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He sendeth His word and healeth them.

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LEAVES OF HEALING

I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY WILBUR GLENN VOLIVA

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The Gospel of the Kingdom

FAITH IS THE VICTORY

Report of Last Divine Healing Service Held in Zion Tent-Tabernacle, Zion City, Illinois, on Wednesday Afternoon, July 1, 1908.

[CONDUCTED BY ELDER RICHERT.]

[REPORTED BY THOMAS FROST.]

The opening prayer was offered by Deacon Benckendorf.

Hymn No. 223, "Nearer My God to Thee," was sung.

The Scripture lesson of the afternoon was from the eleventh chapter of Hebrews.

Scripture Reading by Elder Tindall.

ELDER TINDALL: I will read from the eleventh chapter of Hebrews. How many know what that chapter is about?

Voices: "Faith."

It is not very often the Bible gives a whole chapter on one subject. I was thinking of this chapter before the Elder gave it to me to read.

Faith is the main thing for us after all. The reason you do not get your healing is because you have not faith enough. You will find out by listening carefully just what faith is. A good many of you do not know what faith is. Some people have very strange notions of what faith is. Listen carefully and see if you cannot get some new ideas out of this chapter. You cannot get much practical help from definitions. The examples given here are all right. Examples are always better than precept. When you see a person do a thing you understand it better than when he tells you how to do it. Examples tell what a thing is. You will find from these examples that faith is not just what you thought it was, but something else.

Who can give me a definition of faith?

Voices: "Faith is the substance of things hoped for, the evidence of things not seen."

Faith is the substance—the Revised Version gives it as "assurance of things hoped for." You are all hoping. What are you hoping for? Some of you are hoping to get healed, are you not? All you sick people hope to get healed. I am a little that way myself. Do you all believe you will get healed? That is another question. If you have faith you have the substance. How many of you expect to be healed today? If you have faith you will be healed, for faith is the substance of things hoped for. Whatever you hope for, if you have faith you will get it.

"Faith is the substance (or assurance) of things hoped for, and the evidence of things not seen." You have not seen your healing yet, but you have the conviction in your heart that you will be healed. That is conviction. After you get it, it is knowledge, and you then say, "I *know* I am healed." The blind man said, "One thing I know," viz., "I was blind; now I see." That is a very good definition. Faith is the substance of things hoped for, and the evidence of things—inside evidence, as, "I have the conviction I am healed," or "I will be healed," before you get it. That is faith—the conviction you will be healed.

The Elder read on to the twenty-sixth verse and commented on "Esteeming the reproaches of Christ," as follows:

That is strange. What did he (Moses) know of Christ? He knew something about Him.

For he had respect unto the recompense of the reward.

He did not get his reward right away. He did not get paid by the day or the hour, but had to work a long time for the reward. "He had respect unto the recompense of the reward." He said, "I am suffering now, and going through all these reproaches. I will get my reward after awhile. It will come." Men have always been looking after their pay. There are two kinds of poor paymasters: one who pays before the work is done and the other who never pays. Moses endured. He kept pegging away at it, suffering reproaches of all kinds, and afflictions. He said, "It is mighty poor pay here. Look at these people the

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way they act. Look at the way they treat me. It will come after a while." So he went on having respect unto the recompense of the reward.

Seeing Him who is invisible. (Verse 27.)

How could he see the invisible? Yet he saw that which was invisible. A man has two sets of eyes, if he has faith. He sees some things with one set which he could not see with the other.

Moses saw invisible things which he could not see with the natural eye.

Hymn No. 167, "What a friend we have in Jesus," was sung, after which Elder Moot offered prayer.

Elder Richert then announced Hymn No. 181, "I need Thee every hour."

Special prayer was offered by Elder Richert for a sick baby in response to a written request.

Elder Richert: The General Overseer will be here in a little while.

So we will look up to God. We have one great consolation that He who promised, "Lo, I am with you"—how long?

Voices: "Alway."

Elder Richert: He is here today. He will never leave you. When the General Overseer is not here some people complain that he does not take care of them. He has very much work to do. You have not to complain. You should never do it. If he possibly could he would be here. I know he would, but we have so much to do these days that I would like to exhort you to pray for him every day.

PRAYER BY ELDER RICHERT.

Our God and Father, in Jesus' name, wilt Thou bless the words which we are going to speak, and wilt Thou grant that, through the power of the Holy Spirit, they may be words of eternal life, so that all persons here may be blessed. In Jesus' name. Amen.

Elder Richert: The Elder has read to you a beautiful chapter about that glorious saving and conquering faith. I have been led to talk on that subject today. I have an old book here called "Seed Thoughts." I do not know how many hundred years old it is, nevertheless it will do. You will find in the ninth chapter of Matthew, the twenty-ninth verse, the words:

According to your faith be it unto you.

Do you know to whom the Lord said that?

Voice: "Everybody."

Elder Richert: Yes, but I mean especially here.

Voices: "The two blind men."

Elder Richert: Yes. They had heard about the wonderful works and miracles of Jesus Christ, and faith was kindled in their hearts. They had never seen the Son of God and never had seen His glorious works. They had never seen the beauties and the wonders of nature, and they had a longing to be healed.

You have never seen Christ and you have never seen His wonderful works performed by His loving and blessed hand. Yet we hear about the wonderful saving love of the blessed Redeemer who came to save and heal all those who are lost and who are sick.

Those blind men had never seen Him. They heard and believed, and in their own hearts they had faith that the Son of God could heal them.

Although you have never seen Christ, yet in the blessed Bible we read about Him and His wonderful grace and mercy, and His power to heal, and His love to sustain and to keep to the end. This blessed Bible tells us how Christ came down from heaven to take our sins and our infirmities. You read of the glorious baptism of Jesus Christ. There Christ was anointed as our great High Priest to bear your sins and your sicknesses. You remember in Isaiah 53:5—who can give me that verse?

Voices: But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed.

We are what?

Voices: "Healed."

Elder Richert: Certainly. The great High Priest stands before you today. You hear the voice of God the Father, "This is My beloved Son in whom I am well pleased." The great High Priest will take every sin that is still in you heart. What did John the Baptist say when he began to preach?

Voices: "Repent."

Elder Richert: Why?

Voices: "For the Kingdom of Heaven is at hand."

Elder Richert: Yes, it is right here. "The Kingdom of Heaven is at hand," therefore when you repent and come to the great High Priest, although you have never seen Him or heard His voice, you will be filled with divine faith as you look to the "Lamb of God who taketh away the sin of the world." He will take away your sin if you will repent. He will go to God the Father of us all and present you blameless and faultless so that you will be able to see your Father by faith. What does Christ say in Matthew 5:8?

Voices: "Blessed are the pure in heart."

Let us all repeat that together.

"Blessed are the pure in heart, for they shall see God," was repeated by the people.

I would like Elder Tindall to explain to us what Christ meant by "seeing God." He always knows these things. How can we see God?

REMARKS BY ELDER TINDALL: That is rather hard to make plain, perhaps. I think we know by experience better than we could explain it, probably. A great many things happen in our lives in little matters which one who did not believe in God would say that they "happened" or that it was just "chance," or that it was "luck," etc. They do not recognize God. But a Christian who prays and believes in God will say, "It is very mysterious." The doctors would explain it one way. You say, "I prayed and God did it." You got the healing. You were very sick, prayed, and got healed. The doctor would say it was a convulsion of nature or his pills he gave you that cured you. He did not see God at all in it. He says it is nothing but the works of nature. Some people in this city talk that way against Divine Healing. You believed in God and you realized that God did those things. What is the difference. It was God who did it.

We see God in nature. David was watching his sheep, and looked on the face of the heavens and saw the stars and the moon and the sun and the firmament; and looking at those wonders of God's work, he saw God's hand in them. David said that the firmament was His handiwork.

The infidel does not see God at all in that. He attributes it to a law of nature. Mrs. Eddy, the Christian Science leader, says it is not God; it is a principle. Men who believe in God and have God's Spirit, and the Word of God, believe it is God. Why? Because they see God. [Amens.] It is through the heart, and not through the head. We must be pure in heart to see God.

ELDER RICHERT: I am very thankful for the explanation. You have heard how you can see God: It is by being "pure in heart." Those blind men could not see Christ. They heard about Him. We hear about Him when someone teaches or preaches.

What do you find in Matthew fourth chapter? I would like to get the Bible into your hearts.

Voices: "The Temptation."

Yes, the Temptation. That is what I am driving at. Christ was in the wilderness for how many days?

Voices: "Forty days."

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Who came to Him?

Voices: "The Devil."

Did the Devil ever come to you?

Voices: "Yes."

Did he ever tempt you?

Voices: "Yes."

Did he ever make you sick?

Voices: "Yes."

Is your sickness from God?

Voices: "No."

Certainly not. Do you think that God, in His infinite love and mercy, made you sick?

Voices: "No."

We know since God has opened our eyes, that sickness is the work of whom?

Voices: "The Devil."

Where have we proof of that? In Acts 10:38. "Jesus was anointed with" whom?

Voices: "The Holy Spirit."

And what did Jesus do?

Voices: "He went about doing good and healing—"

Healing whom?

Voices: "All those who were oppressed of the Devil."

Yes, Jesus Christ, in the wilderness, fought the very enemy who oppresses people who are sick. In those days when people were sick they were "oppressed of the Devil." How about today? They are oppressed of the Devil today, are they not?

Voices: "Yes."

The Devil oppresses and binds you. Where do you find the passage about the woman being bound for how long?

Voices: "Eighteen years."

Where do you find that passage? It is in the thirteenth chapter of Luke, sixteenth verse. You will find that that woman was bound for eighteen years. That was a long time. Some people think when they have been sick for half an hour it is a very long time and that God cannot heal them any more and are beyond hope. When Jesus the Christ was in the wilderness the Devil came and tempted Him. I want to impress upon you that Christ did overcome. He conquered the very foe that oppresses you. He overcame the evil one.

The glorious Christ stands before you as a mighty Conqueror and He says to each and every one of you, Matthew 11: 28, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." [The people repeated this together.]

Why can the Christ give you rest? Because He has fought the evil one. He has conquered sin; He has conquered sickness; He has fought the Devil. The Devil is a conquered foe. He has crushed him beneath His feet, and now He stands before you. Although you have never seen Him, yet He stands before you today and through His glorious promises to each and every one of you He promises the sweet rest and peace of heaven. As you go on to read in Matthew, eighth chapter and also the ninth chapter, you will find the wonderful miracles of healing. You have not seen the Christ, yet it says there that Christ healed—whom?

Voices: "The leper."

"Lord, if Thou wilt, Thou canst make me clean." What did Jesus the Christ say?

Voices: "I will."

When the Christ says, "I will," have you any reason for doubting Him?

Voices: "No."

Why, certainly not.

What do you find in Genesis, the first chapter? The world was created. Is He not the same powerful God, the same omnipotent Creator? Cannot He give you *new* life? Cannot He give you, by faith, the overcoming life and give you the grace to get the victory today as you look to Him?

Then the centurion came to Jesus the Christ. What did He say?

Voices: "Only speak the word."

"Only speak the word and,"—what?

Voices: "My servant shall be healed."

I pray to God that you may have that conquering and humble faith and trust in God your heavenly Father to say "Only speak the word," and all those who are oppressed of the Devil shall be healed. Now, tell me, have you got that faith? Where can you get it?

Voices: "Faith cometh by hearing."

Certainly by hearing. Those two blind men had never seen the Christ. Perhaps they had heard him teach the wonderful truths of God. Perhaps they had heard the disciples or other people who had been healed. That is the way I came to Zion. I heard the wonderful testimonies in Central Zion Tabernacle, Chicago. I heard about the wonderful works that God had wrought, and when Dr. Dowie stood upon the platform and told the people what God had wrought it made such a mighty and powerful impression upon me that I felt the presence of the living God.

May God grant that you today may feel the presence of the living God. [Amens.] May God grant it. [Amens.] May God grant that you may also perceive that He is willing to heal you and willing to set you free, for His truth shall set you free.

The next one healed was who, in the eighth chapter of Matthew?

Voices: "Peter's wife's mother."

You have that very well in your minds. I want simply to lead you to believe that Jesus Christ has overcome the Devil; that He has borne your sicknesses, sorrows, sins, and with His stripes you are healed.

He entered the home. How often when you pray to God in your homes, when sorrow and sickness becloud your sky, when your heart is full of sorrow and you look to Him, to the great Father of love, and you pray and send word to Him like Mary and Martha did, "He whom Thou lovest is sick," He will come.

Let the blessed sunshine of God's eternal life fill your heart with new hope and with the assurance that Christ who comes will destroy the Devil and heal your loved ones, as He has healed our son. How many times has He entered the home where there has been sighing and weeping and how man times has He wiped away all your tears and led you to pray to God your Father, and then He promises, "Lo, I am with you." "Be not afraid, it is I."

He healed that sister, and she arose and was well and was perfectly healed. May God grant this afternoon that you may be made perfectly well. I like to see people healed like they use to be, not to wait until tomorrow, or to drag along till next week, next month, or next year. No; I like to see the power of God manifested in the healing of the sick *now*. When I pray for people I expect the eternal Almighty hand of God to move, and to kill the disease, whatever it may be, and to set the captive free. Oh, how full of joy the people of Israel were when they returned to Jerusalem. Should you not much more be filled with the joy of God when He sets you free. Praise your Heavenly Father and thank Him for His loving-kindness and for all He has done for you.

There sits a brother for whom I have been praying. How often did we fight together imploring God our heavenly Father to bless and to heal! One evening, as I sat by his bedside, he said that God would call him home and that the time had come. I said, "I do not believe that. God will heal you once more and will give unto you the glorious victory, and today he is in

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LEAVES OF HEALING

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LEAVES OF HEALING, SATURDAY, JULY 11, 1908.

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CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION,
ZION CITY, ILLINOIS, U. S. A.
July 10, 1908.

Zion people everywhere, so far as the word has reached them, are rejoicing that Shiloh Tabernacle in Zion City, which for thirteen months has been in the hands of Zion's enemies, has been purchased, together with all the furnishings therein, and will now again be used for the purpose for which it was erected and dedicated.

Why God permitted Zion to be driven out of her own building, thus compelling her to worship for thirteen months in a tent, is still a mystery, for the most part. It is apparent to all that the fierce persecution which culminated in Zion's lease for the Tabernacle being cancelled, through the overruling power of God, effected, among other things, the complete separation between the Zion people in fact, and the Zion people in name only, and cemented and unified the faithful, steadfast, and true.

God's ways are not man's ways, and He knows best what is necessary for the discipline, correction, education, and development of His people.

Zion, simply a tenant of Shiloh Tabernacle, through the decree of the powers that had control at the time, marched out of the Tabernacle on Decoration Day, 1907; but thanks be unto God, He, in His own marvelous way, brought it to pass that Zion, as the owner thereof, marched back into the Tabernacle, and took possession on the Fourth of July, 1908.

The honor, however, of first using the Tabernacle after its purchase, fell to Zion Senior Choir, under the leadership of Conductor John D. Thomas, with Deacon Hyland Em. Wilson presiding at the organ.

Last Lord's Day, July 5th, the Tabernacle was re-opened for the service of God. The day's services had been announced by many thousands of notices circulated by faithful Zion Seventies in Zion City, Waukegan, Kenosha, North Chicago, Lake Forest, and other near-by towns. The Early Morning Service of Praise, Prayer, and Testimony began at 6:30, and closed at 8:30. The service was well attended, the people came in the spirit of prayer and of true worship, and the response in praise, prayer, and testimony was very inspiring, oftentimes as many as half a dozen would be standing waiting for an opportunity to tell of God's goodness and of His blessings in Salvation, Healing, Cleansing, and Keeping Power.

The principal service of the day was held at 2:30 p. m. This was begun with the Processional, Zion Senior and Junior White-robed Choirs—the total number in the Choirs, Orchestra, and Band being 379. The service was, in every particular, a very blessed one, and many were heard to say, "This service makes me think of the good old days in Zion." God was present; His power was felt, and Zion was glad.

On Lord's Day, July 19th, which will be the second Lord's Day of the Twelfth Annual Convocation of the Christian Catholic Apostolic Church in Zion, the Tabernacle will be re-dedicated to God, and a Sacrificial Offering will be taken to help pay for the property. Zion has agreed to pay $12,500 for the property—$2,500 down, $2,500 January 1, 1909; $2,500 July 1, 1909; $2,500 January 1, 1910; $2,500 July 1, 1910. Two Sacrificial Offerings per year, one during the Convocation in July, and the other at the All-Night Meeting, December 31st and January 1st, will be taken to meet these payments. It is but right that every Zion man, woman, youth, maiden, and little child should be given the opportunity to have a part in recovering this Tabernacle, the place of so many sacred memories, for the service and use of Zion. A very small amount indeed from each member of Zion throughout the world per year would easily meet the payments.

For months I prayed most earnestly to God that if it was not His will for us to have the Tabernacle He would prevent us from getting it. God, in a remarkable way, has made it possible for us to take possession: and I do not hesitate to say that the undertaking is a very small one for the faithful, loyal, true Zion people throughout the world. Jesus said, "Ask, and it shall be given you."

Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you.

Paul the inspired Apostle wrote:

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

God bless the Zion people!

How often do I say that God gave to John Alexander Dowie, to co-operate with him in establishing the Kingdom of God, one of the most wonderful, devoted, loyal companies of people that ever blessed this earth with their presence.

It fell to my lot to take up the work when these faithful people were sad, dispondent; but, God helping me, I shall, by being their true servant and faithful shepherd, win their love and confidence; and then may God forbid that I should ever do

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anything that would give them just cause for saying that I had not been faithful to my trust.

Let us, now, one and all, turn our faces to the future, remembering all that was good, noble, and true in the past, and forgetting all other things, burying them beep beyond all possible hope of a resurrection.

The world sadly needs Zion, and there are thousands in all parts of the world who were at one time ready to take their stand under the Banner of Zion, but did not do so because of the accursed aristocracy which crept in, who, when they see the Zion teaching faithfully practiced, will come and take their stand and go forward with us in this great battle against the world, the flesh and the Devil.

The Twelfth Annual Convocation, God willing, will begin next Lord's Day morning with the 6:30 service, and will be continued until Wednesday, July 22nd. Already a few visitors from the outside have arrived in the City to attend the meetings. A number of others, as indicated by letters received, will arrive by Saturday, and there are many indications that the meetings will be well attended, and that the future of Zion's work is bright with promise.

No doubt by the time of the next Annual Convocation the old-time interest and enthusiasm will have returned, and then Zion will go forward to witness against every form of iniquity, and the whole world will be shaken as it was in 1895-6-7-8.

Let all who cannot be present in body at this convocation be present in spirit, and remember us daily in earnest prayer that God will guide and bless, and make us a blessing.

Every true Zion heart bleeds for Zion City, and thousands of earnest prayers weekly ascend to God beseeching Him to save Zion City for Himself and for Zion people. Zion City can be saved only through a faithful people. Zion City will be lost only through a faithless, stiff-necked and stubborn people. There are still a number of rebels in Zion City determined to do as they like, and go as they please, holding meetings at any time, anywhere, and in any way they please. These people must either be brought to repentance or swept out of here if this City is to be saved. Tricked by the Devil, they are the enemies of Zion, and from present indications it looks very much as though God would have to drive them out before the City can be saved.

Is Zion City needed? Yes, a thousand times yes! Ten thousand times yes! The Gospel Age is rapidly drawing to a close. The signs upon every hand indicate that the crisis is at hand, and the approach of the King is near. God has never permitted any age to close without providing a place of refuge for His people. At the close of the Antediluvian Age, through one faithful man, He provided the Ark, and all who heeded the warning voice of His servant and entered the ark were saved. At the close of the Jewish Age, He provided Pella, the place to which the Christians fled from Jerusalem, and after they fled, the great prophecy of Jesus Christ, as given in Matthew the 24th chapter, was primarily fulfilled, and Jerusalem was destroyed, hundreds of thousands slaughtered, the streets were red with blood, and mothers, driven to desperation by famine, ate the flesh of their own children.

The advere winds which blew upon this old world at the close of the Antediluvian and Jewish Ages were as gentle zephyrs compared to howling hurricanes in comparison with the awful time of trouble which will soon come to this sin-cursed and disease-smitten world, which trouble will mark the end of the Gospel Age, and the ushering in of the Millennium.

Zion is the Kingdom of God. Zion is a nation. Zion is a peculiar people. Zion must be separated in every respect from the world, the flesh, and the Devil. Zion must fight to establish the rule of God. Zion must rule everything, Ecclesiastically, Educationally, Commercially, Politically. Zion must ever bear in mind that the time is coming when the glorious shout shall ring forth in heaven,

> The kingdoms of this world are become the Kingdoms of our Lord and of His Christ.

Let all Zion arise, reconsecrate themselves to God and to His service, and and let us go forth proclaiming the Gospel of the Kingdom of God to earth's remotest bounds.

Pray for Zion in the United States. Pray for Zion in Canada. Pray for Zion in the United Kingdom. Pray for Zion in the Continent of Europe. Pray for Zion in Africa. Pray for Zion in Australasia. Pray for Zion in Asia. Pray for Zion in the Islands of the Sea. Pray for Zion everywhere.

Pray "Thy Kingdom come. Thy will be done on earth, as it is done in heaven," then submit yourselves wholly to God, and work while it is day for the establishment of the Kingdom of God.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

FAITH IS THE VICTORY

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our midst and once more praises his God for all He has done for him. God did set him free and he is rejoicing in the broad and glorious sunshine of God's eternal love and proclaiming wherever he goes that he is a living monument of the eternal love and eternal power of God.

When praying for sick people I remember many times I have seen the glory of God revealed. I have seen people blessed. Zion's eternal God is the God of all truth and the Father of all love and He will bless those who come to Him, and He will heal them and give unto them the victory.

In the ninth chapter, who was brought to Jesus?

Voices: "A man sick of the palsy."

They brought him to the Lord Jesus the Christ. We have never seen Jesus healing anybody, but we have seen the mighty works of God. Those blind men never saw the Lord until they were healed, but they had heard about the mighty works of the blessed Redeemer. The man was brought to Jesus the Christ, and those men carried him up to the roof and let him down before the Lord Jesus the Christ, and He said when He saw—what?

Voices: "Their faith?"

What did Jesus say?

Voices: "Son, be of good cheer. . . . Arise, take up thy bed, and go into thine house."

Now the Lord Jesus the Christ looks into your very hearts. Can He see faith in your heart when He looks at you? Can you

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trust your heavenly Father whether life or death, or whatever may come, can you trust Him?

My wife was dying. The very last minute, after a battle of three long months, I was resting quietly in my God. It was a case of life or death. I said, "Father we are in Thy hands." We are in the hands of our heavenly Father. God will never leave nor forsake you. We have the glorious promise in Isaiah 41:10. If you cannot give it to me now, look it up when you get home. Then you can answer in the beautiful twenty-third Psalm—all together.

[Psalm twenty-three was then repeated together.]

Does not that inspire you with new faith? Does not that bring the faith of God near to you? Does not that give you new and shining and glorious help that God, who is your Shepherd, will also give unto you whatsoever you need, so that you can stand up before the whole congregation and in the face of the future, although it seems very dark sometimes. Although sometimes yon have to fight very severe battles, you can say, "I shall not want." I know it, because the Lord will prepare a table before you. He will give unto you all that you need. If you need healing He will give it to you. If you need power to overcome the Devil He will give it to you. If you need guidance of the Holy Spirit He will give it to you. He will give you *all you need.* You can, therefore, trust your heavenly Father and you can say, "I shall not want." Oh, may God grant that when Jesus the Christ looks upon you today He may see your faith and you can trust Him implicitly.

"Son, thy sins be forgiven thee." Have you all the assurance this afternoon that God has forgiven your sins? I trust you have. If your sins are not forgiven, although we pray for you, God cannot bless you. The prayer of faith will either be a blessing or a curse to you if there is sin in your heart. It would be ten times better if you never came near this prayer-room; ten times better if you never ask an Elder to lay hands on you and to pray for you if you are not born again, or if you do not repent, and if you do not leave your sins. God will bless you in His infinite love and mercy if you are a child of God and He will heal you. He will accept your promises if you will give yourselves to Him and surrender all to the Lord Jesus Christ, but if you have some known pet sins in your heart which you love so much and which you will not give up, this meeting will not be a blessing to you. Brother, sister, it will be a curse to you because God cannot bless you; it is impossible.

People in Zion City do not realize when they have the light and do not walk in it, but rather turn their faces toward Sodom that they will be transformed into a pillar of salt; that is, their hearts which were filled with love and the truth of God will become just as hard as a stone. They can go to meetings and they can listen to the most profound teaching of a minister, but they will never be touched by the Holy Spirit because they turned away from the light and the truth. I pray to God that you may not turn away because God, in His infinite love and mercy, is not willing that you should be lost, but that you should have eternal life and all the divine blessings which He has promised unto you and, therefore, in the name of my Redeemer, I plead with one and all to surrender all to Christ. I love that song, "All for Jesus."

When I heard that song I said, "Oh, Lord, it is true Thou hast died for me. Thou hast given Thy life for me that I might live beneath the Cross where Thou hast died upon the sacred altar. Lord, I surrender all to Thee."

Will you not today give all to Christ and make a full consecration of your spirit, soul, and body, your talents, your time, of everything that you are or will be? Will you not surrender your all to Jesus the Christ that Christ may be all in your heart, all in your life, all in your faith, all in your hope, and that Christ may fill your time and that Christ may fill your eternity? If you give yourselves to your God He will bless you with divine blessings and fill your heart to overflowing with His glorious truth and with His eternal love. God grant that you may be blessed and that you may receive the boundless mercies of your heavenly Father.

Then in the ninth chapter you will find the wonderful story of the resurrection of—whose daughter?

Voices: "Jairus."

He came to the Christ, and oh, his heart was burdened. When you come to these Divine Healing meeting come with the purpose of pleading for those who are sick. When I enter the sick room I feel with the sick people. Dr. Dowie used to say: "You will be successful only so far as you feel with the sick." When they realize that you sympathize with them, when your life goes out to meet them, and you feel their sicknesses and their burdens then you will be a blessing. That is one of the reasons why Christ could reach those who were lost, because they felt that His heart was full of love. That is one reason why He could help the faith of those who were sick, because they felt that His heart was full of sympathy. When He looked over the multitudes His heart was filled with sympathy. He sympathized with those people; and when you come to these meetings come with the purpose of praying. Do not think when the Elder prays that that is enough. No; let the prayer of faith rise from *every* Elder and from *every* heart to the throne of God in Jesus' name. The great High Priest who is standing before the throne of God will present the prayer of faith of each and every child of God in divine presence before God and before the angels and the windows of heaven will be opened and showers of blessings will be poured down upon this meeting, upon this people, and showers of blessings will fill every heart with dlvine faith and with divine hope and we will look up to our God with joy and God's hand will be moved and the Devil will be destroyed and he will have to flee.

Can the Devil remain in the congregation of the saints? It is impossible. He ought not to be here. Why is it so many are bound? These sisters ought to get up from their chairs and walk. You need to have the same feeling as Jairus had for his daughter, the same feeling as if it were your own child. You know what that means. When your own child is dying—I know by experience what that means. My child was sick unto death. It seems as though somebody had taken hold of your heart and was turning it round. You feel the pain of the child yourself more than the child. Why? Because it is your own life.

Are not we all one in Christ? Is He not the Head? Are we not members of the Body? Should we not feel for these members, these dear and afflicted ones who are sick? They come on Wednesday afternoons to be prayed for. Cry unto God like Jairus did. I do not think he made many words, but he meant what he said. You could see by his eye that he was full of earnestness. You could feel it in his voice when he said with quivering and trembling lips, "O Lord, come. My daughter has passed away," or "she is dying," something like that. God knows the condition of your heart. Jesus said, "I will go with you." He *never* refused. When they were going to the place where the angel of death had filled the house with sorrow, a woman came who had been sick for how long?

Voices: "Twelve years."

Yes, twelve long years she was sick. She had heard of the blessed Christ. She said, "If I can only" do what?

Voices: "Touch the hem of His garment,"

You who are here today, exercise your faith. If you can only get near enough to "touch the hem of His garment." She knelt down and touched the blessed Savior. He stood still. Every time you touch Jesus the Christ He will stand still. He has time for everybody who is sorrowful. He has the time for every one who is sick. He is always filled with tender compas-

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sion. When He asks this afternoon, Who has touched Me?—have you all touched the blessed Redeemer? You come to these meetings and go home again, but if you touch the hem of His garment, you will be healed.

Are you sure your prayers rise to God, and have you communed with your God while you sit here, or do you come only to listen to what I say? May God forbid that any one comes only to listen to what is said here. I trust you come here with the sincere prayer to meet your God, and with the sincere desire to be filled with the Holy Spirit, and that His truth may enlighten and strengthen your faith, that you may be able to reach out your hand by faith and touch the blessed Redeemer through the prayer of faith, and receive blessing from on high, and be filled with the benign power to overcome the Devil and to go home healed. That is the way people were healed when Dr. Dowie was preaching. May God bless you in His infinite love and mercy, and grant that you all, although you do not see your blessed Redeemer, may be filled with overcoming life, and may be filled with blessed assurance.

What does Christ say in Matthew 7:7?

Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you.

What a glorious promise! Have you faith to believe that whatsoever you ask in Jesus' name it shall be given unto you? May God bless you and give you the glorious victory in the name of Jesus the Christ, in the power of the Holy Spirit, and in accordance with the will of God our heavenly Father. Amen.

I will ask Elder Reder to pray.

Elder Reder then offered prayer.

I thank God for the glorious promises He has given unto us and I pray that you all may, by faith, receive divine blessing.

Arrangements were then made for the sick to be seated conveniently to be prayed with and the meeting for instruction was dismissed with the benediction by Elder Tindall, after which the officers prayed for the sick.

MISSIONARIES IN CHINA LOYAL TO ZION—INTERESTING LETTERS FROM ELDER AND MRS. ROYALL.

SHANGHAI, 24 HASKEL ROAD, June 2, 1908.

ELDER E. L. CAREY,

General Recorder and Ecclesiastical Secretary, Zion City, Illinois.

Dear Elder:—Peace to thee be multiplied!

Yours of April 25th was received today. Thank you for allowance for May. I regret that the General Overseer was not able te write me, for we have often wished for a letter from him. But we realize the strenuous life that he has to live, and we pray for him daily and go forward.

* * * *

As to Bryant, let me say I was sorry that he left South Africa for, as the General Overseer said, he was doing a good work there, and here we all were sorry to see him take the step he did. After he made the move we all prayed that, as he was going to Zion City, he would turn all his efforts toward gathering the scattered ones and bring them together under the leadership of the General Overseer, Wilbur Glenn Voliva. I received a letter from him telling me of his acceptance to go to Zion City. I thought once that I would write him and tell him what I have said to you above, and then I decided not to write him. I am aware that to down the General Overseer is the policy of Zion's enemies. Yes; I think I understand the situation in Zion City, and the fight that Zion is making to keep the city clean and free from all evil; and we pray for you daily that God will still use you to redeem the city.

As to Bryant's remarkable letter I was amazed at its contents. I have not written him anything as to his move. All I have written him doubtless you saw in his paper, and it was accounts of my work, hoping it would help toward bringing the scattered back to Zion.

I was amazed that Bryant said he was done with commercialism; for Zion must rule in everything. I agree with you that Zion is to rule "all the activities of life, whether commercial, educational, or political, shall be dominated by the spiritual."

You ask for my opinion in this controversy. I must confess I am surprised at that, for I have written you that I am standing firmly with the General Overseer, notwithstanding what Bryant said he had written to China. He also said that I was on his editorial staff. Why he should say that, I do not understand. I was amazed at that, for I never was on his staff at any time. How could he say it, is a mystery to me.

* * * *

Last Lord's Day we opened our new tabernacle, though it was not quite finished. There is seating and standing room foi three hundred and more. We had three services and there were at least a thousand people during the day, and I believe we would have had five times that many if we had had room. The Taotai, the largest official here, sent a representative to express his gratitude at what we are doing for the people. At one service we had only children—nearly two hundred. They were all heathen, but they sat for an hour as we taught the way of life and how to pray and to sing. They were all very happy. Then at the 3 o'clock service a fine crowd of men and women, the most of them heathen, but they seemed glad to be taught. As soon as the lights are put in we will have meetings every night. Then as soon as the pool is finished there will be a baptismal service, for some are waiting for baptism now. One woman was recently healed of a very bad trouble with her eyes.

* * * *

We had a glorious day last Lord's Day. An evening service in English at our house was a joyful one. Only a few in attendance: One Indian, a Russian, an English lady, a Eurasian, some Americans, the Vikings, and ourselves.

Please thank the General Overseer for his kind wishes and say to him that we pray for him daily. Praying God's blessing on him and that He will sustain him in the battle for the right. I, too, prayed that God would not permit Bryant to leave Africa, and, as he says, I love Bryant and believe in his proper place he can be a blessing to humanity, and I believe that his place is South Africa.

May God bless you and keep you is my prayer.

Faithfully in the Master's service,

F. M. ROYALL, Elder in Charge.

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24 HASKELL ROAD, SHANGHAI, CHINA, June 4, 1908.

REV. W. G. VOLIVA,

Zion City, Illinois, U. S. A.

Dear General Overseer: Peace to thee!

I feel I must tell you, in brief, the experience I have had personally about where to stand in the present controversy in Zion City. It was a bitter trial to have to "take sides," or to recognize that there was more than one side to the Zion question. I just waited as patiently as I could, believing God would lead. I did not like the Heralds at first. One copy I burned. Neither did I care for the papers that opposed you—the attraction about the News being the items telling of the whereabouts of Zion friends of former days. It soon became apparent that those fighting you proved (?) too much. One article, for instance, made you responsible for all the trouble and confusion in Zion City! Perhaps one who had not lived in the city before you left Australia might believe that!

About the time for filling out the blanks for renewal of fellowship I was convinced that it was the right and only thing to do to follow your leadership. For weeks before this time Mr. Royall was standing entirely alone on this question. He has pigeon-holed or burned the rubbish that has piled in upon us. Please forgive me for ever thinking that any of the accusations made could be true.

I am glad God gave you the grace to rebuke your dear leader. I believe that you as his successor are a man of God and as snch follow your leadership, appreciating the liberty in the Spirit in which those who follow have the privilege of working.

May God keep you from getting caught in any of the enemy's snares, He will likely set a trap for you very different from the one which tripped Dr. Dowie. May God help you. Many dear friends have fallen by the way in this fight. Some whom we trust will come back, cling to us, and believe in the message we are giving the Chinese. From some of these and from my home people I receive gifts of money which are used for the work. You may have heard of the children's home called in memory of our little one gone on, "The Dorothea Children's Home." Miss Hosken has taken the oversight of that work, having felt for years that God would have her gather in these little ones. I hear that solicitations for this work are being made in Zion City. With this we have nothing to do. It began through a private letter in which was written something of the work.

We are a much stronger party now that Elder and Mrs. Viking, Miss Hosken, and ourselves see eye to eye about Zion. Elder and Mrs. Viking are like people all made over. We thank God and hope for like unity in many places.

Letters from those who worship at the Tent breathe the spirit of love and hope and strength, and are a blessing to us.

With all good wishes to you and yours,

Yours sincerely in the Christ,

MARY S. ROYALL.

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BEAR YE ONE ANOTHER'S BURDENS.

WESTBURY, QUEBEC, June 26, 1908.

MR. W. G. VOLVIA.

Dear General Overseer:—Peace be unto you!

I am thankful, very thankful, that not for one moment since I became a member of Zion have I had a doubt that Zion was of God. And I do thank Him with my whole heart for the blessed teachings of Dr. Dowie. It is not only what we think about a thing, for I know that my own opinion is nothing at all, but when we feel with our whole person, spirit, soul, and body, that a thing is *true*, when we feel ourselves fed and nourished upon the blessed truths of Zion, let what will happen, there is something we *cannot* let go of—something we must have and cannot get anywhere else. . . . I cannot remember when I did not try to live a Christian. All the teaching I got was in going to different churches, and you know the confusion. At one time I thought I knew a thing was right; another time I thought it all wrong. Though tempest tossed, I could in my weakness come to Him, and I thank Him today that He permitted me to live to know the blessed truths of His Word through the teachings of Zion; and I do pray that God will abundantly bless you and keep you firm, and give you wisdom and strength and power through the Holy Spirit to overcome all the enemies of Zion, and will also give you helpers who will be true and faithful.

I once more ask you to pray for me. Ask God to open the way for me to receive a true baptism and to enable me in some way to get money to give for His work. I am sending you $1 as an offering to use for Him. . . .

Pardon this long letter, for I do feel the need of sympathy, and I know that Zion does sympathize with those who are in trouble.

God bless thee, O Zion!

(Signed) MRS. EDNA CHESTER.

FATHER DOES IT.

Behold the one clear gauge of the boy's endeavor—what father does. Mothers' clubs may make motions divine in wisdom and in goodness; mothers' congresses may form all elements of virtue into laws; mothers individually in the home may talk, work, struggle, to make their sons models by which to shape a new heaven and a new earth. But the boy's world is in the man who is his father, and the boy believes that, whatever may be right on Sundays or at prayer time, the things that are really good, that really count in life, are what father does.

Moreover, it is what father does which defines the means with which the boy shall work, the sphere wherein his efforts shall be shaped. In a word, what father does is the beginning as it is the end of the boy's achievements. This is not a menace, either, to the mother's higher aims or the boy's best endeavor. It is simply one of the rather neglected facts of human experience.---Ex.

I believe that love reigns, and that love will prevail. I believe that He says to me every morning, "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven, but they shall be made, by the wisdom of God, the basis on which He will build blessings."—Exchange.

PROGRAM

of the

Twelfth Annual Convocation

of the

Christian Catholic Apostolic Church

IN

Z I O N

ZION CITY, ILLINOIS, U. S. A.

:: JULY 12TH TO 22ND, 1908 ::

"Ye shall proclaim to be holy convocations." Lev. 23:2.
"Tarry ye in the City of Jerusalem, until ye be endued with power from on high." Luke 24:49.
They were all with one accord in one place." Acts 2:1.
"Not forsaking the assembling of ourselves together." Heb.10:25.

LORD'S DAY, JULY TWELFTH

6:30 a. m. Song, prayer, praise, and testimony meeting.
9:30 a. m. Junior Bible Class. Superintendent, Deacon John H. Sayrs.
2:30 p. m. GREAT GENERAL ASSEMBLY. Service conducted by the General Overseer, assisted by Officers, Zion Choir, Orchestra and Band.
8:00 p. m. **Cantata "Daniel"**

MONDAY, JULY THIRTEENTH

2:00 p. m. Bible Reading.
8:00 p. m. Address . . . Elder Fred Richert
Subject, "Zion and Her Mission."

TUESDAY, JULY FOURTEENTH

2:00 p. m. Divine Healing Address
Special service for Teaching and for Prayer with the Sick.
8:00 p. m. Address . . . Elder John Taylor
Subject, "Zion's Work in Chicago—Past, Present, and Future."

WEDNESDAY, JULY FIFTEENTH

2.00 p. m. Bible Reading.
8:00 p. m. Rally of all Zion Seventies.
Addresses by different speakers

THURSDAY, JULY SIXTEENTH

2:00 p. m. Bible Reading.
8:00 p. m. Addresses. Subject, "Zion Ecclesiastically."

FRIDAY, JULY SEVENTEENTH

2:00 p. m. Divine Healing Address.
Teaching and Prayer for the Sick
8:00 p. m. Addresses. Subject, "Zion Educationally."

SATURDAY, JULY EIGHTEENTH

Visit to Zion Stores—Address by the General Overseer.

LORD'S DAY, JULY NINETEENTH

6:30 a. m. Song, Prayer, Praise, and Testimony Meeting.
2:30 p. m. GREAT GENERAL ASSEMBLY. Service conducted by the General Overseer, assisted by Officers, Zion Choir, Orchestra and Band.
8:00 p. m. Interesting Exercises by Zion Juniors—under the direction of Deacon John Henry Sayrs.

MONDAY, JULY TWENTIETH

2:00 p. m. Bible Reading.
8:00 p. m. Addresses. Subject, "Zion Commercially."

TUESDAY, JULY TWENTY-FIRST

2:00 p. m. Bible Reading.
8:00 p. m. Addresses. Subject, "Zion Politically."

WEDNESDAY, JULY TWENTY-SECOND

2:00 and 8:00 p. m. Closing Meetings.

During the Convocation Elders Carey, Tindall, Richert, Reeder, Moot, and Taylor, and Deacons Clendinen, Forby, Sayrs, and others, will deliver addresses.

There will be a Consecration Service for young children. The Lord's Supper will be observed. The Christian Ordinance of Baptism by Triune Immersion will be administered, and Officers' Conferences held.

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 2. ZION CITY, SATURDAY, JULY 18, 1908. Price Five Cents

The Gospel of the Kingdom

CONVOCATION ADDRESSES.

Early Morning Meeting, Lord's Day, July 12, 1908, Held in Shiloh Tabernacle, Zion City, Illinois, Conducted by General Overseer Wilbur Glenn Voliva.

ADDRESS BY ELDER E. L. CAREY.

General Overseer and Christian Friends: I have listened this morning with great interest to the testimonies and addresses that have been given, and they have done me a great deal of good. I have been greatly inspired by several or the addresses. I thank God for the address given by Deacon Peckham, and I thank God for the address given by Elder Taylor—particularly those two. I thank God for the all the others, too. It reminds me of the old-time fight. My brethren, one thing we must recognize is that if Zion is anything at all *she is a witnessing power*. My brothers and sisters, if Zion is not going to witness, and witness in a stirring and powerful manner, against the conditions which exist today, then she has lost the favor of God and had better give up her business. God has called this people to witness against the evils of today, and He called a man to lead that work who was alive to the situation, as we all know well; and in my experience in Australia the same thing existed. The leader of Zion there had to be a man seized of the situation. It was the lack of that vision that was the cause of Zion's being so utterly insignificant before Overseer Voliva arrived there; but when the man came, upon whom God had evidently set His seal, and, as I said, a man who was seized of the situation, who had the proper conception of Zion and her work—from that moment the work there went forword, and the work was in the demonstration and power of the Holy Spirit. Were you to ask the churches, however, they would not agree with that statement, for they are in just the same position that the Pharisees, Sadducees, and Scribes of olden time were, who hated the new order and the progress of truth; and today Zion has been hated and will be hated again worse than ever.

I thank God for the liberty of Zion. There is no organization on the face of the earth today which is so broad in her liberty as Zion. Some do not agree with me. I say that, after due thought and deliberation. I love Zion, because when a man gets right in Zion, and Zion gets right in him, he has love for every man and there is no hatred and malice back of it, even if he does talk out and say some strong things. The great thing is to be sure that back of what we say is the love of Jesus Christ. No one spoke in stronger terms than Jesus Christ. His enemies said He had a Devil. That is what they have said of our leader. When the world begins to say nice things and to be friendly with Zion, set it down that Zion is not what she ought to be, and that there is a letting down of the standard and a lack of the power of God. If you and I desire to be true witnesses—and I thank God for the witnessing today, because it has the true ring—we must be sure that in our hearts there is the great love of Jesus Christ for every man. I love every man. I love every man on the other side, although I do not agree with their positions.

If this is Zion, then there is only one leader. Now my brethren, if that be a true proposition, then every man opposing that leader is opposing God. Now, either they are right or we are right. Either we are wrong or they are wrong. If they are right I am going over to them today, and if we are right and they are wrong, I will stay whre I am, and I will do all I can to fight them—in the right spirit, of course. I must do my duty. If that be so, I must do my duty. We must come up to the help of the Lord against the mighty. Every day that I do not do this I am doing wrong. That is the position I take and I cannot get away from it. Now I know that God has His purposes to fulfill and God works in different ways. I am not going to judge any man. I know that God's ways are sometimes mysterious and I leave these things with God. If my brother feels that at the present time his actions ought to be so and thus, and

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his attitude be right, I do not judge him—I do not understand—I leave him with God. God works in different ways and God's purposes are fulfilled in His way, and we are all brethren—never forget that. That applies to the individual and to the movement. There are some people over there very sincere and who want to do right. May God bless them, and may He by His Holy Spirit bring them to the place where they ought to be—with all who truly love Him.

My brethren, God's Spirit is not divided. He knows His own loved ones and in His own time will bring them together as sure as Christ uttered that prayer. May God be praised for that. It will be so, and you and I, if we do not agree on every point today, will be able to take hands, and, knit together by the love of Christ, know that we are one, and go forward. So that all this disorder, and all disease, and sin, and misery, and death shall at last pass away, and Jesus Christ will reign supreme, and God at last be All and in All.

ADDRESS BY ELDER JOHN TAYLOR.

Beloved friends: I give thanks and praise to God this morning for the privilege of living in these last days and enjoying the advantages of the latter day Zion, and that is simply what it is and nothing else.

I remember the words of a young soldier lad in South Africa. You know LEAVES OF HEALING went everywhere. The Gospel of the Kingdom, we might say, has been preached to all the nations as a witness. LEAVES OF HEALING found themselves on the cruel battle-fields of blood-soaked South Africa, where I was in South Africa for six years. God called me to minister to those boys on the field of battle, and I was with them for one year and eight months. A soldier lad came one day to me and said, "Brother Taylor, Zion is of God, and he who fights Zion fights God," and sitting here today I thought how true that simple, short statement was.

I am going to give you another incident from experience in South Africa. While sitting in the Superior Court of Natal Colony in the month of ——, 18—, I saw a man win his case and he had no right to win it. The evidence was all against him. He won his case, however, (not a criminal suit, but a civil suit) with three judges on the bench, and that man won his case when he stood up and gave the sign of distress in Freemasonry, and I saw it.

I remember one day when strolling on the Town Hill with a man, an attorney, who had practiced in old Scotland and came out there, a friend—well he was rather an enemy, an enemy of Zion—he said, "Taylor, you will never pass the final bar examination, you will never be admitted as a barrister at law, an attorney at law, in the Superior Court unless you become a Free Mason." I made that man my enemy, for I told him a few things.

I may say further that I was asked to take a part in the politics of South Africa and I refused because it was honeycombed with Freemasonry. I am very sorry for Ex-Overseer Bryant. He is "*Ex*" to me with a big line under it. He comes here and in his first sermon from this platform he thanks God for the noble "Christian politicians" over there who have done so much for the heathen, and especially those of Basutoland. Now, you can draw your own conclusions, but I stand for the Theocracy, and I thank God with all my heart, beloved friends, for Zion, and that verse of Scripture comes again into my mind, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no."

