER—Among the most dangerous men in this city tonight are the doctors that are most familiar with death—those to whom death is an every-day occurrence.

They are more dangerous than thugs, to whom death is a horrible and dreaded thing, because doctors are legalized to plunge their knives into human bodies and professionally murder their victims.

They also can kill by legally administering poisonous drugs.

Under the cover of professional service, they can kill the new-born infant with a pinch of the tongs, acting at the suggestion of the father that does not "want the brat!"

Or they can choke it by simply laying a hand over the infant's mouth.

Hundreds of doctors in Chicago are murderers of infants!

They murder unborn babies with the connivance of both men and women.

A fifty-dollar bill in the pocket of the doctor, a whispered word by the murderous, and perhaps adulterous, father, and the deed is quickly done!

It is easy to strangle the baby even with the umbilical cord.

I Know What I Am Talking About.

The men who are the most familiar with death think nothing of the massacre of infants; and they think nothing of the massacre of women.

In their mercilessness and drunkenness, they tear and mutilate until their victim dies.

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I say much, but I do not tell all.

I cannot tell all!

But I will tell you this: that if one woman's confession has come to me that she has been chloroformed, and drugged, and dishonored by her doctor, then at least five hundred such confessions have come to me as having occurred in Chicago.

I have every reason to believe that thousands of women in and around Chicago have been made harlots by the doctors.

It were better that they had put a knife into their hearts!

And yet you tell me that death makes people think!

I will tell you of what it makes them think!

It makes them think of everything associated with Hell.

When General Sherman was marching through Georgia, during the Civil War in this country, some one said to him, "General, this is not war; this is massacre; this is killing helpless women and children; we are not fighting men! We are stealing the people's food; we are making their homes desolate, and leaving them to starve. General, this is Hell!"

General Sherman's Famous Aphorism.

Then General Sherman answered with the now well-known aphorism, "War is Hell."

And he was right!

Blood and death on the battle-field inspires the cry, "Boys, give them Hell!"

Do you think death inspires good thoughts in the living?

It makes you think like devils!

Disease makes men think like devils!

Death never softens; it always hardens!

How many women have cried in anguish and prayed over the baby, "O God, spare my baby!"

Then disease has ended in death, and the minister has come and said, "Sister, it is the hand of God! It is the Good Shepherd that has taken the baby! It is the Kind Shepherd that has dug out the little lungs with tuberculosis, or corrupted the little bowels or stomach."

Does that look like the work of the Good Shepherd?

Would that make you love Jesus?

I tell you that such talk is a lie!

A Repentance That Came Too Late.

Last week I received a message over the telephone in behalf of a young man who had been stricken down.

The first cry was, "Frank So-and-so is sick! Doctor, will you pray for him?"

It was hard praying for him, because I knew he had been sinning, and I sent back over the wire, "Tell Frank to repent, and get right with God and with those whom he has wronged. I hear he has been sinning, and he must do right."

Soon afterward another message was sent saying that he was worse.

I sent Elder after Elder, although it was very inconvenient to do so on account of his living in the outskirts of the city, but there was no improvement in his condition.

On Lord's Day I received another telegram saying, "Frank is sinking. Doctor, pray earnestly!"

I turned to an Elder, and said to him, "The moment this service is over go down to the Home and get some supper, and start at once for him and have him do right. He will die if he does not."

The Elder went to that bedside, and the poor, dying young man said, "I want to make a confession."

The Elder sat there and, in horror, listened to this narrative of the young man:

The Sorrowful Confession of a Wicked Young Man.

"I was once right with God, but I have fallen, and I am a hypocrite. I have lied so much that I do not know when I tell the truth. I have been a real-estate thief, and was an unclean man before my marriage; even since I married this clean woman, I have been an unclean devil. And now I have been asking Dr. Dowie to pray, and trying to get an answer from God while I refused to confess my sins. Tell the Doctor he can put all that in the paper if he likes. At last I have got to the place where, whether I die or live, I am bound to tell the truth. Tell the Doctor that I have been wholly bad and a hypocrite!"

After uttering these words he sank rapidly, and yesterday morning he died.

Was not that the Wages of Sin?

He repented, but his repentance was too late; he had no strength with which to exercise faith for healing, and he barely got into Heaven, if he got in at all.

I have told the Elder who tomorrow will conduct the funeral service that he is not to say that we bury our brother in the sure and certain hope of Life Everlasting.

I do not know it; I cannot tell!

I can only say that if you will put off Repentance until the last moment you are running an awful risk.

I Take Very Little Stock in Death-bed Confessions.

I know that sometimes they are genuine; but in such cases God usually heals.

I prayed and wept for that man, but I might as well have been silent; neither prayers nor tears availed.

He died because he lied.

I tell you this: you cannot lie to God with impunity.

You cannot say, "O God, I will go where You want me to go, I will say what You want me to say, I will do what You want me to do, I will be what You want me to be, and then assert your will and refuse to be baptized."

If you are determined to do as you please, you will go from one bad thing to another until you depart from the House of God and go deep into sin and hypocrisy.

Then when you cry God will not hear you.

I say there is a time when God will not hear!

Listen!

Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at naught all My counsel,
And would none of My reproof:
I also will laugh in the day of your calamity;
I will mock when your fear cometh.

Do you hear that?

Be careful!

"Be Not Deceived, God Is Not Mocked."

Do not try to fool God! You will only make a fool of yourself!

Obey God, and do it quickly; perhaps you will not have another week in which to do it.

That young man was in this Tabernacle only the previous Lord's Day, and now he is lying cold in death.

He thought he could fool God as he had fooled his wife and his business associates; but he discovered his mistake when, perhaps, it was too late.

May God make the sinners in Zion afraid! [Amen.]

I think I will act upon this young man's statement, "The Doctor can put this in the paper, if he likes."

I hope, with all my heart, that his death-bed repentance was sincere!

I cannot alter the fact; but, whatever may be true with respect to it, for all the gold of Ophir I would not leave my repentance until such a moment. Would you?

PEOPLE—"No."

GENERAL OVERSEER—Then you had better repent now!

You had better obey God and get right with Him now, whether you get healing or not.

The matter of Healing is important, but it is not a millionth part as important as getting right with God!

Now, every one in this room that is determined to obey God, and to do it quickly, and to serve God fully, stand!

Those that cannot stand, hold up your hands.

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I think every one is standing or has his or her hand raised. Now pray!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs; to confess and forsake every sin, and to trust Thee. Give me Thy Holy Spirit, in Jesus' Name, that I may be Saved, and Healed, and Cleansed, and get to Heaven. For Jesus' sake. Amen.

[*All repeat the prayer, clause by clause, after the General Overseer.*]

The meeting was then closed 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.

Expiration of Subscriptions.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing the 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 18—12, you may know that your subscription expires with Volume XVIII., Number 12, which will be January 1, 1906. 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 will not allow your subscription to lapse.

Send money only by Bank Draft, or 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.

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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General Letter to the Christian Catholic Apostolic Church in Zion Throughout the World

ZION CITY, ILLINOIS, December 20, 1905.

TO THE MEMBERS AND FRIENDS OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION THROUGHOUT THE WORLD:

Beloved Brothers and Sisters in the Christ;—In order that there may be a perfectly frank and open understanding on the part of all concerned, we believe the time has come to make the following important announcement:

It is well known to all that our beloved First Apostle has long been overburdened with the cares, and responsibilities, and labors of the great work of establishing Zion.

He has performed a gigantic task in the few years that he has devoted to this great work.

Beginning in America with no friends and no acquaintances and without money, he has gathered about him a multitude of friends whom God has given him in answer to prayer and through the preaching of the Word of God.

Many of these have been redeemed from sin and saved from physical death. They stand as the greatest monument that could possibly be erected to proclaim the wonderful faith and fidelity of this wonderful man of God.

He has not only been able to establish a great ecclesiastical organization but in this ecclesiastical organization other systems have been elaborated that have brought forth the strong and hearty approbation of a multitude of thinking men not only in Zion, but in many other organizations and among all classes of people.

The chief work of the First Apostle has been the preaching of the Gospel, in which he has been so wonderfully and abundantly successful. He has spoken continuously for many years to the largest congregations addressed by any man in this generation.

It has been the prayer and solicitation of Zion that he should more largely devote his time and energy to this important department of the work, and allow the more distinctively business transactions to be performed by men who are fitted for such work by long experience outside as well as in Zion.

It has been long seen that the First Apostle was overtaxing his strength and that there was danger of his breaking down.

As is well known, this unfortunate event has occurred in a measure.

And now it is with great pleasure that we announce that he has voluntarily made arrangement for the work of Zion to be carried on in detail without his having to be burdened therewith.

He has made appointments giving full authority to carry on the work in all its departments.

The undersigned have been appointed by him and have been given powers-of-attorney to transact all necessary business for him in all the affairs of Zion.

That you may know what our policy is and what we are undertaking to do, and that we may be sure of your loyalty and hearty cooperation in all that we do, we desire to make the following statement:

First. A policy of the most rigid economy has been already inaugurated in all departments. Everything will be eliminated that can in any way tend to decrease the efficiency of any department. Only such employees will be retained as are absolutely necessary for successful operation.

Second. Allowances, salaries, and wages will be reduced to a minimum, beginning at the top. No man can be permitted to retain a position without giving equivalent in

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service for his pay. There cannot be two classes in Zion —one that simply eats, and the other that does all the work.

Third. Every effort will be put forth to establish new factories and industries in our midst on the Zion basis. We solicit inquiries from those who are interested in manufacturing.

Fourth. Every man and woman who is able to do so will be encouraged to find employment for the present either in Zion City or outside of Zion City—in Zion as far as possible.

Fifth. We still hold to the policy of inviting all Zion everywhere to come to Zion City, believing that this is the call of God through His servant, and every true-hearted, faithful member of the Christian Catholic Apostolic Church in Zion, who is willing to sacrifice for the Christ's sake in case it is necessary to do so, is welcome to come to receive the training which can be received only at Headquarters, that he may be again sent forth into the harvest field.

We wish it understood, however, that Zion does not promise to retain the people who come to Zion City, but that when they are trained they may be sent forth as Zion Restorationists into other cities, and in this way preach the Gospel in the most effective way while they are laboring at their daily employment.

Sixth. We solicit your hearty cooperation in carrying out the financial policy of the converting of Zion stocks and securities into one common stock—the consolidated annuity, known as "Consols," as fully set forth in this issue of LEAVES OF HEALING. We beg of you to read this matter carefully and to act at once, for it is to your interest, which is Zion's interest, that it should be done.

Seventh. Already two messengers have been sent to Europe, and we hope at the All-Night meeting to be able to announce the names of a number of messengers to be sent to Europe, to China, and to Japan. New Elders are being sent into fields in America. The work of the ecclesiastical department will be enlarged as rapidly as funds are provided. We earnestly solicit funds for this purpose. Can there not be a Christmas and New Year offering made to this fund at this time? Such men as Elder Kennedy, Elder Royall, Deacon Hong (a native of China), and others are waiting to be sent out.

Eighth. We have a right, because of these conditions and the guarantee of the faithful performance of our duties in the inauguration of this financial policy, to ask your continued support not only by prayer, but by your investments in the Consolidated Annuities, and your financial support in every way possible.

We know that God has founded Zion and that He will care for her. But that she may be more fully and quickly built up at this time, it is necessary that every one of you shall stand by us and help us, especially with financial help.

Send in your investments and support us, and let your loyalty be shown by your deeds.

We joyfully record the enthusiastic reception of these announcements in Shiloh Tabernacle on last Lord's Day afternoon, December 17th, when the thousands present, with continued applause, greeted the several statements as made by us, the congregation enthusiastically vowing to God to support us in this new work and stand shoulder to shoulder in the Onward Movement of Zion.

There is a prevailing belief that this day marks the beginning of a new era in the History of Zion.

God grant that all the faithful in Zion may quickly respond and give us the joy of overcoming every obstacle and thus preparing to plant the Banner of Zion in the many corners of the earth which still lie in darkness.

We are most humbly and sincerely,

Your fellow laborers in the Christ,

JOHN G. SPEICHER, Overseer-in-charge.

V. V. BARNES, General Counsel for Zion.

ALEX. GRANGER, General Financial Manager.

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The following Letter and Exhibits are being sent to all investors in Zion Institutions and Industries:

ZION'S INSTITUTIONS AND INDUSTRIES

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

DEAR BROTHER IN THE CHRIST:—The reorganization of Zion's Financial System has long been the subject of earnest and prayerful thought, in order to meet more fully the demands of the changing conditions incident to the vast growth of Zion, the sphere of whose work includes the spiritual, ecclesiastical, commercial, and political interests of mankind.

We have been in no haste in this matter, as we foresaw that the expanding conditions would reach a point of ripeness where an enlarged plan could be most economically adopted, in order best to conserve all that has been acquired and provide for the still greater expansion near at hand.

The strength and permanency of the Institutions and Industries of Zion are essential elements to be considered in the fulfilment of Zion's world-wide mission of extending the Kingdom of God in all the earth.

The unity and extent of the work we are fully convinced will henceforth be best conserved by a consolidated certificate, known in the commercial world as a "Consol," to take the place of the various forms of certificates and agreements heretofore issued, securing thereby a simplicity and unity that will conduce to flexibility of management.

With this in view we have decided to issue a certificate giving a guarantee interest of seven per cent., instead of six per cent., as now guaranteed in the Land, Stores, Fresh Food, Sugar, and Lace Agreements and Certificates.