Oh, beloved friends, this is a real fight, and I believe more than ever that John Alexander Dowie was sent of God, a mighty prophet, a mighty apostle; and I believe that God, in His own good time, will open up the way and Zion will go forward once more, but you and I cannot do two things at once. It is very evident to me, as I look over the past two years, that God has sent Wilbur Glenn Voliva to do a certain work.

When I was up in Wisconsin, I said, "Devil, no! No, sir; no, Devil, I shall not!" Do what? I was asked to go back into business, to get into the legal department of some of those banks, to join hands with them in business, but I said, "Devil, no! I know how corrupt the outside world is." During my six years in South Africa I never touched a gold share personally—I was so sick of it. Zion had reached my heart and I saw the Theocracy. I saw the dawn of the Millennium, when the Christ shall come to reign. That is what we are getting ready for; that is what we are waiting for. I am certain of it to-day more than ever. I do not believe in setting down figures and studying statistics and fixing the very day, but I believe what we see all around us at the present time is enough to make us see that the coming of Christ is near at hand and say, "Look up for our redemption draweth nigh!"

I thank God for the privilege of living in these last days. I thank God that He kept me in Wisconsin, and we had glorious times in Milwaukee and Madison straight along. I said to the people up there when the trouble came upon Zion, "If I have done anything to incriminate myself in connection with this whole thing, I am willing to go behind prison bars." Why not make a clean breast of it? Stand for the truth no matter what it costs. We had a good time in Wisconsin. My mind goes back to the meetings that our beloved General Overseer Voliva and his party had in Milwaukee. We had a great time in the Lincoln Hall, Evansville, that Saturday night. God blessed and the words spoken will live. Many of the ladies had to go away. Then on Sunday in Madison; in the Kelly Hall, we had great crowds and a glorious time. Thank God for all these things.

I thank God for the past year or more in Chicago. God used Zion there, through all these peculiar times, to unmask the "white slave traffic," which has not only shaken Chicago, but the whole nation. Our Seventies have put facts and evidence into the hands of the judges and into the hands of the Mayor and into the hands of His Excellency, President Roosevelt, and we have called upon them in the name of the Most High God to do something. We do not care whether they do anything or not—it is our business to herald the coming of the Kingdom and to call the people to repentance in the name of God.

I told you last Sunday morning of the little boy in the Kimball Hall with his parents the last Lord's Day of June. Zion in Chicago rejoiced to see that poor boy, who had been a cripple with consumption of the ankle bone, walking up and down the room. I know that God is going to bless Zion and Zion is going to go forward no matter who shall rise or fall. As I look over the enemies of Zion and think of the many officers who have dropped out—well, I do not know what to say. I tell you, beloved friends, it is a real fight and means more than we are really aware of until we are right into it.

In Milwaukee on a Lord's Day evening I preached a good, straight Zion sermon. We had gotten out and distributed a small hand-bill. A reporter came to me at the close of the address and said, "I have got down here some of the things that you protest against, 'Freemasonry, Christian Science, doctors, drugs, etc.' I want to get a few of the points of your address, because I was not here during your talk." I gave it. The wonderful thing was that nearly all of this appeared the following morning in the Milwaukee Free Press under the heading, "Dowie's successor comes to make war," and that little article concluded by giving a few facts concerning Divine Healing, stating that the gifts of the Holy Spirit had not been withdrawn, and saying that there was no verse in the Bible from Genesis to Revelation telling you to use drugs or call upon a doctor. It

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was a splendid article for a newspaper. I thought the postmaster on the south side that Monday morning would not sell me any stamps. He looked at me like a devil.

The two monster evils that Zion must smite, and smite, and smite are Freemasonry and Roman Catholicism. No doubt about it, and I ask you people that you will pray for us as we go forward that God may strengthen us and give us great wisdom, and pray for us the prayer of the apostles of old, "And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak Thy Word, by stretching forth thine hand to heal; and that signs and wonders may be done in the name of Thy holy child Jesus."

No doubt about it. Healings and signs will follow every faithful minister and every faithful messenger in Zion, and may God help us that we may go forward till Jesus comes. Amen.

ADDRESS BY ELDER RICHERT.

I thank God in this morning hour for Zion. Deep down in my heart is the deep conviction that God founded Zion.

While Elder Taylor was talking I was looking back to the time when Dr. Dowie was fighting heroically in Chicago. I was thinking of the time when he stood up and faced the world, the flesh and the Devil, and while He stood faithfully, God gave him the victory. I was thinking of the year 1895, when he was arrested one hundred and five times. O, how Zion was blessed! The streams of mercy were flowing; the power of God was manifested; the sick were brought in and healed, and the great and eternal truths were proclaimed. . . . I thank my Heavenly Father these great truths found me, and I am standing upon the very same ground and standing for the principles of Zion. I do believe that we have the same Zion today which Dr. Dowie, under God, has founded. I do believe that God still hears and answers prayer. Divine Healing has not ceased. If Divine Healing had ceased my son would have been in the grave today, and my wife, also. We fought a bitter fight for their lives, and our prayer was heard and answered. I do not look to the walls for the monuments of Divine Healing, but I look to the people and see the living monuments of Divine Healing. If I should call for those who had been healed to stand up and testify to the healing power from on high, I believe that nearly every one in Zion Tabernacle today would arise, and that we can prove to anybody that Divine Healing has not ceased but that God is still in Zion and hears and answers prayer.

We still believe and have confidence in our leader, and there is only one leader. When Dr. Dowie led us, Zion, why we were a power, a tremendous power. Only under one leader can Zion prosper. I knew Overseer Voliva and Bryant almost from the beginning. As I am looking back now, I think of the time when Overseer Voliva first stood on this platform. I was sitting up there in that gallery. As he stood up and faced the people and looked up to his God, I saw that he was determined to fight the Devil and that he would not go wrong, but would stand true and faithful to the Zion banner. And I am so thankful that when he was called to go abroad he never forgot Zion, but went out and proclaimed the Gospel of the Kingdom, and he has proven true and he has proven faithful. He came back and stood for the same principles on this platform. You all stood up and promised to stand by him and he stood for the very same teaching that Dr. Dowie brought us.

I remember Overseer Piper was sent to Boston. He stood up before the people and wept and said, "I cannot say very much. My heart is very heavy, but I will go and promise God and this people that I will be faithful unto death." Where is he now? He has gone back on his promise.

I remember when Overseer Bryant was sent to South Africa. Did not he promise before God and before the people to be faithful and true? Where is he how? Why does he not come and line up with us now? . . . In my heart I have the deep conviction that these people are doing the work of the Devil, are trying to destroy Zion City; and my prayer today is to save Zion City, that God may clean her up. He has founded Zion for Zion people, and if there are only a few of us left, if we are only three hundred, or even less, He can give unto us the victory if we are only true and faithful to our convictions, to the principles laid down by God, and to our Father in Heaven. . . . .

Why are these people not all here this morning? Is there not room enough in this Tabernacle? Why is Bryant not here this morning? Why are those people not here this morning? Why cannot they associate with us? I believe, as I said to a lady on the other side last night, we would give our lives, Overseer Voliva would give his life, for the salvation of you people in this city. Why cannot they believe it and associate with us. We stand for Zion and Zion principles. Why cannot they associate here with us? Why? Because in their hearts there is rebellion and pride . . . and they cannot prosper. I love these people and pray for these people, that God may convert Bryant, and that he may convert these people who worship in the Hospice or take them out of Zion City. One of the two.

May God bless you.

I do thank Him for Deacon Peckham standing there like a monarch for the truths of Zion, and for Elder Taylor in Chicago. I know what it is to stand alone on the battle field. May God bless these men. I thank Him for all the Seventies and all those from the outside. I thank Him for the faithful ones from Chicago who have lifted up the Zion banner and fought the battles of Jehovah, and for His eternal truths. I thank Him for every one who is here this morning. May God bless you at this Convocation and fill you all with Divine love, and may you go back with the determination to be true and faithful to Him, to your leader, and to Zion principles; and the day will come when once more the flag of Zion will wave over all the nations of this earth. Look up, O Zion; be faithful to God, and soon Christ will come and take possession of this easth. Then God, if you have been faithful and true, will prepare for you a home in the Zion above. Amen.

CLOSING REMARKS BY OVERSEER VOLIVA.

I feel very strongly tempted to preach now. I scarcely dare trust myself to begin. There are two things, however, which, in view of a number of the addresses, I want you to get into mind, and then I think you will be able to get something like a correct view of the situation in Zion City.

We all believe in a place called Heaven. There is a great deal said in the Word of God about it, who is there, and who can and will go there. You are all more or less familiar with the fact that a rebellion took place up there once, are you not? And it was a rebellion against the government of God, was it not? It was an effort to make Him share up the government and divide His leadership and His responsibility. Was not that it? [Voices: "Yes.]

Now, what was at the bottom of that rebellion? Was it not pride? If you will read in 1 Timothy 3, you will get a clue, in the sixth verse, in regard to the qualifications for a bishop or leader. God says through His servant Paul, "Not a novice, lest being lifted up with pride he fall into the condemnation of the Devil." Over in the Book of Jude, which is a very wonderful book, in the sixth verse we have these words: "And the angels which kept not their first estate, but left their own habitation,

(Continued on Page 14)

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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

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LEAVES OF HEALING, SATURDAY, JULY 18, 1908.

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HEADQUARTERS OFFICE BUILDING OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION,
ZION CITY, ILLINOIS, U. S. A.
July 17, 1908.

VICTORY!

"Faith is the victory that overcomes the world."

"But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

One year ago Zion was compelled to hold her Annual Convocation in a tent at the foot of Enoch avenue, across Thirty-third street, outside of Zion City. This she was compelled to do by reason of the shameful, wicked, and unparalleled persecution waged simply because Zion's leader and his supporters would not surrender the very principles and truths which brought them together to establish a City for God.

Through it all Zion has remained steadfast, loyal, and true, and last Lord's Day morning, July 12th, it was the blessed privilege of the Officers, Members, and Friends to hold the first Praise, Prayer, and Testimony Service of the Twelfth Annual Convocation.

This Convocation has been widely advertised through LEAVES OF HEALING and ZION HERALD for months, and while glorious meetings were expected they have surpassed the greatest hopes of Zion's most earnest and faithful workers. Up to and including the meeting of last night eleven meetings have been held, and these, all things considered, have been well attended, and the interest has been very good. During the first three and a half days of the Convocation 140 visitors from outside of Zion City registered their attendance.

On Lord's Day, July 12th three services were held,—6:30 a. m., 2:30 p. m., and 8:30 p. m. The morning service was devoted to praise, prayer and testimony, and incidentally a number of very important addresses were delivered. The people present showed by their hearty responses that their hearts were full of praise and gratitude to God for His Saving, Healing, Cleansing, and Keeping power. The spirit of true prayer was plainly manifest, and many were the earnest petitions that went up to God to save Zion City, and to bless Zion throughout the world.

The afternoon service was opened with the Processional by Zion Senior and Junior White Robed Choirs. The sermon was delivered by the General Overseer, the following two passages being used as a basis for the address:

What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor (or oppressed, or afflicted) of His people shall trust in it.—Isaiah 14:32.

Therefore we ought to give the more earnest heed to the things which we have heard, least at any time we should let them slip.—Hebrews 2:1.

At 8:30 p. m. the beautiful Cantate "Daniel" was rendered under the leadership of Conductor John D. Thomas, assisted by a portion of Zion Orchestra and Choir. The story of Danial, as all Bible students know, is one of the most interesting and inspiring in the Old Testament. The rendering of the cantata was done in a creditable manner, and was greatly appreciated by the audience.

The Monday afternoon service was devoted to Praise, Prayer, and Testimony, and the time was altogether too short to permit all who wanted to speak to do so. It was a very blessed meeting, one never-to-be forgotten by those present.

Monday evening a very interesting address was delivered by Elder F. Richert upon the subject "Zion and Her Mission."

Tuesday afternoon's service was devoted to teaching and prayer for the sick. The attendance was the best by far of any of the afternoon meetings up to date. The subject of Divine Healing was clearly presented as set forth in God's Word, and at the close a large number were prayed with in the name of Jesus the Christ, in the power of the Holy Spirit, and in accordance with the will of God, and for His honor and glory.

On Tuesday night at 8:00 o'clock Elder John Taylor, in charge of the Branch of the Church in Chicago, delivered an address on the subject "Zion's Work in Chicago, Past, Present, and Future."

Wednesday afternoon's service was led by Elder Richert, and the time was spent in Praise, Prayer, and Testimony, and, as was the case on Lord's Day morning and Monday afternoon, the time was too short for all to express their gratitude to God for His goodness to them day by day.

The Wednesday night's service was devoted to the work of Zion Seventies. The attendance was very good, and the meeting proved to be one of instruction, edification, encouragement, and

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inspiration to the many earnest workers who are eagerly waiting for the time to come when they can again go forth into the cities from house to house proclaiming the Gospel of the Kingdom of God to earth's sin-stricken and disease-smitten ones.

The Thursday afternoon service was led by the General Overseer, and many interesting addresses were delivered. After the usual preliminary exercises the subject of Christ's Second Coming was announced as the subject for consideration during the service. The following Scripture lessons were read:

Daniel twelfth chapter,
Matthew twenty-fourth chapter,
Second Peter third chapter,
John 14:1-6,
Acts 1:1-11.

The key-note of the service, as struck by the General Overseer, was to the effect that the Kingdom of God was the all-important subject of the ministry of the Christ, His Apostles, the Seventies, and the early workers in the Master's vineyard. The people were warned against becoming one-sided in their views, and were exhorted to be well-balanced. It was pointed out that various so-called religious movements were doing great damage to many people by reason of the fact that they emphasize one thing, and in many cases the one thing emphasized was an error and not even a truth, as, for instance, the body of people who emphasize continually in every address water baptism by single immersion, and thus lead the people to look away from the all-important things to water baptism for salvation. A body of people are forever harping on keeping Saturday instead of Sunday, thus leading many people to think that because they keep Saturday they are sure of an abundant entrance into heaven.

There is no doubt that the Zion Movement is God's movement for the close of the Gospel Age, and the preparation of a peculiar and specially trained people for the Coming of the King. Zion, in her teaching and preaching from the platform, and through her papers, holds up before the whole world God the Father, Creator, Preserver, Provider of all mankind, the One unto whom we should pray, and to whom all praise, thanksgiving, honor, worship, and adoration should be rendered.

Zion holds up before all His only begotten Son, Jesus the Christ, the Savior, Healer, Cleanser, Keeper, truest and best friend of all, for He was God manifest in the flesh, and the words which He uttered, and the deeds which He did, were not His words and deeds, but the words and deeds of God the Father.

Zion, of all movements, presents in a clear, straightforward, forcible manner the person and mission of the Holy Spirit, and boldly proclaims that His first work is not to make people happy, but to make them miserable, as the Scriptures declare the Holy Spirit came into the world "to convict the world of sin, of righteousness, and of judgment to come."

The Holy Spirit is given to all who obey God. The world does not know Him; the world cannot see Him; the world cannot rceive Him. A rebel against God and the laws of the Kingdom of God may howl from morning till night, week after week, month after month, and year after year for the Holy Spirit to come down, but the Holy Spirit will not come, and you had just as well stand up and cry for a current of electricity to go through a wooden block as to cry for the Holy Spirit to come in and take possession of an impenitent, stiff-necked, stubborn, rebellious man or woman.

Zion declares, in accordance with the Word of God, that all men have sinned and come short of His glory. Zion demands, in the name of the most High God, that all men should repent, confess their wrongs, make restitution, and teaches them that "Faith cometh by hearing, and hearing by the Word of God;" and further, that no man or woman does love God and Jesus Christ His Son, and the Holy Spirit, the Comforter, Who proceeds from the Father, unless He is truly and willingly obedient to all the requirements of God's Word—obedience in baptism by triune immersion "into the name of the Father, and (into the name) of the Son, and (into the name) of the Holy Spirit,"—obedience in tithing—paying at least one-tenth into Zion Storehouse—and giving free-will offerings as God prospers him.

Zion fights self-advertised Holiness, and declares that it is of the Devil. Zion proclaims Holy Living, which is known by what it does and not by what it says.

Zion demands truthfulness, honesty, three feet to the yard, two thousand pounds to the ton, sixteen ounces to the pound, just as large strawberries on the bottom of the box as there are on the top, and just as sound apples on the bottom of the barrel as there are on the top.

Zion teaches the people to pray for the Fruits of the Holy Spirit. Zion holds up before her people the Nine Fruits of the Spirit, the Christian Graces, and all of the laws of the Kingdom of God. Zion neglects no truth, neither does Zion unduly emphasize any truth.

Zion, which is the Kingdom of God, teaches her people not to think more of the movement than they do of the King, Jesus the Christ. Zion teaches that her leader is called and trained of God, and that while he should be loved and respected, and his should be held up in earnest prayer and hearty Christian cooperation, yet, after all, he is only an instrument in the hands of the eternal God, and that God should have the honor, and the glory for every good work that is accomplished.

The Thursday night meeting was given up to an address by Elder Richert "Zion Ecclesiastically." He read a portion of the first chapter of the Book of Joshua, and drew some very beautiful lessons from the life and work of Joshua, emphasizing especially that Zion's leader, Overseers and Elders should be called of God, and made such through the Holy Spirit, and that, like

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Joshua, they should be of good courage, having in their hearts that perfect love that casteth out all fear.

The Convocation will continue until Wednesday July 22nd.

Shiloh Tabernacle, which was recently purchased has indeed proven to be a splendid place of meeting, and a great blessing to the people in more ways than one. The people have shown their intense appreciation of the purchase of this property by many expressions of their determination to sacrifice and help pay for it. Already, without even asking for money, $111.00 have been placed in my hands during the past few days, and on next Lord's Day, July 19th, at the afternoon service, a Sacrificial Offering will be taken up, and every man, woman, youth, maiden and child will be given an opportunity to help in acquiring this splendid property for Zion's work in Zion City and throughout the world.

Those who have no money, if such there should be, are asked to drop into the barrel, which will be placed near the platform to receive the contributions, a slip of paper containing the words, "I have no money, but I am earnestly praying God that He will bless Zion with every needed blessing;" and it is well for all readers to know that I have added, that if there should be any one who is standing around criticising and growling, that such an one should also deposit a slip of paper containing the words, "I am growling", and sign his or her name and address.

God bless Zion people not only in Zion City but throughout the world. A nobler, more self-denying, sacrificing people never lived, and it is a joy for any servant of God to serve them, and to give his life for them.

I have fought a hard fight, and many times the flesh has become weary, but now the work is becoming an intense delight and joy, and the hearty responses of the people for whom I have poured out my life is a sufficient reward for all that I have gone through.

God bless Zion everywhere throughout the world.

Zion is rising purified, soon to go forth to be used of God as never before. Let one and all thank God and take courage.

The future is bright with promise.

Thanks be unto God for what He has wrought.

Let one and all pray earnestly morning, noon and night.

CONVOCATION ADDRESSES

(Continued from Page 11.)

He hath reserved in everlasting chains under darkness unto the judgment of the great day."

I want you to understand that he who is called the Devil, Diabolos, Satan, Beelzebub, Prince of the Power of the Air, Leviathan—I want you to understand that he who is now called by these names was once an angel of a very high order. I think there is no dispute on this point. He rebelled against God in Heaven. I want to ask you, Did God love His angels and all the angels that rebelled against Him? Did God love them? [Voices: "Yes."] I will ask you further: Is it not a fact that He threw every last one of them out of Heaven? [Voices: "Yes."] Can you reconcile that conduct with His love for them? There is a great deal in the way you look at things. Love is known principally by what it does rather than by what it says. There are a great many people who are so good that they are good for nothing—they are so soft—like the Dutchman's meat ax, they are too dull to use and too soft to grind.

Another thing I want to point out to you is in Revelation 3:21, (I will give you the sword of the Spirit): "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Did Jesus Christ overcome? [Voices: "Yes."]

Let us look at the temptations in the wilderness for a minute.

The first temptation was directed to the appetite, was it not? How many millions are ruined through yielding and becoming slaves to their appetite. There is where the Devil trips a good many.

Now the second temptation: The Devil tried to get Christ to commit the sin of presumption, and he misquoted a part of the Ninety-first Psalm.

The next temptation is the most interesting of all to me. The Devil tried to show Him a short route. The Devil said to Him, "Now look here: what is the use of all these years of toil? What is the use of Gethsemane? What is the use of the Cross? What is the use of all this suffering and self-denial in order to get the kingdoms of this world?" Because God had shown the Son before, while He was yet with the Father, what was to take place: that the suffering, crucifixion, and death was necessary to bring the sons of God back to their Father. The Devil said to Christ, "Look here; there is no sense in this. I will show you a short route. All these nations and kingdoms belong to me. Just fall down and worship me and I will give you every one of these kingdoms right now, and there will be no further trouble. All that is necessary is to form a partnership with me. Your Father up in Heaven treated me very mean. I wanted to show Him a few things and He simply put me out. I will fix this thing up with you. You can run the prayer meetings, and I will run the education, business, and politics. If you will keep in your own place and attend to your own affairs I think we will get along pretty well;" but the Savior rebuked him, saying, "It is wrong; thou shalt worship the Lord thy God, and Him only shalt thou serve;" and the Savior went on with His work, and He suffered and He died, and it is written in Philippians the second chapter, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

Christ overcame, and if you are to sit with Him on His throne so must you overcome. I will tell you, my beloved hearers, there must be no compromise. There must be no sacrifice of principles and truths. There must be no letting down of the standard. There must be men and women who will stand as firm as a rock—though all the world should scoff and Satan and hell oppose and stand alone with God.

I stand for Zion uncompromisingly, without fear or favor,

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and I know no man after the flesh. I have taken my stand and there I stand if all forsake me and leave me, and there is only one thing for all the people in Zion City to do and that is to stand firmly for every Zion principle and truth.

ZION A NATION.

That God has called Zion to be a Nation—His Nation—must be abundantly apparent to every careful observer. That He ever intended to have a peculiar people is everywhere manifest in the sacred record. The dramatic call of Moses, in the mountains of Horeb, out of the burning bush, to go to Egypt is significant; for there the Lord said, "I have surely seen the affliction of *My people* which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, unto a land flowing with milk and honey. . . . Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring forth *My people*, the children of Israel, out of Egypt."

Israel was His people by promise. To Abraham their father God said: "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee, and thy seed after thee, in their generations, *for an everlasting covenant* to be a God unto thee, and to thy seed after thee." "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."

The promise was confirmed in Isaac and in Jacob, and to Jacob God said, "Israel shall be thy name. . . . I am God Almighty: be fruitful and multiply; A NATION and a company of nations shall be of thee."

After four hundred and thirty years in Egypt, Israel's cry to Jehovah was heard, and He chose a leader, in the person of Moses, to demand of Pharoah their release, and to lead them into the land of their inheritance.

The memorable possover feast was established, and they started for Canaan, "and the Lord went before them by day in a pillar of cloud, to lead them on the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

The cloud and the fire may be regarded as a visible manifestation of God's direction, and it never failed. They (or it) led Israel to liberty. In conflict the cloud and fire stood between Israel and the enemy. God fought their battles. "The Lord shall fight for you, and ye shall hold your peace." Pharaoh and his hosts were overthrown in the sea, and Israel exchanged rulers and became a nation, the Theocracy, for God was their ruler. Hence it was that Moses and the children of Israel could sing in triumph:

"I will sing unto the Lord, for He has triumphed gloriously; the horse and his rider hath He thrown into the sea.

"The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him a habitation [I will be a dwelling place for Him. Ephesians 2:22; John 14:23]; my father's God, and I will exalt Him.

"Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." . . .

"Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell, in the Sanctuary, Lord, which Thy hands have established.

"*The Lord shall reign for ever and ever.*"

How unchangeable is God; but how fickle is humanity! How forgetful of mercies shown, deliverances given, and blessings bestowed!

The last echo of their song of deliverance from Pharoah had scarcely died away, when they murmured, saying, "What shall we drink?"

Their eyes were taken off the cloud and the fire. Even three days' march toward Canaan wearied them and they feared there would be no good water to drink, for the waters of Marah were bitter. But God was leading, and no sooner had God's tree been applied to the water by God's chosen Moses that the bitter waters become sweet. There Jehovah God became the legislator and proved His people and made for them one of the most wonderful statutes and ordinances ever enacted,

THE COVENANT OF DIVINE HEALING,

the first recorded law under the new donditions, as follows:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and willt give ear to His comandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I AM THE LORD THAT HEALETH THEE."

God's people were to be free politically and also physically. They were to be a people full of happiness and health. All their joys hinged upon their obedience.

They are diligently to hearken,
They are to do that which is right in God's sight,
They are to give ear to His comandments,
They are to keep all His statutes;
Be obedient!
Result: Freedom from disease.

The usefulness and destiny of an individual, or of a nation, depends upon fidelity. The dividing line between life aud death is OBEDIENCE.

God's law is the absolute standard. He says to his appointed leader: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: "'If ye will OBEY my voice indeed, and KEEP my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

"'And ye shall be unto me a kingdom of priests, and AN HOLY NATION.'"

ZION A SEPARATE PEOPLE.

"How beautiful upon the mountains are the feet of him that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! "And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, THOU ART MY PEOPLE.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness. "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people."

WHO ARE THEY?

"Know ye therefore, that they which are of faith, the same are children of Abraham.

"For ye are the children of God by faith in Christ Jesus.

"For as many of you as have been baptized into Christ, have put on Christ.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

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HOW HEIRSHIP IS PROVEN.

"The Spirit itself beareth witness with our spirits, that we are the children of God.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

WHAT ARE THE HEIRS TO DO?

"Wherefore come out from among them [who? the unrighteous, the worshipers of Belial, unbelievers] and *be ye separate*, saith the Lord, and touch not the unclean; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Obeying God's direction and becoming a separate people, what is to be the order of their conduct?

THEY ARE TO FORM A NATION.

Caiaphas the highpriest prophesied that Jesus should die for the Jewish nation "and not for that nation only, but that also He should gather together in one [nation] the children of God that were scattered abroad." Peter, addressing the elect strangers, says: "Ye are a chosen generation, a royal priesthood, AN HOLY NATION, a peculiar [purchased] people; that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now *the people of God*."

ZION THE NATION'S NAME.

"O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion*; the kingdom shall come to the daughter of Jerusalem.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

THE ALL CONQUERING POWER OF ZION'S RULE.

"And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

"O house of Jacob (all ye that serve the Christ) come ye, and let us walk in the light of the Lord.

"When the Lord shall build up Zion, He shall appear in His Glory."

ZION IS THEOCRATIC.

BY J. A. D.

Are you Democrats? Are you Republicans? Are you Popocrats? Zion is none of them. Zion is Theocratic! We believe in the rule of God: God in the heart, God in the home, God in the business, God in the City, God in the State, God in the Legislature, and God in the executive and in the judicial offices. That is what we are fighting for: Theocratic principles.

We do not believe in democratic principles. We say it plainly. When you tell me that you believe in "the rule of the people, by the people, and for the people," I tell you that is a rule we fight against.

Why? For the reason that the people are mostly bad, the people are mostly drunk, the people are mostly ungodly, the great mass of the people hate God. They drink, they smoke, they lie, they steal, they commit abominations. Even in the best cities they are still ungodly. If the majority are to rule, the worst will rule.

TO HEAL PART OF CHRIST'S MISSION

"When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His WORD, [He sent His *word* and healed them, and delivered from their destructions. Psalm 107:20] and healed all that were sick. . . . Himself took our infirmities, and bare our sicknesses." [Matthew 8:16. 17.] The Apostles were commissioned to heal the sick. [Matthew 10:8.] The Seventy were commissioned to heal the sick. [Luke 10:9.] The faithful are commanded to trust God for healing. [James 5:14.]

The following testimonies are evidences that Christ's healing power is just the same today:

Healed of Cancer.

MOLINE, ILL., JULY 7, 1908.

Elder Carey:

Peace to thee! You will remember, late in the winter I sent a request for prayers with regard to a cancer I had which had been on my nose for fifteen years, but had never given me any trouble until last year. About the time I wrote, it had broken out in my face as well as my nose, and no one but those that have been through with one can describe the suffering. It is something I hope I shall never experience again, and, "Praise God, from whom all blessings flow," as I believe I can fully say, I am healed in answer to prayer and obedience to God. I could feel, when prayers were being offered for me in Zion City a power going through my body, and it thrilled my whole being and the growth stopped at that time. But I had a hard time after, as the devil tried hard to get me to think it would not go clear away: but thank God it has at last gone, and this morning the last scab came off and it is as smooth as the face in any other place, and all there is different is a scar. Thank God! I have been praying that it might be entirely removed before the Convocation, so I could send in my testimony that God does heal yet in Zion.

I want to thank you all for prayers that have been offered for me. How I wish I could come up and spend the Convocation, but cannot this time.

I am so thankful that Zion City is being saved. I feel sure that it will be. Never but for a few minutes at a time have I let the thought into my head that it would be overthrown. What God has founded cannot be overthrown; and I am thankful we have a place we can send our requests and God hears and answers prayer.

Pray for me that I may always keep my face Zionward, and my eyes on God.

Praying that God will keep and bless all the faithful ones in Zion,

I am your Sister in Christ,

MRS. CLARA TRIPLETT.

Thanksgiving and Praise.

ESMOND, SOUTH DAKOTA, July 3, 1908.

Dear General Overseer:

It is written, "Whoso offereth praise glorifieth Me." It seems but right that we should praise God by testifying to some of the many mercies He has given us recently: Healing of a painful swelled finger from blood paisoning; also strengthening of weak spine, and immediate relief when suffering from a strained back when I could scarcely breathe.

Baby has been greatly blessed and kept from suffering after an abscess had started under his chin until it came to a head and ran out. His brother had one in nearly the same place under the jaw sixteen years ago, while I depended on the doctors for help, and he suffered terribly both while it was gathering and at the time it was lanced.

I am so thankful for Zion. Oh, that all might know how much better it is to trust God in all our affiictions!

I wish to add also that we received rain here early this spring at the time we requested you to pray for rain; and that we thank God for protection from the heavy wind and storms.

I thank you for praying for us so many times.

Your Sister in Christ,

MRS. G.

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LEN TILDEN FOUN

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 WILBUR GLENN VOLIVA

Volume XXII., No. 3. ZION CITY, SATURDAY, JULY 25, 1908. Price Five Cents

The Gospel of the Kingdom

BENEFITS OF DIVINE KNOWLEDGE

Report of Divine Healing Meeting Held in Shiloh Tabernacle, Zion City, Illinois, Wednesday Afternoon, July 8, 1908, Conducted by General Overseer Wilbur Glenn Voliva.

[REPORTED BY THOMAS FROST.]

THE service was opened by singing the first two and last stanzas of Hymn No. 5, "I Know Whom I Have Believed." This was followed by the singing of the first, second, and last stanzas of "I Need Thee Ev'ry Hour."

GENERAL OVERSEER: Before we go to God in prayer, for our general Scripture lesson, please open to the One Hundred and Third Psalm. Let us read together five verses, then we will bow our heads and spend a season in prayer.

Bless the Lord, O my soul: and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

Comments by the General Overseer.

According to this Psalm, which comes first, forgiveness of sins, or the healing of our diseases?

Voices: "Forgiveness of our sins."

It coincides with the Gospel as preached by Jesus Christ and the Apostles. The first thing every one should seek is Salvation. Oftentimes people, through lack of knowledge, are far more desirous of getting their healing than they are of salvation. Salvation is something we take by faith; so is healing; so are all the blessings of God—the baptism of the Holy Spirit, the indwelling of the Holy Spirit. We take God at His Word. To illustrate this thought, it is written that if we confess our sins He is—What?

Voices: "Faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

According to that, man's part is to do what?

Voices: "Confess his sins."

God's part is what?

Voices: "To forgive and cleanse—"

From how much unrighteousness?

Voices: "All unrighteousness."

Salvation Precedes Healing.

It should be the prayer of every one that all dross should be burned out. This is one of the most important things to teach the sick. They must first of all obtain salvation. There is not, and there cannot be healing where salvation has not been granted. God works from the spirit to the body, not from the body to the spirit. God's work begins with the spirit, extends to the soul, and then to the body. The proper thing is to get the spirit right. It is far more important to have the spirit right than to have the body right, and the spirit wrong.

There are five things enumerated here for which the Psalmist blesses God:

First, the forgiveness of his iniquities, the blotting out of his transgressions;

Second, the healing of all his diseases;

Third, the redemption of his life from destruction;

Fourth, crowning him with loving kindness and tender mercies; and,

Fifth, satisfying his mouth with good things.

Praise and Prayer.

This Psalm is one of the outbursts of the Psalmist. It is all right to pray. We are exhorted to pray without ceasing, but the man who prays and does not praise is making a very great mistake. In our private devotions we should praise God as well as pray to Him. We should praise God for all blessings.

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Every breath we draw is by God's kind permission. We are absolutely dependent upon God for everything. Every mouthful of food we are dependent absolutely upon God for. Man is utterly helpless. Suppose the sunshine were withdrawn, then where should we be? Suppose no rain was sent, where should we be? Although man is the highest of God's creations, yet how frail he is. A baby is the most helpless creature in the world. You know that. Take a little colt, and when it is twenty-four hours old it will run and frisk around, and it will kick you in the face if you do not get out of its way; but a little baby has to be handled very carefully, and have such great care for a long time. God says that a man's life is like the flower of the field. If a brick were to fall upon his head it would probably kill him. Our lives are held by very slender threads, yet man is the greatest of God's creations.

Praise God for taking care of us during the night.

Soul-sleeping Unscriptural.

Praise God for permitting us to behold the light of another day. While I am sure we would all like to be in heaven, yet if our lives are hid with Christ in God, we want to be here as long as He wants us. I am very happy, although I would rather be in heaven than here. When I come across some of those wretched "soul-sleepers" around Zion City—the Devil's favorite doctrine, you know—I am betwixt two opinions whether it is better to depart and be with Christ, or remain here in the flesh. Paul also said, "To be absent from the body is to be—"

Voices: "Present with the Lord."

Jesus said to the thief on the Cross, "This day shalt thou be with Me in paradise. I wonder what the soul-sleepers do with those passages of scripture? They pervert and twist them to suit their own doctrines; but let them stand just as they are, and you will find out that it is as plain as anything can be that, when the spirit goes out of the body, it goes to God, and man is just the same on the other side of the line as he is on this side, and just as much alive as ever.

Now in regard to the body, the Bible says there are celestial and terrestrial bodies. You put a grain of corn in the ground. It dies and wastes away; but out of it the germ comes, and God gives it a body. This spirit is to this body what that germ is to that germ of corn.

I always like to meet people who say, "Life is very sweet, and very precious to me." I never like to meet people who are always saying, "Well, I wish I could die." There are some people who are everlastingly wanting to die; they are tired of life. Then some fellows say, "Oh, dear me! I do not know what to do to kill the time." Fancy a creature of God Almighty having to study up some way to kill the time. Murderer! Killing time. What is more precious than time? When a day has gone you will never get it back. You may have another one, but you will never bring yesterday back.

To Be Right the Secret of Happiness.

The secret of a happy life is to be right with God; then it does not matter what anybody says; that cannot effect you. People who do wrong are never happy. They may appear happy, but it is artificial and put on. True happiness comes from a clear conscience. Let us get to the place where we can say that life is very precious to us, and we are enjoying a foretaste of heaven, and we want to stay here just as long as God wants us to. Heaven is a better place any time. I expect when my life closes to be in heaven with God. I do not expect to be in a cemetery, and lie there for ten thousand years. This body is a very good one, I am very glad to have it, it serves the present purpose very well; but the moment the spirit goes out of it, I am done with it, and God will give me a better one.

This is a good general scripture lesson. It will beget within your hearts the attitude of praise. I like to hear people praise God. We are always asking God for something, pleading with God for this, that, and the other thing. That is all right. I want Zion to be made up of people whose hearts are full of praise and gratitude to God; that praise will find expression in various ways.

I have been asked whether I think a person can shout and be sincere. Most certainly I think he can. In the early days of Methodism there were many people who shouted that were just as sincere as any of us, and I think that was the way they had of expressing their praise and gratitude. I used to be a Methodist myself when I was a little boy, and they used to make all kinds of fun of me when I would sit in a class meeting with a lot of old men and women. I always was an old man. When I look back thirty years ago, I remember those class meetings. They were very good ones. A person may give expression to his gratitude by saying "Hallelujah," "Praise the Lord," "Glory to God." When a person is full of praise he cannot keep still, and in a Church that is alive—a living Church, the moment you throw a meeting open for praise, everyone wants to be first there to praise God. You never have to say, "Now, don't let the time go to waste." That is all right for a cemetery, for a dead Church, but you never have to say that in a living Church. Live people do not want to be exhorted to praise God; they are only glad to get the opportunity to do so. One reason why we do not get more is because we do not appreciate more what we do get. God wants us to appreciate what He gives us. God wants us to be thankful. The Psalmist says, "It is a good thing to give thanks unto the Lord." Let us be full of the spirit of praise.

There has been a good deal of praying in Zion, and God has answered a great many prayers and richly blessed a great many people. What I want to see developed in this people now more and more is the spirit of thanksgiving, and of praise to God for His blessings and for His goodness.

There are people who scarcely know what a pain is, and yet, while you would think they would just jump up and dowu for joy, and shout praises to God for the past twelve months, they rarely think of praising God. It is often said we do not appreciate a good thing until we lose it. That is often true. Now, my brothers and sisters, what a pity that God should have to bathe our eyes in tears before we can see clearly what our duty is. As I said to a person the other day, Zion was not right in some things, and God was angry. God was displeased. God hated the accursed aristocracy that fastened itself upon Zion, and the distinctions that were made. God was angry because the money was not used properly. God permitted these things to happen; and I thank and praise His name that He did permit them to happen. God will help us to get Zion right again. Why should we not get Zion right? It is not necessary for me or you to go wrong. Get on the track and keep close to God. Why not get close to God? There is no necessity for you to tell a lie, or to be dishonest, or to mistreat or defraud anybody. You know right from wrong. Why should God have to put you or me through hell before we do right and behave ourselves? God is no respecter of persons. Eli was a mighty man of God, yet God let him miserably perish because his own sons, at the very door of the Tabernacle, committed unspeakable crimes.

My brothers and sisters, I stand here today with greater love, if possible, than ever, for my God and Heavenly Father, with greater reverence for His Word, and faith in His eternal promises, and what happens around me never bothers me. Why should it? God is true, though every man be a liar. I like to see people get as close to God as possible. I like to see them growing spiritually.

A mother says, "My son John made five thousand dollars

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last year." She jumps around for joy, but her son John is on the road to hell.

Another one says, "My daughter graduated in art and music last year."

Yes; but is she saved? The all-important thing for your sons and daughters is salvation.

Well, I thank God there is growth in this people. I want to see in twelve months from now a most marvelous growth. O, that God would help us every one to get at the feet of Jesus the Christ to be taught of Him, and just become what He wants us to be. I am so thankful to God for what has taken place, and for the development, but I want to see a greater development. We talk about these beautiful things, but how much do we live them! I want the time to come when there will not be a member of Zion who is not first seeking the Kingdom of God. What is the use for me to stand on the platform preaching, teaching, and pleading with people, and writing, unless I can get them to live these things? You can find plenty of people who are seeking for pleasure, and gold, and notoriety, and the praise of men, but what we want is a people who are seeking first the Kingdom of God and His Righteousness.

When some people talk to me about buying this Tabernacle for $12,500.00, what does that amount to? Not to the point of a pin. It does not amount to the snap of your finger. If our ways please God and we are all consecrated and do right, God will take care of all that. God will continue to give us money if we use it properly.

God gives the money for the extension of His Kingdom, does He not?

Voices: "Yes."

God is good. I tell you, if everybody had been right in Zion, millions would have come in, and this place would have been the wonder of the world. Let us make it such now. God still lives. All He asks for is a faithful people. When His people are not faithful you know what happens. Read the history of Israel. Let us ask God to take away all murmuring, fault-finding, all growling and complaining, and to take away everything that is not in accordance with God's Word and will.

The laws of the Kingdom of God are eternal. If you live them you will have life, health, vigor, power. The only reason we are not any further along than we are is either we have not learned the laws of the Kingdom; or if we have we are not living in accordance with them. He said that If we will keep His laws and commandments and statutes He will bless us in the City, in store, in cattle, etc., and "I will bring you victory over your enemies. You shall be the head and not the tail," etc. You will find that in the 28th of Deuteronomy.

Selfish Motives Will Not Secure Blessings.

For what do you want to be saved? Some want it from a purely selfish standpoint; they are afraid to go to hell. You can never get anything from God through selfish fear. You have got to respond to God's love. What do you want salvation for?

That is the question. What do you want healing for? Is it a selfish reason? You ask and receive not, why? "Because you ask amiss." You are prompted by selfish motives, and God is not going to bestow His blessings upon selfish people. There is not any use to quarrel with me if I preach the plain Word of God. God made these laws. If I stick my hand in the fire, it will be burned, no matter whether I am the greatest saint on earth. If I take hold of a live wire I shall be electrocuted. A man who smokes tobacco will reap certain results. Many reap cancer of the lip. When a man takes a glass of whisky, and you tell him that it will finally make him poverty-stricken, and he will wallow in the gutter, he will laugh at you, and turn his nose up at you. How many thousands of them are there today? A man always takes the first glass of whisky before he takes the second.

Secret of Health and Long Life Is Obedience.

The secret of long life, of health, is the discovery of God's laws and strict obedience to them. There are other things in this world that are killing the people just as much as tobacco and whisky, and drugs. A great many diseases are gotten at the table—over-eating. Why do people do it? Because it gratifies the taste for a time. You Americans are good cooks; there is no doubt about that. You can make some very rich dainties, fix up a great many dishes, etc. The Word teaches us to eat that which is good. I would not drink a cup of tea for fifty dollars, because I do not care to be drunk. I would not take coffee. Of course, it would not keep one out of heaven. If you want your stomachs tanned like shoe leather, all right.

Some one says, "There is a man 110 years old, who smoked, chewed tobacco, and drank whisky ever since he was 17 years of age." That does not prove anything. Do you mean to take that as a case to prove that using tobacco is a good thing. There is a boy only 18 years old died the other day through cigarette smoking. Put one case against the other. In this country people do not live: they hurry too much. What do they get out of life? They die thirty or forty years before their time simply because they are always in a hurry. They are chasing the almighty dollar at the expense of health and of life.

God will finally have a people—whether in this generation or not; I do not know—but God will, finally, have a people who will not know anything about sickness, absolutely nothing. God will have a people where there is not a sick person nor a weak one. Zion has made a practical beginning. Dr. Dowie took an old generation, tobacco-whisky-pork-soaked generation didn't he? It is a wonder what, under God, he made out of a great many of them. Take a man who has eaten swine's flesh, smoked tobacco, and drunk whisky for fifty years, and you have gotten a pretty hard subject to deal with. There are some in Zion who were all that, and even worse. God, through the blood of His dear Son, has cleansed them, and no doubt many many years have been added to their lives. There have been opium and morphine fiends who have been delivered. They were made so by the doctors. I saw a man the other day who was healed of a rupture almost as big as your head, and he was a terrible morphine fiend more than fifteen years ago, and he is perfectly healed to this day.

This is Zion's work, to go out and teach the people, and to get them to get rid of their sins, and not only to get salvation, but to get health as well. That is our mission. That is what we are here for. Just think what it will mean after four or five generations. Take Zion people born without Doctors, and who never had a taste of medicine in their lives, and know nothing but to trust God, what will their children be? What will their grand-children be and what will the next generation be? In that way, and in no other way, will you get "a royal generation," as I shall show you after a little when I talk about the beginning and the ending of things. You will see a glorious start was made in the Garden of Eden. Humanity has gone down about as low now as it can get. Humanity is very low indeed. I could tell you things that have happened the last week that would put to shame the people of Sodom and Gomorrah.

Zion Training a Royal Generation.

Beautiful is the turning point, and the movement has been launched by God for the scale to be ascended and to bring about the restoration of a royal generation. Anybody who is honest, and will think will see that Zion is on the track to bring up a royal generation. Train up a people who trust God fully, and you have a royal generation. I do not know but that all this generation will die. The next generation, the rising generation,

(CONTINUED ON PAGE 23)

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

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LEAVES OF HEALING, SATURDAY, JULY 25, 1908.

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HEADQUARTERS OFFICE BUILDING OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, ZION CITY, ILLINOIS, U. S. A.
July 22, 1908.

The Editorial Notes in LEAVES OF HEALING bearing the date of July 18th covered the meetings of the Twelfth Annual Convocation of the Christian Catholic Apostolic Church in Zion beginning Lord's Day morning, July 12th, up to and including the eight o'clock meeting Thursday night, July 16th.

Friday afternoon, July 17th, at two o'clock, a very blessed service was held for teaching and prayer for the sick. This Divine Healing meeting, as was true of the similar meeting held on Tuesday afternoon, was well attended, and the earnest, prayerful attention given by the people to the teaching was very noticeable.

At the close of the address three different rooms were used for the prayer service, a number assembling in the regular prayer room, and were prayed with by Elders Carey, Moot, and Reder, and others assembling in two other rooms were ministered to by Elders Richert, Taylor, and myself.

The privilege of ministering to the sick and afflicted is one of the most blessed granted by God to His servants, and, indeed, the salvation, healing, and cleansing of humanity is an infinitely richer reward than all the gold of Ophir, the wealth of the world, and the empty praise of the fickle world, which one day will cry "Hosannah," and the next day "Crucify."

There are many signs of God's returning favor to Zion, and ere long, no doubt, the signs and wonders will accompany the faithful proclamation of the Gospel of the Kingdom.

The teaching of Divine Healing is certainly beautiful for the blessings which it will bring to the sick and the afflicted, but it is far more beautiful for the blessings which it will bring to one and all who receive it, that they may so live as to claim the keeping power of God, and thus be protected from the snares of the Devil.

Zion stands uncompromisingly for the whole Word of God, and boldly declares that Doctors, Drugs, and Devils are the foes of Jesus the Christ, who is the Healer of all mankind.

Your attention is called to the two following passages of Scripture:

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.—Mark 16:20.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His will.—Hebrews 2:4.

Divine Healing is simply taking God at His Word; nothing less and nothing more. All those who profess to believe the Bible to be the Word of God, will, sooner or later, be compelled to accept and to practice Divine Healing, or admit that their professed belief in the Bible is insincere and hypocritical.

Zion believes in Divine Healing not merely because people are healed in answer to prayer, but because it is plainly taught in God's Word. Divine Healing is part of the Atonement made by Jesus the Christ, and those who, in the face of light and knowledge, turn away to the arm of flesh—doctors, drugs, and surgeons—trample the blood of Christ beneath their feet.