A premium of ten per cent. will be allowed on changing from the old certificates to the Consols.

Instead of the long term of the old forms, the new certificate is for only ten years, and so simple that the terms and guarantee under which it is issued can be seen at a glance.

The accompanying "Exhibit A" sets forth this Consol in full.

Among our stockholders are many persons advanced in years, holding certificates of varying amounts, who desire to leave to Zion for her work of God among men a sum at death, who will find a substantial method of bringing this about practically by assigning the amount of their investments and receiving in lieu thereof an annuity paper for a definite term of years or throughout life, as provided for in the annexed "Exhibit B," denominated an Income Bond.

We request that every stockholder signify his pleasure on the enclosed, and, if he so desire, send in at once the certificate he now holds, with the assignment on the back thereof, or separate assignment herewith enclosed, duly signed and witnessed, filling out the remaining portions of such assignment or leaving them blank, as he sees fit, and send all to us by registered letter to insure safe delivery; and upon receipt of same we will issue in exchange therefor the new Consols, returning same by registered mail to address given.

We are confident that this course will put Zion in a position for more effective and extensive work, and at the same time give to every shareholder an instrument with a larger guarantee and with a shorter stipulated period, at the end of which investments may be withdrawn or changed in character if desired by the holder of the Consol.

Appreciating your loyalty and past services, I am, faithfully,

Your fellow servant in the Christ,

John Alex. Dowie

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Series..... Certificate No..... No. Shares.....

Zion's Institutions and Industries

John Alexander Dowie's Guaranteed Seven (7) Per Cent. Consolidated Annuities

This is to Certify That.....

of....., is the owner of

.....Shares, of One Hundred ($100.00) Dollars each, of Guaranteed Seven (7) Per Cent. Consolidated Annuities of Zion's Institutions and Industries—John Alexander Dowie—representing a loan to him of said amount, and is entitled to payment thereof Ten Years from date hereof, with interest thereon at the rate of Seven (7) Per Cent. per annum, payable semi-annually April 1st and October 1st of each year, at Zion City, Illinois, U. S. A.

When due, this Certificate may be exchanged, at the payee's option, for a new Certificate, at the same rate of interest, running for a like period.

The shares of this Certificate are non-assessable, and the holder thereof is not subject to any liability thereunder. John Alexander Dowie is sole owner of said Institutions and Industries, and is alone responsible for all obligations hereunder for such loan, and he may, by giving six months' prior written notice, redeem this Certificate at any interest-paying period at the face value, with accrued interest.

Witness the hand and seal of said John Alexander Dowie, at Zion City, Illinois, this.....

day of....., A. D. 19.....

..... SEAL

Zion Life Income Bond

John Alexander Dowie

Amount Per Annum..... Series No.....

Know all Men by these Presents, That I, John Alexander Dowie, of the City of Zion, State of Illinois, in consideration of One Dollar, to me in hand paid, receipt whereof is hereby ackowledged, hereby agree to pay annually to .....

.....

of .....

the sum of.....Dollars ($.....)

in two equal semi-annual instalments of .....

..... ($.....) Dollars each, payable January 1st and July 1st of each and every year, at Zion City, Illinois, U. S. A., during the lifetime of said payee, such payments to cease and determine upon the last due date of such instalments next prior to the death of such payee.

Witness my hand and seal at Zion City, Illinois, this.....

day of....., A. D. 19.....

.....(SEAL)

.....19.....

JOHN ALEXANDER DOWIE, Proprietor,
Zion's Institutions and Industries,
Zion City, Illinois.

Dear Sir:

Your favor, containing proposal to shareholders concerning the exchange of the several Certificates issued for the purpose of combining them into what shall be known as

Zion's Guaranteed Seven Per Cent. Consolidated Annuities,

which will guarantee to shareholders seven per cent. per annum, payable semi-annually, which will run for only ten years, subject to renewal if desired, has been received and duly considered.

As the holder of the following Certificates:

(Including Zion Land & Investment Association shares, Zion Lace Industries Shares, Zion City General Stores Shares, Zion Sugar & Confection Association Shares, Zion City Fresh Food Supply Shares, Zion Building & Manufacturing Association Shares.)

No....Shares....Par Value $....In.....
No....Shares....Par Value $....In.....
No....Shares....Par Value $....In.....
No....Shares....Par Value $....In.....
No....Shares....Par Value $....In.....
No....Shares....Par Value $....In.....
No....Shares....Par Value $....In.....
No....Shares....Par Value $....In.....

I desire the exchange as proposed.

The Certificates above enumerated I am sending you by registered mail, duly assigned as my free and voluntary act.

I desire the above values to be put in Consol Shares of $100 each, made in certificates as follows:.....,

to be issued to.....

and mailed to.....

(Signed).....(Seal)

Witness:.....

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By Evangelist Sarah E. Hill.

MAY your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus, the Christ.

Faithful is He that calleth you, who also will do it.—1 Thessalonians 5:23, 24.

THE Apostle Paul in this beautiful benediction recognizes the triunity of man; that he has a spirit, soul, and body. He also recognizes the importance of these being preserved entire and blameless unto the coming of our Lord Jesus, the Christ. He tells the Thessalonians that God, who calls them to this work, will perform it in them.

We are shown in this benediction the privilege of every Christian to be preserved from sin, sickness, and disease. The Apostle writes to the Romans, "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.)

The Apostle refers to the sacrificial service which was established among the Israelites, and it is plain to be seen that he means that as they were commanded to present in sacrifice the bodies of animals which were without disease or blemish of any kind, so God expects Christians to present their bodies to Him a Living Sacrifice—that is, with the soul, or animal life, in them—that they may be His Temples.

The Apostle wrote to the Corinthians, "Know ye not that ye are a Temple of God, and that the Spirit of God dwelleth in you?"

Our bodies and souls belong to God because He created and redeemed them, and He has preserved them. He is the Father of our spirits and the Maker of our souls and bodies. But He gives man freedom of choice, in order that he may be developed, and he is able to choose whether he will use his spirit, soul, and body to serve the World, the Flesh, and the Devil, or to serve God.

God commands man to offer himself to Him for His service, that he may be a blessing to the world and inherit eternal life by letting God rule in him and preserve his spirit, soul, and body entire without blame.

The Lord Jesus says, "The Kingdom of God is within you." (Luke 17:21.) If His Kingdom is fully established in man, he will not have sickness or disease.

The Lord Jesus when on the earth, and in the flesh, went about 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." (Mark 1:15.)

As He went about establishing the Kingdom of God in the people, He pardoned their sins and healed their bodies. In the healing of the palsied man, He teaches plainly that the healing followed as the result of sins being forgiven. (Luke 5:20, 26.)