Divine Healing is no hobby in Zion, but, as a part of the plan of Salvation, and one of the great truths of the Kingdom of God, it does, and will continue to receive proper consideration.

Zion stands for the whole Kingdom of God—the rule of God in the individual heart, in the home, in the state, in the nation, in the world, in education, in business, in politics, in all the affairs of mankind.

The meeting announced for Friday evening was recalled in order that the Senior Choir might have the use of the Tabernacle for their regular weekly practice.

On Saturday, July 18th, at 3 p. m., a very interesting service was held at Zion Stores. The addresses delivered at that meeting appear the Zion Herald of the 22d.

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Zion boldly challenges every claim of the Devil, and has nothing but contempt for the silly talk of the apostate churches, that the church should attend to the "spiritual" needs of mankind, and let the world, the flesh, and the Devil run the education, the business, and the politics.

Zion is in business for God, and proposes to put to the test every promise found in the Bible; and I would recommend one and all to study carefully the twenty-eighth chapter of Deuteronomy.

The meeting at the Stores was enlivened by music furnished by Zion Band, which has recently been organized, and has already been a great help on a number of occasions. Let one and all pray for Zion Band.

On Lord's Day, July 19th, four services were held, and it is within the truth when I say that the choicest words are not adequate to describe the meetings.

The Early Morning Meeting of Praise, Prayer, and Testimony began promptly at 6:30, and so hearty and enthusiastic was the response of the people that the meeting had to be closed while many were still standing waiting for an opportunity to testify.

The Junior service was held at 9:30 a. m., and a more beautiful scene does not exist anywhere than the crowd of Zion children assembled to study the Word of God.

The principal service of the day and entire week held at 2:30 p. m. was opened with the Processional by Zion Senior and Junior White-robed Choirs. This Processional was very impressive, and it is my earnest prayer that every member of these Choirs will prove himself and herself to be a true child of God, and that never again shall it come to pass in Zion that there is "a form" of godliness without the power.

The Senior Choir, accompanied by the Organ, Orchestra, and Band rendered the Anthem entitled, "The Radiant Morn," and also the "Gloria." Elders Taylor and Tindall delivered short addresses, the latter, at the close of his address offering a very earnest Rededicatory Prayer, rededicating Shiloh Tabernacle to the service of God.

The Lord's Supper was then observed, and at the close of this beautiful service—the commemoration of the Lord's death, and the exhibition of unwavering faith on the part of the people in His Second Coming—the same old barrel, which had been used in years gone by in the taking of special offerings for special purposes, was brought out and placed upon the small platform in front of the large platform. A scene then took place which will never be forgotten by those who witnessed it. It had already been announced both in LEAVES OF HEALING and ZION HERALD, and on the Saturday notices distributed throughout the City, that two sacrificial offerings would be taken up this year and next year for the purpose of paying for Shiloh Tabernacle. The people had been exhorted to prepare for the first of these two sacrificial offerings on Lord's Day, July 19th. As I sat on the platform and witnessed the beautiful spirit of the people, I said to my God, whom I have served the best I knew, "This is a sufficient reward for all my toils and sacrifices, during the past two years particularly." I had made two statements to the people, first, that I intended to place in the barrel the last cent that I had; second, that every dollar contributed wouldbe sacredly guarded and used absolutely for the purpose for which it was contributed.

Deacon John H. Sayrs, Superintendent of the Zion Junior Bible Class, and a faithful member of the Zion Council, was placed in charge of the congregation, and, under his directions, the people marched past the barrel, and deposited their offerings, a number of beautiful inspiring hymns being sung by the Choir and the congregation.

When all who desired to contribute had done so, the offering was carefully counted, and it was found that in tithes, free-will offerings, and special offerings, $2,368.98 had been contributed, and $123.75, which had been received during the two or three days preceeding Lord's Day, most of which was handed in by persons attending the Convocation, but who had to leave before the Lord's Day, brought the total amount up to $2,492.73, and on Monday morning, other persons who were not present on Lord's Day afternoon, contributed more, making the amount between $2,500.00 and $2,600.00.

Not a day passes but that letters are received from different parts of the world with special offerings for Shiloh Tabernacle. Zion everywhere is rejoicing with joy unspeakable that God has again placed in Zion's hands Shiloh Tabernacle, that place of so many sacred memories.

The Second Sacrificial Offering will be taken up at the All-Night Meeting, and my heart has been made to rejoice by the statements of people that they intend to save systematically during the next five months in order that they may have something to give at the All-Night Meeting towards the purchase of Shiloh Tabernacle.

In the name of the Lord I thank one and all from the greatest depth of my spirit, and assure you that every cent contributed will be used absolutely in payment for Shiloh Tabernacle. God bless you, and richly reward you in time and eternity for what you have done.

In the future I hope to be able to print a large special edition of LEAVES OF HEALING from eight to ten thousand copies containing two pictures of Shiloh Tabernacle, and send these copies throughout the world.

Let one and all thank God and take courage. Pray morning, noon, and night that God will save Zion City, and make Zion yet the glory of all the earth. A people must be prepared for the Coming of the KING.

On Lord's Day evening the Zion Juniors rendered a special program. The attendance was large, the program an excellent one, and the children acquitted themselves in a very creditable manner. The exercises were intensely enjoyed by the people.

God bless Zion children!

It just now comes to my mind that in my report of the Lord's Day afternoon service I have neglected to call your attention to the Consecration of thirty-nine sweet, little Zion boys and girls. May God richly bless Zion, and hasten the day when there shall be a royal generation!

Monday night, July 20th, notwithstanding the four services on the preceding day, there was a very large audience present to listen to a graphophone sermon by Zion's late leader, John Alexander Dowie. The address was based upon the forty-third chapter of Isaiah, and, on the whole, was very distinct. The service was a solemn one, and many eyes were moistened with tears as they listened again to the voice which, for a long time,

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rang around the world, and was mightily blessed of God in bringing multitudes to repentance.

At the close of the graphophone address a beautiful Baptismal Service was held, twenty-two persons descending into the baptismal waters to obey the great command of God through His dear Son, Jesus the Christ, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

This baptism was witnessed by a large number, and many declared that it was the most glorious baptismal service since the glorious days of Zion in the old Central Zion Tabernacle in the City of Chicago.

It has just occurred to my mind that I have again omitted another important service: the meeting held with all the visitors from the outside to the Convocation, Monday afternoon at 2:30. This service was well attended, and was a very interesting one in every respect. A large number of these visitors promised that they would write letters to the HERALD giving their impressions of Zion at headquarters, and of the Convocation. These letters, no doubt, will appear in the HERALD in the near future.

Yesterday (Tuesday) afternoon a very helpful service was held, the Scripture lessons being Matthew 28:16-20, and Revelation 3:14-22. The address will be printed, as soon as it is prepared, in the HERALD and LEAVES OF HEALING when space will permit.

The principle of Divine Authority was very clearly presented, and the necessity of obedience to every requirement as set forth in the Word of God emphasized. It was pointed out that the signs upon every hand indicate the approach of the King, and, therefore, that we had reached the Laodicean period of the Church, that God had spewed them out of His mouth, and that He had established Zion as a refuge for the afflicted of His people.

The evening service was attended by a goodly number, and, in addition to the hymns sung, three very beautiful selections were rendered by a quartette. Two addresses were delivered by Elders Taylor and Richert on "Zion Politically."

With all my heart I praise God for all His goodness, and for what He has wrought. This Convocation has been far beyond my expectation, and now that it will soon close, I leave the record made with God, and turn my face to the All-Night Meeting, December 31, 1908–January 1, 1909. I know the next twelve months will be wonderful months for Zion.

I thank God for every loyal Zion man, youth, maiden, and child throughout the world, and my heart rejoices as I think of them, but I am sad, and with difficulty restrain my tears, when I think of the many who, during the time of testing, have gone astray. It is the sincere desire of my heart, and earnest prayer that God will use me in gathering again, under the Zion banner, every true, loyal, steadfast, and earnest Zion person throughout the world.

For twelve months it was indeed very dark in Zion City and, from the human standpoint, there was not a ray of hope; but today, thank God, the clouds are lifting, and the light of the Son of Righteousness is beginning to shine in upon us, and, O, I earnestly plead with any one who has, at any time, been in Zion: take your stand for God and for Zion principles and truths, and let us go forward to establish His Kingdom. I grieve over Piper, Speicher, Brasefield, Cantel, McCullagh, Hawkins, Cossum, and Bryant. They have been deceived for the time being. A sadder spectacle has never presented itself to Zion people in Zion City than the present spectacle of Daniel Bryant in his efforts to do what? God surely knows. I have my opinion, and I know that he will surely come to naught. Poor Boy! He was one of the first to begin to criticise me, and well do I remember the first time. It was then that I bowed my head in sorrow for him, and earnestly prayed to God. He has made statements concerning me and my ministry which he knows are false. I do not say that he intentionally did misrepresent, but he was mistaken; and if he wants the favor of God he must confess and make them right.

I told my readers that the men who were asking him to leave his work in South Africa were Zion traitors, haters, and would-be destroyers, and that they were grossly deceiving Bryant. He himself has sent out the word that one thousand adults in Zion City were calling him back, and that he was coming to unite the people; or rather, that they were already united; but O, Zion in Zion City, what a spectacle! Has Bryant's coming to Zion City united the people? No! a thousand times no! He has simply added confusion to confusion, and has made division.

The little company of people who remained with our late leader to the last,—and I will not say that they were not sincere, although I know they were mistaken,—the people who have been with John A Lewis, and whom he, in his folly, attempted to turn over to Bryant, have refused to be sold out, and many of them have been meeting under the direction of Elder Taylor, at his home on Eshcol avenue, Elder W. D. Taylor is, no doubt, fairly well known to Zion people, as he was for some time in charge of the Branch of the Church in San Francisco.

While I believe these people are mistaken in their refusal to recognize John Alexander Dowie's mistakes and errors, yet they are Zion people, and I say, "All honor to them for refusing absolutely to be sold out to Bryant, for refusing to sit and listen to the milk-and-water preaching in meetings where Zion truths and principles are not mentioned, and where a sickening attempt is being made to pander and to palaver to a lot of Zion traitors, haters, and would-be destroyers.

At the same time that these people under Elder Taylor have been holding meetings in his residence on Eshcol avenue, Mr. Bills and a few others who have supported Lewis, have been holding meetings in a room in the College building.

The poor, wretched, deluded Parhamites, as you will readily see from Elder Royall's letter published elsewhere regarding the poor deceived party that went to China, have been holding meetings in different parts of the City, and running riot. Oh, that God, in His infinite mercy and love would speedily bring to naught every meeting in Zion City except the *true Zion* meetings! Not a day passes but I pray for the destruction of certain things, and I know that God will answer; indeed He is answering now.

Once more I faithfully warn all Zion people everywhere against the Zion City News, and against the so-called Leaves of Healing sent out by Bryant.

How they would like to down Voliva if they only could! I pray, "Father, forgive them, for they know not what they do."

Thanks be unto God that men and women in different places are rapidly getting their eyes open to the real nature and pur-

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pose of the Zion City News, and may God grant that its influence will soon be gone, and gone forever.

May God open the eyes of Investors everywhere, speedily, to revoke the powers-of-attorney that they have given to Zion haters, and lead them to give their powers-of-attorney to either W. Hurd Clendinen or myself, and by all standing together and laboring for the maintenance of Zion City intact, and Zion principles and truths, God will overrule all and make it work out for the good of all who love and serve Him.

Months ago I called upon all who were determined to go forward as loyal members of the Christian Catholic Apostolic Church in Zion to fill in Renewal Application forms.

The response to this request has been far beyond my expectation, and even this morning, the 22d day of July, which some time ago was placed as the limit, a number of applications have come in my mail, and have been handed in by persons living in Zion City. I prayed yesterday, last night, and this morning, beseeching God to show me whether I should extend the time, and it has come to me very clearly that it is the mind of the Holy Spirit that the time for filling in Renewal Application forms will be extended to the first day of September, 1908.

I know that I must draw the line some time, but the Spirit of God is mightily working, and when September the 1st arrives, I shall again seek the mind of the Holy Spirit, and be fully obedient.

Elsewhere in this number of LEAVES OF HEALING you will find a copy of blank Renewal Application form. God help you to make up your minds to fill in the Renewal Application Form, and send to headquarters.

Pay up your back tithes if you can, but any way begin paying your tithes and giving your free will offerings. One thing that brings great joy to my heart is the number of people who have asked my forgiveness for the way they have treated me, and for the cruel things they have said about me. God knows that it is with the greatest joy that I forgive one and all with all my heart.

Go forward, O Zion! Faithful Officers and faithful People will, in a few years, stir the whole world.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

A LETTER OF GREAT INTEREST FROM ELDER ROYALL.

24 HASKELL ROAD, SHANGHAI, June 15, 1908.

REV. WILBUR GLENN VOLIVA,

General Overseer of the Christian Catholic Apostolic Church in Zion.

Dear General Overseer:—In behalf of the Christians in China I write to you. They have asked me to convey to you the message that they are praying for you and for all Zion. Furthermore they pray that this Feast of Tabernacles will be the best and that great blessings shall follow in Zion City and throughout the world; that God will sustain you and give you grace and wisdom and overcoming power to lead on the great host of Zion to victory; that more workers shall be sent to China to help out in this great work.

* * *

Yesterday there were two hundred children at the children's service. I am happy to say that several of them have bought testaments since the opening. I have put a man out to sell Gospels and he is very happy and many will be blessed through his work.

How I would like to be at the Feast of Tabernacles! God willing, at that time we shall be on the mountain Mohkansan, a resting place from the terrible heat which overcomes so many people yearly. I am much in need of getting away for a time, and trust this will be sufficient. There is much sickness now among the Chinese here, many dying. A kind of fever and stomach trouble.

We pray for you daily that God shall endue you with power and keep and use you. The world needs Zion. We must go forward. The work must be done. The Bridegroom will soon come. The cry will soon be heard, "Go ye out to meet Him." Victory is ours. "Faith is the victory which overcomes the world."

Pray for us as we do for you. We love you and pray for you.

Faithfully,

F. M. ROYALL, Elder in Charge.

P. S.—Some of the tongues people claiming to speak in some tongue they didn't know what, went through here some months ago bound for the North. They have just returned in very distressing conditions, and now are seeking some one to teach them the language, and say they cannot speak in tongues. Poor led-astray-people! They have brought a blessed truth into disrepute. Go on with the fight till Cossum, Cantel, and Piper shall return. F. M. R.

BENEFITS OF DIVINE KNOWLEDGE

(CONTINUED FROM PAGE 19)

have a great advantage over us. Their children will have a great advantage over them. Is it not worth working for, worth toiling for?

Voices: "Yes."

You will not do all this in a minute. Preaching is no easy task; to get people to do right is a very difficult task. I have had certain people say to me, "Before I will do a certain thing I will die and go to hell." Certainly, most assuredly. That is the way a lot of them talk. "What harm is there in whisky?" Well, what good is there in whisky? If you could line up all the women in Chicago who have drunken husbands, drunken fathers, and drunken mothers you could ask them what good there is in whisky. Add to whisky, tobacco, morphine, opium, and other accursed drugs that are destroying more people than whisky or alcohol, what a terrible picture you have! What you and I know is very little. We must not think, however, that we are of very much importance. You know the story of the fly on the fly-wheel. He said, "My! what a dust we are kicking up!" It was the wheel kicking up the dust, and not the fly. We are like the fly. We are of very little importance. What we know is very little. If you could only go down to have a look upon Chicago, Paris, London, etc., and go into the fashionable hotels and mansions in the avenues, and see what goes on there, you would get a surprise.

Elder Reder then earnestly prayed for God's blessing and guidance upon the meeting and upon Zion throughout the world.

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BLANK FORM OF APPLICATION FOR RENEWAL OF MEMBERSHIP IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

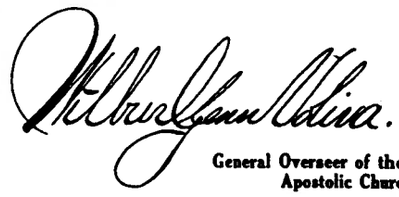
(This Application Form is intended to be used by all persons, in all parts of the World, who at any time between the dates of February 22, 1896, and January 1, 1908, may have been accepted as members in the Christian Catholic Church, now known as the Christian Catholic Apostolic Church in Zion.)

IT BEING of the utmost importance for effective organization, and to facilitate the conduct of the work of the Church, that an accurate and up-to-date Membership Roll be secured, each person regarding himself or herself a member of said Church, is urgently requested to fill in and send to Elder E. L. Carey, General Recorder, 2724 Elijah Avenue, Zion City, Illinois, U. S. A., the following Renewal Membership Blank.

Let it be clearly understood that no person will be considered a member who does not comply with this request.

Earnestly praying that God may guide you and bless you, I am,

Faithfully yours in Jesus' Name,



General Overseer of 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_____

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.

I hereby make application to be continued as a member of the Christian Catholic Apostolic Church in Zion.

What is your full name?_____

Where is your residence?_____ (City or town.) | _____ (Street and No.) | _____ (State.) | _____ (Country.)

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?_____

Signature of Applicant_____
Write very plainly

Remarks_____

_____

To persons desiring to renew their fellowship, Extra Copies of this Form will be sent on application to Elder E. L. Carey, General Recorder of the Christian Catholic Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 4. ZION CITY, SATURDAY, AUGUST 1, 1908. Price Five Cents

The Gospel of the Kingdom

TRUE LOVE AND SYMPATHY HEAVEN-BORN

Report of Divine Healing Meeting Held in Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, July 14, 1908, Conducted by General Overseer Wilbur Glenn Voliva.

[REPORTED BY THOMAS FROST.]

A VERY large number of people was present, so much so that a good number of extra chairs had to be brought in, and every available inch of room had to be used. The opening Hymn was No. 72, "What a Gathering," which was followed by Hymn No. 133, "Christian Walk Carefully."

Importance of God's Word and Prayer.

GENERAL OVERSEER: The most important thing in this service is the Word of God. Next to the Word of God is true prayer. I want you to realize the force of what I have so often said: Divine Healing is certainly beautiful for what it will do for the sick, but it is more beautiful for what it will do in teaching the well how to keep well.

Jesus Christ was transfigured while He prayed, and the great moral transformation that must take place in every spirit takes place only as we truly pray. Paul said in Second Corinthians 3:18, quoting the Revised Version:

But we with unveiled faces reflecting as a mirror the glory of the Lord, are transformed into the same image, passing from glory to glory.

John, the beloved Apostle, in the first epistle, third chapter, after speaking of the fact that we are the children of God, said, "It doth not yet appear what we shall be."

There has never been but one perfect man—the Man Christ Jesus. All other men are in the process of making. How many of us will attain unto perfect manhood in Christ Jesus is known to God alone.

So I want, first of all, that you shall realize the importance of God's Word, and the necessity of true prayer.

There are two classes here this afternoon. There are many of you in need of no healing at all. You are well. Some of you, perhaps, scarcely know what a pain is. Some of you will never appreciate health until it is gone. Then you will begin to appreciate it. I think, sometimes, that God permits us to lose blessing in order that we may sympathize with others. It is not necessary that a man shall be sick in order to sympathize with the sick. That is a false doctrine.

True Sympathy Born from Above.

I have heard ministers say that people who have not lost loved ones do not know how to have any sympathy for persons who have. That is not true. True sympathy is born from above. It is implanted within the breast by the Spirit of God. Who knew how to sympathize like Jesus? Jesus did not learn sympathy through burying loved ones.

Divine sympathy, like Divine love, joy, peace, all come from above. It is true that people often fail to appreciate the good things they have until they are gone.

Jesus healed the sick (Matthew 14:14) because He had pity upon them. All people here who are not in need of healing are in need of spiritual blessing. They are in need of teaching, that they may be kept by the power of God.

There are those here who do need healing. There are some here who have been seeking healing a long time. May God reach forth His hand today and touch every weary, suffering one, and out of His inexhaustible storehouse bestow the blessings that they need. (Amens).

When People Are Righteous, Signs and Wonders Follow.

Why was it that the signs and wonders accompanied the preaching of the Word in the early Church? It was because they were right.

My prayer to God is that this Church may be right. It is not that you should simply want God to be well pleased with you, but we want an organization of Godly men and women, an organization with which God is well pleased. We want a spiritual

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atmosphere, where people will find salvation as they sit and listen to the preaching of the Word—where they will find healing.

Therefore it is my earnest desire to present the plain way as revealed in Jesus the Christ. I will try to say things this afternoon that will help you nearer to God, and that will enable you to find deliverance in Him who is the only Deliverer.

We will now sing Hymn No. 105, "Have Faith in God," and bow our heads in silent prayer.

All Prayer to Be Addressed to The Father.

I will ask you again, when Jesus said, "When ye pray, ye shall not be as—

Voices: "The hypocrites."

"for they pray" what?

Voices: "to be seen of men."

"Verily I say unto you, they have their reward." "Use not vain repetitions," for we are not heard for our much speaking. When you pray say, 'Our Father'.

That is the Word of God through Jesus the Christ. I shall never rest until every member is in line, and yet I shall rest all the time. I shall not rest in the sense that I shall labor constantly to see every man and woman, youth, maiden, and child in Zion City is right with God.

The Study of God's Word a Means of Grace.

One of the first things I want to accomplish is to have every one a student of God's Word, and there is room for good improvement. If I would ask you this afternoon how many of you have read the Bible every day for the past thirty days, I expect a number of you would have to say, "No." Your excuse would be that you are too busy. The question is what? All other things are secondary to the service of God, and the true Christian says, "I have no use for the things of this world, save as I can use them for God."

My brothers, my sisters, you are here to be prayed with this afternoon, for healing. If you don't study God's Word you are missing one of the greatest means of grace. How can a true shepherd rest when he knows there is one who lets a day pass without reading the Word of God, and without communing with God. I would not think of such a thing. If I let today pass without reading the Word of God I should expect to lose spiritually. Now, if we have members who neglect to study the Word, and neglect to pray, it is very sad. My aim is, therefore, to get everybody to study the Word of God; to get everybody to pray. Then you will grow, but you will never grow unless you attend to the means of grace. It is an absolute impossibility.

Hymn No. 105, "Have Faith in God," was then sung.

A number of earnest prayers were offered, after which the General Overseer said:

We will spend a short season in praise.

I want to say to all present that one of the great differences between Zion and the churches is that they have hard work to find something to take up the time. We have hard work to find the time to take up all things. There is the difference. There are not days enough in the week, in a sense, to do the Master's work. So if you are going to praise God you will have to be very brief. If you have anything to praise God for rise and do so. Do you not want to encourage some poor suffering one today? You will do it by telling what God has done for you.

Several persons testified. The General Overseer then called upon Elder Carey to read a letter from a Deacon who used to live in Zion City.

ELDER CAREY: This letter is from a man who is known by many in Zion City, I think. I remember him very well myself. When I came with my family and many others from Australia to Zion City we stayed at Edina Hospice, and there was a man there named Deacon ——. He was a very nice, courteous man. He was very Christian-like in all his ways, quiet and retiring. There was one thing I noticed about him, he was very fond of children. Nothing pleased him better than to take a lot of children on a picnic to Shiloh Park, or one of the other parks. Up to this morning I have heard nothing from him. He writes:

A Triumphant Letter.

——, IOWA, July 12, 1908.

REV. W. G. VOLIVA,

General Overseer of the C. C. A. C. in Zion.

Dear Brother in the Christ:—

I enclose you my Renewal for Fellowship. I do so after much thought and consideration, for I must confess that I had for some time felt that I might remain apart from every form of organized Christianity the balance of my days.

I saw the first Zion literature that I ever read, while teaching in Jackson County, Minnesota, in October, 1897. I accepted the teaching immediately, but did not sever my connection with the Methodist Episcopal Church and come into Zion till January, 1900.

I left Zion City May 19, 1906, expecting then to return within three months. I secured work running a milk wagon, which gave me plenty to do.

When the Zion City News (?) began publication, I received a sample copy, then about a month later I sent for three more copies, but as it seemed to lack the Zion spirit and ring I never sent in a subscription; but some one sent me a few copies. I read them, and, while I did not believe them, yet they did cause me to hesitate and to say, "Well, who is right, anyway? Now I'll just wait; time will tell."

When the ZION HERALD appeared I sent in a subscription, and while it had the right ring and I could say I believe this teaching, yet the fact that so many, like Overseer —— that I had thought were so strong for Zion, had gone out, caused me to feel that there must be something wrong somewhere; and, saddened beyond expression, I allowed my subscription to expire without renewal, and was sometimes for several months at a time without any word whatever from Zion City.

I have not paid any tithes or offerings for two and a half years. I have had the LEAVES and the HERALD since June 1st, and have been convinced more and more that God is owning and blessing your labors, and I praise God for you and for all who have stood so faithfully for the principles of God's Kingdom.

I have given this day to the reading of God's Word and prayer, and now I reconsecrate myself to Him, and His service, and ask your forgiveness for my slowness in coming to a decision, and for your prayers that I may have my first love and faith renewed and increased.

I feel that the least place in Zion is better than the highest station in the apostasy. While there are some good people in the churches here, it makes every lover of a Living Christianity sick at heart to see the lifelessness of the churches. They just cumber the ground.

I shall resume paying my tithes this week. I want to live and work for God.

Sincerely yours,

——— ———

Some beautiful testimonies were given to God's healing power in Zion, and God's keeping power during the severe trials of faith in Zion.

The General Overseer spoke as follows:

True Sympathy Essential to Effective Ministry.

I want to strike a key-note. A Divine Healing service is one that should be characterized by the gentleness of a mother. There are peculiar qualities necessary to minister to the weak. Anything that savors of roughness and harshness is entirely out of order in the sick room. It is so easy for a person who is strong and well, and never had a pain, to growl and fuss at somebody who is sick, and tell him what he ought to do. I always put myself, as nearly as I can, in the place of the one for whom I have gone to pray. What I want this afternoon is the tenderness of the Christ. One of the reasons why Jesus healed was that He had pity upon the sick. A man who is devoid of true sympathy will never be a success as a minister to the sick. Never! I think some talk too much about the Devil. I am afraid he has entirely too much attention. He ought to have some attention; that is right. You know I started in here to call on every home in Zion City. I have gotten to seven

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homes. I have been about three months doing that. [Laughter.] How I would love to go into every house in Zion City. Whether that time will ever come or not, I don't know. I hope it will. I am very busy.

Let Thinking Be About God.

Let us talk more about God, and less about the Devil. I think God deserves more attention than the Devil. There are some sick people who are very good people. Do you know that? There are people who have apparently met every condition, and do not seem to be able to grasp by faith the blessing. There are many of that kind. It seems to me that one of the most important things is to show people how to let go of their troubles and take hold of Christ. It is easy enough to say to the individual who is dying of cancer or consumption, "Put it aside." That is what they must do, but it is far easier to say it than it is to do it. When you have a trouble that is ever present with you it requires great faith in God to put it aside. It is easy enough for a vigorous Elder to say "Put it aside." Unless his heart throbs with divine love, and there is true sympathy, what he says is only empty sound. This is the key-note.

I want Elder Taylor to talk to you for a few minutes. I want him to say something that will help the sick persons here to get well this afternoon. May God bless them.

Remarks by Elder John Taylor, Chicago.

Let us pray.

Our God and Father in the heavens, in the name of the Lord Jesus the Christ, we thank Thee for the presence of Thy Holy Spirit this afternoon. We pray that Thou wilt bless every word that has been spoken, and we ask that Thou wilt bless the words that shall be spoken. Amen.

Some people say to us, "Well, what kind of a thing is it, anyhow--Divine Healing; God's Way of Healing; what kind of a thing is it?"

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

God's Way of Healing is a Person. The Lord Jesus the Christ has ever been known as God's Way of Healing. The holy prophets, the apostles, God's messengers everywhere, at all times, have proclaimed it. The Hebrew Prophet foretold the wonderful blessings that would accompany the ministry of the Messiah—the Christ, the glorious flourishing of the Messiah's Kingdom; how the blind eyes would be opened, the ears of the deaf unstopped, the lame man leap as an hart, and the tongue of the dumb sing.

There is one thing the Lord Jesus the Christ cannot do. God the Almighty, our Heavenly Father, and His dear Son, our blessed Redeemer, never change. It is written by the Prophet Malachi, "I am the Lord; I change not."

We read that the Lord Jesus the Christ is "the same yesterday, today, and forever." Jesus the Christ is present this afternoon. I am certain of it. I hope He is in all present—"Christ in you the hope of glory." I cannot put forth my hand this afternoon and grasp His pierced hand, but He is here in spirit, and the words of Jesus the Christ are spirit and life.

Power in Christ to Overcome All Evil.

In Zion we all know that all sin, sickness, disease, death, and hell are the works of the Devil. We know that perfectly well. We know quite a little by this time of the subtlety and the cunning of his Satanic Majesty, but I tell you, beloved friends, you and I have power in the name of the Lord Jesus the Christ to overcome all the power of the Evil One. [Amens.] We have that power today. I thank God for it. The Lord Jesus the Christ came not only to forgive sins, but to heal us of our diseases and sicknesses. That is the battle. You will find it in the eighth chapter of Matthew, verses sixteen and seventeen. You see there how all the sick and afflicted ones were brought to Him at evening time, and He healed them, that it might be fulfilled which was spoken by Isaiah the Prophet, "Himself (Jesus) took our infirmities, and bare our sicknesses."

That is the plain Word of God—the plain word of Isaiah endorsed by the Lord Jesus the Christ Himself. Jesus quoted prophecy on many occasions.

Those who have any doubt about the Zion Movement ought to read a little more of Hebrew prophecy.

I thank God, beloved friends, as I told you before, that I know this from my experience. The LEAVES OF HEALING, the Little White Dove, reached me in South Africa in 1897. I looked at it, "A weekly paper for the extension of the Kingdom of God." I read the simple, plain testimonies given by God's witnesses in Zion, and I said, "Why, this is not man's work: this is God's work." How my heart rejoiced, and how I passed the message on. There, thousands of miles away from Chicago, were people raised from beds of terrible sickness. One remarkable case I should like to mention to encourage you.

A Remarkable Healing.

It was in Howick Camp Hospital, towards the close of that terrible war, that awful, South African Boer war. I do not know how many hundreds of poor boys were lying in that hospital. One of the nursing sisters was taken with that cruel oppression of the Devil, enteric fever, which is something like typhoid fever here in this country. Everything that could be done was done. She did not only have experts, as they call them, in the medical and surgical profession, from Great Britain, but experts from America. They tried to do everything to save the life of this nursing sister who had played the part of a heroine in the siege of Ladysmith, etc.

One day a friend came into the mess (or dining) room and said. "Well, that nursing sister has been laid aside to die; nothing more can be done." One of the Christian boys who had received Zion literature gathered a few of the boys together in earnest prayer to God that night, and I tell you a miracle was accomplished. Something happened during the night in the life of that dying woman, and the medical and the surgical staff of the British army, assisted by some of the American surgeons, were astonished. The poor woman, when put in the convalescent ward said, "I want to see those Christian boys. I know it is in answer to their prayers that I am alive today." I believe the power of God is just the same here this afternoon.

Divine Healing the Children's Bread.

I thank God for the many manifestations of His healing power accompanying the ministry in Chicago during the past year. I know, beloved friends, that healing is for us. As the General Overseer said last evening, it is the children's bread.

I believe all present ought to examine themselves to see if they are really in the faith, in the Kingdom of God, born of the Spirit of God, so that the Christ is within you. Yes, Divine Healing is the children's bread. You know that God is a God of order. Salvation is first; then Healing; then Holy Living. This order is given in the beautiful Song in the thirty-fifth chapter of Isaiah.

God's promises are true. God will never change. If the conditions are met, "the prayer of faith *shall* save the sick." I tell you that God Himself and heaven itself must fail before God's promises fail us. God's promises are true. God's commandments are true. You or I or anybody else have no claim whatever on the promises of God *unless we are determined to obey God*, no matter what it costs. [Amens.] May God bless you.

Address by the General Overseer (Continued).

I want you to note, in the Word of God, especially in the

(CONTINUED ON PAGE 29)

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

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LEAVES OF HEALING, SATURDAY, AUGUST 1, 1908.

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HEADQUARTERS OFFICE BUILDING OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, ZION CITY, ILLINOIS, U. S. A. July 31, 1908.

TO ALL OF THE OFFICERS, MEMBERS, AND FRIENDS OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION THROUGHOUT THE WORLD:

Peace be to you!

The Twelfth Annual Convocation, which began on Lord's Day morning, July 12th, was closed on Wednesday night, July 22d.

All of the meetings, with the exception of the last two, have been briefly reviewed in this paper, and also in the ZION HERALD.

A number of the addresses delivered have already been printed, and as quickly as the stenographers can prepare the other addresses they will be printed either in the ZION HERALD or in the LEAVES OF HEALING.

Altogether nineteen services were held. They were well attended, the interest was good, and many living in Zion City, and from the outside, unhesitatingly declared that this Convocation was the best of any they had ever attended.

More than two hundred (200) visitors from outside of Zion City registered, and no doubt there were many others who earnestly desired to come but could not. I most earnestly, therefore, exhort all who could not be present in the meetings, to read the addresses prayerfully, that they, too, may be richly blessed, even as were those who did attend.

The power and influence of Zion literature cannot easily be estimated. In the name of the Lord, I sincerely thank all who have so liberally and earnestly supported LEAVES OF HEALING and ZION HERALD. May the circulation of both papers be doubled in the next twelve months.

Pray that God will supply the means to print hundreds of thousands of Messages, and pray that Zion Seventies may be mightily used of God in distributing these Messages in all parts of the world.

The purchase of Shiloh Tabernacle has awakened widespread interest, and many and hearty have been the responses to the earnest call to contribute money to be used in paying for this historic place of worship.

Zion people now have a home where they can worship God without being molested in any way.

The attention of all is now called to the ALL-NIGHT Praise, Prayer, and Testimony Meeting, December 31, 1908,-January 1, 1909. Let all pray daily that God will prepare the minds and hearts of the people for this forthcoming meeting, and may God grant that many from the outside shall be able to attend.

Whenever I announce the All-Night Meeting it causes some to smile, because they think it so far ahead, but it is only five months, and how quickly these will come and go, and another year pass into history.

At the All-Night meeting the Second Sacrificial Offering will be taken for the payment of Shiloh Tabernacle. I have been pleased to hear the remark made, "I intend to save systematically for the next Sacrificial Offering." May God, in His love, mercy, and goodness grant that every Zion man, woman, youth, maiden, and child throughout the world will be filled with this spirit so that we shall show by our works that we do in deed and in truth appreciate God's lovingkindness in giving us the Tabernacle as the center of Zion's work throughout the world.

God is richly blessing, and if Zion people everywhere will only reconsecrate themselves to God, and obey Him in all things, then the Zion Movement will become a great power for the Salvation, Healing, and Cleansing of Humanity.

Let every Zion person read a portion of God's Word each day.

Let every Zion person pray in private each day.

Let every Zion home have an altar.

Let one and all realize that good lovers are good haters—all who truly love the good, just as intensely hate the evil.

WATCH YE THEREFORE AND PRAY ALWAYS.

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TRUE LOVE AND SYMPATHY HEAVENBORN

(CONTINUED FROM PAGE 27)

Acts of the Apostles, when the most wonderful signs and wonders were given, following the preaching of the Word, that the people were right. Some of the most wonderful things that ever took place followed the deaths of Ananias and Sapphira, showing that one sin kept back the blessings of God. We must be right. It is different now from what it was in 1895. People have far greater light now than they had then. Their responsibility is far greater.

Faithfulness to Be Proved.

As I studied this morning, in the quiet of my room, Exodus 15:26, there is one sentence there preceding the Covenant of Divine Healing, and that sentence is, "And there He proved them." A man could easily spend hours in talking on that single line. Do you not think that God has been proving Zion people?

Voices: "Yes."

How many, many times, in Chicago, and in this very Tabernacle, which God has now redeemed, the people said, "Yes, my God, I will stand by Zion to my last dollar and to my last drop of blood." That vow was recorded in heaven. God took the people at their word. He has proved them. Thank God many have come through the fire. Some have not come through. God will prove His people. He proved Israel time and again, to know whether they would be fit to go in and conquer the promised land; and God is going to know whether we are fit to be trusted with the Kingdom of God. He is going to burn out of us everything that is contrary to His will. I repeat once more what I said last night: when Zion is right, you will see every man and woman, youth and maiden, dead in earnest. The House of God will be the dearest place on earth to them, and their sweetest joy they will find in the prayer service.

Example of Obedience and Faith.

In the Word of God we are told that Naaman the leper was instructed to go and dip himself seven times in the River Jordan. Obedience. There was no virtue in the waters of the Jordan. It was simply an act of obedience.

The blind man was told to go to the Pool of Siloam and wash. It was an act of obedience.

In the days of the Apostles, following the Day of Pentecost, they carried the sick out into the streets that the shadow of Peter might overshadow them, and they were healed.

Faith.

They took handkerchiefs and aprons to the Apostle Paul that he might touch them, and they were taken and put upon the sick and the sick were healed.

Faith.

Now it does not matter whether it is the River Jordan, the Pool of Siloam, the shadow of Peter, or a handkerchief or apron touched by Paul; it is an act of faith.

So, this afternoon, the question is, when we lay our hands upon you and pray, Do you believe that you have that for which you ask and pray? It is a very simple question, but it is a difficult one for many people to answer. How can it be otherwise? You lay hands on a cancer and ask God to kill it. If you believe, there can be but one thing happen; that is, the death of the cancer.

There are the stiffened legs that have not been bent for ten years. You lay hands upon them and ask God to heal them. If you believe, there is only one thing that can happen. It has to be done. That is all there is to it.

There are no "ifs."

There must be *no* doubt. There must be *no* fear.

It must be done.

That is the plain word of God.

"Faith is the substance of things hoped for, the evidence of things not seen." "When ye pray," Jesus said, "believe that ye receive them." What is the promise?

Voices: "And ye shall have them."

Well, then, faith is believing you have that which you are going to get, is it not?

Voices: "Yes."

When you believe you have that which you already have, that is sight. When you believe you have that which you are going to have, that is faith. It is perfectly plain, is it not?

All Disease Vanishes Before Christ's Touch.

When Peter came across Aeneas, he had been in his bed eight years. Peter said, "Aeneas, the Lord healeth thee." He arose and took up his bed. He went on his way perfectly healed, rejoicing in the Lord, and praising His name. He had been in bed eight years. Some of you have been in those chairs longer than that. There was a woman with an infirmity for 18 years. Jesus spoke the word, and she was delivered. It does not make any difference how old the person is, or how long the disease has lasted. It does not matter what the symptoms are. All disease must fly before the touch of Jesus the Christ.

Faith Stimulated By The Word.

In our teaching everything must be said and done to stimulate the faith, and nothing said or done to interfere with the faith.

Secondly, all trust in the arm of flesh, all thought of the cunning devices of men must be forever banished. You must trust in God alone. [Amens].

"Faith Cometh By Hearing, and Hearing By The Word of God."

I will close by emphasizing again that there are, so far as man can see, some lovely people who fail to get their healing. They seem to fail at this point—they are not able to rise and take that which is within their reach. There is where they fail. There are people who have apparently repented, who have confessed, and made right every wrong, who love God with all their hearts, and would die for God, who fail to get healing. They come up to a certain point, and are unable to grasp the blessing that is almost in their hands. How many good people there are who say that they believe, but at the critical point they do not. Their talk indicates it. How often I have heard it from people right in Zion City: "I am going to die." "I know I am not going to get better." Many people have been raised up from death's door, raised up when it seemed they were just slipping away. You are not to be influenced by anything that happens. Here is the Guide Book. Take the Word of God. Let there be no doubt, and let there be no fear, and look to God for deliverance.

If anybody is healed he will be healed by God. Divine Healing comes from above. We can pray. I have certain things to do. God helping me, I will do them. I leave all the rest in God's hands. He sent me to preach the Gospel. He has promised that the signs and wonders should follow the preaching of the Word. Let Zion get right with God. Let Zion City be redeemed, [Amens] and every one be found coming toward Zion Tabernacle in the spirit of perfect unity, and all living with an eye single to God's glory. Then you will see the marvelous signs and wonders follow the preaching of the Word.

Now, has anyone a question to ask? If anyone has a question, I should be glad to have you ask it, We will close this part of the meeting and then go into the prayer service.

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A sister asked if God would let a man die on account of lack of consecration of his family.

The General Overseer replied: I would say in answer to that question, that a lack of consecration on the part of his family would be a hindrance. To what extent that would operate, I am unable to say. There is a passage in Peter which I suspect you have read hundreds of times, but never noticed it. It is in the first verse of the 1st Epistle of Peter, third chapter—speaking of husbands and wives:

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; THAT YOUR PRAYERS BE NOT HINDERED.

I think that verse is as much to the point raised by your question as any passage of scripture I know.

Let Zion go forward. There are signs of showers of blessings in all directions. God will save this City and redeem it for Himself, and the day will come—what does the Word say? "One shall chase a thousand, and two put ten thousand to flight."

God says in Deuteronomy that the enemy shall come in one way and flee out seven ways. They will come in on the Northwestern, and flee out by Sheridan Road towards Kenosha, Waukegan, out on the Electric Line, and in all directions. Some of them will go into the lake.

Oh, God's Word is so precious and so beautiful. I wish I knew more of it. I wish I could sit down and read it for ten hours a day.

I thank God for this beautiful company. A man said the other day, "What a wonderful asset you have got down in Shiloh Tabernacle." That is, since we took possession of it, not before.

May God bless you, and keep you all faithful. Let us go by this Book (the Bible). That is our Guide Book. Now we will sing the Doxology, then pronounce the Benediction.

Pray God to sweep everything out of this town that is not Zion. [Amens.]

Pray at your family altar; pray in your private devotions; and never let up. God is bringing everything our way. Satan wants Zion people to give attention to everything he introduces. Pay no attention. Attend to your work and build up Zion.

The Benediction was then pronounced by Elder Tindall.

THE WORLD TO BE OVERCOME BY FAITH.

"Faith is the victory that overcomes the world."

"The Lord came from Sinai, and rose from Seir unto them; He shineth forth from Mount Paran, and He came from the ten thousands of holy ones: At His right hand was a fiery law unto them. Yea, He loveth the peoples; all His saints are in Thy hand; every one shall receive of Thy words."

The majesty of God is sublimely described as a Divine light, which appeared in Sinai, and scattered its beams on all the adjoining region, in directing Israel's march to Canaan. From God's right hand went a fiery law—a Divine power to soften, melt, purify, and consume.

Zion, the dawn and progressive splendor of the Sun of Righteousness breaks once more through the gloom of affliction, and through the night of sorrow. The Lord is rising with sublime glory from Mount Seir. His glory covers the heavens, and the earth is full of His praise.

During the glorious Convocation, which has been such a wonderful season of Divine blessings, the chariots of heaven came down upon the Holy Mount Zion, with ten thousands of holy ones. From the beginning to the end of the Convocation, the Word of God was once more like a fiery law, which prepared the hearts of the true and faithful Zion people for the reception of the Divine truths, and for holy communion with God. Once more God revealed Himself in glory and majesty as the King of Israel, and led the praying people, through a consecrated leader, filled with the Holy Spirit, to the wells of salvation whence alone Divine blessings flow.

The grandeur and life-giving power of God was manifested through the faithful preaching of God's Word.

Like David, the hosts of Zion rejoiced because God had given to Zion Shiloh Tabernacle back again. With one heart and with one soul they all joined in the beautiful words of the eighty-fourth Psalm, "How amiable are thy tabernacles, O Lord of Hosts.

The visitors, who had stood like a rock through all the storms and fiery trials, which have swept over Zion like a destructive hurricane, joined heartily in the beautiful words:

My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth for the Living God. . . .

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.

O Lord of Hosts, blessed is the man that trusteth in Thee.—Psalm 84:2-12.

The Divine Healing meetings were seasons of great blessings, and God filled the hearts of His people with joy and gladness, the people were listening with humble adoration to the sacred commandments of Jehovah. The unchangeable principles of Divine love were expounded by the General Overseer with Divine power, and every heart was filled with a stronger faith, with a brighter hope, and with a stronger determination to do the will of God; to walk in His ways with humble and obedient hearts, and to build up the Kingdom of God with all its God-given powers.

The glorious spirit of the law of God, the spirit of sacrifice and consecration, was revealed with great power and heavenly beauty the second Lord's Day of the blessed Convocation. After the celebration of the Lord's Supper, where the dying and redeeming love of our Savior did fill every heart with the elf-sacrificing love of God, the people, as one body, came forward to the altar, and gave their free-will offerings to God, for the payment of Shiloh Tabernacle. A more beautiful spirit of joyful giving has never been witnessed since Zion was founded by Dr. Dowie. Parents and children, old and young, all went to the altar and brought unto God their sacrifices. Many an earnest prayer rose up to God from the consecrated and loyal people of Zion. The presence of God was felt with new and life-giving power. The Psalmist expressed the thoughts of every heart when he said:

"The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O City of God. There is a river the streams whereof shall make glad the City of our God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her; and that right early. When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us; whereof we are glad."

This has been the best Convocation which I have ever attended in Zion.

And now as the Convocation is over, the streams of divine blessing will go out into the world. The spiritual blessings of the covenant of God will go with every visitor to their respective homes. The cleansing and life-renewing work of the Spirit of God will once more go forth from the throne of God, and purify the sons of Levi.

Zion has to learn the lesson, through all the sorrows that God has permitted to come upon her, that the stream of divine mercy, the river of life, has its source in sacrifice and death, the

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river of life is in the heart of infinite love. The patriarchs with their flocks reposed in green pastures along the verdant banks of the river of life.

Zion, when we are all crucified with the Christ and risen with the glorious Conqueror of the tribe of Judah, our good Shepherd will again lead His flock, whom He has bought with His precious blood, into green pastures and along the beautiful banks of the river of life.

Ezekiel (ch. 47) was dwelling by the river of Chebar, and he saw, in a vision, a regenerated world. He saw the waters of the river of life flow forth from the altar of God, from the hidden counsels of mercy, wisdom and love of God. These waters go down into the desert, and go into the dead sea. Every thing shall live whither the river cometh. It flows over the burning desert, and its barren sands shall rejoice and blossom as the rose. It flows onward to the Red Sea, whose bitter waters had destroyed all life, and the waters are at once healed. By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed, and the fruit thereof shall be for the healing of the nations.