The most important study for mankind is man. But man can neither study himself nor mankind in general unless he understands the principles of his own being. Many persons do not understand the difference between the soul and the spirit of man.

The first step for man in the study of himself is to recognize himself as an animal being, and later he can know himself as a spiritual being. The soul and body in man constitute him an animal being. Every animal has a soul and a body. Man must not shrink from recognizing in himself those characteristics which he sees in the lower animals.

The animal traits are not to be despised, but they must be ruled by man's higher nature, under God. It is only when they are not ruled by the higher that they are contemptible. When ruled they give force to the powers of man's higher nature.

The Apostle Paul shows us that these animal traits found in man can be used for God and may advance the Christian life. For example, we are told not to covet the possessions of another person; yet the Apostle commands us to covet earnestly the best gifts of the Holy Spirit. (1 Corinthians 12:31.)

We are forbidden to entertain hatred against our brethren, but those who love God are commanded by Him to hate evil. (Psalm 97:10.) Christians are commanded to seek peace, and yet they are also commanded to fight the good fight of faith.

The fighting propensity is not to be permitted to die, but it should be exercised against proper objects. The Church of God on earth is the Church Militant, and its members have enlisted in the holy war against evil in every form, and they need to have their fighting powers active, but controlled by God. This will enable them to overcome the hosts of darkness, which oppose them in their journey heavenward.

Man in his study of himself cannot study his spirit apart from other portions of his being. He can study it only by contrasting it with his physical or animal being, which Paul calls the natural man. These two are entirely unlike in their natures, tastes, and habits.

We can understand his spirit because it is the opposite of his physical being. Some truths can be learned only by contrast with their opposites. When man understands the thoughts and feelings which belong to his physical being, he will know that they do not belong to his spiritual being.

Man is a wonderful combination of earth and heaven, the spiritual and the natural. His material being is of the earth, earthy in its nature, and his spiritual being is spiritual in its nature and tastes. It is capable of communion with God and understanding spiritual truths.

Because man's physical being clings to earth and desires earthly things while his spiritual being longs for God and desires to please Him and keep His laws, there is war between the two. A Christian cannot know rest, peace, until the flesh is brought into subjection to the spiritual being in him, "For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." (Galatians 5:17.)

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"The works of the flesh," when it is not controlled, "are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like: of the which I forewarn you, . . . that they which practise such things shall not inherit the Kingdom of God." (Galatians 5:18-21.)

When man's spirit rules him, then "the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Galatians 5: 22, 23.)

The works of the flesh belong to the Devil's kingdom, and the fruits of the Spirit belong to the Kingdom of God. "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." (Galatians 5:24.)

The Covenant which the Prophet Malachi tells us that Elijah, the Messenger of the Covenant, is sent to bring to the world is to establish the Kingdom of God in man's spirit, soul, and body, that these may be preserved entire without blame unto the Coming of our Lord Jesus, the Christ.

Through keeping the Covenant, man is to be saved, healed, and kept whole, and enabled to live a holy life.

Since we are living in the Latter Days, when prophecy and the signs of the times indicate the near coming of the Lord, it is very important that the people of God shall enter into Covenant relations with Him, that they may realize the Apostle's benediction and be prepared for His coming.

The Message of Zion teaches the world how to keep the Covenant; and multitudes have been saved from their sins and healed of their sicknesses by accepting it.

Will you, dear reader, help Zion Free Literature Mission send it over the world? It needs your help, and you need the blessing which comes from obeying the command,

"Go ye into all the world, and preach the Gospel to the whole creation." (Mark 16:15.)

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion.

Report for week ending December 16, 1905:
500 Rolls to..... Brooklyn
500 Rolls to..... New York City
67 Rolls to..... Miscellaneous
Number of Rolls for the week..... 1,067
Number of Rolls reported to December 16, 1905..... 4,070,917

SARAH E. HILL,
Superintendent Zion Free Literature Mission.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

By OVERSEER J. G. EXCELL.

Family Blessed in Zion.

If ye be willing and obedient, ye shall eat the good of the land.—*Isaiah 1: 19.*

23 WALMER ROAD, PLUMSTEAD, KENT, ENGLAND, August 5, 1905.

DEAR FIRST APOSTLE:—My heart is full of gratitude to God, and to you for your prayers. I do thank God for bringing my husband into the full light as it is taught in Zion, and I can testify to God's keeping power for nearly five years, for which I praise Him.

We have been blessed also in tithing. I cannot tell the half of what He has done for me since coming into Zion.

Praying that God's richest blessing may rest upon you and yours, and all your workers throughout the world,

Ever yours in the Christ,

(MRS.) MATILDA JULIFF.

Healed of Chills.

Seek good, and not evil, that ye may live.—*Amos 5: 14.*

MERIDIAN, MISSISSIPPI, August 12, 1905.

DEAR FIRST APOSTLE:—It is with praise and thanksgiving to God that I write this testimony. My wife wrote to you on June 28th for prayer. I was having hard chills every other day. Her letter reached you on July 3d, and you prayed for me; and, praise His Holy Name, I have not had a single chill since, and it has been almost one and a half months.

Thanking you for your prayers and praying God's blessing to rest upon you and yours through life, I remain,

Yours in the Christ,

CHARLES DEWIT STRICKLAND.

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.

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 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.

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Notes of Thanksgiving from the Whole World

By Overseer J. G. Excell, General Ecclesiastical Secretary.

Healed of Consumption.

It the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you.—*Romans 8: 11.*

LAUFEN A/D EYACH,
WÜRTTEMBERG, GERMANY, April 27, 1905.

DEAR FIRST APOSTLE:—I am sending you my testimony with heartfelt thanks to God and to you. God has done great things for me, whereof I am glad.

It is now about two years since God wonderfully healed me of consumption in answer to your prayers.

I was very ill, and Satan was tormenting me. At the beginning of my illness I completely collapsed one night, so that I was not able of myself to rise in the morning. However, God gave me sufficient strength to get up, but there followed a time of great suffering and agony. My terrible cough night and day was accompained with discharges from the lungs, as well as pain in my back and chest. I had much difficulty in breathing, and my right side became much smaller than the left. I also was troubled with many bad dreams, which frightened me much. Although being very weak and tired, I always dreaded the nights.

I tried to pray, as I had at different times been healed of various troubles; but now it seemed as if my prayers did not reach God, and I got no better. I was just able to drag myself around, and God only knows what I suffered.

Thanks be to God that He did not let me die when I was so sick. He heard and answered the prayers of Zion, and especially those of the First Apostle, to whom I had written to pray for me. I gave up swine's flesh, and felt some better at once.

My people, especially my mother, wanted me to come home (I was taken ill in Stettin). But being too weak to travel alone, my brother came to take me home. It was while staying at my youngest brother's home that God so wonderfully delivered my body of all pain.

It was between the hours of four and five one morning (this being the hour of prayer in Zion City) that I felt a sudden change in my body. For a moment I thought that the last hour had come, as everything turned black before my eyes. But God was victorious. He answered the prayers of the First Apostle. When I got up I was free from all pain.

At the same hour the following morning Satan attacked me again, but not so severely. The signs of the new life from God were being manifested, and I could stoop over to put on my shoes without the least pain. God also healed my right side; and, oh, how well I felt after the long weeks and months of suffering and agony!

My brother, when coming to see me during my illness, would say to me, "You must simply live from one day to another." He did not want to say, "You have to die very soon." When he saw me after my healing, he said, "I never thought that you would ever be well again." God has done it; to Him be all the glory!

May God bless the First Apostle, and reward him for his great kindness to me. He has been very patient with me, even since I have been healed. May his life be spared to be a blessing to humanity!

My only desire is to be a blessing to others, and although we meet with much opposition in our Restoration work, yet I know that God speaks through the BLÄTTER DER HEILUNG and messages. I myself have received much blessing through the study of Zion Literature, and I can hardly wait for the time to come for each new copy of BLÄTTER DER HEILUNG to reach me.

I understand the Bible much better, and read it a great deal more than ever before.

I thank God for having brought me into Zion, and for the blessings He has given me in spirit, soul, and body. I thank God that in Zion we are taught to pray the Prayer of Faith. God has also blessed me in material things, and step by step He cares for me.

Last year, during the First Apostle's visitation in Zürich, I obeyed God in Triune Immersion, and the words spoken to me, as I came out of the water, "May God bless you," are a source of constant blessing.

It is my earnest prayer to be in all things what God wants me to be, and I pray that He may bless this testimony.

Praying God's blessing on our beloved leader and Zion everywhere, I am,

Faithfully your Sister in the Christ,
(MISS) LUISE SCHICK.

Healed of Inflammation.

And the servant was healed in that hour.—*Matthew 8: 13.*

MOUNT GILEAD, OHIO, August 19, 1905.

DEAR FIRST APOSTLE:—I write to thank you for your prayers, which I am sure availed much while I was suffering untold agony of body.

I was taken violently ill on the eve of August 16th with inflammation of the bladder. I suffered all night, and in the morning called some one to come and write out a telegram to Dr. Dowie, our First Apostle, asking him to pray for my healing. The telegram was sent out about eight a. m., August 17th, and at five minutes before five in the evening I received entire freedom from pain, and called to my daughter and asked her what time it was. She told me, and I then said, "My pain has gone. I am sure the First Apostle has received my telegram and has prayed for me."

I felt like getting up at once, but rested until next morning, when I got up as well as usual and ministered to my family as usual. It is better to trust in the Lord than to put confidence in men, even though they be princes.

I do thank you for your prayers, and I thank God for deliverance from death.

Yours in the Christ,
MARY C. JACKSON,
Deaconess in the Christian Catholic Apostolic Church in Zion.

Healed of Diarrhea.

He sendeth His Word, and healeth them.—*Psalm 107: 20.*

CHICAGO, ILLINOIS,
12247 HARVARD AVENUE,
August 17, 1905.

DEAR OVERSEER EXCELL:—Peace to thee!

I have felt for some time that I should give a testimony of God's kindness to me and to my children.

Three weeks ago Arthur, my youngest boy, was taken ill with a severe case of diarrhea. I did not at once give much attention to him, but in a day or two he became worse, and then I earnestly prayed with him for God's healing power. The diarrhea was checked immediately, but was succeeded by a severe attack of piles. Again I went to God in earnest prayer, and again as quickly he was healed. He has not been troubled since.

In a few days I was taken with the same complaint myself. I could eat but very little and was so weak that I was not able to sit up long at a time. On Sunday, July 6th, when my children went to the Southeast Parish Tabernacle, I wrote a request for prayer and sent it to Elder Christie. At the hour of prayer I was perfectly healed. I arose, dressed, and ate my dinner and went out for a walk. I have been well ever since, for which I thank God.

I also wish to thank our dear Elder for his earnest and helpful attention to our welfare.

Every day I praise God for Zion and her wonderful teaching.

(MRS.) EMMA HIBBARD.

Rain Sent in Answer to Prayer.

Elijah was a man of like passions with us, . . . He prayed again; and the heaven gave rain, and the earth brought forth her fruit.—*James 5: 17, 18.*

FALL CREEK, R. F. D. No. 2, WISCONSIN,
August 10, 1905.

DEAR FIRST APOSTLE:—Peace to thee!

It is with a heart full of thanksgiving and praise to God that I write this testimony.

On July 31st I sent in a request for prayer, asking you to pray for rain. This was on Monday, and on Friday evening we got a glorious shower in answer to your prayer. Tuesday morning we had another lovely shower.

Everything seemed to be drying up and dying before these last two showers we had in answer to your prayer, and now we praise and thank God every day as we look out upon the fields and see how fresh and green everything looks. We know and realize that it was all in answer to your prayers. Our prayer is that God will continue to bless and prosper you in all you undertake to do.

Yours in the Christ,
WILLIAM H. GRAY AND FAMILY,
Members of the Christian Catholic Apostolic Church in Zion.

Healed Many Times in Zion.

For as the heaven is high above the earth, so great is His mercy toward them that fear Him.—*Psalm 103: 11.*

JEFFERSON, IOWA, July 3, 1905.

REV. J. G. EXCELL,
Zion City, Illinois.

Dear Overseer:—I desire to testify to my recent healing of liver trouble. My sister sent in a request for prayer to the First Apostle. I was better the next day and the symptoms gradually disappeared.

In the fall of 1903 I had an attack of bowel trouble, which lasted two months or more, but God gave me the victory.

Three years ago this spring God healed me of a very severe attack of grip.

At the last All-Night meeting the First Apostle requested those who wished prayer for chronic trouble to arise, and I arose. I had been suffering for a long time with rheumatism in my

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thumb. In a short time after the All-Night meeting it ceased to trouble me.

I cannot enumerate the many healings I have had since I came into Zion six years ago last February, when I was brought into Zion Home in a reclining-chair.

The second day I was there Elder Wilhide prayed for me, and I received healing for neuralgia, bilious attacks, and constipation. My bowels were in such a condition that I had no natural movement and I had used laxatives for eight years.

My stomach also used to give me a great deal of trouble and I had to be careful what I ate. After my healing I began eating without inconvenience food that would have distressed me before.

I praise the Lord for the Full Gospel and thank all who have prayed for me. I remain,

Yours in the Christ,

(Mrs.) Carrie E. Peck.

Healed and Blessed in Zion.

The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, to them did light spring up.—*Matthew 4: 16.*

2703 Ezra Avenue, Zion City, Illinois, November 11, 1905.

Dear First Apostle:—Peace to thee!

Jehovah hath done great things for us, whereof we are glad.