Wherever the pure word of God is preached,—salvation, healing and holy living, the Holy Spirit will accompany the preaching of the gospel and the spreading of Zion's literature through Zion's faithful Seventies, with regeneration and life-giving power from God.

You dear Seventies who read these words, it is true, some of you are standing alone, and your heart's desire is to be in Zion City; but be of good cheer, and rejoice evermore. God has honored you very highly. Through your faithful work the waters of life will flow into the Dead Sea of China, into the deserts of Africa, Europe, Asia, Australia, and into all the low places of the United States. The poisonous and dead sea of the world will finally be healed of its destructive influence. The barren desert of this world, which sin has made desolate, by its withering blasts of sickness, separation and death, will be gladdened through the beautiful gospel of life, which you carry faithfully from door to door, life, peace, and hope and joy will be carried under the wings of the gentle White Dove into the homes where sorrow and sighing shall flee away. Have faith in God, the LEAVES OF HEALING shall not fade. Christ is the same yesterday, today, and forever.

Go with God, dear Seventies of the U. S. of A.; we are praying for you at headquarters every day.

Elder Royall and Elder Viking, we are praying for you, and for the 400,000,000 of China, in heathen darkness dwelling.

Elder Kosh, we are praying for you and for the nearly 400,000,000 of Europe.

We are praying for you faithful workers in Australia. Remember that Overseer Voliva loves the millions in Australia very dearly.

Sons and daughters of Africa and Asia, we are praying for you and for the 1,000,000,000 of people who live in the tents of Shem and of Ham. Be faithful unto death and God will give you the crown of life.

ELDER F. RICHERT.

STANDING BY ZION.

———, KENTUCKY, July 21, 1908.

MR. W. G. VOLIVA.

Dear General Overseer:—

It is with great joy that I see the stand you are taking and the way you are upholding the truths of Zion.

We are all alone here, but God has blessed us in all our ways, providing for all our wants, healing all our sicknesses, and blessing us in spiritual things; and when we think of how you have stood the persecution and all the trouble that has come to you in Zion City, and how faithful you have been, it makes us see that you are indeed the one chosen of God to lead us on in God's own way. May God's richest blessings come to you, is our prayer. As you bear the cross may you also receive the blessing.

Now will you send us four application blanks, as we want to be with you all in doing God's will.

Your Sister in Christ,
(Signed) MRS. ——— ———.

CANNOT LEAVE ZION.

———, SOUTH DAKOTA, July 19, 1908.

WILBUR GLENN VOLIVA,
General Overseer C. C. A. C. in Zion,
Zion City, Illinois.

Dear General Overseer:—

I am sending in my renewal blank, as I find that although I have gotten somewhat away from Zion of late, it would be bitter indeed to find myself outside her fellowship.

You will find that I have not sent in any tithes for some time. I am sorry, and shall make it right with God and the Church as soon as possible.

I rejoice in the fight that you and the loyal ones there in Zion City are making, and feel sure that Zion will eventually triumph.

Prayerfully yours,
(Signed) ——— ———.

PRAYER ANSWERED.

114 MOTT AVENUE, WAUKEGAN, ILL., July 12, 1908.

ELDER CAREY,

Peace to thee:

I wish to testify to the healing of our little one.

About two weeks ago our two and a half year-old girl—our only child, took sick and began to get worse from day to day until the third day, when we decided to phone to Overseer Voliva. The little one was suffering with its teeth and bowel trouble, pains in stomach, a cold, and a high fever, and could not keep anything down, nor could she sleep. So the next morning---the third day, as I went to work, I telephoned. At noon I found the little one sleeping soundly. At night, as I was coming home from work, I saw her out on the street running to meet her papa, and as happy as she could be. She has been well since, only a little fretful, as her last two teeth are coming through.

I want to thank God for His goodness and for the healing of our little one. Also thank Overseer Voliva. We took Christ as our All and in All five years ago, and have never found Him wanting.

Faithfully yours in Jesus the Christ,
(Signed) MR. AND MRS. CHAS. ULIK.

A proposed recipe for heaven on earth is "for every person to try to be half as good as he expects his neighbor to be." If that would not bring the millennium nothing would. Each person that tries it certainly brings the millennium nearer, and the more that try it the better.—Exchange.

My sheep hear My voice, and I know them, and they follow Me.---Jno. 10:27.

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BLANK FORM OF APPLICATION FOR RENEWAL OF MEMBERSHIP IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

(This Application Form is intended to be used by all persons, in all parts of the World, who at any time between the dates of February 22, 1896, and January 1, 1908, may have been accepted as members in the Christian Catholic Church, now known as the Christian Catholic Apostolic Church in Zion.)

IT BEING of the utmost importance for effective organization, and to facilitate the conduct of the work of the Church, that an accurate and up-to-date Membership Roll be secured, each person regarding himself or herself a member of said Church, is urgently requested to fill in and send to Elder E. L. Carey, General Recorder, 2724 Elijah Avenue, Zion City, Illinois, U. S. A., the following Renewal Membership Blank.

Let it be clearly understood that no person will be considered a member who does not comply with this request.

Earnestly praying that God may guide you and bless you, I am,

Faithfully yours in Jesus' Name,



General Overseer of 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_____

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.

I hereby make application to be continued as a member of the Christian Catholic Apostolic Church in Zion.

What is your full name?_____

Where is your residence?_____ (City or town.) | _____ (Street and No.) | _____ (State.) | _____ (Country.)

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?_____

Signature of Applicant_____
Write very plainly

Remarks_____

_____

To persons desiring to renew their fellowship, Extra Copies of this Form will be sent on application to Elder E. L. Carey, General Recorder of the Christian Catholic Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 5. ZION CITY, SATURDAY, AUGUST 8, 1908. Price Five Cents

The Gospel of the Kingdom

CONFIDENCE IN DIVINE KNOWLEDGE.

Report of Divine Healing Meeting Held in Shiloh Tabernacle, Zion City, Illinois, Wednesday Afternoon, July 8, 1908, Conducted by General Overseer Wilbur Glenn Voliva.

[REPORTED BY THOMAS FROST.]

AFTER singing a number of hymns and prayer, the Scripture lesson of the afternoon was the One Hundred and Third Psalm. The first five verses served as a basis for the address of the afternoon:

Bless the Lord, O my soul; and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

Questions to Be Settled by the Word of God.

I wish all to realize that every question must be settled by the Word of God. When you advance a certain position, people will say "I do not accept that. I do not believe that." When you tell people that, according to the Word of God, all disease is the result of sin, they say, "I do not believe it." When you tell them there is not a word between the lids of the Bible in favor of Doctors, Surgeons, and Drugs, they say, "I do not believe it."

If such people are honest, then they are mistaken. The Word of God is plain.

Now, this afternoon, let us carry with us, "In the beginning God created" what?

Voices: "The heavens and the earth."

Then again in John, "In the beginning was—"

Voices: "The Word."

"And the Word was—"

Voices: "With God."

"And the Word was—"

Voices: "God."

Then in the Book of Revelation, "And I saw a new heaven and a new earth, and there was no more—"

Voices: "Sea."

"God shall wipe away all tears from their eyes, and there shall be no more sickness, pain, death, crying, for all things have become—"

Voices: "New."

In the Beginning All Was Very Good.

Let us look at things as they were in the beginning, and at things as they are now, and then at them as they shall be, as plainly set forth in the Word of God.

If you know how humanity has gotten into the awful condition that it is in, that will help very materially to show you how to get humanity out of this awful condition.

When God finished His work was there any sickness?

Voices: "No."

Any disease?

Voices: "No."

Any death?

Voices: "No."

Any poverty?

Voices: "No."

Any hell?

Voices: "No."

"And God saw all that He had made and behold" what?

Voices: "It was very good."

There is a difference between anything being good and *very* good. "God saw all that He had made, and behold it was *very good*." When God finished His creative work all was very good. When we look around about us today, can we say that all is very good?

Voices: "No,"

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Can we say truthfully that all is bad?

Voices: "No."

Can we truthfully say that, for the most part, it is bad?

Voices: "Yes."

Well, then, a change has taken place since God finished His work. It is necessary for us to go back and to look at things as they were when God finished His work, and understand the conditions then up to the light that is given us in His Word. Then we should take a look at things as they are today, and see whether or not there has been any change. When you have taken these two positions you cannot arrive at but one conclusion, and that is that there has been a very decided change, a very marked one, too. We have today sin upon every hand.

What is the Bible definition for sin?

Sin is the transgression of the law. Whose law?

Voices: "God's law."

Are there any other laws except God's laws? Yes, there are God's laws, man's laws, and the Devil's laws. When you obey the Devil's laws you get just exactly what the Devil has promised. You drink liquid fire, alcohol, and you reap *delirium tremens*. That is the only way to get it—to obey the Devil's laws, and do what he tells you.

Have all sinned?

Voices: "Yes."

So says the Word of God, "And come short of the glory of God." All men have sinned and transgressed the laws of God. Who is the author of sin?

Voices: "The Devil."

There is a large class of people who tell us that to believe in a personal Devil is all nonsense, and it is simply what has come as the result of superstition. They say there is no personal Devil. Does not spiritualism tell you that? Does not Christian Science tell you that? Do you not think the Devil has a good hearty laugh at that outfit?

Voices: "Yes."

What could the Devil do more than that to help his own work, to convince people that he did not exist. If I were a real snake in your bed I would try to convince you I was not so if I wanted to bite you. That is just what the Devil has done: confused a great many people, and made them believe that he does not exist.

Now you hear wise men (?) wise in their own conceit—what does God say about the wisdom of this world?

Voices: "It is foolishness with God."

These college professors say that the nearest fixed star is two hundred million times as far from the earth as the sun. What rot! The fact of the matter is that ninety-nine per cent of all the stuff that passes for "science" is so much rot.

Books written ten or fifteen years ago on so-called scientific subjects are now of no use; they are all wrong. "The wisdom of this world is foolishness with God." So it is. Take the practice of medicine and surgery. What is it in the sight of God. It is a lot of foolishness. What they do not know would fill a big book. After all these centuries of wonderful medical discoveries there is more sickness, suffering, and death than before. What they know about the body is very little. If a fellaw has a sore on the end of his toe, they put something in his mouth to cure that sore.

Zion's Business to Fight Sin and the Devil.

Sin is everywhere. There are a good many different kinds of sin in the catalog. There is no use mincing matters. Zion does not cover up anything, and does not hesitate to call all things by their right name. Our business is to fight sin. Sin is of the Devil. The Devil is a personal being just as much as God Almighty is. As there is a personal God, so there is a personal Devil. I take what the Word of God says, and then I think I have observed a few things. Now, following sin comes what?

Voices: "Disease."

Disease, suffering, affliction. I well remember being called by a lady to a sick person in one of the suburbs of Melbourne. She said she never saw a better woman than this sick person; that she was a godly woman, and that she never saw such an angel. Oh, she was a marvelous character. She was a Presbyterian. That did not recommend her to me, because some of the fashionable Presbyterian ladies were Euchre players. Oh, she had such wonderful faith! (?) She continued, "You would not tell her God gave her that cancer would you, because she would be insulted if you told her that cancer was of the Devil? She believes God gave her that as a token of His love, and that "whom the Lord loveth He maketh sick." I said, if that is the case, that God gave it to her, why does she not keep it?

If Elder Richert presented me with a watch, and sent for Elder Carey to take it away, I should consider that an insult; wouldn't you?

Voices: "Yes."

God gives a cancer and they want some one to take it away? You might as well try to cut ink out of milk as to cut a cancer out of the body. It is a good thing for doctors if they can get big fees for it. They know it is a farce. You know of some marvelous healings from some most terrible cancers in Zion.

There are some not healed. Many people not healed. There is a cause for it. God's Word is true. Let every man be a liar, I do not care who it is, all disease is of the Devil whether it is myself, or you, or anybody else. It makes no difference who you are. All disease comes from the Devil---from sin. Where there is no sin, there is no disease. My father and mother both ate pig, and gave it to their children; oysters, too' While through knowing how to trust God I have a strong, powerful body, yet, had my father had Zion teaching and lived closer to God I would have had a stronger body. I have not used my body as I ought to have done; but I did not know any better

I went to Church. What did they teach me? Nothing. The members could smoke, chew, lie, dance, etc. The sermons were a lot of philosophical, scientific rot and picture painting. "What a darling preacher we have!" Yes; and the miserable wretches were living like devils all the time. What did the people hear? Nothing. I do not wonder that when people come to Zion they find a new God, a new Bible, a new Christ, and life has a new charm for them.

What do the churches teach about how to live? Men are being killed by the secret vices; they are so modest and so pure and holy and divine, and would not say a word for anything in the world. No, they just let them go on and die. Humanity is a seething mass of corruption, because they have no teaching and are not taught how to live. There is the trouble.

There is no getting away from the teaching that all disease comes from sin. I am not saying this because I heard it before. You have all heard it before. I am impressing it upon you. I want to train you who are workers, so that when you go out into the cities of the world you will be able to tell the people that sickness comes from sin.

Some people say, "Why, look at Mrs. Jones. She has been in that bed for seventeen years. I never saw a more patient, sweet, lovely, consecrated Christian woman in my life. How patiently she bears it all! She is resigned to it."

A number of people are lying around on beds for the simple reason that they have never had the teaching. Do you think that God wants a lot of people to sit around or be in bed for fifteen years?

You know that Jesus had a man brought to Him on a bed, and Peter found a man who had been in bed eight years. He

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got him out of that bed. Peter thought he had "slept" long enough. It is time for a lot of people to wake up. A lot of people go to sleep with their eyes open.

Deal With the Cause of Disease.

You must learn that all disease comes from sin. What is the thing to do? Deal with the cause. The doctors deal with the effects. Remove the cause and the effects will disappear. The cause of all disease is sin.

Some people ask, "Why is it so many women die in child-birth?

There is not a doctor in Christendom who knows his business. Go among the Aboriginal races and you do not find women dying in child-birth. Why? They do not wear tight clothing, or live in-doors and become so delicate and so weak that they do not know what it is to stand hardships. Child-birth with the natives is what God intended it should be. We have women dying in child-birth, but it is very plain to me, without very much questioning and very much observation, where the trouble is. Some of the cause can be traced to the grandmothers. I tell you where lady doctors could be a great help, and that is to take girls and women and instruct them in things they ought to know. Proper instruction and proper living will remove all those difficulties.

God knows I hate to lose a fight. We have fought day and night to save some lives. I tell you, with proper instruction people will live out their lives. There is a lot of teaching needed. Civilization, in many cases, is a great curse. See how some people sleep. They crawl into a bottle and put the cork in, and then wonder why they have a bad taste in their mouths the next morning. There was enough carbon oxide in that old bottle to kill a horse. In the early days, when they slept in houses you could throw a cat through and never hurt the cat, they did not have diseases as they have them now. You Americans, how you do heat your houses! You heat your houses enough to kill.

Do you think if I throw out dish water at the back door every day for six months, and allow it to remain there and ferment and become a rotten mass, that God is going to work a miracle to prevent me taking typhoid fever? No; that is the sin of presumption. Sin and dirt are the cause of all disease. There is no piety in dirt, nor in looking ugly. Cleanliness is godliness. Everybody can keep clean. You have as fine well water in Zion City as any place in the United States, and plenty of rain.

When I get able to start a school I will attend to all these things. I will have lady instructors to show how to keep house. A lot of women do not know how to keep house. Fancy a man marrying a girl who does not know how to cook. You cannot keep the stomach going on music and art. That will soon kill a man. I believe in a practical religion. That is the only thing to help humanity.

When I start an educational institution, it will be utilitarian, and all the boys will be put at useful work. Hygiene will be taught, so that the people will know how to live. In some sick rooms I have been in there has been enough noise to kill a well man. The people jump around like an old hen with her head off. If you want sick people to get well, keep visitors away. It is all right to enquire how they are, and to help, if you can be of any use, in nursing them. I recollect persons who have been killed through having too many visitors. One consumptive had about fifteen women in one afternoon, and the next day she was dead. They come in with all the gossip in town. What is needed in the sick room is gentleness. Elders in Zion who minister to the sick have got to be gentle and tender as a mother.

Hold Fast to Fundamental Truths.

Get hold of all that is useful, but stick to the fundamental truths. Remember that diseases come from sin, it does not matter who it is, whether my mother, my child, myself, or who it is. I think a lot of diseases come from ignorance. You will see a person with a cup of boiling coffee in one hand and a dish of ice cream in the other, and pickles, and salad; and they eat it all, and then say, "Dear me, I have a pain in my stomach." I do not wonder at it. You see another sitting down with stewed meat, gravy, a glass of milk, stewed peaches with cream, and then get sick at the stomach. They wonder what on earth is the matter. A great many troubles come from the sin of ignorance. There are some good people,---good Christians, who would give their lives for the religion of the Lord Jesus the Christ, but who commit the sin of ignorance. They pay for it. We are under certain laws. If I violate certain laws I will pay for it. The only escape from it is genuine repentance; and, as far as possible, retracing of wrong steps. That is the only hope.

Obedience to Truth and Knowledge Necessary.

What we need in saving a good many lives is proper instruction, proper care, and then make them carry it out. Let the whole world know that Zion's fundamental position is that all sickness is from the Devil, it does not matter whether it is the President of the United States, or who it is.

I have seen a boy who wanted to kill everything in sight. He was a murderer at heart. He was born a murderer, because his mother wanted to kill him before he was born. If a mother is a liar, can you blame the poor innocent little boy? Certainly not. What do you want to whip him for?

What injustice there is in schools in this country! What cruelty! There is a bright boy born with a strong, vigorous body and clean mind. There is another boy dull and stupid, and cannot get hold of anything. He is punished and put in a corner and whipped and driven because he cannot solve his problems.

The Responsibility of Parenthood.

I will tell you where most of the sins are committed. It is with the fathers and mother. My, what a responsibility! What a responsibility!! You will never get a royal generation until you have a royal generation of fathers and mothers. When I look at things as they exist all over this land, and think of the future fathers and mothers, my God, what a generation we are going to get! See that poor, miserable, little, hollow chested, sunken cheeked, yellow, hollow-eyed little thing with a cigarette in his mouth, and a "thing" with a dress on on his arm! There is one of the future fathers and mothers of the future generation.

Oh, what beautiful teaching Zion has on this question!

Dr. Dowie, in one of his sermons, said that a child had a right to be well born. Yes, *well born!* That baby over there which the mother has brought to church, the first thing you see is it will throw down anything the mother gives it. That is just the way the mother did before the child was born. You do not need to tell me that that child "happened" to be just that way. That is all nonsense. That child is just like the tree from which it came, and it partakes of the nature of the tree. Oh, what a responsibility!

I am saying these things for a purpose. God is no respecter of persons. Sin is the cause of sickness. I am going to give some talks this next two weeks that will make the world wake up and think.

Hidden Sins Must Be Removed.

There is no use of praying with the sick when there are secret vices sapping the life of the person. I may as well lay my hands on the end of that organ. You have got to dig down deep, and get these sins uncovered, and repented of, and put away, or else there will be no healing. You may as well lay hands on

(CONTINUED ON PAGE 37)

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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.

Entered as Second Class Matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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THEODORE FORBY, Business Manager, City Hall Building, Zion City, Illinois.

LEAVES OF HEALING, SATURDAY, AUGUST 8, 1908.

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General Overseer's Notes.

HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., August 8, 1908.

1. Behold the Lamb of God! [John 1:36.]
2. Two disciples heard Him speak. [John 1:37.]
3. And they followed Jesus. [John 1:37.]
4. What seek ye? [John 1:38.]
5. Master, where dwellest Thou? [John 1:38.]
6. Come and ye shall see. [John 1:39.]
7. And they abode with Him that day. [John 1:39.]
8. One of the two . . was Andrew, Simon Peter's brother. [John 1:40.]
9. He findeth first his own brother Simon. [John 1:41.]
10. Andrew said: We have found the Messiah, which is, being interpreted, the Christ. [John 1:41.]
11. And he brought him to Jesus. [John 1:42.]
12. Jesus looked upon him and said: Thou art Simon, the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone. [John 1:42.]

The above sentences, remarkable for their brevity, simplicity, and far-reaching importance, taken together tell a wonderful story, and give information, instruction, edification, and encouragement to every child of God. Earnest, prayerful study and consideration of them reveal the following:

1. A wonderful sermon: "Behold the Lamb of God!" preached by John the Baptist, the forerunner of Jesus, who said of himself, "I must decrease," and of Jesus, "He must increase."

2. A remarkable audience consisting of but two persons, and these two disciples of the preacher.

3. One of the effects of the sermon: "They followed Jesus."

4. The attitude of Jesus and the important question: "What seek ye?"

5. The answer and its rich significance.

6. A loving invitation: "Come and ye shall see."

7. An interesting and profitable visit: "They abode with Him that day."

8. The identy of one of the two visitors revealed: Andrew.

9. A beautiful example for every saved person: Personal work for the salvation, healing and cleansing of others; and please note that Andrew began with his own relatives: "He findeth first his own brother Simon."

10: A beautiful discovery: "We have found the Messiah, which is, being interpreted, the Christ."

11. Words supplemented and backed up by actions: "And he brought him to Jesus."

12. The loving recognition of Jesus and His acceptance of the new disciple and the significant name which He gave to him.

A divinely inspired sermon may, and often does, consist of but a single sentence.

It is said that one of the most remarkable preachers of modern times was converted to God through the simple words of an innocent boy who said, "You are an awful wicked man, but I love you;" and another mighty man of God was converted by hearing an obscure, unknown, ordinary preacher repeat with tremendous emphasis the text, "Look unto Me and be ye saved."

The story is also told of the remarkable conversion of a woman who was very worldly by the singing of the simple words:

> O depths of mercy can there be,
> Mercy still reserved for me?

She was on her way home from a theater and passed a little hall where some Christian workers were holding a meeting, and as they were singing the simple hymn she came along just in time to hear the words:

> O depths of mercy can there be,
> Mercy still reserved for me?

And her heart was touched and she gave herself to God.

O Zion men and women, youths and maidens, whom God has saved, healed, cleansed, and blessed, I exhort you one and all to become heralds of the Gospel of the Kingdom of God, and to do all you can while it is day to lead poor, sin-stricken, disease-smitten humanity out of darkness into light—out of ignorance into a saving knowledge of Jesus the Christ: "Whom to know aright is life everlasting."

The true disciples of Jesus the Christ never bother about the size of their audiences, and are just as willing to preach the Gospel to one as to thousands. To die daily and to live in the lives of others redeemed through your efforts through the precious blood of Christ, is one of the greatest privileges ever given by God to man. To be instrumental in the hands of God in saving the sinful, healing the sick, and cleansing the polluted, is a rich reward compared with which all the world's glittering gifts and humanity's empty plaudits are as nothing.

The simple sermon, "Behold the Lamb of God!" preached to two persons, led to wonderful results. Very little is recorded in the Bible concerning Andrew, but a great deal is recorded concerning Peter, whom Andrew brought to Christ.

My brother and sister whom God has led into Zion, you may, away off in your humble corner, utter a single sentence to some wayward individual, which sentence may be used of God in bringing a sinner to give his heart to God, and he, under the blessing of God, may become a mighty power and preach the Gospel to multitudes.

Andrew began with his own household, and there is where you ought to begin. Perhaps some member of your family has been waiting for months, and perhaps years, for you to speak to them of Jesus. Some people say, "I cannot do any Christian work at home, but if I could only go away to some other community I could do something," Let all such bear in mind that a candle that will not give any light in the kitchen will not give any light in the front room, and just so with the professed

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Christian who will not shine in his own home and in his own community would not shine if placed in some other community.

Andrew made a wonderful discovery. Some have discovered a continent, others a gold mine, but Andrew made the greatest discovery of all: He found the Messiah!

Every member of the Christian Catholic Apostolic Church in Zion should be a worker in the Master's vineyard, and I want to impress indellibly upon your minds and hearts the fact that Zion's strongest arm on the human side is her literature: the LEAVES OF HEALING, the ZION HERALD, the Seventy Messages.

God has saved you.

God has healed you.

God has cleansed you.

God has richly blessed you.

God is daily keeping you.

Place yourself unreservedly in His hands and pray that He may take you as you are and make you what you ought to be in spirit, soul, and body.

Consecrate yourself wholly to Him and to His service.

"Seek ye first the Kingdom of God and His righteousness."

Put on the whole Christian armor.

Read the Bible daily.

Draw nigh unto God daily in private prayer.

Avail yourself earnestly, daily, of all the means of grace.

"The day is far spent; the night is at hand."

The day of grace and mercy will soon close!

The day of vengeance will soon be ushered in!

The King draweth nigh!

Have your lamps trimmed and burning and oil in your vessels.

PRAY WITHOUT CEASING!

CONFIDENCE IN DIVINE KNOWLEDGE

(CONTINUED FROM PAGE 35)

that stove, every bit. You cannot cover up a mass of rottenness and expect Divine Healing.

All disease is of sin.

The next question is: What is the remedy for disease? That is a very important question, my brothers and sisters. What is the remedy? Allopathy, Homeopathy, Hydropathy, etc.? There was a time when they bled everybody. They still do it. They bleed you out of your money. They bleed you out of both money and blood. Fifty years ago they bled everybody. That was the remedy then. Now, what rot! Once they were in favor of hot water; now it is cold water. They are a pack of fools all the time My father studied medicine, but he never would practise it. He said no man could be an honest man to practise it. He took up the practice of law, and that was a mighty hard job, because the biggest lot of rascals on earth are among lawyers. Here is my Book (the Bible). I do not need any lawyers.

The Plan of the Kingdom Has No Place for Doctors.

When did God Almighty turn the job of healing the sick over to the doctors? There is no place in the Bible which teaches that. Bless your life, the doctors demand control of your body from the day you are born to your death.

When I was pitching into the doctors in Australia I brought out a roll of obituary notices from the Melbourne Age, the biggest daily paper in Australia. I pasted them end to end, and had a string of them about a mile long. I read off the names of some of their witnesses in the obituary notices. I kept unrolling for a long time. There was a long string every day of persons who died, all of whom had doctors. There were old men and women, middle-aged men and women, boys, girls, and children, all had doctors. A Zion woman died in Sydney without having a doctor, and they found the husband guilty of manslaughter, although the doctors murder wholesale. The papers are full of it. When a Zion woman dies without the assistance of a doctor the papers are full of it, just as though a person could not die without the assistance of a doctor! A fellow can die without their assistance a good deal better than with it, and he can live a good deal longer.

This husband was put under bonds, and then the attorney, Mr. Wise, went off to Europe; he did not want to find a bill beeause he knew it was nothing but persecution. The Solicitor-General found a bill, and changed it from manslaughter to murder. I employed George Reid, and paid him $—— a day. We went before Judge Simpson in the Upper Court. Judge Simpson saw the initials "H. P." on the bill. They were those of Hugh Pollock. He said, "Who found this bill? Whose initials are these?" Pollock said, "Mine." His knees shook and he trembled in his boots. Hs knew he was a persecutor.

The Judge said, "What right have you to find this bill? Has that man been out of prison? Don't you know a man charged with murder has no right to be out of prison? A murderer is never admitted to bail is he? He ought not to be if he is." Sometimes they are in this country. He looked over at them and said, "Let that man out. People have a right to trust in God just as much as they have a right to call in a doctor, if they want to."

He said, "Your Honor, if this woman had had a doctor she would have recovered."

The Judge said, "How do you know she would? Don't you know a lot of people die who have doctors? How do you know?"

All the papers had reports of it, and those fellows were the laughing stock all over the country.

A Remarkable Record.

I was in Australia four years and three months, and during all that time we did not have a child die, and only three adults died, and those died in the hands of the doctors forced upon them.

You are going to get a lot of training for the battle.

All disease is the result of sin. The next thing is, doctors, surgeons, and drugs have no part in the Kingdom of God. We will fight their accursed business to a finish. [Amens.] That is our position. There is no let-up on them. That business has got to be smashed. [Amens.]

When I look on the walls at those surgical instruments,—I was looking at them other day—I said to myself, "My God, you can see the breath of hell in every one of them;—invented by the Devil." You can see hell in them.

Only One Hope For The Sick

There is only one hope for sick people, and that is the blood of Jesus the Christ, the Son of God. There is no other.

Look at Chicago. Do not they die in hundreds every week? Don't they have doctors? What can they cure? Ham of pig; that is about all.

Take vaccination. What a lot of fools people are to let their poor children be vaccinated with rotten virus. In a number of cases it is nothing but syphilis. That is all there is to it. I tell you that no doctor will ever vaccinate me or my child. We are going to witness against all these things. Zion stands just where she always stood. She has not changed one iota. We will win. We will conquer, and the whole world will again wonder at Zion. Then God will bless. Our business is to witness. This Church was raised up as a witnessing Church. The spirit of the Prophets was the spirit of witnessing against iniquity. That is the business of Zion.

Zion wants men of character, strong men of principle and courage. The whole world will admire men of principle and

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courage, but a little softy, the world has no use for, especially in Zion.

Ah, God has given us the message, and you know that as long as John Alexander Dowie was right with God, and he preached the Gospel of the Kingdom, he had fruits by the thousand all over the world. There was never a movement that had such a marvelous growth. He had people in every nation under the sun. Rulers were interested in his ministry. Had Zion gone forward as she was going in 1897, 8, 9, the whole world would have wondered at her by this time. He would have had the greatest Band, and the greatest Choir and Orchestra in the United States in this Tabernacle by this time.

God saw some errors and some wrongs, and He is correcting them. Don't you think they are going to keep Zion down. She is coming up bigger than ever, and going forward to shake the world. Make no mistake about it. I want you to be good soldiers. I want to see you all saved. Get salvation. That is the first thing. I want to see you healed. I will do anything in the world that is right to get you healed. I do long to get out into the cities of the world. O, how I long to preach to the thousands who want to hear the Gospel of the Kingdom! They are sick of the churches; they are done with them.

I tell you there are many nice people in this world. After all I have said about the practice of medicine and surgery, I have had some very good friends who are doctors.

Let us show these people the better way. "I am the Lord that healeth thee." Is that true?

Voices: "Yes."

It is true, or this Bible is a lie. I do not propose to preach lies. I will put this book to the test, and if it lies I will burn it publicly. I have got to face the issues as an honest man. I have no time to waste. If I had had my choice, I would have been a lawyer. God called me to the ministry. I gave up bright prospects in other lines. I am going to be honest and face the issue. If the promises are not true, then they are lies. If that Book is a lie, I will burn it. I will not be a hypocrite like most of the parsons are. Some people say, "If religion is a delusion, it is a glorious delusion." The Lord deliver me! I do not want any delusions.

Who Heals the Sick?

"I am the Lord that healeth thee." If God is the one who heals, where does the doctor come in? They say they assist God; that God blesses the medicine. What rot! How often do they change the medicine. God does not make any medicines. Do you know that? "Is any sick among you? let him call for" whom?

Voices: "Elders."

"Elders of the Church; and let them pray over him, anointing him in the name of the Lord: And the prayer of faith shall save the sick."

Is that true?

Voices: "Yes."

If not, let us stop believing it. Put it into practice.

Failure Follows Wrongdoing.

Some people say I will fail because I am going into commercialism just like Dr. Dowie. I could not fail so long as I do right.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in His law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

"Whatsoever he doeth shall" what?

Voices: "Prosper."

Is that true, or a lie?

Voices: "True."

I will prove it. I tell you it is true.

If I use the money properly that is put into my hands, God will give millions of dollars to me. If I do not use it right, He will deal with me. God's Word is true.

This old world needs Zion. Make no mistake about that. There was a day when a lovely lot of people were ready to come into Zion City, but the accursed aristocracy drove them out. Oh, how I hate pride! What fools money makes of people. They think people ought to pay them so much attention because they have money. Pride, devilish pride! Oh, may God deliver Zion from that accursed pride. That is what did the mischief, doing things for the show. Now we are getting into good shape again. The people are coming into line all over the world. God is blessing in every particular. This army has to be trained and gotten right for a great and glorious work in all parts of the world.

Now I pray I have strengthened you, and confirmed you in many beautiful truths today. That is what I have been trying to do, and I think that is one good object of these meetings. We all know these things. We have heard them hundreds of times. I just want the people to be strengthened and established. There is going to be no let-up. We are going to be faithful to our God, and make no compromises, but go straightforward and do right by the grace of God. May God help us. (Amens.]

The General Overseer then pronounced the benediction.

THE MEANEST MAN IN TOWN, AND HOW TO DEAL WITH HIM.

(By O. L. TINDALL)

I write in regard to this man in order to warn you against him and his influence. This often becomes the duty of a servant of God, in the interest of the welfare of mankind. To warn men against evil is a kindness. In speaking of this man you will not require me to give his name and street address; but he is so well known by most people that you will be able to recognize him. He is a notorious character, and, I may say, a very dangerous man.

If a community would unite and expel him from their midst, great peace would prevail in the city and country.

He is an old man and has a remarkable record. You can trace his genealogy back through the ages. His offsprings have been as numerous as the sands of the sea. They are scattered broadcast over every land.

The prophets speak of him. Isaiah says, his heart was desperately wicked, and deceitful above all things. The Psalmist says he "was shapen in iniquity and conceived in sin."

The whole head was sick, and the whole heart was faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores. They have not been closed, neither bound up, neither mollified with ointment.

Such is the description given by the old prophet, of this man, in his day, of his progenitor. Christ found him in His day. He knew what he was in man, and would not trust him, although he professed to be very religious and had God for his Father, and was found in the sanctuary on the Sabbath day. He made many long prayers, paid tithes and gave alms on the corner of the streets.

He professed great sanctity. He was the same old deceitful man that Isaiah described.

"Deceitful above all things." Fair on the outside but cor-

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rupt and vile within. He made clean the outside of the platter, but left the inside filthy and unclean.

It was a cage of unclean birds. Christ found him stalking about in His country and cursing every community. He corrupted the youth and poisoned the innocent children.

He put evil tempers in them even when so young you could see it cropping out in their young lives. They were so wilful and selfish, and always wanted their own way. They soon learned to assert their own rights, and had no consideration for father or mother or brother or sister or playmate. Selfishness was the only law of his little life. This old man poisoned the very fountain of life, and it grew worse as time went on. It grows just like weeds. This old man in his stealthy secret way sows these seeds of evil in the minds of men till all mankind find these tares of iniquity springing up and choking out all the good seed that the good man had sewed in his field.

Men still say, "Whence came these tares?" I answer: This old man sowed them when men slept. He is stealthy, and sneaks about in the dark.

It is true, he is a child of the Devil, but is not the Devil himself. James says when a man is tempted, he is not to suppose it was God who tempted him, and I may say it was not the Devil directly, but he is drawn away by his own lusts, and these come from the old man in question. He does it. These are the tares he sows. Paul had a hard and trying time with him. He describes it in a most graphic way in his epistle to the Romans in the seventh chapter. He tried to do good, but he was always present and prevented any good. "When I would do good he was present with me. He troubled and tormented me at every turn. I wanted to do good, my mind and will were to do good, but I was prevented."

That which I do I allow not: for what I would, I do not; but what I hate, that do I.

For to will is present with me: but how to perform that which is good I find not.

For the good that I would I do not: but the evil which I would not that do I.

Paul, the strong-willed man and a man of good impulses and strong desires to do right, with a most active and acute conscience, acknowledges his weakness and helplessness, and his utter inability to cope with this subtle and powerful foe, ever present. After every honest effort, he cries out in utter despair and helplessness: "Oh, wretched man that I am! Who shall deliver me?" The thing haunted him by night and hounded him by day, and brought him into complete captivity to sin and evil.

The Character of This Old Man.

Paul sums up his character by giving a list of his deeds and characteristics. It is something abhorent and appalling to think of as being possible to be in a human being, and you must admit it is true, as sad as it may seem.

Paul says the Old Man is full of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."---Galatians 5:19-21.

They which do such things shall not inherit the Kingdom of God.

This man is not subject to the law of God, neither can he be. He is a wretched old man. Am I not right in saying he is the worst man in town?

Did you ever see him?

He has a bad pedigree, as you see. He has corrupted the whole earth and filled it with violence more than once. He is still in the world. He is in Zion City, and is in Zion, I fear, to some extent.

How shall we get rid of him?

Zion City was not built for such men as he. We expected to keep him out. We made rigid laws of exclusion. We kept out all of the resorts where he is supposed to find entertainment and place of residence. Saloons, drug shops, doctors' offices, theatres, dance halls, billiard and pool rooms, secret lodges, and even apostate churches; none of these were allowed in our city limits.

And yet we found he got into some of our Zion homes and into our business houses and high offices, and he was entertained there and got a foot-hold. He became a citizen of our city and defied our laws and statutes.

There is No Legislation that Can Put Him Out of the City.

We have no law in our statute books that can expel him and his progeny.

What are we to do, then?

Is there no refuge for Zion? Is she helpless before her foe? or is there a balm in Gilead for the daughter of My people, so that her wounds can be healed? It cannot be done by argument, nor by force, nor by persuasion, nor by bribe.

We must look to a Higher Law.

There is a law that reaches this case. To it we must resort and upon it we must depend. Paul invoked every other law, but in vain. No human help came to his rescue, wretched man that he was.

But we find him giving thanks unto God through the Lord Jesus Christ for a glorious deliverance which set him free from this awful law of sin and death which was even in his members. That is the liberty men ought to cry out for, and not this *sham liberty* that men talk about that allows them to follow their own corrupt desires and vile lusts, which they falsely call Liberty. It is the very worst of bondage. It is the slavery that Paul tells of in his own experience. How did Paul get deliverance? Why, he said it was through his Lord Jesus Christ, who giveth us the victory over all our enemies, and delivers us from all our fears within and foes without, and sets us free and makes us "*more* than conquerors."

Paul said he *crucified the Old Man.*

You cannot live with him and have any peace. You cannot make a truce with him, for he is a liar and will not keep a covenant. You are not safe with him, for he is a murderer. You cannot trust your daughters with him for he is an adulterer. You cannot do business with him, for he will cheat and defraud and embezzle all the profits. He is full of covetousness. In politics he seeketh only his own. He is not subject to the law of God or man.

Now, what is to be done with such a man? There is only one thing, and that is the proper thing. Do not be tender-hearted now and think, perhaps, you can spare him and get on with him, and say he has some good qualities. You sympathize with him, and hope you may do him good, etc.

Make up your mind that you must part company with him. It is one case, even in the New Testament, where *homicide is entirely justifiable*, and commanded. Capital punishment is the only verdict we can give according to the law laid down for us.

Law Cited.

I give you the following references recorded in our law that apply to this case, and support the verdict of the death penalty. It is recorded in Romans 6;6:

Knowing this that our *old man* is *crucified* with him.

Mortify—(margin reads make dead)—therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them, But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the *old man* with his deeds;—Colossians 3;5-9.

I am crucified with Christ:—Galatains 2;20.

They that are Christ's have crucified the flesh with the affections and lusts.—Galatians 5;24.

These references are plain that the law condemns the *old man* to an ignominious death. This is the only way to deal with him. It has always been God's way. The Psalmist prayed to this same effect; that God would create in him a newheart, and renew a right spirit within him. God, through his prophet Ezekiel, promised to His wayward children who had been led astray by this old man, that He would restore them.

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: That they may may walk in my statutes, and keep mine ordinances, and do them.

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BLANK FORM OF APPLICATION FOR RENEWAL OF MEMBERSHIP IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

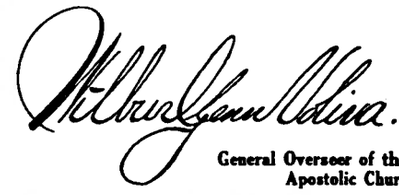
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IT BEING of the utmost importance for effective organization, and to facilitate the conduct of the work of the Church, that an accurate and up-to-date Membership Roll be secured, each person regarding himself or herself a member of said Church, is urgently requested to fill in and send to Elder E. . Carey, General Recorder, 2724 Elijah Avenue, Zion City, Illinois, U. S. A., the following Renewal Membership Blank.

et it be clearly understood that no person will be considered a member who does not comply with this request.

Earnestly praying that God may guide you and bless you, I am,

Faithfully yours in Jesus' Name,



General Overseer of 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_____

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion, Zion City, Illinois, U. S. A.

I hereby make application to be continued as a member of the Christian Catholic Apostolic Church in Zion.

What is your full name? _____

Where is your residence? _____ (City or town.) | _____ (Street and No.) | _____ (State.) | _____ (Country.)

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? _____

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What nationality are you? _____ Where were you born? _____

What language or languages do you speak? _____

How long have you lived in America (or the country where you are now living)? _____

When and where were you converted to God? _____

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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? _____

Signature of Applicant _____

Write very plainly

Remarks_____

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22 1908

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 WILBUR GLENN VOLIVA

Volume XXII., No. 6. ZION CITY, SATURDAY, AUGUST 15, 1908. Price Five Cents

The Gospel of the Kingdom

HAVE FAITH IN GOD.

Divine Healing Addresses During the Convocation in Shiloh Tabernacle, Zion City, Illinois, Friday Afternoon, July 17, 1908.

[REPORTED BY THOMAS FROST.]

THE first part of the meeting was a song service which gave a wonderful impetus to praise and prayer, by bringing the heart of each in tender nearness to the Loving Father of all humanity. Such hymns as No. 99, "Till He Come;" No. 101, "Jesus, Savior, Pilot Me;" No. 350, "What a Wonderful Savior," and the first two and last stanzas of No. 5, "I know Whom I Have Believed," were sung, and inspired the listeners to a readiness to receive God's words.

The General Overseer said: Let each spirit be set on fire. What a wonderful song—such inspiring sentiments. The inspiration of that hymn "I Know Whom I Have Believed," is what we want for the healing of the sick.

The Devil never stops working because it is hot. He works no matter whether it is hot or cold. That is the way for Zion to do. If we are to succeed in this world we have always to be at it whether it is cold or hot weather, wet or dry.

I intend to ask different officers to speak briefly to you this afternoon, and then we will hold a prayer service for the sick.

There are some here whom I want to see in my office, and after special teaching I shall anoint them. I am particularly interested in some of these terrible cases of cancer, and goitre, and other growths, etc.

[Addressing the Elders] My brethren, what can you say this afternoon that will be owned and blessed of God to the good of this people? Here we are in this world, in the midst of the sinful, the sick, the suffering, and the dying. What can be done to bring about the Salvation, Healing, and Cleansing of humanity? This afternoon we are not so much concerned about the people outside as we are about the people who are before us.

[Addressing the audience] How many of you can truthfully say that you are so well that you are not in need of any healing? I presume there are some. There are many others who are sick, afflicted, their bodies marred, and there is need of a great work by God, in the name of Jesus the Christ, in the power of the Holy Spirit.

I will ask Elder Moot to speak to you first, for five minutes, then Elder Carey. I want the one thought to be the saying of something that will lead you people nearer to God, so that you can get to the place where you can be prayed for, and prayed for with faith. I am going to limit you speakers to five minutes. Elder Moot, then Elder Carey, then Elder Taylor, Elder Reder, and others.

Now, my brethren, take hold of this. We are going into the dark valley of the shadow of death to fight for the deliverance of humanity.

ADDRESS BY ELDER SILAS MOOT.

Divine Healing is Credible.

It was Paul who said to his hearers:

Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8.

It seems to me that Divine Healing ought to be very credible to us. Our Father in heaven spared not His only Begotten Son, but delivered Him up for us all. He died upon the Cross, and His Word declares that He is "the same yesterday, today, and forever." (Hebrews 13:8.) There is not any logic, propriety, or any good sense in any of us going away from this place sick, in pain, or in distress. (James 5:14.)

I always like to see pain go the moment prayer is offered. That is the way it ought to be. That is the most consistent thing in the universe. It ought to be, it seems to me, the easiest thing to believe that the great God who created all things, and

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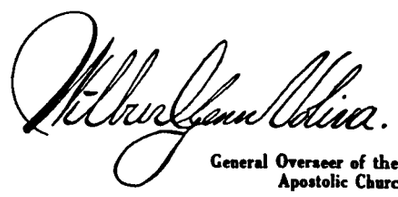
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It was Paul who said to his hearers:

Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8.

It seems to me that Divine Healing ought to be very credible to us. Our Father in heaven spared not His only Begotten Son, but delivered Him up for us all. He died upon the Cross, and His Word declares that He is "the same yesterday, today, and forever." (Hebrews 13:8.) There is not any logic, propriety, or any good sense in any of us going away from this place sick, in pain, or in distress. (James 5:14.)

I always like to see pain go the moment prayer is offered. That is the way it ought to be. That is the most consistent thing in the universe. It ought to be, it seems to me, the easiest thing to believe that the great God who created all things, and

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who upholds all things today by the Word of His power, should relieve humanity from every disease, etc.

If I did not know that was true I would feel like saying to the powers that be, "Let me not have any fellowship with you. Take me out of Thy universe, and blot me out of existence." But, thanks be unto God, that is His Will.

I met a brother, I think day before yesterday, who showed me his thumb. He said, "Don't you remember my asking you to pray for that thumb some time ago?" For a moment I did not recollect it; then I remembered the case. "Yes," I said, "I do remember something about it. It was very much swollen and inflamed. It was in an aisle of the Tent." He said, "You prayed for it once; then again, and again." I remembered that it was very painful, and the pain did not go away at once, nor the second time, but when I prayed the third time it went. He said, "Before I got home, or when I got home, every bit of the inflamation was gone." Thank the Lord it went that quick. There was a new nail, and it was as peffect as any would need for usefulness.

Faith Grows With Holy Living.

Faith is the principal thing. There cannot be any faith without a proper life. Some people wonder how they can have faith. I will tell you. The only way to have faith, or for some people to have faith in you, is to court their friendship, or seek their love. If they ask you to go a mile with them out of your way, do it, and think nothing about it. It is pretty hard for some people to go a mile or to go five miles out of their way to please the Lord. It is hard for some people to spend a day, or a year, or five years in the service of the Lord. It seems to me that the only consistent life of any one who has intelligence at all, who has heard of the name of Jesus, and who has been saved by Him, is to be a witness for Jesus, and to tell of the love of God, and the love of Jesus Christ.

In Mark the eleventh chapter and the twenty-second and twenty-third verses, we have these words:

> And Jesus, answering, saith unto them, Have faith in God.
>
> For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

We are of very little account. We cannot make the sun get up in the morning, no matter how we try. We cannot make the seeds grow. We ought to remember that we are the object of the Father's care, and it is our duty to be faithful, diligent little children, and then to believe that our great Father will look after us, and treat His children very kindly, not that we are worthy, but because He is our Father.

It is just like the faithful little child to believe her father will give her every good thing that he can. There is not any good thing that our Father cannot and will not give us if we are right with Him. If He knows we will not use that blessing to our own hurt, or to the hurt of others, we will surely receive it.

I am so thankful I can believe that, and have done so for many years, even before I heard of John Alexander Dowie, that my Father would bestow all the blessings upon me that I could use for His honor and glory. It has been a great comfort, and has sustained me through life, and kept me seeking Him.

I well remember, as though it was but yesterday, when I looked over my life as I sat in the town of Westville, Indiana, and thought over it, it seemed to me that I was led by a kind Heavenly Father who had been as good to me as I would let Him. It was about that time that this text became a reality to me:

> In all thy ways acknowledge Him, and He shall direct thy paths.—Proverbs 3:6.

ADDRESS BY ELDER E. L. CAREY.

The Weary Scattered and Without Shepherds.

It is recorded in the thirty-sixth verse of the ninth chapter of Matthew that when "Jesus saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

That was the condition which Jesus had to face in the days of His flesh. It was a turning point in the world's history. The old order was passing out, and the new order was coming in, and because the order that was passing out had become old, and was decaying, and vanishing away, so, as might have been expected, apostasy and corruption were prevalent, widespread; and because of that condition, the people were without shepherds, without true leaders, without wise rulers, without true teachers, and were scattered abroad.

Jesus Christ came to call the sheep together—to call His people together—and to lead them as a true shepherd.

My brethren, it seems to me that history has been, and is repeating itself, now. Cast your eye over the world today, and as you read these words of Jesus, you must feel convinced that the world is in the same predicament today as the people were in the time of Christ. They are "scattered abroad." There are few true shepherds, and the people do not know what to do. Oh, how sad it is today to know that when you go out to speak for Jesus so many will turn their backs upon you. I do not, however, altogether blame them. They are not altogether to be blamed; in fact, I am afraid the responsibility, to a great extent, rests somewhere else.

Does it rest upon those who, as leaders in the Church of God, fail to recognize their duty, and have they not gone astray, and the sheep gone with them, and become scattered? Are they not teaching their own doctrine, and the traditions of men, instead of the truth, the Everlasting Gospel of the Lord Jesus the Christ? Let there be found a true Church, and there will be a true people. Let there be found a true ministry, and there will be found a true people; but let the shepherds be false, and to a great extent the same will be said of the people.

Oh, today, you and I ought to be glad, and we are, because the Sun of Righteousness has arisen with healing in His wings, and the morning is surely dawning over the world today, and out of the awful conditions into which we are placed, there will come, gradually, though slowly, perhaps, light, strength, and life to the people; and they shall know that God reigns, and that Jesus the Christ is the same today as yesterday, and that the Lord Jehovah is the Healer and the Protector of all His people.

The Compassion of Jesus.

To come a little closer and to help you, let me remind you of one or two things. First, the great and yearning love the Shepherd has for you. Read of His works; read of His beautiful acts of mercy, love, and healing power. Matt. ninth chapter.

A Pathetic Case—A Firm Resolve.

How many there are! Think of the poor leper, for instance, cast out from the children of men, barred by the law from approaching his fellowmen because of the filthy disease upon him. He hears of Jesus the Christ. He had probably heard of some of the things He had done, and he believes that for him, surely, there has come salvation, hope; if not now that it never will be, and because of the light that has come to him, and the conviction that has gotten hold of him, he makes up his mind he will dare to do something he has never dared to do before. He says to himself that he will go out and meet the Prophet, and cast the die, and he would appeal for life, and strength, and if he fails he fails, as the Children of Israel said before him in the time of Nebuchadnezzar, "Our Lord is able to deliver us, but if

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He does not, know this, O King, that we shall not worship thine image." So he ventures, and the Christ comes along, and the leper throws himself before Him, and tells Him all his woe.

He says, "Lord, if Thou wilt, Thou canst make me clean."

Let me pause a minute. There, in that sentence, was the whole life of suffering and of sorrow. Is there one here today who has suffered for years with some horrible disease? Yes, I believe there is. So, today, Jesus the Christ is just the same as then. With his whole life's troubles upon his heart and lips, the leper utters that one sentence. Short, it is true, but everything depended upon it. "Lord, if Thou wilt, Thou canst make me clean." That He could heal, he was persuaded, but just what Jesus would say to him, he was not sure. Would He rebuke him for daring to come near with that multitude around him? Would He tell him to get hence, and remind him that he had disobeyed the law? What was in his mind, in his heart, not spoken? May be he thought of home, of his beloved wife and beautiful children from whom he was shut out, and the sorrow of his life was before him, and there was only one way which he knew, and that way was to see this man Jesus the Christ. Would He heal him if He could? So, with that cry from his heart and upon his lips, "Lord, if Thou wilt, Thou canst make me clean," he ventured.

Will you come to Jesus that way? Will you come and make up your mind that you will stake all upon it, that you will leave your life entirely with Him, and upon His mercy? If you will, then I will say by the Word of God, "This day shalt thou be healed, and this hour will the hand of Jesus be upon you."

What is the answer?

What else should the answer be?

"Oh, but," you say, "when the woman came with her trouble at the time her daughter was oppressed and tormented by the Devil, the Master did not give her a very favorable answer. He put her aside, and said He was sent only to the lost sheep of the House of Israel, and not to the Samaritans." He said enough to her to send her away, but what was the answer ultimately? She, too, had come with a definite purpose, and that purpose was to have her daughter healed. She would not leave Him until she knew her daughter was healed, and the Lord could treat her as He liked. He could call her a dog if He liked. She wanted the favor of God. She might be even as a dog. She got the victory. So, in this case, He stretched forth His hand and said, "I will." He put His hand upon that leper. No man dared to touch a leprous man. A living power went through that man, and the blood was purified.

Jesus is the Coming King who shall reign until all enemies shall be put under His feet.

Take Jesus' "I Will."

I am here to say, my brethren, that Jesus is the same now as you read of Him in that chapter where they laughed Him to scorn when He went into a certain house to heal. They laughed and scorned. The laughers and scorners will laugh and scorn until the Day of Judgment comes. There are those who are waiting to hear the sound of salvation, and hope, and life, and joy, and they will take it, and listen to it, and claim it, and they will apply that salvation to their own individual case.

I know you are not among the scoffers and scorners. I know you are seaking salvation, some of you. Jesus the Christ has borne your sins and diseases upon the tree in His body. What is your duty? Jesus said, "Have faith in God." He said on another day, "All things are possible." If I am afflicted today, be it consumption, cancer, typhoid fever, I look to Him and ask Him to forgive my sins, and heal me of my diseases, and I have a right to claim the forgiveness and the healing that moment.

ADDRESS BY ELDER F. RICHERT.

Love to the Uttermost.

The General Overseer told us at the beginning that we should go down into the valley and fight for you.

I praise my Lord that He has done this. In John thirteenth chapter you will find the following words:

Now before the Feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end."—John 13:1.

I am impressed with two thoughts:

Christ's own people; and the great love which Christ shows to His own people.

You must remember, as you sit here, that you have all been bought with the precious blood of the Lamb, and that He went down into the valley of the shadow of death to fight the Devil who oppresses you, and to overthrow the kingdom of hell.

The hour has come that He loves His own. I want to show you how Christ loves His own.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.—Isaiah 53:4,5.

The hour had come. Has the hour come for you who are afflicted, and can you find the faith to throw your burdens upon the Lamb of God who is present before you? He has been with you all this time, and He is perfectly willing to take your sorrows, your sicknesses, and all your suffering, and take it away from you. He has nailed them, and borne them to the Cross.

May God bless you in His infinite mercy and love, and give you today relief and perfect healing for Christ's sake. Amen.

One stanza of "Nearer, my God, to Thee" was then sung, after which General Overseer Voliva gave some very clear teaching to be observed preparatory to effective healing.

ADDRESS BY THE GENERAL OVERSEER.

There are a number of things in my heart and mind that I would like to say, but I know it is not best for me to undertake to talk all the time.

Salvation Precedes Healing.

It is necessary for you to realize that God works from the center to the circumference—from the spirit, through the soul to the body. Therefore the first thing that you must be sure about is that you are a saved man, or saved woman.

I want to remark here that I have some surprises, but they are very different from the surprises of others. People often say to me that they are suprised that so few people are healed. I am not. My surprise is that so many are healed. When I take into consideration the "crooked and perverse generation" in the midst of which we were living, the widespread infidelity, the utter indifference and carelessness, and see how many have the name to live, and are really dead, and how slow most people are to respond to the gentle influences of God's Spirit, I am not surprised that so few are healed, but I am surprised that so many are healed.

Persevere to the End.

There is one thing I want to warn you against, and that is, when a leader takes up a strong and decided stand, and holds up the banner of Jesus the Christ, do not become discouraged, and

(CONTINUED ON PAGE 46)

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

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LEAVES OF HEALING, SATURDAY, AUGUST 15, 1908.

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HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., August 14, 1908.

RICHES.

LET EVERY ONE HEAR AND HEED THE WORD OF GOD.

He that hasteth to be rich hath an evil eye, and considereth not that evil shall come upon him. (Proverbs 28:22.)

Weary not thyself to be rich. (Proverbs 23:4.)

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent. (Proverbs 27:20.)

There is that maketh himself rich, yet hath nothing. (Proverbs 13:7.)

He also that received seed among thorns is he that heareth the Word; and the care of this world and the deceitfulness of riches, choke the Word, and he becometh unfruitful. (Matthew 13:22.)

Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter the Kingdom of Heaven.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God. (Matthew 19:23, 24.)

But woe unto you that are rich! for ye have received your consolation. (Luke 6:24.)

And one of the company said unto Him, Master, speak to my brother that he divide the inheritance with me.

And He said unto him, Man, who made Me a judge or a divider over you?

And He said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:13-21.)

Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

And when he heard this, he was very sorrowful, for he was very rich.

And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the Kingdom of God!

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God. (Luke 18:22-25.)

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches. (1 Timothy 6:17.)

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (1 Timothy 6: 9-11.)

Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. (Matthew 6:19.)

The following quotations should prove of great interest and profit fo every reader:

"Gold and silver like the snow
Quickly pass away;
Like the curtained clouds of summer,
Enduring not a day;

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Like the early dew of morning,
Drunken by the sun;
Or the maddened hill-side torrent,
Whose course is quickly run.
But the grace of Christ, our Savior,
Bringeth riches more
Than the tongue of man can utter,
And of wealth a store
Like the river, failing never,
Flowing evermore."

—CHAS. BENJ. MANLY.

Adversity a Blessing Sometimes.

I don't believe we would have had such a blessing in New York during these meetings, if it had not been for these hard times. When men get their millions, and hoard them up, I think it is the very best thing that can happen to them to have the Lord come and take their riches away. If a man lends his money to the Lord, in maintaining good works, he will never lose it. People say that such a man died worth many millions. It doesn't make any difference how much a man accumulates, he can't die worth anything, for he leaves it here. He is not worth a penny, if he has not laid it up in heaven, where thieves do not break through and steal.—MOODY.

Danger of Riches.

The danger and deceitful influence of riches, their tendency to turn our thoughts away from another world, and drown such concern for the soul as providences or preachers may have awakened, in the cup of pleasure, is awfully expressed in the saying of the Lord, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Dr. Johnson put the point well when, on Garrick showing him his beautiful mansion and grounds, the great man and moralist laid his hand gently on the player's shoulder and said, "Ah, David, David, these are the things that make a death-bed terrible!"—GUTHRIE.

"A Poor Rich Man."

A man may have every comfort and luxury here, and yet come to a wretched future. It is no sin to be rich. It is a sin not to be rich, if we can be honestly. I wish I had five hundred thousand dollars—I suppose I might as well make it a million—I see so much suffering and trial every day, that I say again and again, I wish I had the money to relieve it. But alas for the man who has nothing but money! Dives' house had a front door and a back door, and they both opened into eternity. Sixty seconds after Dives was gone, of what use were his horses? he could not ride them; of what use his rich viands? he could not open his clenched teeth to eat them; of what use his fine linen shirts? he could not wear them. The poorest man who stood along the road watching the funeral procession of Dives owned more of this world than the dead gormandizer. The future of the other world was all the darker because of the brightness of this. Who of you will take Dives' fine home, and the costly plate, and dazzling equipage, and kennel of blooded dogs, if his eternity must be thrown in with it.

The Indian who, for a string of beads, sells as much territory as will make a state, is wise compared with a man who, for the trinkets of earth, barters heaven.—TALMAGE.

Sham Generosity.

Oftentimes you will find men who have been penurious all their lives, and who have amassed a fortune, attempting to buy respect in their old age. Sometimes they do it by making their will, and letting it be known what they are going to do. That is an exquisite piece of trickery. Where a man wants to keep his money, and also wants to have the credit of giving it away, he holds on to it, and lets it be known that he is going to give $250,000 for benevolent purposes—$10,000 here, and $20,000 there, $50,000 somewhere else, and so on. There are many men that are going to be very generous when they die. Dead men are always generous. They keep their money while they live, and only give it away when they no longer own it. When men are surrounded by all that earth can give them,—by position, by plenary physical blessings,—how, after all, do they long for more! How piteous it is to see them!—BEECHER.

Avoid Anxiety for Riches.

Do not be over-anxious about riches. Get as much of true wisdom and goodness as you can; but be satisfied with a very moderate portion of this world's goods. Riches may prove a curse as well as a blessing.

I was walking through an orchard looking about me, when I saw a low tree laden more heavily with fruit than the rest. On a nearer examination, it appeared that the tree had been dragged to the very earth, and broken by the very weight of its treasures. "Oh," said I, gazing on the tree, "here lies one who has been ruined by his riches."

In another part of my walk, I came up with a shepherd who was lamenting the loss of a sheep that lay mangled and dead at his feet. On inquiring about the matter, he told me that a strange dog had attacked the flock, that the rest of the sheep had got away through a hole in the hedge, but that the ram now dead had more wool on his back than the rest, and the thorns of the hedge held him fast till the dog had worried him. "Here is another," said I, "ruined by his riches."

At the close of my ramble, I met a man hobbling along on two wooden legs, leaning on two crutches. "Tell me," said I, "my poor fellow, how you came to lose your legs." "Why, sir" said he, "in my younger days, I was a soldier. With a few comrades, I attacked a party of the enemy, and overcame them, and we began to overload ourselves with spoil. I burdened myself with as much as I could carry. We were pursued. My companions escaped, but I was overtaken and so cruelly wounded, that I only saved my life afterwards by losing my legs. It was a bad affair, sir, but it is too late to repent of it now."

"Ah, friend," thought I, "like the fruit tree and the mangled sheep, you may date your downfall to your possessions. It was your riches that ruined."—SPURGEON.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

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HAVE FAITH IN GOD.

(CONTINUED FROM PAGE 43)

go off, and say, "Well, I am not going to try any longer. I am going to give up," or "If I do not get my healing in a few days, I do not intend to try any more."

The first thing is salvation. [Amens.]

A Reward for Faith.

Everybody in Zion City ought to be saved. They would be if we had as much of the right kind of prayer as we ought to have. I prayed for the conversion of my father for thirteen years from the time I slept in a little trundle-bed, and was not old enough to read.

Later on I became a minister. One of my brothers became a minister, and three years before my father's death he gave himself to God, and he himself was ordained to the ministry. When he passed away, he passed away with faith triumphant. I was rewarded after praying for thirteen years.

An Infidel Convicted by Prayer.

There is a very beautiful story of a man who was a confirmed infidel, but who did not want his children to grow up without having a good education, and the best advantages that civilization afforded. Therefore, although he was an infidel, he recognized that the Church did exert a wholesome influence, and he had his children attend Sunday School and Church.

In the Sunday School they learned certain portions of God's Word, and their little hearts were touched. You know it is very natural for a child to pray. A child is the greatest object lesson in the world; at least Jesus thought so, for the scriptures teach us that on more than one occasion He selected a little child as an object lesson to men who were seeking their own, and not the things of God. This man would not permit his children to talk at home anything about the Sunday School. He would not permit them to say anything about the Bible, nor about God, but he told them that he let them go because he realized that there they could be kept out of mischief, and that it would not do them much harm, if it did not do them any good. Those children grew older. The Holy Spirit moved upon their hearts, and they became concerned about their father. One day one of them attempted to talk to the father, and he made her stop. He told her she could not speak to him about God or the Bible. Time went on. To make a long story short, one day as he passed by the bedroom, he heard the voice of one of his children lifted up to God in earnest prayer for the conversion of her father. That was too much for him. He hastened on, and as he passed another room he heard the voice of his wife pleading with God for the conversion of her husband. He tore himself away, thinking that he would put aside the impression that was made upon him, and went then to the barn. As he entered he heard the voice of his little boy pleading for the conversion of his father. It was getting too much for him, and he went back into the house, went to his wife, and said to her, "I will fight no longer. I want what you have, and what the children have. Pray for me."

If the same thing were carried out in Zion City we would have one of the mightiest revivals that ever was known, and you would see strong men falling down at the feet of Jesus the Christ. You would see wayward children, sons and daughters, broken-hearted coming into this place to seek and to find the Lord Jesus the Christ.

Voices: "God grant it"

That is the first thing for this people, viz.: Salvation.

Voices: "Amen."

Salvation Always First

Let no one make any mistake about it. The first thing is SALVATION for the aged, for the middle-aged, and for the young. You will never get them saved except through prayer. You will not get them saved through half-hearted prayer. If your husband is worth saving at all, he is worth saving properly. Suppose you have prayed for ten years; now you feel like giving up when perhaps you are just approaching the day when God is going to answer that prayer. If that unconverted wife is worth saving, she is worth saving to the uttermost. You should never despair, but keep before God that she may be convicted and brought to Christ. The unsaved boys and girls can all be brought to Christ through earnest prayer. Salvation must come in response to the prayer which beseeches the throne of God, and never takes "no" for an answer. When you have learned how to get people saved, then you can begin to study how to get them healed. There is no use to expect healing for unsaved people.

Divine Healing, the Children's Bread.

Divine Healing is the children's bread. It is for God's people. It will not be taken from the child of God and be given to the unsaved. The work must begin in the spirit. There is a man whose nose is as red as the setting sun through the use of alcohol; the white of his eye is cooked like the albumen of an egg when put into a hot skillet filled with grease; his knuckle joints are drawn because the fluids have been cooked. You cannot remove the redness of the face, the bloodshot of the eyes, the stiffness of the joint, until the Spirit of the Living God touches his spirit, and the blood of Christ is applied, and all the pollution of that man's spirit is taken away. When the spirit is all right, then God, quicker than the lightning's flash, will purify the blood. All impurities will be taken out, and then the spirit, having been cleansed, and the soul purified, the body will be healed.

The Spirit First Healed, Then the Body.

You cannot begin to heal the body, then the soul, then the spirit. The work must be done in the spirit, then in the soul, and then in the body.

Happy is the man who can say, "I believe in God with ALL *my heart.*" My belief in God does not depend on what I see or do not see. My belief in God does not depend on what transpires or upon what does not transpire. My belief in God is the same all the time, in storm or calm, rain or sunshine, or when all is peace. No matter what the outward conditions may be, my belief in God is ever the same. My belief in Jesus the Christ is equally the same, and in the Holy Spirit, the Comforter and Guide. My belief in the Word of God is just the same today as a week ago, stronger if possible. No matter what happens, or what does not happen, my faith in God's Word never wavers.

God's Word to Measure All Action and Speech.

Why do we believe in Divine Healing? Because it is either believe in Divine Healing or burn this Book; and because God's Spirit witnesses in our spirit that it is true. God's Word is full of it. Woe unto that man who limits God. Woe to that man who lowers the faith of the people. Let everything that is said or done be in accordance with God's Word, so that the faith of the people may be increased. [Amens.]

God is Almighty. God is able to heal the man of eighty-five years of age as quickly as the man of eighteen. God is as able to kill a cancer as He is to kill a wart upon your finger. God is as able to heal tuberculosis as He is to heal an ordinary chill. All disease must flee before the touch of the eternal God, who is the source of life, and of strength, and wisdom, knowledge, and power.

Be Steadfast.

I believe that many people are hindered in their healings because they do not have stability. It is trust God one day, waver the next; on the mountain top one day, in the valley the

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next; running over with enthusiasm, then despondent and despairing. There is no victory for one with an attitude like that.

Fighting for Life With Jesus as Captain.

Our Captain is Jesus the Christ. We are fighting for life. We are fighting for all that is good. On the other side is the Devil leading the hosts of wickedness, and he is seeking to sow sin, disease, death, and hell. The Word of God tells us to "resist the Devil and he will," what?

Voices: "Flee from us."

Why Healings Are Sometimes Defeated.

It is all right to rebuke the Devil, but I will tell you there are some very good people who spend more time talking with the Devil than they do talking with God, and they spend more time talking about the Devil than they do about God and God's works. When they come to me, two-thirds of their talk is about the Devil, what he is trying to do, when it ought to be about God, and what He has done, and what He is going to do. [Amens.]

I know you all very well. I could pick you out. There are cases here that could be delivered just like that [snapping the fingers] if they will do what they are told, but they do not do it. They come and say, "I am so oppressed. I thought it was the voice of the Holy Spirit. What do you think?" I listen to them, and say, "It is the voice of the Devil."

All this talk about the Song of Moses, about hearing a voice, and seeing this, that, and the other thing, let me tell you, my friends, that the Devil is all around. He is on the alert, and while it is true God can and does speak by the Holy Spirit to His children, that He does guide, that He can, if He wishes give a vision or a dream, yet be on your guard, be very careful, keep close to the Word of God or you will be deceived. [Amens.]

My opinion is that the people that I have in mind this afternoon, who have been hearing voices have been hearing the voice of the Devil, just because they will listen to it. If you listen to the Devil, and treat him kindly he will keep coming, and after a while he will tell you that you are the reincarnation of Jezebel or Deborah, or an apostle. You listen until your egotism gets the better of you. The first thing you know the Devil is on the inside, whereas before he was on the outside. You become demon possessed. Then you come along and you say what you are going to do, that the Holy Spirit has been talking to you. I tell you straight that it is not the Holy Spirit, but the Devil. Then you get mad, and get some Elder to sympathize with you and say, "Here is a woman who has got a wonderful revelation from God."

Prove the Spirits Whether They Are of God.

Does not the Bible say, "Try the spirits?"

Voices: "Yes."

Do not believe every spirit, but try the spirits. [1 John 4:1.] When you know they are of God, all right. Until you know they are of God let them alone. [Amens.] As long as I have any doubt as to whether a message comes from God or not, I am going to let it alone. I am going to be sure. God is not going to leave me in darkness.

The Devil comes along, and gives you a little bit of a growth about the size of a pea. Some woman comes along and says, "I declare, you have got a cancer there." You go and look in a glass, feel of it, tell your husband about it, and say, "Well, I am in Zion, but I think I will have a physician to look at it and see what he has to say." Then you go to some miserable doctor, and he tells you it is a cancerous growth, but if you will have it cut out now, it will be all right, and you will have $25 to pay. You keep believing and you keep believing, until you get a cancer. You would be "awfully disappointed" if you found you did not have a cancer. "According to your faith be it unto you."

You meet Mr. So and So, and he says, "I believe I am going deaf. I am going deaf." He keeps it up. Eventually he gets deaf. A woman in bed believes she cannot get up. She believes it, and eventually she cannot get up.

I heard the story of a woman who had been in bed fifteen years, and during that time she had friends collecting china dishes for her. One day an eccentric man came along and said to her husband, "If yon will give me permission I will get your wife out of that bed in less than ten minutes." The husband said, "I do not know what you want to do." The man replied, "Give me permission to go into that room with a club, and start smashing those china dishes." He knew that that would be a serious matter, especially if she did get out of bed. So, finally, the husband gave permission. That men went into the room, and with the club started to smash the china dishes. She pounced out of bed, and chased him out of the house. That broke the spell. [Laughter.] I tell some of you women in those wheel chairs, all that is necessary is to break the spell. You have been telling yourselves you cannot walk. You have told yourself this a thousand times. If I keep my arm here and keep saying fifteen times a day, "I have lost the use of my arm; I have lost the use of my arm; I have lost the use of my arm;" I say to my wife, "Cut my meat; put on my white shirt; I have lost the use of my arm;" the next thing I know is I have lost the use of my arm.

Talk about God, and believe in Him. Do not talk so much about the Devil. There is far too much talk about the Devil, and not enough about God.

It does not matter what happens. Suppose Elder Carey dies tonight, or suppose I die this afternoon, what has that to do with our faith in the eternal God, and in God's Word? I suspect that a good many people will die before death is abolished. Is that any reason why we should not buckle on the armor, and start out for the goal? There is sin, disease, death, and hell. Shall we refuse to fight sin because we cannot destroy death? The way to destroy death is to fight sin and disease, and the last enemy that shall be destroyed is what?

Voices: "Death."

Observe Common Sense Rules.

I see a good many people wearing glasses. If we had had the teaching when we were little boys and girls that Zion people are getting now, a lot of us would not need to wear glasses. The same is true with the teeth. God Almighty never expected anything else but that the teeth He gave us should last us, and be in good shape through life. I thank God I have my teeth, and by His grace I want to keep them. They are better than store teeth any day, A lot of people wear false teeth simply for a fad. A lot of you young people think it fine to have false teeth. I hope and pray to God that I shall never have to have a set. If I had had some sense when younger, I might have had a far better set than I have at present. I used to crack nuts with them, and pick them with pins and needles, etc. I know better now. There is a good deal in knowing how to take care of the teeth and eyes. I used to sit and read in the twilight, and ought to have been thrashed for it. A generation will come that will never wear glasses. A generation will come that will have no trouble with false teeth. I suppose because we cannot have these tomorrow we had better quit, and give it all up? That is the way some people talk. I prayed for some one who did not get healed. I suppose I must not pray for any one else? Is that it?

Voices: "No."

Well, we are learning, but some of us are very slow in learning our lesson.

May God help us, and may you be richly blessed this afternoon.

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BLANK FORM OF APPLICATION FOR RENEWAL OF MEMBERSHIP IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

(This Application Form is intended to be used by all persons, in all parts of the World, who at any time between the dates of February 22, 1896, and January 1, 1908, may have been accepted as members in the Christian Catholic Church, now known as the Christian Catholic Apostolic Church in Zion.)

IT BEING of the utmost importance for effective organization, and to facilitate the conduct of the work of the Church, that an accurate and up-to-date Membership Roll be secured, each person regarding himself or herself a member of said Church, is urgently requested to fill in and send to Elder E. . Carey, General Recorder, 2724 Elijah Avenue, Zion City, Illinois, U. S. A., the following Renewal Membership Blank.

iet it be clearly understood that no person will be considered a member who does not comply with ths request.

Earnestly praying that God may guide you and bless you, I am,

Faithfully yours in Jesus' Name,



General Overseer of 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_____

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion,
Zion City, Illinois, U. S. A.

I hereby make application to be continued as a member of the Christian Catholic Apostolic Church in Zion.

What is your full name?_____

Where is your residence?_____ (City or town?) | _____ (Street and No.) | _____ (State.) | _____ (Country.)

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?_____

Signature of Applicant_____
Write very plainly

Remarks_____

_____

To persons desiring to renew their fellowship, Extra Copies of this Form will be sent on application to Elder E. L. Carey, General Recorder of the Christian Catholic Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 7. ZION CITY, SATURDAY, AUGUST 22, 1908. Price Five Cents

The Gospel of the Kingdom

THE SECOND COMING OF CHRIST.

Convocation Meeting, Thursday Afternoon, July 16, 1908, Held in Shiloh Tabernacle, Zion City, Illinois, Conducted by General Overseer Wilbur Glenn Voliva.

[REPORTED BY THOMAS FROST.]

GENERAL OVERSEER: We will consider this afternoon, in the light of God's Word, the Second Coming of Jesus the Christ. Let us open by singing Hymn No. 18, "He Is Coming."

[This was followed by Hymn No. 39, "At the Cross."]

We will have a number of Scripture lessons bearing upon the Second Coming. I will ask Elder Taylor to read to you the twelfth chapter of Daniel:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

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.

Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniel: for the words are closed up and sealed to the time of the end.

Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days,

But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

The first stanza of Hymn No. 391, "Crown Him," was sung.

Elder Tindall then read Matthew 24:1-28, and Elder Richert verses 29-51.

One stanza of Hymn No. 99, "Till He Come," was then sung.

The following passages of Scripture were read by the various Elders present:

Second Peter, third chapter:

This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance;

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

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But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for and hasting unto the coming of the Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness:

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and for ever. Amen.

John 14:1-6:

Let not your heart be troubled: ye believe in God, believe also in Me.

In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh to the Father but by Me.

Acts 1:1-11:

The former treatise have I made, O Theophilus, of all that Jesue began both to do and teach,

Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen:

To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God:

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?

And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth.

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

And, while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

GENERAL OVERSEER: Suppose you name now the Scripture lessons that we have had. [The above were repeated.]

Daniel was one of the major prophets. How many major prophets are there?

Voices: "Four—Isaiah, Jeremiah, Ezekiel, Daniel."

How many minor prophets?

Voices: "Twelve."

Hosea to Malachi. What was the next lesson?

Voices: "Matthew 24."

Where will you find practically the same sermon in another portion of the Bible?

Voices: "Luke."

What chapter?

"Voices: "Thirteenth."

Do you find this great prophecy in Mark?

Elder Taylor: "Not so fully."

Where do you find it in Mark?

Voice: "Thirteenth chapter."

So we have it in Matthew 24, Luke 13, and Mark 13.

Who is mentioned in the first verse of the twelfth chapter of Daniel?

Voices: "Michael."

Who was Michael?

Voice: "An archangel."

Is there not some pretty good proof that Michael was Jesus? What is the proof?

Elder Richert: "It might be He was the Guardian Angel of Israel." [Hebrews 11:26.]

Who was it contended with the Devil over the body of Moses?

Voices: "Michael."

There are a great many good people who believe Michael was Jesus.

What was the name of the angel who appeared to the Virgin Mary?

Voices: "Gabriel."

What was the next Scripture lesson?

Voices: "Second Peter third chapter."

Everybody ought to know that chapter. It is on the Second Coming of Christ. What was the next one?

Voices: "John 14:1-6."

Next one?

Voices: "Acts 1:1-11."

They are all beautiful lessons on the Second Coming of Christ, and all bear directly on that subject.

Sign of a Living Church.

What is one sign of a living church?

Voices: "Witnessing." "Preaching the Second Coming."

One of the signs of a live church is the preaching of the Second Coming of Christ, praying for it, watching for it, waiting for it, and always proclaiming it.

What I want to impress upon your minds is that Zion is a well-balanced organization. Most people are unbalanced, are they not? That is, they are lop-sided, either one way or the other? We want a well-balanced organization. Where will you find a well-balanced organization and a well-balanced people?

Voice: 'In Zion."

Avoid Hobbies.

Most people run off into hobbies. I remember certain persons who could not talk about anything else but prohibition. No matter what the conversation might be, they would always turn it into a conversation on prohibition. I think the most contemptible person, and the biggest nuisance in this world, is the man or woman of one idea.

We start first of all with what person in the Godhead?

Voices: "The Father."

But should a man be always talking about the Father?

Voices: "No."

We want things in their right proportion. Now God should have all the reverence, adoration, worship, and respect that the Bible calls upon us to render.

Who is the second great person in the Godhead?

Voices: "Jesus the Christ."

Should we be always talking about Jesus? Two silly women heard me preach in the Tent one Lord's Day, and they said,

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"He does not preach Jesus at all. Never heard such a preacher!" That showed their crass ignorance. It might have happened that particular Lord's Day that I was on some other theme.

The first great person in the Godhead is the Father. To whom are we to pray?

Voices: "To the Father."

In whose name?

Voices: "Jesus'."

Who is the third person in the Godhead?

Voces: "The Holy Spirit."

Should we be always talking about the Holy Spirit?

Voices: "No."

Certainly not. Take the rank and file of the people, they go crazy on one thing. When you simply keep to one thing, and have one idea, you stand a good chance to go out of your minds. Look at the organizations and just see how narrow they are. Here is an organization, and all the people in it talk about is water baptism. Every sermon they preach is on "water baptism." Nothing could be more disgusting. Another organization can talk about nothing but "holiness." All their meetings are "holiness" meetings, and that is all they talk about. In another organization it is something else.

Now, Zion must talk about God the Father, Jesus the Christ the Son, the Holy Spirit the Comforter. What is the beginning of the Gospel of Jesus Christ?

Voices: "Repentance."

Yes, that is the first thing. That is the beginning of the Gospel of the Kingdom of God,—repentance. A man must talk about God, Jesus the Christ, the Holy Spirit, and repentance. How many subjects?

Voices: "Four."

God is Omnipotent, is He not?

Voices: "Yes."

What does that mean?

Voices: "All-powerful."

And He is Omnipresent. What does that mean?

Voices: "Present everywhere."

And He is Omniscient, is He not? What does that mean?

Voices: "All-knowing."

You have all-powerful, present everywhere, and all-knowing God is Love, Light, Spirit, a God of Judgment, etc. When a man is always talking about God's love, he is a one-sided man. The man who talks about God's love should also talk about His judgments. Jesus the Christ is first of all the Savior of mankind, then the Healer, the Cleanser, the Keeper, the Coming King, the truest and best Friend. The Holy Spirit was sent to do what, first?

Voices: "To convict the world of sin."

And?

Voices: "Of righteousness, and judgment to come."

Following repentance you have what?

Voices: "Confession."

Next?

Voices: "Restoration, Faith, Obedience."

What do you have under obedience?

Voices: "Baptism, Tithing, not forsaking the assembling of ourselves together, as the manner of some is."

In short, obeying all the requirements of God. After obedience you have what?

Voices; "Holy Living."

Fruits of the Spirit.

How many fruits of the Spirit are there?

Voices: "Nine."

What are they?

Voices: "Love, Joy, Peace. Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance."

Be sure they show in your lives.

Gifts of the Spirit.

How many Gifts of the Spirit?

Voices: "Nine."

What are they?

Voices: "Wisdom, Knowledge, Faith, Healing, Working of Miracles, Prophecy, Discernment of Spirits, Divers kinds of Tongues, Interpretation of Tongues."

So we have nine Fruits of the Spirit, and nine Gifts of the Spirit.

Man a Tripartite Being.

How many parts in man's nature?

Voices: "Three: Spirit, Soul, and Body.

In addition to Faith, we have two other things. What are they?

Voices: "Hope, and Love."

Faith, Hope, and Love. We want an all-around organization. We want well developed men. A truth unduly emphasized becomes an error. We want in Zion an organizatian that embraces the entire Kingdom of God.

Christ to Come to the Kingdom.

Now, let us have a little on the Kingdom of God. Somebody quote for me Matthew 3:2.

Voice: "Repent ye, for the Kingdom of Heaven is at hand."

Some one quote Matthew 4:17.

Voices: "Repent, for the Kingdom of Heaven is at hand."

Matthew 4:23.

Voice:

And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people.

Matthew 5:19.

Voice:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them: the same shall be called great in the Kingdom of Heaven.

Read also the twentieth verse.

Elder Moot:

For I say unto you, That except your righteousness shall exceed the righteousness af the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.

Read Matthew 6:10.

Voice:

Thy Kingdom come. Thy will be done in earth, as it is in heaven.

Matthew 6:33.

Voice:

But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

Then 7:21.

Voice:

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in heaven.

That verse refers to the present, and not to the future. We will never have heaven on earth so long as we talk and never do anything. Outside of Zion it is all talk so far as the churches are concerned. What Zion wants today is to take the Kingdom of God into her education, business, and politics, and let God rule in all the activities of life.

There is that passage in the 8th chapter of Matthew in the story of the healing of the Centurion's servant.

Voice:

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven,

(CONTINUED ON PAGE 54)

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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.

Entered as Second Class Matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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THEODORE FORBY, Business Manager, City Hall Building, Zion City, Illinois.

LEAVES OF HEALING, SATURDAY, AUGUST 22, 1908.

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THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

Wilbur Glenn Voliva, (Successor to John Alexander Dowie,) General Overseer.

SHILOH TABERNACLE, LORD'S DAY, AUGUST 23, 1908

A very important Early Morning Service at 7:00 a. m. The General Overseer will deliver the Third Address on the subject **"The Gift of the Holy Spirit, and the Nine Gifts of the Holy Spirit."**

Junior Bible Class at 9:30 a. m.

German Meeting at 9:30 a. m.

THE GENERAL ASSEMBLY, or the MOST IMPORTANT MEETING of the Day at **2:30 p. m.**

Processional and Recessional by Zion Senior and Junior White-Robed Choirs.

Sermon by the General Overseer. Subject: "THE BEATITUDES."

Young People's Bible Class at 8:00 p. m.

SPECIAL MEETING: Let all Officers of every rank assemble it the Prayer Room at the close of the Afternoon Service.

DIVINE HEALING MEETING: Every Tuesday at 2:30 p. m. The meeting on Tuesday, August 25th, at 2:30 p. m., will be of special interest. The second address on John, the Eleventh Chapter, will be delivered, and at the close a Special Service will be held for prayer for the sick,—and all may be anointed who desire to be.

MID-WEEK ASSEMBLY: Every Wednesday at 8:00 p.m. Interesting Address, and Prayer Service for the Gifts of the Holy Spirit according to the plain Word of God.

No person in Zion City can afford to miss these wonderful meetings. To do so means a great loss for time and eternity.

Oh, Zion! Pray!! Watch!!! Work!!!!

Pray for Zion in Zion City.
Pray for the Salvation of Zion City.
Pray that God will uproot every plant in Zion City which He has not planted.
Pray that God will bring utterly to naught all the devices and plans of Zion's enemies.
Pray that the Zion City Leases may be preserved intact.
Pray for Zion in Europe.
Pray for Zion in Africa.
Pray for Zion in Asia.
Pray for Zion in Australasia.
Pray for Zion in America.
Pray for Zion everywhere.
Pray for LEAVES OF HEALING.
Pray for ZION HERALD.
Pray for the Sinful.
Pray for the Sick.
Pray for the Discouraged.
Pray for yourselves.
Pray for your Children.
Pray without ceasing. God is richly blessing. Praise His Holy Name.

I sorrow deeply for all who have opposed me and tried to defeat me. The future of Zion is bright with promise. I pray earnestly for all who have been turned aside. I love all, and have no ill feeling against any. If I am right, I must and will triumph, in the name of the Lord, over all opposition.

Membership in the Christian Catholic Apostolic Church in Zion.

Let one and all take notice that no person is in any sense a member of the Christian Catholic Apostolic Church in Zion who

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has not filled in a Renewal Application Form. The limit, for the present, has been fixed for September 15, 1908. There is a Divine side, and there is a human side, and no one, except the very foolish, will attempt now to say that I am not the General Overseer,

I shall have something of *very great interest* to say before next July, on

The Message of the Covenant,
That Prophet Foretold by Moses,
Elijah the Restorer,
The Feast of Tabernacles,
Restoration Host, and other subjects. I am studying all of these and more, and praying daily for light and the guidance of the Holy Ghost. Let all Zion pray, study, and think, and be quiet. God will guide, and everything will come right in His own way and time.

Hear the Word of God:

Deut. 28:1-14.

Psalm 1:1-3.

Isaiah 54:17: "No weapon that is formed against thee shall prosper;

And every tongue that shall rise against thee in judgment thou shalt condemn.

This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

Psalm 105:13-15.

Joshua 1:5-9.

Isaiah 52:1: "Awake, awake; put on thy strength, O Zion."

Isaiah 59: 1: "Behold, the Lord's hand is not shortened, that it cannot save;

Neither His ear heavy, that it cannot hear."

Isaiah 60:1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee (Zion)."

Isaiah 60:12: "For the nation and kingdom that will not serve thee (Zion) shall perish."

Isaiah 14:82: "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, And the poor of His people shall trust in it."

Jeremiah 3:14: "And I will take you one of a city, and two of a family, and I will bring you to Zion."

Zion in Business For God.

PRAY FOR ZION STORES.

Let us claim Deuteronomy 28:1-15, and Psalm 1:1-3.

Stand loyally by Zion Stores, and in a few years they will be doing an enormous business.

ZION MUST INCREASE! The enemies of Zion City must decrease and perish.

ZION

Must now at once establish

A FEED STORE
A BARBER SHOP
A COAL YARD
A BANK.

These are safe institutions, and any one of them is a good place for Zion people to place their money.

All of the people in Zion City should know that from now on they can deposit money and take it out any time,---either cash or merchandise.

THINK OF IT! THINK OF It!! THINK OF IT!!

One thousand wage earners depositing per person $5.00 per month would amount to $60,000.00 per year, and $300,000.00 in five years.

If all the people in Zion City would stand by Zion principles and truths and toil for the salvation of Zion City, I know I can go out and under God bring hundreds of good people here to live in a short time.

Some Investors Their Own Worst Enemies.

Zion City can be saved and every dollar paid if handled by Zion.

Look at the College Building!
Look at the Printing House!
Look at Elijah Hospice!
Look at Edina Hospice!
Look at Shiloh House!
Look at Shiloh Stables!
Look at the Administration Building!
Look at other properties!
Look at the Lake Front!
Look at all of the unsold lots in the subdivided portion of the land!
Look at the land outside of the city!

Let the Investors get it into my hands and I will run it without taking one cent for myself.

Let GOOD ZION PEOPLE come in, create values, and every dollar can be paid.

Maintain ZION CITY absolutely.

I forgot! Just look at the odds and ends representing a large sum of money!

SHILOH TABERNACLE.

Let all Zion know that the note due August 27, 1908, was paid on August 17, 1908.

The next payment is due January 1st, and will amount to $2,750.00. Shiloh Tabernacle Fund has to its credit this day $1,276.29, and the money is coming in every day—$72.00 being received on Wednesday and Thursday.

THE SECOND SACRIFICIAL OFFERING will be taken at THE ALL-NIGHT MEETING, December 31, 1908-January 1, 1909.

This morning (Saturday) there is to the credit of Tithes, LEAVES OF HEALING, ZION HERALD, Free Literature, and so forth, $3,013.39.

Notwithstanding we were thrown out of all buildings on June 1, 1907, and did not possess a stool-chair, today thousands of dollars of assets have been accumulated, and my enemies being witness: NO WEAPON FORMED AGAINST ME HAS PROSPERED!

Although $1,875.00 of my hard-earned money was wrongfully taken away from me, since resuming the publication of the LEAVES OF HEALING on February 15, 1908, my income for LEAVES OF HEALING alone has averaged $10.00 per day.

The income of ZION HERALD is phenomenally large—167 subscriptions being received during July alone.

SOME OF MY BUSINESS RULES.

1. A definite allowance for every member of the staff. Absolutely no extras for anybody.

2. Positively not one cent of expenditure except sanctioned on Requision Forms by either E. L. Carey or myself.

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3. All accounts promptly paid.

4. Strict obedience on the part of every member of the staff to every regulation.

5. Instant dismissal of any one who violates (after a reasonable time) sound business principles, and in any way neglects his duties.

6. No positions created for anybody.

7. Personally I have an allowance of $150.00 per month—not one cent more. No extras. No gifts accepted. As a lawyer or a politicion I could make $150.00 in a very short time, but I am absolutely in God's hands, and if I am faithful He will give me millions to be used in His work.

8. I have associated with me eleven men, whom I love and in whom I have great confidence. We work together in love and for the extension of God's Kingdom. They believe in Zion having a leader, and are cooperating with him in a beautiful Christlike spirit. I will not lay down what God has imposed upon me, but by His grace will go forward and do my work and finish my mission to His honor and glory.

GO FORWARD, O ZION, ECCLESIASTICALLY!
GO FORWARD, O ZION, EDUCATIONALLY!
GO FORWARD, O ZION, COMMERCIALLY!
GO FORWARD, O ZION, POLITICALLY!

Pray for me. I pray daily for you.
I am your servant; you are not my servants.
I am here to minister, not to be ministered unto.
May God take all of us and make us what we ought to be.
I am,

Faithfully yours in Jesus' name,



THE SECOND COMING OF CHRIST.

(CONTINUED FROM PAGE 51)

But the children of the Kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth.

In the 10th chapter, Jesus said to the Apostles "Go and Preach" what?

Voices:

The Kingdom of Heaven is at hand.

In the Gospel of Matthew 11th chapter, what do you find about the 10th and 11th verses?

Voice:

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of Heaven is greater than he.

There is another one—"The Kingdom of Heaven is not" what?

Voices:

Meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

The Kingdom Seen Only by Those Born

I want you to have a clear grasp of the Kingdom of God as set forth in the Scriptures. In the third chapter of John there are two remarkable verses,—"Except ye be born again [from above] ye cannot" what?

Voices: "See the Kingdom of God."

I tell you if I did not *see* the Kingdom of God I would never rest, eat, or sleep until I did. Some people say to me, "So-and-so cannot *see* Zion." I am not surprised at it. The only way for you to "see" Zion is what?

Voices: "To be born again."

That is the only way. Considering the large membership of this Church at one time, comparatively few saw the Kingdom of God. We must be born again, and become as *new* creatures, and be made over, before we will see the Kingdom of God.

The other remarkable verse is: "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."

The Beatitudes or Blessings.

There are some other beautiful passages on the Kingdom of God. Where do you find the Beatitudes?

Voices: "Fifth chapter of Matthew."

How many are there?

Voices: "Nine."

What is the first one?

Voices: "Blessed are the poor is spirit: for their's is the Kingdom of Heaven."

"Blessed are the poor" where?

Voices: "In Spirit."

"For their's is?"

Voices: "The Kingdom of Heaven."

Shall be?

Voices: "No; 'is'."

Pride and Haughtiness Go Before Destruction.

Was there any pride in Zion?

Voices: "Yes."

Is there some now?

Voices: "Yes."

Is there as much as there used to be?

Voices: "No."

There used to be some pride in Zion. What does God say about pride?

Voices: "Pride goeth before destruction."

God gives grace to the humble. What makes some people proud? Their good looks? I don't know whether any of you have been to the Zoo in Lincoln Park or not. (Laughter). Evolutionists say that humanity descended from the monkeys, but I will tell you, when I look at the conduct of some people, I am inclined to think the monkeys descended from them. I never saw a monkey smoke a cigar, did you?

Voices: "No."

I never saw a monkey get drunk and wallow in the ditch, did you?

Voices: "No."

What makes people proud!

Voice: "The Devil."

That is "who." I want to know what—*what* makes them proud?

Elder Tindall: "Various things."

Now you are getting at it. Money makes them proud. Wealth, position, good looks.

Elder Tindall: "Let him that thinketh he standeth take heed lest he fall."

General Overseer: What makes people proud? Did you know that people who are very humble and poor get bigoted and stuck up when they get money?

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Voices: "Yes."