It is with a glad heart full of thanksgiving and praise that I wish to add my testimony to the many already sent out on the wings of the "Little White Dove."

I lost many blessings by not heeding and accepting the message of Zion when it first came into my home in the year 1893; but it is not of the failures I wish to write.

I praise God that He never left me, but ever kept knocking until I did surrender to Him.

I praise Him that He put it into my heart and opened the way for me to go to Zion Home in Chicago to spend a week in September, 1898, where I listened to the teaching, but could not realize that it was for me. The following December I gave up the use of pork and lard, and burned or threw away everything in the way of medicine.

For several years I had had chronic stomach and bowel trouble, and for three years I had had stricture of the bowels, never having an evacuation without a purgative or using the syringe. On February 2, 1899, I sent in my application for membership in the Christian Catholic [Apostolic] Church in Zion, on which day I burnt my syringe, and I was perfectly healed of bowel trouble, and have been free from that ever since.

Soon after that I was helping care for a sick neighbor. In going out at the door I slipped and fell on a rock. It seemed for a short time as if I could not get up, but after looking to God I was immediately delivered of pain and went on with my duties.

Twice since coming to Zion City the Evil One has attacked me. The first time I had something like nervous prostration from over-walking. The last time I had catarrhal colds for over a year; I would be better for a few weeks and then worse. Last spring it took the form of grip, and for several days I was quite prostrated.

I asked our Father to show me what was in the way. Several little things came up for me to do. I had seen some of them before, but now I had to do them; they had not seemed important. I promised Him I would do anything for Him.

I received great spiritual and physical blessing, and have been happy in the Lord ever since. I always have received blessing when I obeyed immediately.

I began paying tithes in 1887, and have always been blessed in doing it.

I have so many things to praise God for! He has been so good to me all my life! I want to praise Him that I was with the Restoration Host in New York, and that I am living in the beautiful City of Zion, and have the privilege of attending the Ministerial Training School here, where we are taught how to pray. The Word of God is so much more to me than ever before!

I give Him all the glory, and thank you for leading me into the light of a Full Gospel for spirit, soul, and body; also for your prayers in every time of need when I have requested them.

May God bless you and your family and all the faithful officers who are ready to help whenever help has been needed.

May all Zion be faithful in the extension of the Kingdom upon this earth is the prayer of

Your Sister in the Christ,

(Mrs.) Lizzie K. Virden.

Saved and Healed in Zion; Physicians Said Case Hopeless.

A woman, having an issue of blood twelve years, and had suffered many things of many physicians, . . . and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, . . . touched His garment.—*Mark 5: 25-27.*

784 East Seventieth Street, Chicago, Illinois.

Dear First Apostle:—I desire to add my testimony to the thousands which have appeared in Leaves of Healing.

On May 1st of the present year, 1905, a messenger of Zion in the person of Elder Christie called at my home by special request and found me in an unsaved and dying condition, suffering from chronic indigestion, nervous prostration, and hemorrhages.

The hemorrhages began about two months after my baby was born, and for thirteen months they were gradually sapping out my life.

Physicians from Parkside, Englewood, and Grand Crossing ministered to me during my sickness.

Two of them said there was no hope of my recovery, and the others said an operation was necessary to save my life.

Human tongue can never utter the awful sufferings of those eighteen months. At times I became so despondent that I courted death as a relief.

But, thanks be to God, in the midst of my worst suffering Zion's Message through the Elder reached me.

I said, "Do you think there is any hope for me?"

I was unsaved; but the Elder showed me how to repent of my sins, and thus lay the foundation for the healing of my body to the glory of God.

I repented and made a complete surrender to God, and found Jesus was the same today as when the woman with the issue of blood touched His garment and was made whole.

I found that as I touched Him by faith the virtue was the same as then, for He healed me, and I praise Him for it.

I had known deep grief and sorrow, having lost three children. When my girl of six years was taken from me my grief knew no bounds. I thought that God was hard-hearted to take her from me.

Since I have surrendered to God I find Him a God of Love, and have learned that He did not take my children from me, but that it work of the Devil.

When my girl died the neighbors came into home, and some of them who professed to Christians and belonged to other churches told m that the lifeless form of my darling was all of her, and that I should never see her again, as the spirit or life died with the body.

My grief knew no bounds, and I became skeptical. It was in this condition that the Elder found me.

He asked me this question: "Do you belie that Jesus was a true Man and the Son o and that He came to be the Savior of the W I said that I did. He then asked me if I that what Jesus said was truth. I that I did.

He then read from Matthew 1 heed that ye despise not one of the for I say unto you, That in Heave do always behold the face of My F is in Heaven."

These words of the Christ came as my troubled spirit, and I realize that m ones are safe, and that I shall meet them a

My baby has been healed of bowel trou during the last few days. I have written o my application for membership in the Christian Catholic Apostolic Church in Zion.

(Mrs.) Grace L. M. Gruner.

Thanksgiving for Zion Literature.

The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, . . . and quick to discern the thoughts and intents of the heart.—*Hebrews 4: 12.*

2600 Elim Avenue, Zion City, Illinois, July 30, 1905.

Beloved First Apostle:—I was led into Zion through Leaves of Healing, which was picked from a waste-paper basket in the office of the Dundee *Advertiser*, Dundee, Scotland.

Soon after that I heard you were coming to Edinburgh, and I went there, and not long after I sent in my application for membership.

I was the first here to go from house to house with Zion Restoration Messages and to sell Leaves of Healing. Another sister joined me, and we went to the saloons together for nearly two years, and held meetings in my home, under the direction of Evangelist, now Overseer, Cantel.

Feeling my need for further teaching, I came to Zion City, and I thank God for the plain and practical teaching which we receive from you and Overseer Jane Dowie.

Praying that God will bless you, and your wife and son, I am,

Your Sister in Jesus,

(Miss) Jannet Anderson.

Healed of Epilepsy, etc.

Surely He hath borne our griefs, and carried our sorrows: . . . He was wounded for our transgressions, He was bruised for our iniquities.—*Isaiah 53: 4, 5.*

Bowerston, Ohio, August 17, 1905.

Dear First Apostle:—I will send in my testimony. I feel that God will not be pleased with me if I do not.

I have not taken a drop of medicine for seven years, nor tasted swine's flesh. God helping me, I never will.

I was healed of epilepsy nine years ago. I thank dear Elder Bouck and other Zion friends for praying for me.

I have had grip, colds, and two attacks of heart trouble, of which God healed me; I did not have to trust to the arm of flesh.

God bless you and your wife and son with long life, that you may bring the world to Zion.

Mrs. John Fouts.

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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 10th or 11th.

God's Impatience With Lukewarmness.