Money, power, position, a little false education! That is the difficulty in many cases. Some men will not go to Church because they have a patch on their coat. What is that?

Voices: "Pride."

Most women never have anything to wear. Is not that true?

Voices: "Yes."

I will tell you what I think, Zion. I think pride will send as many people to hell as any other one cause in the cotalog.

We talk about whiskey, and drugs, and sins of varous kinds, but it is my candid opinion that pride keeps more people out of the Kingdon, or as many out of the Kingdom, as any other cause.

At the General Overseer's request, Elder Taylor read 1 Peter 3:3,4;

Whose adorning let it not be that outward *adorning* of plaiting of the hair, and of wearing of gold, or of putting on of apparel;

But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

The other Elders read the following:

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; 1 Timothy 2:9;

My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

For if there come unto your assembly a man with a gold ring. in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

Are ye not then partial in yourselves, and are become judges of evil thoughts?

Harken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love Him?

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? James 2:1-6.

Is not that plain enough? Zion has to confess before her God that that Scripture was grossly violated, and put under foot by some of Zion. May God forbid it should ever happen again.

You people have to look well to it, whether you live in Zion City or outside of Zion City, that you do not get to the place where what Christian work you do is to run after the rich and big people, and the influential.

Elder Taylor called attention to Isaiah third chapter, and he was requested to read verses sixteen to twenty-six.

Elder Taylor read also:

And now, little Children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. —1 John 2:28.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

And every man that hath this hope in him purifieth himself, even as He (the Christ) is pure.—1 John 3:2,3.

Watch, Watch, Watch.

Zion has to be on her guard. Eternal vigilence is the price of safety. Take so simple a thing as elocution. Is there anything in this world more abominable than the stage?

Voices: "No."

Talk to any actress who has been on the stage a year, three years, five years, who will make an honest confession, and she will say that the stage is a hell. Any elocutionary training that will sow the seed in the heart of any girl or boy which, when germinated, will ripen into a desire to go on the stage, must never be permitted in Zion. There are a great many things to watch. The thing for the people to do is to stand together on all questions as a solid body, and go forward under our Captain, Jesus the Christ.

BENEDICTION BY ELDER RICHERT

HOW DO YOU KNOW YOU ARE A CHRISTIAN? OR, EVIDENCES OF THE CHRISTIAN LIFE.

(BY O. L. TINDALL.]

This is a most important question, and one to be considered now. It will be too late when the Bridegroom is announced, for you to discover that there is no oil in your vessel. The foolish virgins ought to have examined into that before they went to sleep that night; so ought every man before he retires at night.

It would appear from what the Christ said, that many will appear on that last great day, and say, "Have we not prophesied in Thy name, and done many wonderful works," and then be greatly disappointed, because God says to them, "I never knew you. Depart!"

We are very careful in every other concern in life to make sure of our claims—we get our titles certified and made good by an abstract of our land. How careless, you say, of the man who buys a valuable property and does not look up the title.

How careless the banker who takes everything that comes to his window, and never notices whether it is bogus or genuine. That man would soon lose his place, would he not? if he persisted in receiving all the counterfeits that came to town. He would be no business man.

Do you buy every humbug that is offered you because the vender thereof says it is a great success and it will prove a prize for you?

Do you swallow every patent medicine that is advertised in your old almanac? Surely not.

Shall a man be more wise and sensible in temporal things than he is in things that pertain to his everlasting interests? to his spirit? Surely not.

The beloved John says, "Try the spirits, whether they be of God: because many false prophets are gone out into the world;" and then he gives various tests whereby you can tell the genuine from the false.

Is it possible that men will traffic in these sacred things and make gain of them, and try to deceive you? Yes, verily.

Peter, who knew much of human nature and of its frailties, said, "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you."

Paul said, "Examine yourselves, whether ye be in the faith; prove your own selves."

Paul must have believed that there was danger of a man's backsliding, for he said this to the people who had been in the faith. He was talking to members of the Church at Corinth. No doubt some of them said, "Why, Paul, don't you know what a wonderful conversion I had in your first revival at Corinth? It was marvelous; almost as miraculous as your own, when on the road to Damascus you saw the great light and fell to the earth and was stricken blind."

"Yes," says Paul, "but I have to watch even yet, lest, after having preached to others I myself may become a castaway. I take no stock in your 'have beens.' How is it with you *now*?"

That old boiler *was good once*, but you must watch it or you may have a bad explosion.

That bridge that has carried many a passenger and heavy freights must be looked after and tested again and again.

Study the story of the churches from old Israel down through all the apostates to the present day. Was not Israel a glorious people? Was not she "a royal generation and a holy nation?" Did not Rome give us the Fathers—mighty men of Christian valor? Were not the Wesleys holy men of God and valiant workers in His Kingdom? Did not they give to the world a great and mighty organization for good? And so of Luther, and many, many others. But where are they now? What is Rome today, but a stench in the nostrils of good men? What is Lutheranism or Methodism? Is not the warning most opportune,

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"Take heed to thyself and to the flock," and "Let him that thinketh he standeth take heed lest he fall?"

Can a Man Know When He Is Saved?

Just as much and as well as he can know that he is healed, and in the same way.

Did not the blind man know that he could see? A good many things he did not know. Many questions he did not and could not answer when the Pharisees questioned him, but one thing *he knew*. We must *know* that we are saved.

It is said of the woman who was healed of the issue of blood, that "she felt in her body that she was healed of that plague."

The change that takes place in a man who is saved from his sins and is born from above, of the Spirit, is just as great as the change that took place in the blind man, or in the woman who had been sick twelve years and suffered many things, not only from her disease, no doubt, though that probably did not compare with what she suffered from the many physicians that practiced and operated on her. This is true or else the Bible is most misleading, for the change is described most emphatically and in the plainest of terms. A man is said to have passed from darkness into marvelous light. He is said to have become a "new creature in Christ Jesus," that old things have passed away, and, behold, all things have become new. His affections have become changed. He does not love now what he used to love. He does not hate now what he used to hate; though he has not lost his power nor disposition to hate, as some would make you believe.

John says, "We know that we have passed from death into life." What could indicate a greater change than these expressions. They might be multiplied indefinitely, but this is enough.

It is said of Abel "that he obtained witness that he was righteous," God testifying of his gifts"—a most wonderful testimony! because it came from God Himself, who can make no mistake. We may be deceived, so may our neighbors and friends. Neither we nor they are able always to judge ourselves, or any one else.

Of faithful and modest Enoch it is said that "he was translated, that he should not see death . . . for before his translation he had this testimony, that he pleased God."

That is the highest testimonial that a man can get, and the only one he need to concern himself about.

What Are the Evidencies That a Man Is a Christian?

I answer, that they are twofold: *first*, the internal; and, *second*, they are external.

I can mention only a few of them, which may suggest many more to you. I take the evidences from the Word of God, and not from the testimony and experiences of men. I may mention right here that a man may have them all, or he may have only a part of them, perhaps, and he may have them in great abundance, or they may be of a milder form; but they must not be lacking.

The first evidence I would mention is the one spoken of by Paul to the Romans, that "there is no condemnation to them that are in Christ Jesus." Their sins are forgiven, the burden and guilt of sin are gone; fear of death and judgment has been taken away. He is justified by faith, and he has peace with God. It is an inward consciousness that is experienced and felt. It is a peace that the world does not give. His heart no longer condemns him. He is a free man, from the bondage of sin and death.

Then his affections and feelings are changed. He "loves the brethren," says John. He used to like to go to the saloon, it may be, and to the hall of banqueting; and to the feast of pleasure and mirth, where his animal lusts were pleased and gratified for the time being.

He now loves his Bible. It has become a new Book to him God's Word has become a great delight to him. In it "he meditates day and night." It is food and drink and medicine and health to him. A most wonderful Book it has become. The miserable novel has lost its interest to him. It is only husks that swine ought to eat. He finds the wonderful stories of God's people far stranger than any fiction.

With Peace comes Joy. Life is a joy now. The gloom and forebodings have vanished; "everlasting joy is upon his head." He is happy amidst all the sad things of life. He even rejoices; and, like the Apostle, he glories in tribulation, for it "works patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost."

A man has all the

Fruits of the Spirit

because he has the Spirit in his heart. John says we know we are of God by the Spirit which is given unto us.

Paul says a man must have "the Spirit of Christ or he is *none* of His," and your bodies will be quickened by the Spirit that dwelleth in you.

If a man have the Spirit then, of course, he must have the fruits of the Spirit, just as you must have good fruit if you have a good tree. It is a natural consequence. A good tree must bring forth good fruit.

The final and absolute proof or evidence of your acceptance with God is this: That God's Spirit bears witness with your spirit that you are a child of God.

I have mentioned some of the internal or subjective evidences of a true Christian as given in the Word of God.

What Are the External Evidences of a True Christian?

I answer with the Apostle John, "He will keep My commandments and DO My will." His outward life will not give the lie to his inward profession. His religion will not be simply emotional. He will *have* good works, the foundation of which will be obedience. This will be his first lesson. He will say with all the Apostles and Saints and Prophets, "I am a *bond-servant* of the Lord Jesus Christ, ready ever to do or suffer His will.

He will be active in the service of the church.

He will keep the ordinances.

He will be baptized, for his Lord so commanded.

He will not be ashamed to confess his Lord and Master, and take upon himself this vow and covenant to be true to Him in all things.

He will eat of the Memorial Emblems of his Lord's death.

He will pay his tithes into the storehouse of God—into the Church.

He will serve God with his substance as well as with his mouth and profession of "Lord, Lord."

He will help the brethren in time of need.

He will not turn away from his door the hungry and naked with "peace, peace," and give no food or raiment.

He will give alms and offerings.

He will be in the sanctuary, and not forget the injunction: "Forsake not the assembling of yourselves together, as the manner of some is."

He will be a soldier of the cross not in word only but in deed and in truth.

He will not hide his light under a bushel but will put it on a candlestick, to give light to all in his own household.

He will let it shine out in the dark world that they *may see his good works* and be led to glorify his Father who is in Heaven.

HE WILL NEVER BE A COWARD, ashamed to show his colors and take his stand in the face of any foe.

"*Ye shall know them by their Fruits.*"

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 8. ZION CITY, SATURDAY, AUGUST 29, 1908. Price Five Cents

The Gospel of the Kingdom

THE SERMON ON THE MOUNT.

Report of an Address Delivered by General Overseer Wilbur Glenn Voliva in Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, August 9, 1908.

[REPORTED BY THOMAS FROST.]

AFTER the Processional, "Who Is on the Lord's Side?" and the singing of Hymn No. 408, "He Leadeth Me," the General Overseer read the Scripture lesson from Colossians, third chapter, and commented as follows:

At fifth verse: "Mortify therefore your members"—that is, put them to death—"Put to death therefore your members which are upon the earth."

At twenty-fifth verse, adding after the words, "and there is no respect of persons," the words, "with God."

Prelude.

GENERAL OVERSEER: I regard this chapter as one of the most remarkable and significant in all of Paul's letters. It is very rich in thought, and it is full of suggestions which, if heeded, will lift everyone nearer to God. You will observe that the Apostle Paul in his ministry proceeded with very great care, and he did not exhort the unconverted, the unsaved ones, who had never been born from above, to live in accordance with the high standard which Jesus had established; therefore he says:

If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

He would not think of asking individuals who had not been crucified and resurrected to seek the things that are above. God is a God of order and not of confusion. There are some in this audience today who need, first of all, a sermon on genuine repentance. There are some who can truthfully say:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.

As to whether you love God, and Jesus Christ His Son, your conduct will determine. Your love for God and His Son will be shown by your obedience. I must confess, after wide observation and some experience, that, for the most part, the people are in active rebellion against God; and they resent, upon the part of anybody, any interference with the flesh, or with them doing as they like, and going as they please. The rank and file of men and women will be heard saying, "I propose to think as I like." The man who thinks as he likes is on the straight road to hell every time, for the thoughts of the carnal, unconverted man are not the thoughts of God the Almighty.

A Proof of the New Birth.

One of the proofs that a man is born from above is that his affections will be on things above, and not on things on the earth.

As you go down the streets of a city like Chicago, and see the hurry and the scurry, the hustle and the bustle, one cannot help saying, "If those who profess to be Christians had a thousandth part as much enthusiasm, earnestness, and devotion to the principles of the Kingdom of God as the people you see in Chicago have in their worldly pursuits, the Millennium would soon be ushered in." If professing Christians had a thousandth part of the enthusiasm that men of the world had yesterday in supporting their favorite candidates, the whole world would soon be stirred from center to circumference.

The test that Paul puts here is simply this, that a man who is raised from the dead—that is, the man who has died unto sin, died unto himself—will seek the things that are above, and will set his affections upon things above, and not upon the things on the earth.

Money a God.

Where are the affections of the vast majority of the people today? You will find they are upon money. They will sacrifice health, honor, and principle in order to get gold. Their affections are upon houses and lands; upon things worldly, material,

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and perishing; and you will find here and there a man whose affections are truly set upon things above.

I would like to see this audience sustain a great loss this afternoon. I would like all of you to lose many things, and go out of this Tabernacle without them. We will not offer any reward for them, for we do not want to find them. What a blessed thing if you all would lose your selfishness, and never be able to find it again. What a blessed thing if you all would lose pride, and never be able to find it any more. What a blessed thing it would be if you were able to lose your covetousness, and never find it any more; to lose everything that is not of God. So I pray you will all sustain a great loss, and if some of you lose all you ought to lose, you would have very little left.

That is the only way to get "the pearl of great price." That is the only way to find God, who is all-sufficient for every need of life.

The Old Nature Deceptive.

I do not propose to live in a fool's paradise. It is bad enough for a man to be the dupe of somebody else, but it is far worse for a man to be the dupe of himself. A lot of dupes in this world dupe themselves, making themselves believe that they are pretty good fellows, and that if they were to pass away they would go to heaven all right. They deceive themselves, thinking they are Christians, when deep down in their hearts they know they have scarcely one single mark of a child of God. My honest conviction is that there are very few Christians in this world: they are so few that, comparatively and emphatically speaking, it would not take very many hands to furnish thumbs and fingers enongh to count them on. There are plenty of "nominal" Christians, but real, down-right, earnest, whole-hearted Christians are very scarce.

If you think there is not still a lot of the "old man" and the "old woman" yet alive, just step on their toes a tiny little bit, and you will see the "old man" come out in short order. The Word of God says the "old man" should be put to death; so should the "old woman," then she would not talk any more. The "old man" would then not lie, cheat, steal any more, but he would become a new creature in Christ Jesus.

Paul simply says in plain words that you are to put to death, to crucify, your members which are upon the earth. There is one thing certain, there is a great battle going on today in the life of each person, and if you do not have the victory you are going to suffer defeat; and there are some who are battling with pride, and an awful conflict is raging, and it is hard to tell now who is going to get the victory in the conflict.

Others are fighting a terrible battle with an uncontrollable temper. They go off like a lucifer match. You need only to touch them, or cross them, and they are like spoiled children. If they do not get the victory over that temper, the temper will get the victory over them, and ruin them. There are those fighting a great battle against covetousness. Some people want to put their hands on everything in sight. They are coveting all the lands, and all the houses, and all the gold, and they will sacrifice family, health, and trample principle under their feet in order to gratify their covetous desire.

These illustrate the conflicts that are going on in the lives of men. Others are fighting an awful battle with appetite. How many thousands of men today, who were drunk last night, and are just recovering, are saying to themselves, some to their wives, some to mothers, some to children, "I will never drink again." They mean it, but in their own strength they cannot carry out the resolution. It is only by the power of God that they can gain the victory.

What awful battles are being fought today against appetite —slaves to appetite. Yet when Zion talks about authority and obedience you will hear men say, "I am my own master; I will obey nobody."

That very same man will listen deliberately to a dirty, stinking old pipe laying on the self, and it will say to him many times a day, "I am your master. You just come and take me, and fill me up with tobacco, put a light to me, and smoke me." When you talk to that man about the dirty, stinking habit, he will say, "Yes, I cannot quit it." Who is the boss, the two-legged, six-foot man, or the dirty cob pipe on the mantle shelf? Other men are slaves to the chewing habit. They say to their wives, "I quit yesterday for a whole day," expecting their wives to pat them on the back because they conquered for one day. That tobacco plug says, "Take me in hand, bite me, chew me, and spit me around." Who is the boss?

"Whom ye Obey, His Servants ye Are."

Everybody obeys somebody, and if they are not obeying God, they are obeying the Devil. Some men obey their wives, trotting around just like a poodle dog; some in Zion City do that, and do not dare to call their lives their own. If they want a straw hat they have to ask their wives. I always laugh at those men who say they will not obey anybody. They say they are "free men." Those who talk about being free men are the worst slaves in Christendom.

Lying a Paramount Sin of the Age.

Paul says you have to put all things to death; if you do not they will put you to death. He exhorts "to put away anger." (How quickly some people become angry!) "wrath, malice, blasphemy, filthy communication out of your mouth, lie not one to another." It seems to me sometimes that very rapidly the whole human family is being brought into this habit of lying. That is the way it looks to me. I think the hardest person in the world to convert is a liar; it is harder than converting a thief. You can catch a thief, but a liar you cannot catch, unless you catch him as Peter did Ananias and Sapphira. They lied to the Holy Ghost. May God help us to stem the tide. Liars are becoming very numerous, and the rank and file of business men think no more of standing up and telling you a lie about their goods than they would of taking a drink of water. If you do not believe it, just go around to a dozen firms in the same business, and you will find that they all think the other fellow is an awful liar, and he thinks that fellow is a liar. Both of them are right. It is the spirit of the age. Beneath all this lying is the greed for money.

Seeing that ye have put off the old man with his deeds;

And have put on the new man, which is renewed in knowledge after the image of Him that created him."

Exhortations to Husbands, Wives, Children, and Servants.

Then follow a number of wonderful exhortations; then the closing part of the chapter is an exhortation to wives.

Wives should obey their husbands in the Lord. God, in instituting the family, made the man the head of the house. Husbands are exhorted to love their wives, and not to be bitter against them; and children, to obey their parents; the fathers not to provoke their children to anger; servants to obey their masters in all things, not with eye-service as men-pleasers, but in singleness of heart, serving God.

Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

A man or a woman who will spruce up and be very active when the "boss" is around, and dilly-dally when the boss is away, is one of the greatest sinners that lives. We want, in Zion, from head to foot, in every department of all Zion's institutions, men and women who will serve with an eye single to God's glory, and not for the purpose of pleasing the manager. Then you will have a whole-hearted service.

May God bless the reading of His Word.

After singing "Brightly Gleams our Banner," by the Junior

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Choir, the General Supplication, and the prayer requests were presented before the Throne of Grace.

While the Tithes and Offerings were being received, Hymn No. 5, "I Know Whom I Have Believed," was sung.

The White Robed Choir then sang the Anthem "The Spacious Firmament on High," after which the General Overseer gave the following address:

Address by General Overseer W. G. Voliva.

My text this afternoon, you will find in the Gospel according to St. Matthew, fifth, sixth, and seventh chapters.

It is so long that I will not take the time to read it, but will ask you, as a preparation for this series of sermons on the Sermon on the Mount, to read it for yourselves.

It is my purpose in this first address---an introductory address---to deal with the Sermon on the Mount in a general way, and then, continuing week after week, I shall take up each paragraph and use it as the basis of an address.

The fifth, sixth, and seventh chapters of the Gospel according to Matthew are known to all Bible students, and to every child who has had a little instruction in the Bible, as the Sermon on the Mount.

Already Judea had been startled by the proclamation that a new order of things was at hand. Multitudes flocked to listen to John the Baptist, and to be baptized at his hands. There were two reasons for that. The first was the attraction of the proclamation; and the second, the restiveness of the people under their ruler, for the Jews, although they submitted, were never satisfied with the rule of Rome.

Herod, who sat upon the throne when the Christ was born, was a usurper. His hands were stained with the blood of his nearest kin, and he was cruel-hearted and tyrannical, and therefore intensely hated by those who submitted to him simply because they had to.

The Constitution of the Kingdom of God.

So eager were they to receive the message that it is written, The Kingdom of Heaven suffereth violence, and the violent take it by force.

This proclamation having been made by John the Baptist, and by Jesus the Christ, it now became necessary for Jesus to place before the prospective members of the Kingdom, the constitution, so to speak; and the Sermon on the Mount may very appropriately be called the Constitution of the Kingdom of God.

It points out who may become members, the conditions of membership, and the blessings that will come upon those who are true and faithful.

I propose now to analyze it, taking up the entire sermon paragraph by paragraph.

The Introduction to Christ's Address.

The introduction is very short. Multitudes surrounded the Christ; some of them from a good motive, some of them from a bad motive. He went up into a mountain, and He sat down. In those times, in the synagogues, when they read the Word of God, they stood up; when they expounded the Word, they sat down.

The next thing He did was to open His mouth; and the expression used here signifies that He had something to say, and that He was in a position to say it authoritatively.

Beatitudes, or Constitution Divisions.

Next, He taught them, and the first section of this Sermon we designate the Beatitudes, or the blessings—there are nine of them—I shall deal with them at length, at the proper time.

A blessing is pronounced upon the poor in spirit; upon all who mourn; upon the meek; upon those who hunger and thirst after righteousness; upon the merciful; upon the pure in heart; upon the peacemakers; upon the persecuted; and upon the reviled.

Christ's Apostles Called "Light" and "Salt."

Following these Beatitudes we have two of the most remarkable and egotistical statements Christ ever made. He said to His Apostles, "Ye are the salt of the earth."

Think for a moment of twelve men, many of them humble fishermen, one of them a tax-gatherer, being "the salt of the earth!" How the Scribes and the Pharisees and Sadducees must have smiled. They represented all that was respectable (?) in the religious world at that time. They were the chief ministers in the Temple at Jerusalem. They were the shining (?) lights in the synagogue. They were the interpreters of the law. They were, in short, what the popular divines are at the present time; and yet Jesus said to His disciples,—to those humble Apostles,—"Ye are the salt of the earth;" "Ye are the light of the world;" and it was true.

Light to Shine—Righteousness To Be Great.

Then He proceeds to exhort them to let their light shine, not to put it under a bushel; and He points out that their righteousness must exceed the righteousness of the Scribes and Pharisees.

Ritualistic Tendencies.

The Pharisees were the ritualists of their day. They dressed in long flowing robes. They broadened their phylacteries. They stood on the street corners and sounded a trumpet when they prayed. They did everything for show, to be seen of men. There are today ministers, choir conductors, members of choirs, ushers, in fashionable churches who do everything they do to make a show and to be seen of men.

Christ said, "Except your righteousness exceeds their righteousness, ye shall in no wise enter into the Kingdom of Heaven."

The Sixth Commandment Enlarged.

He then takes up the question of murder. Under the old Mosaic law in the Ten Commandments, the people had been told "Thou shalt do no murder." but Jesus the Christ, for the first time, points out that murder does not consist alone iu the overt act of taking life, but that a man may be a murderer who never takes life; that murder is in the heart, and he who is angry with his brother shall be in danger of the judgment, and that whosoever shall say "Raca"—thou vain and empty fellow—"shall be in danger of the Council." "Whosoever shall say, Thou fool, shall be in danger of hell fire."

Peace With Men to Precede Peace With God.

Then He brings before them the absolute necessity of getting right with men before you can get right with God, saying if a man brings his gift to the altar, and there remembereth his brother has aught against him, he should leave his gift, and go and be reconciled to his brother, and then come and offer his gift.

I have known members of some churches not to speak to each other for years. I wonder now what kind of a preacher must have been preaching to those people. Would I permit two persons to belong to this Church and not to speak to each other? Certainly not; by no manner of means. How can you love God whom you have not seen, if you hate your brother whom you have seen?

He that hateth his brother is—what?

Voices: "A murderer."

A noted infidel once said to a certain preacher, who was having what they called a very successful revival, when different men in the neighborhood were professing to be converted, and some of them owed everybody money in the neighborhood, "What kind of religion have you got in your church? If Brown owes Jones $10, and he professes conversion, and tells God he

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

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LEAVES OF HEALING, SATURDAY, AUGUST 29, 1908.

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has repented, but never goes to Jones and pays the $10, will his so-called repentance before God pay Jones his $10?"

The kind of Christianity that counts is the kind that leads to practical results, and Zion's hope of being used of God is to get close to God, and obey His Word, and by being truthful to all men, and strictly honest in every transaction.

Zion can become a mighty power in every particular. Zion can become a mighty power in the Commercial world, in the Political world, and in the Ecclesiastical and Educational world. All that Zion needs today in the commercial world is to turn her face like flint against all the crimes of the commercial world.

Commercial Rascality.

When I was in ———, they had a Royal Commission for the purpose of investigating the adulteration of food stuffs, manufactured goods, and commercial rascality in general. One of the men they had up was at the head of a large manufacturing establishment where they manufactured jams and jellies, and I do not know what else. This man was one of the foremost Methodists in ———, and the Royal Commission found, on investigation, that he was putting upon the market jams and jellies that were as great a fraud as was possible for any scoundrel out of the penitentiary to perpetrate. In their report they severely reprimanded him. In an editorial note one of the papers intimated that he was not very much of an honor to the Methodist Church. Of the many samples of raspberry vinegar they examined, they found only two or three that were anything like pure. Some of the leading companies that were making raspberry vinegar were manufacturing it absolutely out of chemicals, coal tar being one of the principal ingredients. As I remarked from the platform of Zion Tabernacle after reading the report, the raspberry vinegar would not know a raspberry if it met it in the street. [Laughter.]

Another Royal Commission that examined woolen blankets found that the greatest frauds were being practiced. One gentleman on the witness stand said to the Royal Commission, "If you will bring to me certain woolen blankets I will mention, I will take them to pieces before your eyes and show you that they are nine-tenths cotton, and yet they are sold for all-wool blankets."

They also examined so-called linen collars, and they found that many of the leading firms were putting off on to the people for linen collars those that were two-thirds cotton.

I remember one occasion when a certain baker in one of the suburbs of ——— was fined over £200 one morning (as nearly as I remember, it amounted to $1200) for selling underweight bread.

What was disclosed by that Royal Commission there is true all over the United States, and all over the world, and as a certain critic of Washington, D. C., says, "If the business men of the United States had their just deserts, ninety-eight per cent of them would be in the penitentiary."

Zion Can Succeed Commercially by Being Honest.

All Zion has to do in starting her institutions is to be truthful and honest, and manufacture food stuffs that are absolutely pure. [Amens.] Then you can sell them at higher prices, and you will create a constituency that will patronize Zion before any other people on earth, if your name is a synonym for truthfulness and honesty.

That is Zion's only hope. Zion cannot erect industries and compete with the lying, thieving world. Zion can win only by truthfulness and honesty. There is no other way. Zion ought to be able to manufacture all kinds of food stuffs, have canning factories, and have her products pure, and free from poisonous ingredients, free from objectionable material, and then she will win her way.

What a joy it would be to bring into existence a commercial community where a man could know, whenever men told him a certain thing, that it was true. I say it without fear or favor, knowing the force of what I say, that I never pretend to believe, either in this country or anywhere else, a solitary word any man tells me about anything I buy. When I have to buy a thing, I shut my eyes and buy it, because what is the use of asking a man, "Is that suit all wool," when you know his word is not worth the snap of your finger?

Such a thing as honesty is almost unknown. I have had experiences in the last six months, in connection with business affairs, that would convince any man that the more you go around the more lies you hear.

You go into one place, and the man there tells you so and so; then you go across the street, and another tells you so and so, and says, "What! were you over there to see Brown? Why, you cannot believe a word Brown says. Everybody knows that. What did he tell you?" "He told me so and so." "O, that is all a lie," he says.

You go down the street to another place and begin to talk to another man to find out if you can do any better there, and he finds out you have been somewhere else, because you give him certain points, and he knows you got them there. Whether you want to or not, you tell him where you have been. He scracthes his head, and says, "He does not know what he is talking about. Everybody around knows that." I conclude they are all a pack of liars, and go smiling down the street. That is my policy.

In manufacturing, wholesale, and retail business, it is adulteration and lying from start to finish. Hundreds of those men are members of fashionable churches, and they go to church on Sunday. Some take up the collection. It is very interesting to watch some of them take up the collection. Liars and thieves are always very solemn. It is an awful sin to smile in church (?).

Honesty is Zion's hope. Zion once had a start that could have made her a mighty commercial power. She can have again, if we will take time and build up.

Righteousness Must Prevail.

God Almighty makes it plain that you have got to be right with your fellow man, or you will never be right with God. You

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can sit in church and look very sweet, and smack your lips and sing hymns, and pray like hypocrites, and ease your guilty consciences a little bit, but you are a scoundrel all the same, and be sure your sins will find you out. You have got to be right with your fellow men.

A man who was a Sunday School Superintendent in a certain city in a certain state said to another man and me, "No man can be in business now, and be honest, and make both ends meet."

I said, "I would get out, and starve to death rather than be a thief." He said, "They are just little business lies. We all tell them." They are lies all the same. We have got to be right with our fellow man. All lying and all dishonesty must go, and a Zion man's word must be as good as his bond. If not, this Church will not amount to anything. I mean all I say when I say the Churches of today are corrupt through and through. The rank and file of the church members will lie, and cheat, and steal as quickly as a saloon keeper.

Lasting Success Attained by Being Right.

Zion will win by setting up a high standard, and by doing right. Unless Zion will do right, I would just as soon quit, and save my time.

Zion employes ought to be the best on earth, and ought to compel every employer to say at the close of a week or two, "Those Zion men are the best employes. They are the best I have had around here. They are here on the tick of the clock; they work steadily and honestly, and turn up bright and happy, while the other fellows come with headache, through being drunk." Zion employes ought to compel the whole world to acknowledge them to be good men. A good-for-nothing fellow is no good to anybody. There are some in this world, and we have a few in Zion City, who are too lazy to do anything. Their policy is to slip through, and to sponge off somebody else. They are no honor to Zion. An honest employee will give a good, honest day's work. There was a time when Zion employes were in great demand; when men who knew them would rather have them than any other. It must come again, and it will come by Zion lifting up the standard of righteousness, and living her Christianity. Just think of it! Zion men do not spend anything for tobacco, whisky, drugs, theatres, or the evils of this world. They are clean, and honest, and industrious. What is to hinder Zion from becoming a mighty power?

Jesus says, if you know that a brother has anything against you, go and make it right, and then come and offer your gift.

Keep Out of Court.

The next paragraph is, Settle your case out of court.

Agree with your adversary quickly, while you are in the way with him; lest at any time the adversary deliver you to the judge, and the judge deliver you to the officer, and you are cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Settle your case out of court. If a man has a case against you, and a just cause of complaint, and he threatens to bring you into court, you are the biggest fool out of the asylum if you do not settle it on the spot. Yet, strange to say, how many there are who will not do right in that particular! For instance, I know a man who owed a barber ten cents for a shave. He was a rich old farmer. The barber could not get that ten cents, and he sued the man, and it cost that men ten cents for the shave and two dollars costs besides. Would it not have been a good deal better for him to have paid for the shave at once? There are hundreds of cases where men owe one dollar, two dollars, and five dollars, and will not pay. The adversary brings them into court, and they have to pay the five dollars, and sometimes fifty dollars more. How foolish men are!

Take the advice of the Son of God, and settle your case out of court. That is the proper thing to do.

Purity of Thought and of Action.

The next subject is a very delicate one,---"Thou shalt not commit adultery," said the law, but Jesus the Christ, as in the case of murder, points out that adultery is in the thought, in the spirit, and He lifts the standard, and takes up the divorce question. You notice what the Son of God says: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."

In the face of this Sermon on the Mount,---the Constitution of the Kingdom of God, and an inexorable law of God,---hundreds and thousands of men and women rush pell mell into the courts of the land, and set at naught the plain Word of God. But let it be known from Zion platform, and through Zion literature, that every man and woman who violates this portion of God's Word will go to hell. I don't care to what church they belong. Zion must strike at the root of the difficulty. She will strike at the root of the difficulty, as soon as she is able to do so, and she will do it now by proper teaching. After a while she will do it by proper regulations. The way to settle the divorce question is to see that there is the proper kind of marriages.

The Marriage Bond Not to Be Broken.

"Whom God hath joined together, let no man put asunder." I tell you that my honest conviction about that is that many of the unions are made by the Devil. I do not think God has anything to do with them. I do not think that God is ever taken into consideration, because when God Almighty joins a couple together, they do not live like cats and dogs, fighting and scratching each other. There are plenty of divorces, and there would be many more if it were not for the disgrace. The divorce records tell a wonderful story, but there is a wonderful story left untold. Thousands of couples are divorced and hundreds of thousands of little children are made worse than orphans and disgraced. There are thousands of couples who hate each other, and one of the most awful things that I have ever listened to is to hear men, young and old, say, "I have no love for my wife, and I never did have." and to hear women say, "I have no love for my husband; I never did love him. I was a big fool for marrying him." Those statements disclose a condition that is so deplorable that it is too awful to contemplate.

The way to solve the divorce evil is to find out the evil that is causing the trouble. It is caused by a lot of silly, giddy young men and women indulging in a lot of kitten love, and getting married, when they do not know a bit more what marriage means than two kittens, and not half so much. The next thing you know is a divorce suit.

A Believer in Christ Not to Marry an Unbeliever.

Whenever a woman marries an unbeliever she is in hell. Whenever a man marries a woman who is an unbeliever, and he is a Christian, they are in hell. I tell you, my brethren in the ministry, we are not going to ordain a man to office without knowing what we are doing, are we? In the future we will marry no couples, if we have any reason to doubt the Christianity of either of them. It is an awful responsibility. We have no right to yoke a believer with an unbeliever. The girl who marries an unbeliever is a fool, and had better go to her grave. The same is true of a Christian man who marries a woman who is an unbeliever. You do not have to get married. Some of you fools think you do. You rush around, hurry it up all you can, and you take the first two-legged thing that comes along. [Laughter.] You would better wait until you can get "*a man.*" It is a thousand times better to be a maiden lady, and serve God, and have peace, than to be in the position of a lot of married women who are living in a hell which cannot be described in words. God Almighty's Word is plain on that subject We will rigidly enforce this rule in Zion. This [the Bible] is Zion's

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Law Book. These chapters form the Constitution of Zion, and they are going to be obeyed.

Things That Offend To Be Put Away.

Christ next says that if your right hand offends you cut it off; and if your right eye leads you into sin, pluck it out. He has given good advice.

"Swear Not at All;" Take No Oath.

The next question is Oaths.

The Sermon on the Mount is sqarely against taking an oath. I say here today, in the future, no Zion people should ever take an oath in any court. You have a right to affirm; that is your prerogative, and I say, in future, all Zion should avail themselves of that right. I believe taking an oath is wrong. I believe bringing in the name of God Almighty is wrong. If a man is a liar, he is just as big a liar when he holds up his hand in a court room and swears that he "will tell the truth, the whole truth, and nothing but the truth, so help me, God." In the English courts a man has to kiss the Bible; and then he lies like a trooper after kissing it. One of the rascals who witnessed against me in the courts of Sydney, Australia, kissed the Bible, and he was sent to the penitentiary for two years for perjury in another ease very shortly after that. All that is necessary is to say "No" or "Yes." Whenever they ask you if you will tell the truth and nothing but the truth, you say, "I will." Anything more than that cometh from the Evil One.

All secret society oaths are contrary to the Word of God. What must God think of ministers who get down before a Masonic altar—the altar of Baal—with a pair of old trousers on, an old shirt, with his left arm bare to the elbow, the left breast bare, the left leg bare to the knee, and an old rope around his neck, with his left hand under the Bible, the square and compass being on the Bible, and his right hand on the top of all, and there he takes an oath and puts himself under the penalty to have his throat cut from ear to ear; his heart taken out; his body cut in two; then, higher up in Masonry, the top of the skull smitten off, and the brains exposed to the scorching sun?

What must God Almighty think of a ministerial ass who will trot around like that? Zion was raised up of God to smite every evil in sight, All we have to do is to take the Word of God. All oaths are contrary to God's instructions. Never take an oath. Say "Yes," or "No." Whatever is more, comes from the Devil.

Zion must witness against secret societies of every kind, and call upon God's people to come out of them, and to take their stand for the Word of God.

The Doctrine of Non-Resistance.

Zhe next thing here taken up is the doctrine of non-resistance. In olden times, if a person knocked out the eye of another, the offender was to be similarly treated. If he knocked out a tooth, his tooth was to be knocked out. But Jesus said, "Whosoever shall smite thee on thy right cheek, turn to him the other also."

Some very good people wrest this Scripture to their own destruction. They say, "Does not the Bible say, If a man shall smite you on the right cheek, turn to him the other one also?" They take that to mean, if I hit Deacon ——— on the right cheek, he has to let me hit him on the other. It means nothing of the kind. The literal interpretation there does violence; the letter kills. It means this: if Deacon ——— starts abusing me, I am to take it calmly. Pay no attention to him. Go on as if I did not hear him. It is one of the hardest things for a man to do, and one of the most blessed things for a man to do. I have proven that myself many, many times. I have learned the lesson, and I pray God to keep me in the place where if a man abuses me all he wants to, I will smile. There is a blessing in doing it. Pay no attention to it. Do not think you have got to defend yourself, and have got to talk back and contradict. Let him say all he will. He will feel better after he says it. That is what Jesus meant.

Let us take the next statement.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

Are we to apply that literally? Certainly not; but the spirit of it is in force. In those days a man wore two garments, a coat and a cloak—an inner coat, and an outer cloak. Christ says, "If any man sues you, and takes one, give him the other." If any man will sue you at the law, and take away a certain thing, it will be a good deal cheaper to let him have it—a good deal cheaper. Do you see that? Suppose evil men took a horse of yours. You would say that it was unjust, etc., and that they had no right to take it, and you will fight them to the bitter end. Well, they have taken out a writ and taken that horse. The spirit of Christ is that it is better to let them have the horse, and give them the buggy in addition. It will be cheaper for you in the long run, for you will not only spend what the horse is worth, and all the buggy is worth, but the harness and everything else, to get out of the trouble.

Jesus knew what He was talking about, when He said, "When they take your coat, give them your cloak also." I despise the whole business of litigation. I hope and pray to God that we can get Zion to the place where she will never have anything to do with the courts. [Amens.] That is what I hope.

And whosoever shall compel thee to go a mile, go with him twain.

You cannot make a literal application of that. The spirit is there. In those days they had postal carriers, and that passage simply means if they draft you into the service, and make you go one mile, show your good spirit by going two.

Be Sincere.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

I will not stop to speak of this in particular. I am only touching on these paragraphs in a general way.

The next thing is love your enemies. I spoke to you on this subject the other Lord's Day.

In the next chapter He deals with the subject of alms giving. I remember a doctor who was a Presbyterian, a Methodist, and a United Brethren. When a doctor strikes town he inquires which is the most influential church, which has the highest-toned people, and then joins that church for professional reasons. The hypocrites they are! This doctor went to Indiana. He went to church the first Sunday—the collector told this—this doctor put a twenty-dollar gold piece on his thumb when the collector came around, and flirted it into the collection box. The next week a mortgage on his place was foreclosed and the place sold. When a man does anything for show, let him know he will get his reward, but he will not get any reward from God. Let a man act from the right motive, and for a laudable purpose, and God will bless him.

Pray Not Like the Hypocrites—Pray for the Ear of God.

Jesus next takes up the subject of prayer. He says, "Do not pray like the hypocrites. They pray for show." Some people say, "What a magnificent prayer he made!"

I have in mind a preacher in New England who used to write and read his prayers. He wanted to get his language correct, and he wanted to show that he was a rhetorician. I know ministers who buy prayer books, commit the prayers to memory, and say them, and the people say, "What a lovely prayer our preacher made today!" There was no prayer about it. You must not pray for show. You must not sing for show. If we cannot have Zion Junior and Senior Choirs, Orchestra, and Band what they ought to be, we had better disband them. God Almighty does not want anybody in His Church who stands up

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and makes a show. You know very well how, in the churches, a lot of those singers would make you sick at the stomach—Oh, how disgusting they are! It is a stench in God Almighty's nostrils. I ask you, my brethren, to help me to so guide the affairs of Zion that nothing will be done that will grieve the Holy Ghost, and make Him take His departure. The Holy Ghost is not going to dwell where there are a lot of hypocritical officers preaching for money. He is not going to dwell where there is a lot of accursed style ruining people. He is not going to dwell where you tolerate choir singers and musicians who are in it only for show and money, and to make a splurge. Oh, how disgusting! I cannot find words to describe it.

When you pray, pray for the ear of God. Do not pray to be heard by people. What do I care what anybody thinks about me this afternoon. Ah! in the rich churches they say, "We do not like the way he stands. He is bow-legged," or "He has springy knees." It is possible for a man to have springy knees and preach the Gospel, is it not? They say, "He is so awkward with his feet; he ought to put them in his pocket. I don't like the way he parts his hair, and the way he dresses." Then they sit and call themselves Christians. Seething mass of rottenness and hypocrisy! That is all it is.

Some preachers take about five minutes to screw up their mouths to say what they have to say. You would think they had hot mush in their mouths.

Arthur J. Gordan said, "I can count many churches where the Holy Ghost has taken His departure because of godless choirs." He said the truth. We must not permit one thing that will grieve the Holy Ghost. We must not lower the standard for numbers. What do numbers amount to? It is just a question of being well pleasing to God. There is the secret. "It is not by might nor by power, but by My Spirit, saith the Lord."

Oh, that God will teach this people how to pray!

In Fasting be Humble.

In the 6th chapter He talks about fasting. He says when you fast, fast unto the Lord, and do not put on a long face, and appear unto men to fast. Fast unto the Lord. He says you are to wash your face, and anoint your head, fix yourself up so as not to make it appear you are fasting.

Lay up Treasures in Heaven.

Then He takes up the subject people do not like. He says, "Lay not up for yourselves treasures upon earth." How some people do try to explain that away. God Almighty expects a man to obey His Word, and if you do not obey it, you will pay the penalty. He says, "No man can serve two masters. You cannot follow God and mammon. He says, "Seek first the Kingdom of God, and His righteousness, and food, and shelter, and raiment shall be added." That is the kind of men and women we want in Zion. We want every man and woman in this organization to seek first the Kingdom of God and His righteousness. If he wants to seek the interest of John Brown first, last, and always, he is a selfish man. He has no place in the Kingdom of God.

In the 7th chapter the question of passing harsh judgment is dealt with, and we are also warned against false prophets. Build your house upon a rock, and not upon sand.

I have gone over three chapters. Next Lord's day afternoon I will start with the Beatitudes, and deal with them very, very carefully.

I want to shew you, so far as I am able, under the guidance of the Spirit of God, what there is in this Sermon on the Mount for you. May God bless the service of this morning and this afternoon to the good of all. Next Lord's Day we shall take up again the subject of the Holy Spirit, and the Nine Gifts of the Holy Spirit. Next Lord's Day afternoon we shall continue the Sermon on the Mount.

After the Recessional, "On Our Way Rejoicing" the General Overseer pronounced the

BENEDICTION

THE UNITY OF THE BODY

OR

THERE SHOULD BE BUT ONE CHURCH ON THE EARTH.

(BY O. L. TINDALL.)

Zion has always stood and contended most earnestly for this proposition: *The unity of the Church, or Body of Christ.*

No man can be mistaken about this who has ever studied Zion's literature or heard her teachings. This is one of the fundamentals.

We are at direct issue with all the denominations, or sects, at this point. The fight against Zion, at present, is upon this point or issue. Should the Devil break us down in this, the victory would be very easy for him. He could manage Zion then as easily as he can the Baptists or Congregationalists, who do not believe in the unity of the Body of Christ. They contend only for the unity of the Spirit. Most of the so-called churches repudiate the idea of there ever being any outward or ecclesiastical union among God's children. All we can expect, say they, is that we may agree to disagree and be good friends and treat one another in love and recognize all as Christians; that we are all going to the some heaven, and we may be united there; or else God may have settlements, or among His many mansions He will have abodes for Methodists, and Baptists, and Presbyterians, and Quakers, and Roman Catholics, and so on and so on He may fit up the different planets for the different dipisions in His great Kingdom.

This would seem necessary for the sake of harmony and perfectly good fellowship among His dear children. If we don't learn Unity *here*, with one another, how shall we know it there?

Nothing is more plainly taught in the Bible than the absolute unity of the people of God in *One Body*. Common sense teaches the same thing.

Nothing is more clearly condemned in the Word of God than strife and variance among men who profess Godliness.

The first thing a man has to do before he prays even to God, or offers his gift upon the altar of prayer and sacrifice, is "first go and be reconciled to thy brother, and then come and offer thy gift." There is no place in all God's economy for divisions among brethren. Says the Apostle beloved, "How can you love God whom ye have not seen, if you cannot love your brother whom ye have seen?" That was the logic of him whom the Lord especially loved, and who laid upon His bosom at the supper, and the one to whom our Lord intrusted His own mother when He yet hung upon the cross.

Divisions in the Church of Jesus Christ are a great disgrace and a stumbling block to all the world. How strange they sound to the heathen when a missionary of the Lord Jesus Christ goes out among them. "You are *all* Christians," they say, "and yet you fight among yourselves, You say you all follow the same guide book, and yet you don't agree." The missionaies give them the Bible to read. and the poor heathen hunts and hunts and searches to find something about Methodists, and he can't find the word, except he should know the Greek, and he would then find one word that looks some like the name, and that refers to the Devil and is translated "wiles" in the English. In greek it is *Methodias*.

He hunts in vain to find the Baptists in the Bible. He can find one John the Baptist, and he belongs to the old dispensation and could do nothing for the sinful word. He can't find the Roman Catholic Church, nor the Lutheran, nor the Presbyterians---only a few Presbyters, or Elders, who are only old men to them. What good are they to help the heathen? The truth is, none of these churches are in the Bible, and they are a curse to

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the earth. They came from the Devil and belong to him now. They have been a curse, as we might expect, for they came from envy and strife and jealousy; as Paul said, "Whence came divisions among you, and strifes?"

Unity of the Body

Christ said there *must* be unity of the Body as well as unity of the spirit. The Church has a body as well as a spirit, the same as a man has, the same as Jesus the Christ had when on earth, and as He has now. We will always have a *body*, even when we are in glory. We are to have a spiritual Body. We will never be all spirit.

When Christ said, in the tenth chapter of the Gospel according to John, "Other sheep I have which are not of this fold; them also I must bring . . . and there shall be *one* fold and one shepherd." He did not simply mean, they should have the same spirit as these do. No; but there should be a visible union. A fold or flock is an outward and not an inward manifestation. Why should you bring a sheep to a fold if all that is necessary is that he be *a sheep* and not a goat? Leave him out on the mountains wild; he is just as much a sheep there as he would be in a fold. Let them scatter; why should a shephard trouble himself. A fold don't *make a sheep*, God has to do that, you say.

A sheep in the mountains can say, "The Lord is my shep. herd, I shall not want." Why then does the Lord send any shepherds among us? We can't make sheep. Why did Christ sigh and weep and say of His dear ones, scattered, and weary, and worn; "Alas, they are sheep without shepherds." Did'nt they have the Lord as their shepherd? Why then was Jesus pitying them? There is only one answer, and that is: They had no earthly pastor or shepherd.

The teaching of the word of God is absolutely plain that God has put *man* over his heritage to look after his people.

Why did Christ say that there shall be *one shepherd and one flock or fold*? Why did He pray so earnestly on that last night with his diciples when He was already under the shadow of death and the cross, that *they might be* ONE?

This is the reason He gives, "*that the* WORLD *may believe that Thou hast sent Me*" [John 17:21]; the effect it would have upon the world outside. Now this must be a *visible union*. It cannot be simply an invisible or spiritual union of believers, as some would have you think.

What does the unregenerate world know about your spiritual condition? They simply laugh at you when you tell them you are all right and glorious and happy within, but outside you are miserable, and wretched, and blue as indigo? Do you suppose the world believes a word those old hypocrites tell them about their spiritual union, when they are envious and jealous of each other, not to say fighting and devouring each other? That kind of union does not pass current with the world, if it does with these shepherds that talk it in so called Union Meetings, so popular now-a-days. It is a farce on the face of it. If they are united in spirit and love, why do they not unite instead of having a dozen churches in every little town, where they could not support two decent congregations?

The reason the Devil has his own way today with the churches, and simply laughs at them and mocks them, is because they have violated this plain teaching of God's Word. The Devil made divisions among them. They cannot stand. Can the Kingdom of God stand, divided, any more than can the kingdom of darkness? "A kingdom divided against itself cannot stand." These denominations have got to be *destroyed*, before Christ comes. They are of the Devil. None of them are right, neither in form nor spirit. They have neither the true *form* of godliness, nor the power thereof. We must have both in order to do God's work effectually. God believes in good form. He believes, and so does Zion, in a sound Body as well as in a right spirit. A good and well organized body of God's children is essential as well as to have a true spirit dwelling in it.

[TO BE CONTINUED.]

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He sendeth His word and healeth them.

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I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 9. ZION CITY, SATURDAY, SEPTEMBER 5, 1908. Price Five Cents

The Gospel of the Kingdom

THE SERMON ON THE MOUNT.

[SECOND ADDRESS.]

Report of General Assembly, Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, August 16, 1908, Conducted by General Overseer Wilbur Glenn Voliva.

[REPORTED BY THOMAS FROST.]

THE BEATITUDES.

THE preliminary exercises consisted of the Processional, followed by the Invocation, after which three stanzas of Hymn No. 5, "I Know Whom I Have Believed," were sung. The Scripture lesson was from Matthew fifth chapter, first sixteen verses, the General Overseer commenting on the words, "and shall say all manner of evil against you falsely, for My sake," said:

You will observe that persecution must be for righteousness' sake, and that "all manner of evil" must be spoken "against you *falsely*."

James 4:6-17 was then read, after which the Choir sang the Hymn, "Grace Enough for Me."

Elder Richert offered the General Supplication, and the Choir led in chanting the Disciples" Prayer.

The Choir sang for an Anthem, "The Homeland."

Elder Carey made the Announcements, and Hymn No. 156, "I Am Thine, O Lord," was sung while the Tithes and Offerings were being taken up.

ADDRESS BY GENERAL OVERSEER W. G. VOLIVA.

Last Lord's Day afternoon I took up the "Sermon on the Mount," and in a brief manner reviewed the entire sermon, pointing out the various paragraphs of the subjects therein mentioned, and in a general way explained to you the force of the teaching of the Sermon on the Mount.

A Basis of Christian Practice.

I want you to get hold of the fact that this Sermon of the Savior forms the Constitution of the Kingdom of God.

How can a man be an intelligent citizen of the United States who knows nothing about the Constitution? You know, among other requirements imposed upon aliens—those seeking citizenship in this country—is the requirement that they shall have a fair knowledge of the Constitution of the United States, although it is not very rigidly enforced, as we find out when an election day comes. Many people vote who have scarcely any idea at all of the American Constitution. America's great danger today is from the large foreign element which has come in, and which American institutions have not been able to assimilate. Therefore, we have all kinds of things and ideas advocated. Many of these foreigners are socialists or anachists of the rankest type of the red-handed variety, and, of course, are always a menace to the government, and to American institutions.

God the Author of the Constitution of the Kingdom.

The Kingdom of God has a Constitution. God the Almighty is the Author. It has been communicated to this world in and through His Son, Jesus the Christ, who came, denied Himself, sacrificed Himself, lived, suffered, and died for humanity; and one thing, never to be forgotten, is the fact that His wonderful ministry was marked in the very beginning by that simple, startling proclamation that the Kingdom, of which this Sermon on the Mount is the Constitution, was at hand.

Meaning of "Beatitudes."

This afternoon you will please keep in mind the general review. I want to talk to you about the Beatitudes, or, as they are sometimes called, the Blessings, because that is what the word means.

Why the Multitude Followed Jesus.

A great multitude was following Jesus. There were several

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reasons why. In the preceding chapter we are told that He went about teaching, preaching, and healing, and that His fame spread throughout all Syria, and they brought unto Him sick people, those taken with different diseases and torments, those that were possessed by demons, and that He healed them. One of the principal reasons why the multitudes followed Him was because He healed the sick, cast out devils, and restored the afflicted to health, and the mentally unsound to sound minds.

When He saw the multitudes, "He went up into a mountain." We do not know just what mountain, but, in all probability, it was the place where He and His disciples often resorted, and there, we are told, "He opened His mouth."

I pointed out to you last Lord's Day afternoon that this expression in the Bible, "And He opened His mouth," simply signifies that what He said was not a chance utterance, but that all that He said was from a set will and purpose: in other words, that He said what He intended to say, and for a purpose.

He proceeds to give them the nine Beatitudes. The first word is "Blessed."

A Study of the Word "Blessed."

Let us look for a few minutes at the word "Blessed."

It is often said regarding men and women who know nothing about Christianity, "He is happy," "She is happy." Look at a man who has prospered in the things of this world, and has made money, built a fine house, has comfortable surroundings, and people say, "What a happy man!"

What is the difference between "blessedness" here, as used by the Savior, and the word "happiness," as generally used by mankind? The fundamental difference is this, that the word "happiness," as it is commonly used, refers to that which is outward, while the word "blessedness," as used in the Scriptures, refers to that which is inward.

Blessedness is something the world cannot give, and it is something the world cannot take away. Happiness, as generally understood, is something the world can give, and it is something the world can take away. It is something like an ornament that is hung upon the outside, while "blessedness," as used in this Sermon on the Mount, and in the New Testament generally, refers to the inward condition, created by God through the Holy Spirit. Consequently Christ makes use of a word which ought to be understood.

You will remember, all the Greek words, or practically all —and the New Testament was spoken in Greek—were taken from classical Greek. For instance, the Greek word "*ecclesia*" was taken from classical Greek, and means an assembly, and referred to a Greek assembly, or calling of people together at a town meeting.

The word here used for "blessed" is a lengthened form of a shorter Greek word which was always used by the classical authors in reference to the gods, deities, and never in reference to mortal man. It was also used of the departed who, according to their mythological notions, went to what was known as the "islands of the blest;" but Jesus Christ, as well as other writers of the New Testament, took hold of many words—this word being one of them—and gave them a high spiritual meaning. For instance, take the word "low," "lowliness." Until the Word of God was given to us, it meant the abject, the slave, and the mean; but in the hands of Jesus the Christ "lowliness" came to mean one of the highest Christian graces and virtues—humility.

The Poor in Spirit.

So Jesus says, "Blessed," first of all, "are the poor in spirit." A man, as you know, as taught in Zion, is made up of *three* parts. He has a *spirit*, a *soul*, and a *body*. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7.)

Paul says, "I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ." (I Thessalonians 5:23.)

Again it is written, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12.)

Man Has a Body, a Soul, and a Spirit.

From these passages of Scripture, it is evident that man is a tripartite being; that he is composed of a spirit, of a soul, and of a body.

Outside of Zion, for the most part, they talk about the "immortality of the soul," and about a man having a soul, and a body. The soul is not immortal, neither is the body immortal. The spirit is immortal, and not the body and the soul. Read the first and second chapters of Genesis. There you will see that animals have "souls" just the same as man. The same Hebrew word, "*Nephesh*," is used for the soul of man as well as for the soul of an animal. "God breathed into man's nostrils the breath of life; and man became a living soul."

When an infidel says, "I will disprove the immortality of the soul," he can do it. Whenever a minister or a Bible teacher takes the position in private or in public that the soul is immortal, he is taking up a position which he cannot prove from the Word of God.

Soul Sleeping and Annihilation Unscriptural.

I want to warn you in this connection against the diabolical doctrine of Soul Sleeping and Annihilation. There are some people who believe the last thing they have heard advocated. Some are ready to accept any statement made. Some people, with a great show of learning, seek to demonstrate that when what is called death takes place that all consciousness goes, and that the man is just as though he never had been; that he goes to sleep, and that he sleeps, and is unconscious until what they call the literal resurrection.

Let me quote to you a few passages of Scripture on this point.

Jesus said to the thief on the Cross, "This day shalt thou be with Me" where?

Audience: "In Paradise."

Did He mean what He said?

Audience: "Yes."

Or was He simply speaking to hear Himself talk when He said, "This day thou shalt be with Me in Paradise?" Did He mean what He said? He expected to be there, and He promised the thief he also should be there; and I believe what Christ said was true.

Paul says again in II Corinthians, fifth chapter, "to be absent from the body is to be present with" whom?

Audience: "The Lord."

Paul therefore says, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Phil. 1:23.

How can a man stand up and advocate what they call the "unconscious state of the dead" in the face of those plain quotations which clearly prove that this body, this house of clay, is only the temple in which the spirit lives?

We will go a little further back. I say death is not a cessation of consciousness, but just the opposite. God said to Adam and Eve, "In the day that thou eatest thereof, thou shalt surely die." They ate of the fruit, but did they die in the sense of ceasing to be conscious?

Audience: "No."

Death is a condition. It is separation from God. Life is union with God. If I passed away this afternoon, my spirit

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would go out of this body which will go into the ground, and go back to dust, and it is not the body I am going to have. That is the Word of God, is it not? But God will give my spirit a body like unto Christ's glorious body.

So you steer clear of that diabolical, withering, blighting doctrine of Soul Sleeping. I never knew a man yet who got on the doctrine of Soul Sleeping who did not lose practically all his Christianity. I never knew such a man to amount to much. The center of all their preaching is the state of the dead. One of these fellows preached on "the state of the dead" every Lord's Day. He was going to prove that a man was dead when he was dead. After he had preached four Lord's Days, a man got up and said, "Look here, my brother, don't you think if you preached a little more to the living, and about the living, and let the dead fellows alone, you would do more good in this world? If they are dead, they are dead. What is the use of spending all your life to prove to us people that when a man is dead he is dead?"

I think that brother spoke wisely, but it is one of the tricks of the Devil to side-track people, and get them to spend their time on a useless thing so you will not have any time left to preach to people the doctrines of Christianity, and stir the world to repentance.

It is just like keeping Saturday. That is the sum total of some people's religion. I am observing today, therefore I am lost. They observed yesterday, therefore they are saved. What a wonderful argument! A man could abstain from all physical toil yesterday (Saturday), and be the biggest Devil in Lake County, could he not?

Audience: "Yes."

I know fellows who abstain from physical labor seven days out of the week, and they are not saints, either; they are loafers.

That is no passport to the realms of glory. The Devil wants simply to side-track you, and get you onto something that is of no vital importance. The important matter is to get sinners saved—to repent, confess, restore, pay back what they have stolen. That is what we want. That is what the Devil does not like. He wants you to think that the all-important question is: You must understand that when a man is dead he is dead; or "you must keep Saturday," when I defy any man on God's earth to tell me when Saturday is, and when it is not. The old calendar has been changed a number of times. At one time they took out eleven days in order to take the kinks out of the calendar. Who knows which is Saturday, and which is Monday, and which is Sunday, and which is Tuesday? If a man starts around the world, how can he and his wife, who is at home, keep the same day? It is an absolute impossibility. I tell you, my friends, it is just like this. Time is a measured portion of duration, is it not?

Audience: "Yes."

We have seconds, minutes, hours, days, weeks, months, years. A week is made up of a portion of time we divide into seven days of twenty-four hours each. At creation they started with Saturday the seventh day. Sunday is the first, Monday the second, Tuesday the third, Wednesday the fourth, Thursday the fifth, Friday the sixth, and Saturday the seventh.

If we had time right down to date in regular order, you would know where to find Saturday, but the calendar has been changed a number of times, therefore, we have not got these days in regular order of twenty-four hours each from then right down to the present time.

Which one of these seven days are you going to take out for Monday, Tuesday, and which for Saturday. Suppose I have seven quarts of water here—one, two, three, four, five, six, seven of them, I bring a bucket and pour all the water into it. Then I hand can number Seven to Elder Carey and say, "I want you to get me the identical quart of water number seven out of that bucket." Can he do it? He can as much do it as you can take out the twenty-four hours that constitute Saturday.

Keep Off the Devil's Side-Tracks.

I warn you against allowing the Devil to take up your time with these things. I will say the same thing about speaking in tongues. Is that the only thing there is to be considered? I will admit the tongue is worthy of a good deal of attention, because the Bible says the tongue is what?.

Audience: "Unruly."

The Bible says you can take a wild horse, and put a bit in its mouth, and tame it, but the tongue no man can tame.

God Almighty will never bestow the Gift of Tongues upon any man or woman who has not control of the one tongue he has had from creation.

God says in His Word, "If there is no interpreter present" you are to keep still, does He not? God also says in His Word that even if an interpreter is present, not more than two or three should speak in tongues at any one meeting. He also says that "the spirits of the prophets are subject to the prophets." For a man to say, "Well, the Spirit is moving me, and I have got to speak," is not in accordance with the Word of God.

Warning Against Satanic Allurements.

I want to warn you against all Satanic doctrines. John says, "Believe not every spirit, but try the spirits." I think it is high time that those of us who profess to be Bible students, and followers of the Lord Jesus the Christ, should be able to determine whether a thing is from God or from the Devil. Keep to the fundamentals and to the word of God.

It is "Blessed are the *poor in spirit*," and not, blessed in body, or soul, or blessed in money, houses, lands, but "Blessed are the *poor in spirit*."

God the Father of Our Spirits, but Maker of Our Souls and Bodies.

A man is spirit, soul, and body. The spirit is the immortal part of man, and God Almighty is the Father of it; but He is the Maker of the soul and of the body. Have you forgotten that beautiful teaching? That is sound doctrine, too. God is the Father of the spirit; it proceeded from the Father. That is Zion teaching. I want to stir up your pure minds, so you will cling to all the true teaching Zion has ever had.

Zion's Teaching on Sanctification, Gifts of the Spirit, Trance-Evangelism, etc.

I cannot refrain from saying right here that no man, since the days of the Apostles, ever gave clearer teaching on the subject of Sanctification, the Gifts of the Spirit, and Spurious Holiness, and Trance-Evangelism than John Alex. Dowie, yet I am surprised—I am all the more surprised—to see people who sat under his ministry for years, falling victims to one of the most diabolical and abominable doctrines the Devil has ever undertaken to establish and propagate.

All the meetings held for the purpose of howling for the *Gifts* of the Holy Spirit, are unscriptural, and they open the way for demons to come in and take possession; and I defy you to put your finger on a single passage of Scripture warranting any man, or any company of men and women to get upon their knees in a meeting and plead for the *Gifts* of the Holy Spirit. If there is a passage I will just wait a minute and allow some of you learned theologians to enlighten my darkened understading.

Elder Tindall, you are a good deal older than I am, do you know of a passage of Scripture in the Word of God authorizing us to call meetings night after night, week after week, month after month, to have men and women, principally little children, crying to God Almighty to baptize them, and give them the Gift of Tongues? Do you know of one passage?

Elder Tindall: "No."

While we are on this point, let me just indicate to you that

(CONTINUED ON PAGE 68)

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

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THEODORE FORBY, Business Manager, City Hall Building, Zion City, Illinois.

LEAVES OF HEALING, SATURDAY, SEPTEMBER 5, 1908.

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HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., September 4, 1908.

Once more I lovingly and earnestly call the immediate and prayerful attention of all persons who have at any time been members of the Christian Catholic, and now known as the Christian Catholic Apostolic Church in Zion, to the Renewal Application Form—a copy of which you will find on the last page of this number.

As time goes by, developments convince me more and more that I was clearly led of the Holy Spirit in calling upon all individuals who desired to continue as members of the Church, to signify same by filling in and sending to Headquarters a Renewal Application.

In view of the fact that I am now earnestly praying daily to God to open the way for me to visit many of the large cities of this country and Canada, I will extend the time, as far as all persons living outside of Zion City are concerned, indefinitely. May God by His Spirit move upon the minds and hearts of one and all who have at any time been connected with the Church to take their stand by the Zion principles and truths, and then may God use all such in bringing multitudes of others into the knowledge of the full Gospel of Salvation, Healing, and Holy Living.

So far as all persons living in Zion City are concerned, the time for filling in renewal application forms will expire September 15th, and after that date all persons living in Zion City who desire to be connected with the Christian Catholic Apostolic Church in Zion will be required to fill in original application forms just the same as though they had never been members. Generally speaking, those who have been officers above the rank of Deacon and Deaconess will be received as members on trial, and if they ever again have any lot or part in the ministry of this Church they will have to prove themselves by bringing forth fruits meet for repentance.

God is rewarding faithful, earnest Christian service on the part of both officers and members, and the meetings in Zion City, Chicago, and elsewhere, are growing in interest week by week. The meetings in Shiloh Tabernacle are well attended, and marked progress is being made in every particular.

The Lord's Day meeting held at seven a. m. is especially proving a great blessing to many. The subject of "The Gift of of the Holy Spirit and the Nine Gifts of the Holy Spirit," has been considered in three addresses, and on next Lord's Day morning, September sixth, the fourth address will be given. These addresses will be printed in this paper in the near future.

At the principal service of the day, held at two-thirty p. m., two sermons have already been delivered on the subject "The Sermon on the Mount," and next Lord's Day the third address will be given, beginning with the Beatitudes, "Blessed are they that mourn, for they shall be comforted."

The Tuesday afternoon Divine Healing service is well attended. The addresses are listened to with great interest, and quite a number of the sick and afflicted are prayed with at the close of the service.

The Mid-week Assembly, Wednesday night, is well attended, and very close attention is given to the addresses delivered.

Last Lord's Day, August 30th, it was my privilege to conduct the afternoon service in the Kimball Hall, and to say that I intensely enjoyed the visit but feebly expresses the actual fact. I was delighted to meet so many earnest, faithful Zion people, and I believe that Zion in Chicago has a great future.

Elder John Taylor, who has been in charge of the branch there for some time, will now move to Zion City, and Elder Edmund W. Reder will take charge of the work in Chicago. Elder Reder will devote most of his time to pastoral work, visiting homes, teaching the people, and ministering to the sick. One of the Elders (for a time) will go from Zion City and preach on Lord's Day afternoons, and, God willing, I shall go myself one Lord's Day in each month. Arrangements have already been made for the Whitney Opera House, located on Van Buren street between Michigan avenue and Wabash avenue, for the third Lord's Day in September. Elder Taylor will occasionally go down on Lord's Day evening and conduct a street meeting, assisted by the faithful Zion Seventies.

Arrangements will also be made shortly for Lord's Day evening services conducted by myself, assisted by officers, Zion Choir, Orchestra, and Band, in Kenosha and Racine, Wisconsin, and Waukegan, Illinois.

Let all readers pray earnestly and bear in mind that God

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has a time for the fulfilment of every purpose. The farmer knows very well that the land must first be cleared. All the briars and brush must be burned. The ground must be thoroughly plowed, harrowed and rolled, good choice seed must be selected and properly sown, and then, after a time, the harvest is ripe for reaping.

God has been so good to those of us who have endeavored by His grace to be faithful through all the trials and tribulations.

After another week or two I hope to be able to send to you through this paper two pages of editorial notes regularly each week.

All is well!

God is blessing Zion.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

THE SERMON ON THE MOUNT.

(CONTINUED FROM PAGE 67)

everywhere we are taught to pray for the *Gift* of the Holy Spirit, and then it is written concerning the Gifts of the Holy Spirit, that He "divides to every man severally as He" what?

Audience: "As He will."

That is His business. When I get down, and howl around for something entirely in His hands, and that He is going to keep within His hands, I am on the same ground as the poor grief-stricken mother, who goes to spiritualistic seances, and asks to talk to the spirit of her departed child.

Sincerity Not a Safeguard.

Sincerity is no safeguard. What lies the Devil teaches! Nearly all the maxims we hear quoted are of the Devil. Take that maxim, "Those who live in glass houses must not throw stones." What does that amount to? Nothing. Whenever you get away from God's Word, who will answer your prayer? The Devil will answer it.

Some people are sincere who have been in dance halls all last night. Some men who smoke dirty, stinking old pipes are sincere, and are awfully shocked to hear a Zion preacher say anything against smoking. "Oh, that is terrible!" Sincerity! It depends altogether upon your education as to your sincerity. Some people can steal until they enjoy it. Do you know that? Some of the most earnest people on God's earth have been the farthest away from the truth.

I may be sincere in my belief that if I stick my hand in the fire it will not burn me, but my sincerity will not keep my hand from being burned. I may be sincere in my belief that if I take hold of a live electric wire, it will not electrocute me, but that will not keep me from being electrocuted. I may be sincere in my belief that if I go out in zero weather without a coat I will not suffer, but that will not keep me from taking cold, and dying of pneumonia. "He is sincere, but may be he is mistaken."

[TO BE CONTINUED]

My sheep hear My voice, and I know them, and they follow Me.---Jno. 10:27.

CONSCIENCE

Its Functions, Its Education, Etc.

(BY O. L. TINDALL)

MUCH has been written and spoken on this subject of "Conscience." I think something more might be said yet to the advantage of many. It has been treated metaphysically, and scientifically, morally, and in a practical or popular way. The last, I may say, is the way I wish to speak of it.

All kinds of notions have prevailed concerning conscience. It has been made to do a great many things that God never intended it to do. If it were the little faculty that some seem to think it is, we would have no use for Bible, or God, or any education. They have said it is an infallible guide. If that be so, then why look any further for light or knowledge? It is like the north pole---always pointing to the pole star. It is the pillar of fire by night and the pillar of cloud by day to direct us through the wilderness of this life, and to bring us safely and surely to the promised land of wine, corn, and good grapes.

Did God ever say that He had put within man such a faculty of unerring guidance? Or did He say that it was not in man to direct his own steps, and if a man followed his own ways, and was his own guide, and leaned upon his own understanding he would fall, and would be following a blind guide?

The *Conscience does not determine what is right.*

All truth dwells in God, the source of all knowledge. Christ said, "I am the *Truth*."

There is only one source of light; intellectual, moral, and spiritual light, as there is only one source of physical light---the Sun. Christ is the Sun. "I am the Light of the *World*."

How, then, do I get light and understanding?

Natural truth, if I may so call it, for convenience, I receive through my five senses associated with my mind. I learn in this way that fire will burn me and will destroy men and property, if it has the opportunity. I learn by observation and teaching from men what is good to eat and what is harmful. The child would eat poison just as quickly as it would sugar. We learn in this way all the truths that come before us; all the useful and harmful things of this life. We say "Experience is a great teacher." I learn in various ways the great facts of nature, the things that are useful to men, and the things that would injure a man. I learn the nature of things about me, and how they are related to me. I learn the effects of cold and heat. I find out about water, that I need some for my health. I also know that it will drown me if I get into it over my head and remain but a short time. I learn all these things through, or by natural means as we call them---by my mind and five senses. I never think of saying that conscience taught me these things. I know fire will burn your building if applied to it. I know it is wrong to destroy your house, but conscience did not teach me that, nor did it have anything to do with my learning it.

Conscience has nothing to do with these truths, till I go to apply a match to your house, knowing it is wrong; then conscience is roused and protests most vigorously, I trust.

If I were entirely ignorant of the nature of fire, I might set your house on fire like an innocent child, and conscience would not annoy me in the least.

I first learn what is right and wrong and then conscience comes into play and accuses when I do what I know is wrong, and excuses and approves when I do what I know or think is right. But to say that conscience tells me what is right or wrong is quite wrong.

I am placed on a jury to decide as to the innocence or guilt of an accused man. Do I depend on my conscience to determine as to his guilt? That would be like the Irishman who was selected

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for a juryman. He was ignorant of his duty. The judge, in giving him instructions as to how he should perform his duty, said, "Patrick, take a good look at the prisoner, then take your seat and listen to the testimony on both sides, and then give your decision as to whether you think he is guilty or innocent." Pat obeyed orders and looked earnestly at his man, and then turned to the judge and said, "Your Honor, I belave he is guilty."

That is the way many people decide religious questions. They say *their conscienee* tells them what is right and wrong.

The final arbiter with them is, "Oh, well, *my conscience* does not condemn me." "Oh," you say, "he is conscientious, and therefore he is right." No; conscience has no such office. There is another way of getting truth.

How I Know What Is Right and Wrong?

I may say, there are two ways to find out what is right:

The first, is the Bible.

The second, is the Holy Spirit.

"Well," says a man, "doesn't my reason teach me something?"

No; truth all comes down from above. If a man has not learned from heaven, he knows nothing as he ought to know it. Paul shows that when he says: "How shall they believe in Him of whom they have not heard?" Does conscience tell or teach me that Christ came to this world to save sinners? or do I learn it from a preacher? "How can they believe in Him of whom they have not heard? and how can they hear without a preacher?" (Romans 10:14.) That is perfectly reasonable and logical. There is only one way, as the apostle says, of finding out about salvation through Christ, and that is by a herald or preacher, or some one to teach you. It must be revealed from above. It never came to you through your conscience. You learned of Him through this revelation from heaven, and by men; then conscience comes in and does its work. Now you have heard, and the evidence is clear that He is the Savior, and that you ought to accept Him; then conscience simply condemns you for rejecting the truth and the light when it comes to you.

So it is of all truth. Conscience does not tell you what is right, but when you know what is right and do not do it, then conscience does, or should, condemn you. If it is in good working order, it will do so.

I find out nothing by my conscience, neither in religion nor in nature.

In all religious matters the Bible is our guide. It tells us what is right. What the Bible says on a subject, settles it. Some things may be revealed by the Spirit where the Bible is silent. That will be true of every-day affairs that must be decided, as in the case of Paul when he did not know just where he should go to preach, whether in Asia or in Europe, and he said he was prevented from going back into Asia to preach, by the Holy Spirit, but not by his conscience.

Conscience is a human organ or faculty, and not divine; and it cannot, therefore, be an infallible guide, or, in fact, any guide.

An Educated Conscience.

How can you educate your conscience? We hear a great deal about educated conscience. What is an educated conscience? Most people are grossly at fault on this point also. They seem to think if a man has a knowledge of the true way he has an educated conscience. He has simply an educated head. He knows what is right; he learned that from the Bible, and from the preacher, and from his training, but his conscience is entirely without any education. No one knows the truth better than the Devil himself, and yet he has no conscience. The best educated men today have the least conscience. Our high civilization, so-called, has never developed a high state of conscience. It is among the so-called better class that you see the most conscienceless actions, which shows that the conscience has been grossly neglected.

Enlightenment of the intellect is not the same thing, by any means, as the development of a good and a sound conscience. The conscience may be dead in an educated scamp. He has silenced its warning voice and ignored its promptings till it ceases to act, and he goes on in his wicked ways undisturbed by his faithful monitor.

The heathen, in his ignorance, has kept his conscience alive and active. He does what he thinks is right and because it is right. He so develops his conscience and does not stifle its promptings He acts according to its dictates even at great sacrifice. He is conscientious when he offers even his child upon his religious altar, although it be idolatrous. But the conscience is not violated. His head is wrong, and his education is wrong, but his conscience is right, because the man has done what he believed was right, and that is the best he knew and the best he could do under the circumstances.

That was what Paul said in reference to his conduct when he persecuted the Christians: "I verily thought I was doing God's service." He said he had lived in all good conscience, until that day when he stood before the king and the council of the Jews.

He was greatly in the wrong, but, at the same time, he was conscientious. Had conscience been an infallible guide it would have kept him from his wicked ways. We may admit that

A Man May be Honest and Yet Wrong.

A conscientious man may be said to be an honest man in his intentions, but greatly in error. That may take away some or all of his guilt, but it does not make the wrong right. A man has no right to conclude that he is right simply because he is concientious.

Men admire a conscientious man far above a hypocrite or an insincere man. There is always great hope for a conscientious man, but little hope of a hypocrite. Paul said of himself that he did it ignorantly, in unbelief, therefore, "I obtained mercy."

Conscientious fanatics are among the most dangerous men, for they lead astray good people in their zeal and honest ways, while wicked men only affect the wilfully vicious.

What we need in these days is a thorough arousing of conscience, to make men honest, for men know the truth far better than they do it. The preacher's duty today is to lay the truth before the people in plain and strong language, and then the Holy Spirit will lay it upon their consciences and trouble them.

We need fearless preachers whom God has sent with His message to teach and instruct the minds and bring men to an understanding of what is right and true, and God will do the rest. The truths of Zion must be proclaimed. Men must know the truth first: "My people do perish from lack of knowledge."

Many honest men and Christians do not know today that Christ is the Healer of His people; that it is a sin for a man to call a doctor to heal his diseases. They do not know that the churches are apostate. They do not know that *Free Masonry* is *Baal worship;* that swine's flesh is absolutely unclean and condemned as food, in the Bible. They are conscientious in many of their evil ways. Some men were conscientious when they came into Zion, and now conscientious when they go out and denounce the very truths they once espoused. They cannot be right in both positions, or in both courses of conduct. If God led them in, He cannot turn back on His own teachings and leadings of a man.

Who Is Right and What Is Right, Is the Question?

Conscience does not determine that.

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That must be decided by the eternal law of right, or Righteousness.

If a man is on the wrong road, it will take him to the wrong place and to the wrong destination, in religion the same as in railroading.

Give us conscientious people, but, what is better, give us people who are RIGHT.

THE UNITY OF THE BODY

OR

THERE SHOULD BE BUT ONE CHURCH ON THE EARTH.

(BY O. L. TINDALL.)

[CONTINUED.]

The body or outward organization of churches today is just like an old sick man who cannot do anything. He may have some religion or piety in his spirit, but is : o good to anybody else. We believe in Divine Healing for the body as well as for the spirit. The church, the visible church, is the body.

"YE ARE THE BODY OF CHRIST,"

said the Apostle. The body of Christ is made up of men and women. The Spirit that animates the Body is the Holy Ghost, and He says there is *one body and one spirit.* [Ephesians 4.]

A body is organized and made up of different members, but *one* body. You cannot divide a body all up and then call it a body. You cannot sever one limb from another and do any good. The eye and the ear and the hand and the foot, and all the inward organs, must be in their place and perform their functions, or you are a failure.

The Devil has made divisions in the body of Christ, which is the church.

None of these so-called churches are right. Few of them claim to be, that is, to the exclusion of others. They discard a visible union. They can say but little more than that all of them are right or that there are none of them right.

Zion takes a strong stand on this most important and vital question. Christ's prayer must be answered. Zion is raised up for this purpose, I believe, preeminently, to declare and establish the *unity of the body of Christ*, and to bring all members into a true and a visible union. Nothing is plainer than that this is the will of God. Nothing would do more for the cause of Christ.

To unite God's true children in *one* body would be like getting our forces into one grand army for service. Divisions in our ranks, in the church of Christ, have been a greater evil than all the saloons. The people of God organized under one head could easily sweep out all the saloons and bawdy houses in all our cities.

Zion is One Body.

Zion has the true form of government to carry on the work. She believes in one head to the body and not two; that the church is universal in its broadest sense; that it is co-extensive with the Kingdom. The field is the world, and it is under one management throughout the world. A man in China, or Africa, or Australia must teach and preach and practice the same thing that a man must in Zion City. He can preach no other Gospel. He must take his instructions from headquarters, the same as a Russian army in Japan must obey orders from St. Petersburg, or our fleet now in Asiatic waters must obey orders from Washington.

State lines or continental boundaries cut no figure with the messengers of the Cross. They go into all the world and preach the Gospel to every creature. No Overseer can run a Parhamite institution in South Africa any more than he can in Zion City. Paul took his instructions from Jerusalem, and he taught them on every continent—these same decrees and ordinances. He told his workers to preach the same things. They all continued steadfast in the doctrines and fellowship of the Apostles, it is said, on the Day of Pentecost. They were steadfast. No other church but Zion teaches and practices the doctrines of the Apostles.

The denominations all reject one of the very plainest, that of Divine Healing, and yet they claim to be "built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone."

Rome makes great claims, but she is corrupt to the core. Her record is one of shame and disgrace, and her path has been stained with the blood of saints. Tyranny and oppression have marked her rule in every land. The mark of the Beast is upon her, and yet her greatest power has been in her organization, compact and rigid. She got hold on some of the great principles of God's government, and that is what has made her great. She has, in many respects, the government of God's Kingdom. It is centralization of power; and obedience has been one of her chief tenets. She taught most rigidly one tenet of the Gospel, and that was, "to obey those who have the rule over you."

Can there never be a Unity of the Body of Christ? If not, then Christ's word must fail. The old prophet said God would gather His scattered sheep and there should be *one* Shepherd. Christ's prayer must fail, then.

Unity and Oneness run through all the Word: *one* Lord, *one* Faith, *one* Baptism, *one* God, *one* Body, *one* Spirit.

The apostle said all the believers should be built up into *one* building, a habitation of God; that they would be fitly joined together. He said God was going to bring the Gentiles and with the Jews they should become *one*. The wall of partition would be broken down. He said there would no longer be Jew, nor Gentile, Greek, nor Scythian, bond nor free, male nor female, but all would be ONE in Christ Jesus.

It is to be *one* great commonwealth—no foreigners nor strangers. Christ never taught that there would be two or twenty Kingdoms of Heaven on the earth, and a kingdom never has but *one* head or king. Israel was divided when there came to be two kings, and then there were strife and war, till both were destroyed, and carried away into captivity.

The Kingdom of God today is even worse than that—not two, but more nearly two hundred. There is no hope of uniting the old apostate churches. None of them are right. All have some great truths; all have some salvation; all have many good, saintly people. All have great corruption in their bodies. We believe they must all go to pieces, and a new organization must take their place—one that is built upon the true foundation. We have to go back to the old paths. We must get back to Pentecostal power and apostolic teaching and doctrines and practices. We must be a witnessing Church. We must be a Kingdom Movement, in form and in spirit. It must be a Theocracy, not only in word but in deed and in truth. That kingdom must include the whole range of human activity. We cannot rule God out of our homes, nor our business, nor our schools, nor our politics. The whole measure must be leavened. The whole, spirit, soul, and body, must be preserved entire.

If we would do what Christ prayed, would not the world believe? "That they *all* may be *one*, as Thou Father art in Me and I in Thee, that they also may be *one* in Us."

Then the *world will believe*.

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BLANK FORM OF APPLICATION FOR RENEWAL OF MEMBERSHIP IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

(This Application Form is intended to be used by all persons, in all parts of the World, who at any time between the dates of February 22, 1896, and January 1, 1908, may have been accepted as members in the Christian Catholic Church, now known as the Christian Catholic Apostolic Church in Zion.)

IT BEING of the utmost importance for effective organization, and to facilitate the conduct of the work of the Church, that an accurate and up-to-date Membership Roll be secured, each person regarding himself or herself a member of said Church, is urgently requested to fill in and send to Elder E. L. Carey, General Recorder, 2724 Elijah Avenue, Zion City, Illinois, U. S. A., the following Renewal Membership Blank.

Let it be clearly understood that no person will be considered a member who does not comply with this request.

Earnestly praying that God may guide you and bless you, I am,

Faithfully yours in Jesus' Name,

Wilbur Glenn Voliva.

General Overseer of 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_____

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion, Zion City, Illinois, U. S. A.

I hereby make application to be continued as a member of the Christian Catholic Apostolic Church in Zion.

What is your full name?_____

Where is your residence?_____ (City or town.) | _____ (Street and No.) | _____ (State.) | _____ (Country.)

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?_____

Signature of Applicant_____

Write very plainly

Remarks_____

To persons desiring to renew their fellowship, Extra Copies of this Form will be sent on application to Elder E. L. Carey, General Recorder of the Christian Catholic Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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He sendeth His word and healeth them.

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LEAVES OF HEALING

I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 10. ZION CITY, SATURDAY, SEPTEMBER 12, 1908. Price Five Cents

The Gospel of the Kingdom

THE SERMON ON THE MOUNT.

[SECOND ADDRESS—CONTINUED.]

Report of General Assembly, Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon August 16, 1908, Conducted by General Overseer Wilbur Glenn Voliva.

[REPORTED BY THOMAS FROST.]

THE BEATITUDES.

BLESSED are the poor in spirit, for their's is the Kingdom of Heaveu.—Matthew 5:3.

Pride in the Heart.

Christ begins with the spirit. "Blessed are the poor in spirit." I desire you to get the force of that. Some people imagine that because they have no property they are in strict accordance with this Beatitude.

Do you not know that pride is in the heart? Some people will not come to church service because their coats are patched. What is that?

Audience: "Pride."

There may be another man with a broadcloth coat on who is "poor in spirit." Is that true?

Audience: "Yes."

I want you to get that. In other words, true Christianity is not in externals. A calico dress may cover up the biggest amount of devilish pride, while silk or satin may cover a humble spirit—although I say, emphatically, very few people can wear fine clothes and jewelry without becoming proud.

Some people imagine they are sure of going to heaven because they are rich; and others feel that they are sure they will go to heaven because they are poor. Neither riches nor poverty will take a man to heaven. It is "Blessed are the *poor in spirit.*" That does not mean a man who is poverty-stricken in intellectual gifts, in strength of character, in manliness. That is not what it means. What does it mean to be poor in spirit? "As is the heavenly, such are also they that are heavenly." If we would be heavenly, we must bear the image of the heavenly, or of Jesus Christ.

"In lowliness of mind let each esteem other better than—"

Audience: "Themselves."

"Whosoever shall exalt himself shall—"

Audience: "Be abased."

"Whosoever shall humble himself shall be—"

Audience: "Exalted."

"He that would be ruler among you, let him become" what?

Audience: "Servant of all."

Those are laws of the Kingdom of God. The man who is *poor in spirit* is the man who has no pride in his heart, the man who realizes his absolute dependence upon the Eternal God.

We have had some hot weather recently. We had three weeks without rain. Suppose we had to go three years without rain, what would you think? Some people thought the world was coming to an end because there was no rain for three weeks. It will come to an end. It will be a good deal hotter then than it has been, and dryer too. No heat from the sun is as hot as hell fire. There are fires burning in many human breasts today, that are many times hotter than the heat of the sun. We can stand the heat of the sun if we are all right inside, can we not?

"In God we live, and move, and have our being." You had better get into the Ark of Safety. You had better not be foolish, and trust in the arm of flesh, because it will fail you in the critical hour. Better put your trust in God. You had better lay up your treasures in heaven. That is the best and safest place. It is a good deal safer than any bank, any time. The Word of God is plain, straight, and true. Blessed is the man that is *poor in spirit.* Does it say, "Blessed *shall be* the man?"

Audience: "No."

"Blessed *are* the poor in spirit." Can a man be "Blessed" when everything around him is adverse?

Audience: "Yes."

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You say "Yes," but are you sure?

Be Steadfast, Unmovable.

How much wind does it take to disturb your equilibrium? It takes a very little breeze to upset some people. Do you know that a man who is poor in spirit, and realizes the consequent blessedness, is always blessed and happy, no matter what takes place? The storms can rage, and the winds can blow, and the lightnings flash, and the thunders roar, and no matter what happens, he is undisturbed.

It is said when the waves of the sea are pitching twenty feet high—I have seen them go forty feet high, so fishermen said—down in the water it is perfectly calm. That is often cited as an illustration of a Christian. No matter how high the waves of trouble roll, in his spirit there is perfect peace and calm, and he is never disturbed, not an iota. You have been disturbed, have you not? As I have already said, only the tiniest little wave of wind will blow some people over. But what will the crash of worlds do, when the islands of the sea shall flee, and all the cities of the nations fall, and the stars fall like unripe figs shaken from the tree. Shall we stand then?

This story, which I have told before, illustrates what I want to say: When this last bank scare came on, a number of leading officials were having a meeting in a large city, and there sat at the head of the table a man who had $20,000 in a safety deposit box in one of the big banks. As they were in that meeting, word reached them that the situation was more serious than they had anticipated, and the banks were not going to pay out cash except for actual necessities, and there were rumors that they were going to issue "Zion coupons." They did exactly what Dr. Dowie did—they issued Clearing House receipts, and it might have resulted just the same, precisely. When the word reached that inner room, that man rose, turned white, fainted, and fell to the floor, and when brought to himself they said, "Why, you fool, you have got all your money in a safety deposit box. It does not matter what happens."

Worry Over Imaginary Troubles.

Most of our troubles are imaginary. They never exist, and they never come to pass. There are people in this audience, I guarantee, who are crossing bridges, in their minds, which will not be erected for ten years—never be erected. Some of you women are wondering if you should get married, whether you will not have trouble and separate in fifteen years from now. [Laughter.]

"Let him that thinketh he standeth, take heed lest he fall." You think you are standing now, but a little wave will come along, and it will blow you over. Are you in Zion today? Do you accept Zion principles? Are you prepared to labor to extend the Kingdom of God, and go through thick and thin?

Audience: "Yes."

You say you are, but in three months a wind may blow that will blow you over Lake Michigan. Now if a little zephyr is going to blow you over, what about the great storm that shall mark the close of the Age—the destruction of the present order—and when there will be a real lively time, I can tell you? The sun will be darkened, the moon turned to blood, and evil men shall cry to God for the rocks and for the mountains to fall upon them, and hide His face from them. It is a very easy thing to believe during an earthquake. In a certain city many years ago, when half the city was swallowed up, saloon-keepers beat their breasts and fell on their faces in the middle of the streets, and prayed to God to have mercy upon them.

After Garfield was shot and men stood before the bulletin boards, they said, "God help." Some of the most wicked men in the world prayed. All men pray when the time of trouble comes. When it is calm at sea, they play cards, drink whisky, and dance; but when a storm threatens to engulf the ship, they read their Bibles and pray. A man who never prays, except when trouble is around, stands a very poor chance for heaven.

The Poor in Spirit Have God's Laws in Their Hearts.

"Blessed are the poor in spirit: for their's is the Kingdom of Heaven." The laws of the Kingdom are written upon that man's heart. He is a subject of the King of kings. He is living in accordance with the laws of the Kingdom of Heaven.

"Blessed are the poor in spirit: for their's is the Kingdom of Heaven." All such are heirs of God, joint heirs with Christ, of a Kingdom incorruptible and undefiled, and that fadeth not away. Every child of God is sealed by the Holy Spirit of promise, who is the earnest or the pledge that at last he will enter into his inheritance.

Will you think about this Beatitude? Will you pray about it? Will you be truly in earnest? Will you get down to business? Will you serve God with all your strength, and make heaven your home? These are perilous times. These are times when Christians are very scarce. These are times, my brothers and sisters, like the days of Noah and Lot, the days when iniquity abounds, and the love of the many grows cold; days—if the Son of Man should come, will He find the faith on the earth? God help us!

A People Must be Prepared for Christ's Coming.

Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.

The Church must be prepared without spot or wrinkle. Those who will reign with Christ must overcome the world, the flesh, and the Devil, enemies within, and enemies without. They must be ready for the cry, "BEHOLD THE BRIDEGROOM!"

I tell you there are some of our own number who have not oil enough in their vessels to come to a meeting on a hot day. Your best friend is the man who tells you the truth. O, may God move mightily upon us today by His Holy Spirit, and if we are not what we ought to be, may God make us what we ought to be. I am determined, God helping me, that, when my life comes to an end, and I have to face my God, no one who ever sat under my ministry can point a finger and say, "I am lost, and you are responsible. If you had preached faithfully, and warned me, I would not have been indifferent, careless, and unconcerned."

I tell you, my brothers and sisters, this is too important a matter to fool with. You cannot afford to leave one duty, no, not one, unperformed. He who sits around calculating how little he can do, and then slip through, is lost. Let the world, with all of its wickedness, go. What does a man or a woman of God care for houses and lands, gold and silver, and the empty plaudits of men?

What shall it profit a man if he shall gain the whole world, and lose his own soul?

In the mad race today, multitudes are perishing in their conquest for Gold. God have mercy upon them!

They that are His know His voice. You know whether you are a Christian this afternoon, or not. You know it. You know your own hearts. You know what there is between you and your God. You know as well as you know anything, whether, if Christ should come this afternoon, He would take you or not. There is not any use for a man to live in a fool's paradise. There is no use for him to delude himself trying to make himself believe that he is a saint when he is a Devil. There is no use for him to talk and say, "I am ready for the coming of the King," when he knows in his heart that he is covetous, selfish, proud, and self-seeking.

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The Kingdom of God will never be inherited by a selfish man.

Blessed are the poor in spirit, for their's is the Kingdom of Heaven.

The man who has dethroned self, and put him down, and enthroned the Son of God, his is the Kingdom of God, and it belongs to no other.

As you have looked over the past week, have you not seen a lot of things you have said and done which, if you could only wipe out you would do so? Have you not found the old man asserting himself, or the old woman asserting herself? Have you not said and done a number of things you wish you had never said or done? Ah, my brothers and sisters, the only thing for us to do is to throw ourselves unreservedly into the hands of God, and cry to Him to let the fires burn and consume all the dross.

Service, to be Acceptable, Must be Willing.

Some of the worst sins are murmuring, fault-finding, and complaining. A service unwillingly rendered is not acceptable to God; it must be voluntary and whole-hearted. The man who renders a service, and then complains about it, and talks about what a martyr he is, and the sacrifice he has made, and what an awful self-denial he has made, etc., that man God Almighty does not accept. Do you not know that the Simple Truth is that when we have rendered all the service we can, we even then deserve only death?

Salvation, Healing, Cleansing, and Keeping are all *gifts* of God.

Spirit of Indifference.