God wants zeal that ever perfects what He begins.—Galatians 4:11-20.
an we stop, by indifference, a good work God has once begun?
o we not sometimes talk of God's goodness and never know what it is?
il Christ is within, is not life dull, dreary, and without purpose?

nts zeal that kindles quickly for Him.—2 Timothy 4:1-8.
not a holy incentive to heavenly enthusiasm?
conquer without red-hot earnestness?
not take abundant zeal to meet a cold world?

nts zeal that is all-consuming for Him.—Psalm 69:7-13.
ot heaven-born zeal make a man to be avoided by the world?
come to be one's life to do God's will?
not the world scoff and jeer at a man of holy zeal?

od wants zeal that will speak His truth at peril of life.—Acts 20:17-27.
Did not the world always want to kill a raised-up reformer?
Are we not called to suffer as well as to wait?
Should one not die rather than not do God's will?

5. *God wants zeal prompted by a sense of His forgiveness.*—Luke 7:36-50.
What makes one break all the rules of propriety in service for God?
What will we do if we really love Jesus?
Why do so many love our Lord so faintly?

6. *God wants zeal that counts all sacrifices for Him as trifles.*—2 Corinthians 5:1-16.
What makes some work so hard for our Lord?
Does not a gainsaying world call an earnest man crazy?
Is it not blessed to lose sight of friends and self for God?

7. *God wants zeal that burns ever at white heat for Him.*—Revelation 3:14-22.
Is not the first love ever to be the standard of service for God?
Does not the conventionality of worldly propriety displease God.
Will not persecution ever set the fires of devotion a-burning?

The Lord Our God Is a Zeal-desiring God.

LORD'S DAY BIBLE CLASS LESSON, January 14th.

No Neutral Ground for Christians.

1. *You cannot serve God and love worldly advantage.*—Matthew 6:24.
Can one be half-hearted in service for God?
If one tries to be half-hearted, what then?
If one holds on to God for one thing, will he not for everything?

2. *You cannot go where God is and do as you please.*—Matthew 7:13, 14.
Must not one part company with the many to be saved?
Will one have few friends of the world if he really is a Christian?
Can one be in the narrow way and be friendly with those in the broad way?

3. *You cannot get answers from God and be doubtful-minded.*—James 1:6-8.
What kind of a prayer does God hear?
If one doubts, does he not go away from God unanswered?
Why cannot one that doubts get answers?

4. *You cannot love the world and go to Jesus when He comes.*—Luke 17:31-36.
Should one have his heart set on property?
Why did not Lot's wife find salv ation that day?
Can one be happy and not pour out his love for God?

5. *You cannot walk with God and not obey all He says.*—Amos 3:1-8.
If God calls to fellowship and His call is refused, what then?
What must one do in order to keep company with God?
Can one know about God's plans who does not agree with Him?

6. *You cannot be alive to God and not be dead to sin.*—Romans 6:12-16
Who must be the power of your life?
If you are not serving God fully, do you not serve sin?
Can one be a servant of God and be disobedient?

7. *You cannot live with God without living for others.*—Matthew 25:31-46.
If one works for God, what is he?
What does God expect us to do?
How much do we love the Christ?

8. *You cannot get mercy from God and praise self.*—Luke 18:9-14.
Do thoughts of self keep back mercy?
Do not many thank God for what they are not, because they cannot praise Him for what we want them to be?
Can God show mercy unless sin is confessed?

9. *You cannot be on God's side and be temporizing with sin.*—Luke 11:18-26.
Does not the necessity for self-crucifixion make many turn back?
Must one not contemplate the cost of discipleship and prepare for it?
When we give away all we have, do we not get all the Christ has?

God's Holy People are an Out-and-out People.

ZION IN CHICAGO

REV. WILLIAM HAMNER PIPER, Overseer-in-charge

Conducts the

Great General Assembly

Central Zion Tabernacle...Michigan Ave. and 16th Street...Lord's Days at 3 P. M. and Divine Healing Meeting Tuesday at 3 P. M.



Central Parish
Michigan Avenue near 16th Street
Elder A. W. McClurkin in Charge
Lord's Day—Services 10:30 am, 7:45 pm
Thursday.....7:45 pm

West Parish
490 Washington Blvd., Cor. Ogden Ave.
Elder Gilbert E. Farr in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Thursday—Divine Healing Meet'g.8:00 pm

Northwest Parish
786 W. North Avenue, near Maplewood
Evangelist B. W. Brannen in Charge
Lord's Day—Preaching..10:45 am, 8:00 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

North Parish German
639 Larrabee Street
Elder C. R. Hoffman in Charge
Lord's Day.....10:30 am, 8:00 pm
Wednesday.....8:00 pm

North Parish
Corner Sheffield Avenue and Montana Street
Elder J. R. Keller in Charge
Services Lord's Day, 10:45 am, 8:00 pm
Thursday.....8:00 pm

Southeast Parish
212 East 63rd Street
Elder W. C. Christie in Charge
Lord's Day—Preaching, 10:45 am, 8:00 pm
Wednesday.....8:00 pm

South Parish
319-321 West 65th Street
Elder Gideon Hammond in Charge
Lord's Day—Preaching..10:45 am, 7:45 pm
Wednesday—Preaching and Divine Healing Teaching.....7:45 pm

West Parish German
Corner 19th and Wood Streets
Deacon Gustav Sigwalt in Charge
Lord's Day and Tuesday.....7:45 pm

You are invited to any of the Zion Services. Seats are free

Christ is All, and in All

All Night With God

IN ZION

The Christ is All and in All

THE GREAT ANNUAL CONVOCATION OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION AT THE END OF THE OLD YEAR AND THE BEGINNING OF THE NEW YEAR WILL BE HELD IN SHILOH TABERNACLE, ZION CITY, ILLINOIS, LORD'S DAY EVENING, DECEMBER 31, 1905, AND MONDAY MORNING, JANUARY 1, 1906. : : : : :

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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-two Thousand Six Hundred Thirty-four Baptisms by Triune Immersion Since March 14, 1897.

Twenty-two Thousand Six 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	648		
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Zion City) and Chicago	6,327		
Total Baptized at Headquarters			11,766
Baptized in places outside of Headquarters by the First Apostle		765	
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons		10,070	
Total Baptized outside of Headquarters			10,835
Total Baptized in eight years and nine months			22,601
Baptized since December 14, 1905:			
Baptized in Zion City by Elder A. F. Lee	24		
Baptized in Chicago by Overseer Piper	7	31	
Baptized in Milwaukee by Deacon John Taylor		2	33
Total baptized since March 14, 1897			22,634

The following-named seven believers were baptized in Central Zion Tabernacle, Chicago, Illinois, Lord's Day, November 19, 1905, by Overseer William Hamner Piper:

Bailey, Charles A.....1737 Fulton Street, Chicago, Illinois
Cartwright, Mrs. Nellie May, 495 West Fullerton Avenue, Chicago, Illinois
Jackson, Mrs. Ada.....1709 Dearborn Street, Chicago, Illinois
Peck, Mrs. Ane.....613 Maple Avenue, Chicago, Illinois
Rohner, Paul.....Lake Bluff, Illinois
Weedge, Ora May.....1553 Forty-seventh Street, Chicago, Illinois
Williams, George W.....1826 Dearborn Street, Chicago, Illinois

The following-named believer was baptized in Lawrence, Massachusetts, Lord's Day, December 10, 1905, by Elder William D. Gay:

Ellis, Frank.....131 Saratoga Street, Lawrence, Massachusetts

The following-named two believers were baptized in the North Side Natatorium, Milwaukee, Wisconsin, Friday, December 15, 1905, by Deacon John Taylor:

Maas, Abraham.....County Farm, Wauwatosa, Wisconsin
Nix, Mrs. Caroline.....2222 Galena Street, Milwaukee, Wisconsin

The following-named twenty-four believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, December 17, 1905, by Elder A. F. Lee:

Beiser, Miss Gusta.....2719 Elim Avenue, Zion City, Illinois
Brill, George.....Platte, South Dakota
Brill, Miss Laura.....Platte, South Dakota
Fosbick, Eliza A.....Midland, Michigan
Kingsley, Henrietta.....Corinth, New York
Kooken, Blanche.....2913 Gideon Avenue, Zion City, Illinois
McCormack, Harry.....2913 Gideon Avenue, Zion City, Illinois
McCormack, Valla.....2913 Gideon Avenue, Zion City, Illinois
McCormack, W. B.....2913 Gideon Avenue, Zion City, Illinois
Maynard, Miss Annie Mary.....3104 Ezekiel Avenue, Zion City, Illinois
Mole, Frederick.....2512 Gideon Avenue, Zion City, Illinois
Morris, James G.....2117 Gilead Avenue, Zion City, Illinois
Mortensen, Annie.....2917 Gideon Avenue, Zion City, Illinois
Mortensen, Gertrude.....2917 Gideon Avenue, Zion City, Illinois
Mortensen, Maria.....2917 Gideon Avenue, Zion City, Illinois
Rebmann, Miss Bertha.....2603 Gideon Avenue, Zion City, Illinois
Richards, Miss Edith.....2719 Elim Avenue, Zion City, Illinois
Schwarztrauber, Miss Bena.....622 Shiloh Boulevard, Zion City, Illinois
Thompson, Miss Velma E.....Elijah Hospice, Zion City, Illinois
Van Ausdall, George E.....3001 Ezra Avenue, Zion City, Illinois
Van Ausdall, Sarah J.....3001 Ezra Avenue, Zion City, Illinois
Warbritton, Martha.....3002 Elisha Avenue, Zion City, Illinois
West, Hilla Rowberry.....3210 Eshcol Avenue, Zion City, Illinois
Young, Virgil.....2816 Elizabeth Avenue, Zion City, Illinois

CONSECRATION OF CHILDREN.

The following-named nine children were consecrated to God in Richmond Hill, Ontario, Canada, Friday, December 1, 1905, by Elder Eugene Brooks:

Benson, Clarence David.....Richmond Hill, Ontario, Canada
Benson, Helen Beatrice.....Richmond Hill, Ontario, Canada
Benson, Sarah Jane Elizabeth.....Richmond Hill, Ontario, Canada
Stephenson, Clarence Ross.....Richmond Hill, Ontario, Canada
Stephenson, Ethel Gertrude Jane.....Richmond Hill, Ontario, Canada
Stephenson, George Alvin.....Richmond Hill, Ontario, Canada
Stephenson, Herman Austin.....Richmond Hill, Ontario, Canada
Stephenson, James Elmer.....Richmond Hill, Ontario, Canada
Stephenson, Myrtle Louisa.....Richmond Hill, Ontario, Canada

The following-named four children were consecrated to God in [illegible] land, Ohio, Lord's Day, December 10, 1905, by Evangelist Kelchner:

Engle, Herbert August.....186 Dana Street, Cl[illegible]
Engle, Walter Gustaf.....186 Dana Street, Cl[illegible]
Kelchner, Herbert Best.....229 Hodge Avenue, Cl[illegible]
Matthies, Esther Naomi.....23 Union Street, Cl[illegible]

The following-named seven children were consecrated to [illegible] City, Illinois, Lord's Day, December 17, 1905, by Overseer H[illegible] Brasefield:

Becker, Dorothea.....2915 Gideon Avenue, Zion City, Illinois
Haas, Arthur Raymond.....2600 Gideon Avenue, Zion City, Illinois
Parry, Daniel John.....2920 Enoch Avenue, Zion City, Illinois
Parry, Harriet Lillian.....2920 Enoch Avenue, Zion City, Illinois
Parry, Isaac, Junior.....2920 Enoch Avenue, Zion City, Illinois
Parry, Thomas.....2920 Enoch Avenue, Zion City, Illinois
Parry, William.....2920 Enoch Avenue, Zion City, 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.

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, always to 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.

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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PRESENTS *of the* WISE MEN *for* HOLIDAYS

NEARLY two thousand years ago the custom of giving presents began, when the wise men from the East followed the Star and found the Christ child in the manger. We find that these were men of considerable importance in the world at that time, and they greatly aroused the interest, fear, and deadly hatred of King Herod against the object of their search. They also had extreme fearlessness and perfect confidence in the protection of God against this bloody, wholesale murderer when they ignored his earnest solicitation to return and tell the hypocrite where the Christ might be found.

They were also representatives of much wealth and without doubt the nations, or at least religious communities, that had been looking forward to the coming of the Savior for centuries.

Viewing them in this light, we can see that their coming was of great importance, and what they gave was unto God for His use and service to help prepare Jesus for His further work. Perhaps His kingly robe, the seamless dress, was one of these gifts.

Was not their coming, their gifts, and their worship an expression of deepest conceivable desire to honor, worship, and serve the living God and Jesus, whom He sent? Are our presents a burlesque on this effort of the wise men? Have we made it an occasion of gaiety and pleasure instead of one to extend the work of the Christ? Are we playing, or is our service real in comparison?

We address only those who worship Jehovah in the spirit that these wise men did, in saying that single copies, subscriptions, and bound volumes of LEAVES *of* HEALING will help to further the Kingdom of God as did their presents.

Shall it not be in this spirit that we present our gifts in these Times of the Restoration of All Things? We will renew our special offer on bound volumes until January 1, 1906, as found in the adjoining column.

This Special Offer for all orders placed before January 1, 1906, brings bound volumes of

LEAVES *of* HEALING

within the reach of all

Any Single Volume, $2.75
Three Vols., each, $2.50
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Write to us or call upon our representatives at Zion Literature Counters with reference to rates for the full set taken and paid for one volume at a time according to our written agreement.



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