I repeat once more, Zion, God's clock will strike the hour when I shall have to go forth from this City, and proclaim the words of eternal life to multitudes everywhere. The day of grace will not always last for Zion City. God has a remnant here, but there are more than two thousand people this afternoon in Zion City who are sitting around their homes, or elsewhere, who do not go to any service. Do you think that God will bear forever with these people, who have walked in the great light that has been shining in Zion? He will cut them off as surely as He allowed the Children of Israel to perish in the wilderness.

How happy God's servants can be by leaving all things in His hands! He doeth all things well.

Oh, Zion, If I could tell you all that has passed through my mind in a week's time. If I could just convey to you the feelings that I have, you would be in travail; oh, yes, in spiritual travail!

This very afternoon numbers of people who belong to this Church, sit five minutes and ten minutes, then they are off and gone. Their names may be on the Church books, but they are not in the Lamb's Book of Life. Such indifference does not belong to the Christian. The day is coming, and is coming soon, when I shall have done my duty here, and when I shall have warned one and all; then the consequences will be their own.

Some people say, "She is a Christian." What makes you think so? "O, she does not do anybody any harm." No, neither does a gate-post. The most harmless thing in Zion is a gate-post. You say, "Well, now, he does not smoke; he does not chew tobacco; he does not drink; he does not lie." You can say the same thing of a gate-post. A negative Christian amounts to little. You must have positiveness in your Christianity. The Word of God says, "Cease to do evil; learn to do" what?

Audience: "Good."

I am surprised to hear some people say, "I do not see how you people can stand it to go to so many meetings," How do some people stand it in the theatre every night until eleven and twelve o'clock? Because their hearts are there. Why do some people stand it in prayer meetings, and in the meetings in the House of God? Because their hearts are in it. When you tell me that a certain man does not enjoy himself in the House of God, I do not take any stock in his Christianity. Can you wonder why a man who sits and chews tobacco all day likes it better than bread? What do you relish? I have studied this Book---the Bible. I cannot remember the time when I did not study it. I cannot remember the time when I did not read it and pray. I repeated 532 verses from memory in Sunday School when I was a little boy. I have read it, and reread it, and reread it. I study it now more than ever, and I enjoy it more than I ever did. I can spend all day and all night on the Beatitudes. I have only touched one inch below the surface. If I preached until I got really deep, you would not have any other text for the remainder of your lives.

The best thing about the Bible is its wonderful depth. I have seen things in the Beatitudes today as I sat in my office and studied that I never saw before. You tell me you do not enjoy Church service. "Oh, dear me, how hot it is! How hard it is!!" Did you ever go to Barnum's Show, and sit on a little board, and look at the monkeys? It was not hot there, was it? [Laughter.]

I am very happy, Zion. It is coming out all right, but not as we think, perhaps, but I tell you there will be only a remnant left. Will you be with the remnant? or will you go with the crowd? The crowd is going to hell. If your spirit is in harmony with God, there is no place you like to be so well as in the House of God.

O, sweet communion with God! Talk about pleasure, there is the place to find pleasure. Revel in this blessed Book that tells of things Divine, and of the hereafter. Oh, let us cut loose from the world, the flesh, and the Devil. Let us be red hot for God, and then we will be ready to accomplish something for Him.

Be poor in spirit. That is the thought. "Blessed are the poor in spirit: for their's is the Kingdom of Heaven." Oh, what a prize! What a reward! May God take out of us all pride. What have you and I got to be proud of? Our righteousness is only filthy rags. You cannot make one hair white or black. You cannot add one inch to your stature. If there is any one I detest it is a proud man; and if there is any one I detest more than a proud man, it is a proud woman. Some people are proud over their good looks; some proud of their children; some proud of their houses; some proud of this and some of that.

Some people say I do not give the attention to certain people who are supporting me that I should give; that they are "deserving of more attention." I will be kind to everybody, even to a dog, although I would not have a dog or a cat around my house. I will be kind and courteous to everybody, and minister to everybody, and make no distinctions. I will have no friends except from principle. No man shall ever be my friend because of money, or flattery. When money stops, flattery ceases, then false friends take the wings of the morning and fly away. I will have no pets, or palaver with anybody. We are not in that business. We are in the King's business. The King's business requires haste.

May God bless Zion!

God bless LEAVES OF HEALING. God bless ZION HERALD. God bless Zion throughout the world. God bless Zion in Zion City. May God root up every plant that He has not planted. That is the proper thing. Pray without ceasing. All pull together. God will bless us, and give us the victory.

You may stand and bow your heads.

The audience then rose, the doors were closed, and the Choir sang the Recessional, "Lord, Dismiss Us With Thy Blessing," as they solemnly filed out of the gallery. Elder Tindall then pronounced the

BENEDICTION.

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He sendeth His word and healeth them.

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LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

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LEAVES OF HEALING, SATURDAY, SEPTEMBER 12, 1908.

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General Overseer's Notes.

HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., September 11, 1908.

THANKS BE UNTO GOD!
GLORY BE TO HIS NAME!!
GO FORWARD, O ZION!!!

The night has been long, and dark, and dreary, but God's Word is true: "Weeping may endure for a night, but joy cometh in the morning."

John Alexander Dowie, who was so wonderfully used of God in the preaching of the Gospel of the Kingdom, the saving of the sinful, the healing of the sick, and the comforting of the sorrowing, wrote in the month of August, 1894, an article entitled, "Zion Tabernacle." This article you will find in LEAVES OF HEALING, Volume I, Number 1, Page 2. After describing Zion Tabernacle No. 1 (contemptuously designated by one of Chicago's apostate ministers, "the little wooden hut"), he pays his respects to The World's Fair, which he, in his own characteristic manner, calls "Vanity Fair." He then tells how, being led of God, he hoisted Zion's banner just across the street from one of the principal entrances to the World's Fair, and how, month after month, notwithstanding the fact that multitudes passed the door of the "Little Wooden Hut," it attracted little attention and very few people entered to hear the teaching.

The Fair closed, as he says, "in fire and blood," and the hitherto populous district of the city was almost deserted; and then a long, trying, cold winter came, and for him, all things considered, it was, indeed, a long, dark, dreary night. He believed that God put him there, and therefore, in face of the fact that he was urged by friends to leave and go elsewhere, he remained; and at last the morning came, and wave after wave of Divine power swept over the throngs that filled the building to overflowing, and multitudes were saved, healed, cleansed, and blessed.

The growth of the Zion movement from that time was phenomenal and attracted more or less the attention of all classes throughout the world. Throngs of people attended the services in the different Tabernacles, and especially in the Central Zion Tabernacle, and in the Chicago Auditorium, where the Lord's Day afternoon services were held for several years. Every Wednesday night for weeks, for months and for years, people of all ages--young, middle-aged, and old—were baptized into the Name of the Father, and of the Son, and of the Holy Spirit. Those baptismal services, witnessed by thousands upon thousands in the aggregate, can never be forgotten. They were services of great power and blessing. Every last Lord's Day of each month for years, at the close of the sermon, scores and even hundreds from many different parts of this and other lands, were given the right hand of fellowship, and formally welcomed into the Christian Catholic Apostolic Church in Zion.

The movement continued for years to increase numerically and financially, and to a remarkable degree, through the faithful teaching and preaching, the spirituality of the people was maintained. Faithfulness to God and unswerving loyalty and devotion to His Word from the beginning caused the long, dark, dreary night to disappear, and just as long as this faithfulness and unswerving loyalty and devotion continued on the part of both leader and people, the very windows of Heaven were opened and God's blessings were continually poured down upon them.

Satan, the arch-enemy of mankind and of all righteousness, having from the beginning of the Zion movement recognized the serious danger which it presented to his kingkom, was ever on the alert to invade and destroy. Little by little he succeeded, until the time came that God, who established Zion, interposed to chastise, correct, discipline, and educate her people. It speaks volumes for the future of the movement when it is clearly revealed that His All-seeing Eye is ever watching over her and His Almighty Hand is ever stretched forth in the training of her people.

What a marked contrast is this which the Zion movement presents to the apostate churches! God has already spewed them out of his mouth and no longer takes any notice of them as organizations. May we not all ask with great earnestness, "will not time abundantly prove that the Zion movement has been established by God to work out, in these last days, many of the important parts of His plan and to fulfil many of His wonderful purposes?"

Many proclaim, "Jesus is coming!" Zion agrees and says, "Yes, it is true; Jesus is coming; But when?"

Please note:

"When the Lord shall build up Zion, He shall appear in His glory." (Psalm 102:16.)

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it;

"That He might sanctify and cleanse it with the washing of water by the word,

"That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:25-27.)

"And He shall send Jesus Christ, who before was preached unto you:

"Whom the heaven must receive until the times of the restoration of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:20, 21.)

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Malachi 4:5.)

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things." (Matthew 17:11.)

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1. Zion must be built up.
2. The Church (the Bride) must be prepared without spot or wrinkle.
3. The times of restoration of all things must be inaugurated.
4. Elijah the Restorer must come before Jesus the Christ can or will come.

The Church without spot or wrinkle will never be until the people who will finally compose it have passed through many days and nights—many periods of severe testing; and at last only those who have stood the test and overcome the world, the flesh, and the Devil, will be permitted to enter in and to sit at the marriage supper of the Lamb (Jesus the Christ) and the Bride (the Church without spot or wrinkle).

John Alexander Dowie, as the man whom God called, trained, and used in launching this latter-day movement, cast the Gospel net into the great surging sea of humanity, and all kinds, good and bad, were gathered:

There were those who came into Zion from principle;

There were those who came in for the loaves and fishes;

There were those who were Zion indeed and in truth;

There were those who were Zion in name only.

Men look upon the outward appearance. God looks upon the heart. It is not all gold that glitters; neither is every individual who says he is Zion, Zion; and, in view of the things in Zion which needed correction, I am thankful to God for the fiery trials which He has permitted to come, for in no other way could the false be revealed and the dross separated from the gold.

Zion was strong numerically—so it appeared.

Zion was rich materially—so they thought.

Zion was a wonderful movement—was heard on every hand; but God knew best what was necessary to bring Zion into harmony with His Word and will; and therefore I, for one, believe that all things which He has permitted to happen will finally be overruled and made to work out to the good of all who are faithful.

God heard all that was said.

God saw all that was done.

God knew all that was transpiring.

How often thousands upon thousands in Shiloh Tabernacle sent up the shout, "HURRAH FOR ZION!"

How often they solemnly declared, "I will stand by Zion principles and truths with my last dollar and with my last drop of blood!"

How often the question was asked, "Will you stand by Zion in adversity as well up in prosperity?" And all the people shout- "YES!"

God recorded those vows; and the same Devil who said to the Lord, "Doth Job fear God for naught?" said, "Those people do not mean what they say. They are there only for the twelve per cent. interest and dividends and for the lots which they can purchase for a few hundred dollars and sell at an increase of 200 per cent. They are there only for fat positions and for filthy lucre. Just let me have a chance at them;" and it seems, as in the case of Job, that the Devil was permitted to move against the people who professed to be Zion.

The smoke of battle is now clearing away, and Oh, what an awful sight to behold!

Deserters of the meanest kind;

Traitors of the rankest type;

Wounded, dying, and dead!

Some hissing like a serpant, cursing God, renouncing Zion principles and truths. Others sre hastening on their way back to Egypt---the wretched apostate Churches.

All this because of what?

Simply that they have been disappointed in that they have not received their twelve per cent. interest and dividends, and have not been able to fold their arms and sit down in a rocking chair and take life easy.

Let it be distinctly understood that God the Almighty has not permitted anything to come to pass but that which He saw was necessary for the preparation of His people for the coming of the King. Better a thousand times lose your money and go to Heaven than to keep your money and go to hell. It remains to be seen whether any true, earnest, faithful, loyal, steadfast Zion man or woman who put his or her money into Zion from highest, purest, and noblest motives, will ever lose a dollar.

There were some, indeed, who came into Zion and invested their money, who were never anything more nor less than money makers and money grabbers, worshipers of Mammon, misers; and O, what a blessing for time and eternity to all such, if they will only see it, when all things that have happened prove to be, through the over-ruling power of God, a great blessing to all such.

In the beginning it was a long night that preceded the coming of the day to Zion, and had Zion been all that God wanted her to be the day would have continued, but it was not; therefore the day ended and another long night came; but thanks be unto God, this night also is passing away and the beautiful light of the Son of Righteousness is once more beginning to shine on Zion's pathway.

During this night there have been faithful witnesses who never for a single moment have slipped away from the Zion principles and truths, and out of this night Zion is coming, having been purified in the fires that have been burning, and now she will go forward, untrammeled by a lot of worshippers of Mammon, to fulfill her glorious mission. Should she remain faithful and true, then it will be one continual day until her King returns; but if she does not remain faithful, God will again chastise her and separate the dross from the gold.

Zion endured terrible persecutions in Chicago.

Zion, in some respects, has endured more terrible persecutions in Zion City at the hands of wicked men who are rapidly filling up their cup of iniquity.

Zion has been buffeted about, driven hither and thither, and her complete destruction fiercely attempted. The history of Zion for the past two years, in time to come will be read with tremendous interest, and some who are now doubting will then see that God's hand was over all and that He is at last preparing the Bride for the coming of the King.

Zion in Zion City was even denied a place to worship her God, by the powers in control. For thirteen months, through heat and cold, storm and rain, she had nothing but a tent in which to worship; but God, in His own way and time, brought it to pass that Shiloh Tabernacle again came into the hands of the faithful Zion people, and beginning with the first Lord's Day in July of this year Zion has worshipped in her own building, and the services indeed have been feasts unto the hun-

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gering spirits of those who have stood the test and never surrendered a single Zion principle or truth.

Zion Stores have been established and various other Zion institutions, and all of these are run by godly men with an eye single to God's glory. Many of those who once shouted the loudest, but who, during the testing, have been revealed in their true colors, still reside in Zion City, and they are to the true Zion people what a piece of charcoal would be to the eye having once found its way therein.

Shall Zion City be saved for God and Zion people?

Every true Zion heart responds, "YES."

Then, if it is to be saved, these rebels must either be brought to sincere repentance, or sent out of the City, or destroyed.

Various little guerilla bands are holding meetings in different parts of the City, and, filled with the Devil, they are seeking the very destruction of the foundation of the Zion movement. With hypocrisy unsurpassed in all the ages they will tell visitors to Zion City, "We are just as much Zion as we ever were, only we have learned more." They seek to appear as angels of light, but they are the Devil's agents in disguise all the same, and you need only to step on their toes to discover very quickly that they can appear as roaring lions as well as angels of light in disguise.

"Let us alone!" is their cry.

"Let them alone," is the foolish plea of some to me by word of mouth and by letter.

Zion City must be saved, and it can be saved only through a faithful people. Let thousands of prayers ascend daily from true Zion hearts that in His own way and time God will bring everything out all right.

ENCOURAGING LETTER FROM SOUTH AFRICA.

———, NATAL,
SOUTH AFRICA,
July 16, 1908.

ELDER E. L. CAREY,
Zion City, Illinois.

My Dear Elder:—

Peace to thee!

Thank you very much for your kind letter received a little while ago. I had a pretty clear idea of the state of affairs in Zion City from reading the HERALD, but I was very glad to get such a good explanation. I earnestly pray that the Convocation now being held in Zion City will be a great help and blessing to all there, and that our General Overseer Voliva especially will be richly gifted with wisdom and strength.

I was so very pleased to see by the HERALD that Elder Viking has seen his mistake. It was a pleasure to read his letter. I earnestly pray and trust that Overseer Bryant will "fall into line" too. I am sending in my application for membership, and am very sorry that I have delayed so long. I am not sure if this form is all right, or if I should wait for the one I applied for.

I sent a small offering of 4s 3d [$1.02] to Overseer Voliva for the Tent-Tabernacle last week, and hope he received it safely.

I wish to ask your prayers for a dear friend who is suffering from a cancer. She is the most earnest Christian that I have ever met and believes in the Zion teaching, but not a member. Will you kindly ask Overseer Voliva also, if it will not be troubling him too much? What a wicked shame it is the way he has been persecuted, but the last move of trying to stop the printing of the LEAVES OF HEALING and HERALD would be too ridiculous if it were not so annoying.

With earnest prayers and all good wishes for you all,

Yours in the Master's service,

(Signed) ———.

ZION IN CHICAGO

WILBUR GLENN VOLIVA, General Overseer,
ZION CITY, ILLINOIS

KIMBALL HALL S.W. Cor. Wabash Ave., and Jackson Boulevard

GENERAL ASSEMBLY Each Lord's Day, 2:45

E. W. REDER, Pastor-in-Charge,
Phone, Wentworth 4758 Residence, 6504 Wentworh Ave.

Elder Carey will preach, Lord's Day, September, 13, 1908.

Everybody Attention!

ZION'S ONWARD MOVEMENT IN

CHICAGO

Wilbur Glenn Voliva,

(Successor to John Alex. Dowie,)

General Overseer of the Christian Catholic Apostolic Church in Zion,

Will Preach in the

WHITNEY OPERA HOUSE
Van Buren street, between Michigan avenue and Wabash Avenue,

CHICAGO

Lord's Day, September 20, 1908

3:00 p. m. Doors open at 2:30

ALL WELCOME. ALL SEATS FREE. FREE WILL OFFERINGS ONLY RECEIVED.

CHRIST IS ALL AND IN ALL.

A FINAL WORD

For

ALL LIVING IN ION CITY

The Renewal Application Form

SEVERAL months ago, after earnest prayer, daily for some time, Notice was given from the Platform, through LEAVES OF HEALING, THE ZION HERALD, and on the weekly Handbills, to all persons who had been at any time since February 22, 1896, members of the Christian Catholic Church (now known as the Christian Catholic Apostolic Church), that if they wished to be continued and recognized as members they would each have to fill in a Renewal Application Form and send to me by a certain date. With gratitude to God I am able to report that a magnificent response has been made to the Notice, and today the

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Church has a splendidly-arranged up-to-date clean Membership Roll. Scarcely a day passes but that additional applications are received. The time for filling in the Renewal Application Forms has been extended several times, and now it is clear to me that this privilege must be absolutely withdrawn, so far as all living in Zion City are concerned, at the close of September 15, 1908. After that date any one living in Zion City who desires to become a member will be required to fill in an Original Membership Form, and will be accepted only on trial. I propose to obey God in this matter, however great the cost, and under no circumstances by any act of mine again mix the dross and the gold after God has separated them. Zion stands today in better condition than ever. A beautiful spirit of Unity prevails, and all have a mind to work for the extension of God's Kingdom. The meetings at Shiloh Tabernacle are well attended, intense interest is shown, and marked progress is being made on every line. God bless every faithful Zion Man, Woman, Youth, Maiden, and Child in Zion City.

Final Notice is hereby served upon all those who have departed from Zion and have disgraced Zion City and are continuing to disgrace it, that their talk about Voliva ever considering any proposition from them is just so much idle talk. Their so-called prayers for Voliva and for the Union of the people in Zion City, are not inspired of God—they are hypocritical, and do not in the least strike a responsive chord in my heart.

I have taken my stand, and by God's grace I intend to stand. I will not change my position for anyone, no matter if I have no supporters left.

God will save Zion City through a faithful people. The rebels in Zion City, if the City is to be saved, must either be brought to Repentance or be destroyed—this matter is in God's hands. Let Zion go forward and serve faithfully her God who is able to give deliverance. The day of grace for some in Zion City is drawing to a close, and the thunderbolts of God's Judgments will be hurled upon them—defeat, calamity, sickness, death, swift punishment for their transgressions in lifting their hands against God's plans.

Final Exhortation

Be Men!
Be Women!
Pray!
Watch!
Work!
Be faithful, steadfast and true!

Support the Services in Shiloh Tabernacle by your Presence, Prayers, Tithes and Offerings.

Be kind and courteous to everybody---but make no compromises with anybody.

Keep away from mutual admiration meetings.

Beware of the flatterer, taffy dispenser, soft-soap distributer, and the fellow who walks on soft-shelled eggs for fear he will hurt some one's feel-ens.

Think and pray about the Great Special Meeting to be held by Zion in the Whitney Opera House, Chicago, the third Lord's Day in September.

Get ready for a Great Lord's Day Evening Meeting in Kenosha, Racine, Milwaukee, Waukegan, and other cities.

Let all go forward. God is blessing.

Support LEAVES OF HEALING.

Support THE ZION HERALD.

W. G. VOLIVA.

(Successor to John Alexander Dowie)
GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION.

ZION LITERATURE | **Nothing Like It** — **Should be Read by Everybody**

The following list of Pamphlets, Books and Tracts supplied on receipt of price by ZION HERALD DEPARTMENT, ZION CITY, ILLINOIS, U. S. A.:

	Vol.	No.	Price
Organization of the Christian Catholic Church	2	2	$0.10
Principles, Practices, and Purposes of the Christian Catholic Church in Zion, and The Everlasting Gospel	4	8	.05
The Beatitudes	4	10	.05
The Kingdom of God is Come, Suffering on Behalf of Christ, and Let Not Your Heart Be Troubled	4	9	.05
Repentance	3	11	.05
Ye are Come Unto Mount Zion. Will a Man Rob God?	3	2	.05
The Love of God in the Salvation of Man	4	11	.10
The Christian Ordinance of Baptism by Triune Immersion	1	12	.05
The Ordinance of Christian Baptism (18 centuries of proof)	5	10	.05
Doctors, Drugs, and Devils; or, The Foes of Christ the Healer	1	10	$0.05
Secret Societies: The Foes of God, Home, Church and State	1	8	.10
Zion's Protest Against Swine's Flesh as a Disease Producer	2	6	.05
Tobacco, Satan's Consuming Fire	2	7	.05
The Press: The Tree of Good and Evils	2	10	.05
Ethiopia Stretching Out Her Hands to God	1	11	.05
Do You Know God's Way of Healing? and He is Just the Same To-day	4	1	.05
Reasonings for Inquirers Concerning Divine Healing Teaching	4	7	.05
Divine Healing Vindicated	2	9	.05
Lessons on Divine Healing, from the Story of the Leper	4	12	.05
Job's Boils; or, Objections to Divine Healing Considered	3	6	.05
What Should a Christian Do When Sick?	2	1	.05
"I Will"	1	9	.05
Permission and Commission	1	2	.05
Talks With Ministers	1	6	.05
How to Pray	2	4	.05
A Woman of Canaan	1	1	.05
Sanctification of Spirit, Soul and Body	1	7	.05
Ye are God's Witnesses, and The Power of Passive Faith	5	6	.05
The Chains of Good and Evil, and Sanctification of Triune Man	5	1	.05
Redemption Draweth Nigh	1	5	.05
If It Be Thy Will	4	6	.05
False Christian Science Unmasked	2	8	.05
Christian Science Exposed as an Antichristian Imposture	3	5	.05
Diabolical Spiritualism Unmasked	2	12	.05
The Man of Sin revealed; or, An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of Our Lord Jesus Christ	3	7	.05
Ingersoll Exposed	3	4	.05
Spurious Holiness Exposed	5	3	.05
Jesus the Healer and Satan the Defiler	4	2	.05

SPECIAL BOOKS

	Price
Zion's Conflict with Methodist Apostasy	$0.25
Zion's Holy War	.35

LEAVES OF HEALING

A weekly paper for the extension of the Kingdom of God: Containing Stenographic Reports of Sermons by the Editor and his associates; accounts of the Salvation, Healing, Cleansing, and Keeping of the people through the ministry of the Christian Catholic Apostolic Church in Zion, of which Wilbur Glenn Voliva is the General Overseer.

Subscription price, $2.00 per year; $1.25 for six months; $0.75 for three months. Foreign subscriptions $2.50 a year, $1.50 for six months, $.90 for fifteen weeks. Single copies, 5 cents.

An Important Warning

The people everywhere are warned against a spurious edition called Leaves of Healing edited by one Daniel Bryant. Do not be deceived, but always be sure and observe that the words "Edited by Wilbur Glenn Voliva" appear just above the date line on the front page.

THE ZION HERALD

A weekly paper in newspaper form, containing numerous articles on a variety of subjects of interest to everybody.

Subscription price, $1.00 per year; $0.60 for six months; $0.35 for three months; single copies, 3 cents each. Foreign, $1.50 per year; $0.85 for six months; $0.50 for three months; single copies 4 cents each.

A VOICE FROM ZION

Bound Volumes 1, 2, 3, 4, 5, 6, 7, and 8, Voice from Zion, may be secured at $1.00 per volume; three or more, one order, 90 cents each; the complete set for $6.75, f.o.b. Zion City.

Make all remittances payable to the order of Wilbur Glenn Voliva.

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BLANK FORM OF APPLICATION FOR RENEWAL OF MEMBERSHIP IN THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION

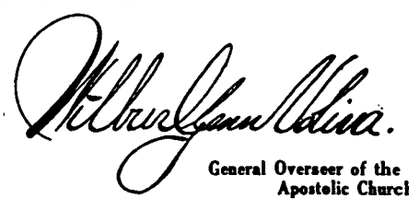
(This Application Form is intended to be used by all persons, in all parts of the World, who at any time between the dates of February 22, 1896, and January 1, 1908, may have been accepted as members in the Christian Catholic Church, now known as the Christian Catholic Apostolic Church in Zion.)

IT BEING of the utmost importance for effective organization, and to facilitate the conduct of the work of the Church, that an accurate and up-to-date Membership Roll be secured, each person regarding himself or herself a member of said Church, is urgently requested to fill in and send to Elder E. L. Carey, General Recorder, 2724 Elijah Avenue, Zion City, Illinois, U. S. A., the following Renewal Membership Blank.

Let it be clearly understood that no person will be considered a member who does not comply with this request.

Earnestly praying that God may guide you and bless you, I am,

Faithfully yours in Jesus' Name,



General Overseer of 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_____

To WILBUR GLENN VOLIVA, General Overseer of the Christian Catholic Apostolic Church in Zion, Zion City, Illinois, U. S. A.

I hereby make application to be continued as a member of the Christian Catholic Apostolic Church in Zion.

What is your full name?_____

Where is your residence?_____ (City or town.) | _____ (Street and No.) | _____ (State.) | _____ (Country.)

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?_____

Signature of Applicant_____

Write very plainly

Remarks_____

_____

To persons desiring to renew their fellowship, Extra Copies of this Form will be sent on application to Elder E. L. Carey, General Recorder of the Christian Catholic Apostolic Church in Zion, Zion City, Lake County, Illinois, U. S. A.

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THE NEW YORK PUBLIC LIBRARY

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 11. ZION CITY, SATURDAY, SEPTEMBER 19, 1908. Price Five Cents

The Gospel of the Kingdom

JESUS STRENGTHENS HIS DISCIPLES.

Report of Divine Healing Meeting, Held in Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, August 18, 1908. Conducted by General Overseer Wilbur Glenn Voliva.

[REPORTED BY THOMAS FROST.]

SERVICE was opened by the singing of Hymns Nos. 404, "Come Thou Fount," and 400, "The Great Physician," after which the General Overseer offered prayer, and then spoke as follows:

Let us turn to the Gospel according to Saint John, eleventh chapter. I will comment upon this chapter as I read.

If any of you have ever seen the renowned picture, "The Cyclorama of the Holy City," you will remember that, looking over the dome of the Temple towards the Mount of Olives, there was to be seen a very plainly portrayed roadway winding around the hills.

About one and three-fourths miles from Jerusalem on that roadway, east of the Mount of Olives, was located the little town of Bethany.

I was interested this morning, as I studied this chapter and some writings concerning the same, to observe the statement that Bethany was one of the most hallowed spots in the little land of Palestine, made so by the frequent visits of Jesus the Christ within its borders.

In that little town of Bethany there was a simple, humble home in which resided, so far as the record goes, three persons, Lazarus, and Mary and Martha, his two sisters.

Mary is very prominently mentioned in the twenty-sixth chapter of the Gospel according to Saint Matthew, where we have the simple story of how she came unto Jesus, and anointed Him. When the disciples murmured—according to Saint John's Gospel—it was Judas who spoke, not because he cared for the poor, but because he had the bag, and perhaps thought if the ointment had been sold, and the money put therein, he could help himself—Jesus said in regard to her act, "Wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her."

There is another story about Martha and Mary, and the visits of the Savior. One of the two sisters was very much concerned about the preparation of the meal. Which one was it?

Voices: "Martha."

Mary, being of a devotional and meditative type of mind, was sitting at the feet of Jesus, and Martha, you remember, found fault, and thought it was not right because Mary did not come in and help her get the meal ready.

These are very simple stories, but they are very interesting. So here, in this eleventh chapter of John, we have brought before us, Lazarus, Mary, and Martha.

The statement concerning Lazarus is very simple and brief, namely: that "he was sick." He must have been very sick, because his death took place before the message reached Jesus.

The second verse calls attention to the fact that this Mary was that Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

Therefore his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.

What was more natural for these sisters, when their brother fell sick, than that they should think of Jesus the Christ? There are good reasons for thinking He was a very frequent visitor to their home.

In addition to the public teaching which they had received, no doubt they had been taught by Him many, many things in private, and, next to the Apostles, who, of course, constituted the inner circle, these two sisters and their brother had been told many very, very precious truths by the Savior. They, doubtless, had seen Him heal many persons, and there is nothing at all

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remarkable that, when the brother was taken seriously ill, they should have thought first of Jesus.

God Only To Be Sought for Healing.

What a shame it is that, today, any professing Christian, when either he himself, or any relative should be taken sick, should think of any one else except Jesus the Christ, as the Healer, and as the Physician.

God the Almighty is a jealous God, and He will never share His glory with any one. For all that is wrought, the glory must be given to God, and woe be unto that man, or that woman, who should ever be so foolish as to think of taking any glory to himself or herself.

This morning, as I looked at two telegrams that had been put on my desk, the first thing that I did was to say, "O God, I thank You that another one is willing to trust in Thee for deliverance." Every time I receive a prayer request, whether by word of mouth, by letter, by telegram, or prayer request form, I lift my voice and say, "Thanks be to God for those who have turned away from the arm of flesh, and are willing to trust Thee, the Only True and Living God."

Oh, how thankful I would be if there were a million today who were willing to trust God; for in the very first chapters of Isaiah, the prophecy is repeated over and over:

And the Lord alone shall be exalted in that day.

Let us for ever be done with exalting men [Amens], and exalt God, and praise Jesus the Christ, as the all-sufficient sacrifice for the sins and diseases of humanity.

Through Zion teaching, there are many who, the moment they, or any relative or friend, is taken sick, think of Jesus the Christ as the Healer. Thanks be unto God for it. [Amens.] May the number rapidly increase [Amens], and it will increase as the true Gospel of the Kingdom of God is proclaimed to the people.

The Solicitude of Mary and Martha.

Lord, behold, he whom Thou lovest is sick.

That is a very significant statement. There is no doubt that Jesus had very great love for Lazarus, Mary, and Martha. There were reasons for it. They had thrown open their home to Him. He was a welcome guest. They received Him, and ministered unto Him, and, in doing so, they were showing their love to God who sent Him.

All Not Loved Alike.

It is true God loves everybody; so do we. If we do not, we ought to, but we do not love everybody the same. That is an impossibility. God loves all humanity, and He gave His only begotten Son to die for them. All are His children by creation. He created them all. They were made in His image, in His likeness; but since they have sinned, and come short of the glory of God, and He has sent His only begotten Son, all men and all women who have repented, and turned to God, and have been accepted of Him, are His children by adoption, heirs of God, joint heirs with Jesus the Christ of a Kingdom incorruptible, undefiled, and that fadeth not away.

God, therefore, loves His children by adoption more than He loves His children by creation.

A Purpose Approved of God.

As in the case of Daniel, the angel told him:

Thou art greatly beloved of God.

It was Daniel who, according to the eighth verse of the first chapter, purposed in his heart that he would not defile himself with the king's meat or drink. That was the beginning of Daniel's marvelous career. He made the right kind of a beginning. He did not simply "purpose" in word, or in action, for that was impossible until preceded by the purposing in his heart.

Whatever a man purposes in his heart will be that which will be exhibited in his words and deeds.

It was Daniel who was blessed and prospered by God, and because of his intense devotion and consecration, the angel said:

Thou art greatly beloved of God.

Today, of all the servants of God on earth, there is one who is more faithful than any other. There is one more greatly beloved of God than all the rest, because he is more faithful than any of the rest.

You, my brethren, who occupy important positions in Zion, you are all the same in the sight of God from a general standpoint, but from the standpoint of consecration, true devotion, whole-hearted service, one of you, no doubt, stands higher than the rest, and it is the privilege of each one to stand where Daniel stood by keeping nothing back, but putting all upon the altar of service.

As I told you last Lord's Day afternoon, a man knows his own heart. A man knows his own life. He does not need to be deceived. He knows. A man in the ministry knows very well whether he is doing right or not, whether he is serving God from the highest motive, or with a laudable purpose, or for a selfish end, or whether he is a lover of filthy lucre, or hankering after the empty honors of the world, or the empty plaudits of fickle mankind.

Proof of True Love.

Jesus said, "If a man love Me, he will keep My sayings," i. e., he will do what I tell him. His one thought will not be, How little can I do to get into heaven, but am I obeying every saying Jesus Christ uttered. When He said, "Seek first the Kingdom of God and His righteousness," you know whether you are doing it or not. God knows it, and you know it, and other people will soon find it out.

"He that hath My sayings, and keepeth them, he it is that loveth Me." He shows his love. He proves his consecration. He does what Jesus wants him to do. He is mourning over the sad conditions of humanity. He is meek. He is not quick to resent either a supposed or a real injury. He is merciful. He is a peacemaker. His trumpet gives no uncertain sound, and the Devil takes cognizance of his life and ministry, and persecutes him, and lies about him, and gets evil men to say everything (falsely) against him. He is salt. He is obeying Christ's words. He is denying himself. He is crucifying himself. He is suffering for Christ's sake, and God knows all about it.

God looks down upon such a man and says, "That man truly loves Me, and I will love him in return." Jesus says, "He that *hath* my sayings, and *keepeth* them, he it is that loveth Me, and I will love him."

Jesus loves everybody, does He not? That statement proves that there are certain persons—those who keep His sayings—for whom He has special love. "I will love him,and my Father will love him."

Does not God love everybody? But there is a love higher, deeper, broader than the love God has for all mankind. "We will come unto him and make our abode with him." He is the temple of God, of Jesus the Christ, and of the Holy Spirit, the Comforter.

That, to my mind. is the highest, sweetest, most beautiful, the most precious, and the most far-reaching of all the promises given by God to the children of men.

I exhort everyone of you, from the least to the greatest, aim to claim that higher love which is bestowed upon those who are truly obedient to all the sayings of Jesus the Christ.

The Christ Mind Penetrates the Future.

Jesus the Christ knew the end from the beginning, and

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knew that Lazarus would pass away; that He would pray to God, and God would resurrect him, and that the miracle would so incense the Jews that their rulers would not rest day nor night until they apprehended Him, and put Him to death. That was true, for it was the resurrection of Lazarus that brought the climax, and caused His crucifixion. Had Jesus not been crucified, and put to death, He would not have been resurrected, and had He not been put to death, and brought forth from the dead, He would not have finished His work, and ascended to His Father, and been given the name which is above every other name.

The sayings of Jesus are very simple and easy to be understood. As He thought of Lazarus already dead, or if not at that moment dead, He looked away beyond, and said, "This sickness is not unto death," that is, death will not be the ultimate result, but the ultimate result will be the glory of God, and the Son of God will be glorified thereby.

"Now Jesus loved Martha, and her sister, and Lazarus." This is the second time we have this statement.

A Test of Faith.

When He had heard therefore that he was sick, He abode two days still in the same place where He was.

"Mysterious conduct," you say. But Jesus knew best, and saw the end from the beginning, and He had a purpose in abiding there two days.

I wish to remark here, my brothers and sisters, that it would be far better when fighting the battle against sickness, disease, and death, if we would not attempt to be wise beyond what is written, but meet the conditions, and pray in faith, believing, and not undertake to explain every little circumstance, and every little thing we do not understand.

I just came from praying with two persons, and I said, "It must be done. It has to be done. God's Word is true, and the only reason that failure ever comes is because the conditions are not met, or the persons concerned, while they say, 'There is no doubt,' there is doubt."

As I stood and looked this afternoon at one who has been fighting a terrible battle, and I saw how a great victory had been won, it came to me with greater force than ever before, for as I poured the oil upon that awful cancer, and prayed to God to kill it, I knew in my spirit that if there was no doubt there, and no doubt now, and no doubt at any time, *it had to be done*. God said so, and the word of God says, "Is there anything too hard for God?" Nothing is too hard for God. He can kill a cancer, or heal a leper. A brave general and brave leader must stand by and fight the battle until the enemy is conquered.

Spirit Influence.

I believe that we exert a great influence for one-another. I believe it is possible for a man in his home thinking about his sister who is sick, nigh unto death, either to help or to hinder. As he sits there he says, or thinks to himself, "She is going to die; if she does not get healed in a day or a week, she will die." That thought can be communicated to that sick sister. There are cases so well authenticated that there is no use to attempt any other explanation, or attempt to deny them. I want to tell you that a lot of people are being killed simply by others setting in motion thoughts that are calculated to blight and to curse. If we had a thousand people who were always thinking what they ought to think, always saying what they ought to say, you could bring a sick person into that company, and have him healed quickly. You find a fish on the sand gasping for breath, and quickly you put it back into the water and instantly it recovers.

Doubt is sin, and kills. An Elder, if he has an iota of fear or doubt, must not go into the room of a sick person to pray with him. **If he has any doubt, he has no right to pray. If an Elder** goes by the bedside of a person, and prays for healing, and he doubts as to whether the sick will receive it, he is a sinner; and if that person dies, his death is at the door of the Elder. If an Elder goes into a home and prays for a person, and someone outside asks him how that person is, and he says, "Well, very low; he cannot possibly live two days longer unless he is healed." Why should there be any thought of not living two days? You prayed. You said there was no doubt. That is the kind of talk the Devil will take and use. As I said to a person today, "You should not say that." God is the only Omniscient Being in the universe; He knows everything. The Devil does not know all. A good deal the Devil knows is what we tell him. [Laughter.]

If you have any doubt when you go into a sick room, you had better stay outside. You know. I tell you that a man that doubts is condemned. "Whatsoever is not of faith is sin."

If things are so that an Elder cannot exercise any faith for the person, he had better tell him so, and not be a hypocrite. Do not lay hands on him and say, "O God, in the name of Jesus the Christ, and in the power of the Holy Spirit, and in accordance with Thy will, heal this person," and then go right outside, and tell somebody you do not believe he is right, or that he is not in any condition to get healing. If you do, you are a hypocrite. There will be no healing where there is any doubt.

Fight to the Finish.

True soldiers never give up. They go right down into the valley, and even though the Devil has got a person out of sight except the toe, you will grab the toe, and take him away from him. Our business is to fight the battles of the sick. Take, for instance, a person with a cancer almost as large as the crown of your hat, and with a hole in it that I could nearly put my fist in, you can stand around and cry about fighting the battle, but put yourseif in his or her place. There is where a man of God is needed to fight the battle for the afflicted.

We have to get in Zion firmness that never shrinks before any foe, yet to have the love of a mother, and the tenderness of Jesus the Christ.

If some of these sick people had a doctor, he would be there twice a day, and if there was plenty of money, four times a day.

Christ's Movements Timed.

Jesus had a purpose in abiding where he was "two days." After that He said to His disciples:

Let us go into Judæa again.

Judæa is in the southern part of Palestine, Samaria in the central, and Galilee in the northern. It was in Judæa where they sought His life more than anywhere else.

His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again?

I do not know just what was in the minds of the Apostles. I can very well imagine. They were human, and they were very much concerned about the safety of Jesus. I wonder if they were not a little more concerned about their own safety? They were determined to keep Him from going back into Judæa where there was danger.

You remember when Jesus said He was going to Jerusalem, and that He would be arrested and put to death, Peter said, "Be it far from Thee, Lord." The disciples did not want Him to go.

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

But if a man walk in the night, he stumbleth, because there is no light in him.

The Savior had in His mind, of course, the literal day. There were twelve hours in a literal day—twelve hours of daylight. If a man would walk during that time, he would not stumble over any obstacle, but when night came, if any man

(CONTINUED ON PAGE 85.)

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

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LEAVES OF HEALING, SATURDAY, SEPTEMBER 19, 1908.

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HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., September 19, 1908.

WHERE ART THOU?

This question, addressed by God Himself unto Adam, is one which is being addressed to and must be answered by every man, woman, youth, and maiden who, at any time, has been connected with the Zion movement.

When the people, under the leadership of Moses, fell away, and persuaded Aaron to make a golden calf for them, and began to dance around it, Moses suddenly came down from the Mount and faced them, and, taking his stand in the gate of the camp he said:

"Who is on the Lord's side? let him come unto me."

Joshua, the successor of Moses, in his dying exhortation unto the people said:

"Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

Elijah said unto all the people:

"How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him."

Jesus said:

"He that is not with Me, is against Me: and he that gathereth not with Me, scattereth abroad."

Unto the angel of the Church of the Laodiceans it was written:

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

There are wise virgins, and there are foolish virgins.

There are sheep and there are goats.

There is the narrow gate, and there is the wide gate.

There is the narrow way, and there is the broad way: one leads to destruction: the other leads unto life.

"YE CANNOT SERVE GOD AND MAMMON."

You who professed once to stand for Zion principles and truths, WHERE ARE YOU STANDING NOW?

I exhort one and all to study very prayerfully the following exhortation given by God, through His beloved, inspired Apostle Paul:

"Finally, my brethren, be strong in the Lord, and in the power of His might.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the Gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the Word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel,

"For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

Take a decided stand at once.

Help by your prayers.

Pay your tithes and give your offerings.

Always carry with you a supply of Zion literature, and scatter it broadcast.

Ask God to open your eyes, that you may see sin-cursed and disease-smitten humanity; to open your ears to hear their cries of agonies for help.

God is richly blessing Zion, and soon the clouds will disappear, and the beautiful light of the Son of Righteousness will break in upon our pathway as never before.

WATCH YE, THEREFORE; AND PRAY ALWAYS.

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JESUS STRENGTHENS HIS DISCIPLES.

(CONTINUED FROM PAGE 67)

attempted to walk around he was in danger of stumbling. He made the application. Every man has a day time, and every man has his rising sun, and his setting sun.

Jesus said, "Now is My day time: I can walk with safety. All the powers of hell can never destroy Me until My work is done." Therefore He was perfectly safe in returning to Judæa.

Christ Knew Lazarus Was Dead.

These things said He:-and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

Then said His disciples, Lord, if he sleep, he shall do well.

They did not understand. My brethren in the ministry, we must not get impatient because people do not know as much as we do. We know a lot! [Laughter.] If people do not understand, they are not the first people who did not understand. Some people will misunderstand the simplest statement. How often the Apostles failed to understand.

Jesus said, "Beware of the leaven of the Pharisees."

Did they understand? No. They thought He was talking about the leaven put in bread.

Study to Understand.

A certain Methodist got up in a prayer meeting, and his exhortation was, "Beware of the leaven of the Pharisees." He said, "Now, brethren, there were eleven of those fellows, and Jesus was warning the Apostles against them." [Laughter.]

Be patient; be kind; but be firm all the same. The disciples did not understand.

When He said, "He sleepeth," they thought he had simply gone to sleep, that is, as we go to sleep at night; but Jesus, by saying "He sleepeth," meant the same thing as others mean who would have said, "He is dead." Jesus looked upon the one who had passed away as having fallen asleep. It is a beautiful thing to fall asleep in Jesus—to fall asleep here, and wake up over yonder. It is a beautiful thought.

Then said Jesus unto them plainly, Lazarus is dead.

And I am glad for your sakes—

All Jesus said or did was for the sake of somebody.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Although the Apostles sat at the feet of Jesus, and were counted worthy to receive revelations not given to anybody else, and it was their privilege to hear unfolded mysteries that had been hidden for ages, yet they were slow to understand, and they did not believe. It was so hard for them to believe.

When I think of Zion, and the thousands and thousands who were in Zion, how, at one time, all of them all over the world said, "I believe in Zion; I will die for Zion," and then God Almighty withdrew His hand, and allowed the clouds to gather, and the lightning to flash, and the thunder to roar, and winds of adversity to blow, thousands of them ran away, and where are they now?

God wants a people who believe in times of adversity as strongly as in the time of prosperity. Any man can believe when all is well, but it takes a strong man, tried and true, born of God, and kept by His rich grace, to be firm in the time of adversity.

As I revised the addresses given the last night of the Convocation, I noticed in Deacon Dow's address he said, "I am thankful to God I can say that never for one moment have I wavered or doubted."

So I say, you men and women who have never doubted or wavered, who are true to Zion principles, and have been true, you may well praise your God [Amens], because the many have wavered; they have doubted; they have trampled the principles of Zion under their feet, and if they will not repent, then I plead with my God to root them up, and take them out of Zion City. [Amens.]

Slow to Believe.

Jesus was glad for their sakes. He was glad because they would go with Him, and see Him raise Lazarus from the dead. That would confirm their belief, and strengthen them. You know the old teaching in Zion—you will find it in the first volume of the LEAVES OF HEALING—"seeing is not believing, but believing is seeing."

Jesus said to the nobleman, in the fourth chapter of John, "Except ye see signs and wonders, ye will in no wise believe."

How many say today, "If I could only see somebody healed, I would believe." They speak an untruth. Such people will not believe. The man who does not believe because it is in the Word of God, will not believe no matter how many are healed.

A man said to me once, "Look here, Voliva, don't you know that if it was true that people were resurrected from the dead by Jesus that everybody in the country would have accepted Him?" I said, "My friend, if you were taken out here into a neighboring cemetery, and the power of God resurrected every man in that cemetery, you would not believe in God." It is true that the Gospel is a "savour of life unto life to some, and of death unto death to others." "Ye will not believe except ye see signs and wonders," Jesus said. Some people say, "If I could see someone healed, I would believe." They tell an untruth. You must believe that God is, when you come to Him. You must accept God's Word. The signs and wonders will confirm, strengthen, and establish, but when a man will not believe unless he sees a thing, he will not believe if he sees signs.

How many have said that to Zion people who have been miraculously healed by God, when they told them their story. They would say, "Are you sure? Was there anything the matter with you? Don't you think you would have gotten well anyway?" etc. John Alex. Dowie said, "Pay no attention to the 'they says'." They said that John the Baptist "had a devil."

Jesus Christ came eating and drinking, and "they said He was a winebibber and a glutton."

Belief Limited Because of Unfaithful Witnesses.

The Apostles were slow to believe, and people today are slow to believe, very slow. Why? Because "when the Son of Man cometh will He find faith" where?

Voices: "On the earth."

"As it was in the days of Noah, so shall also the Coming of the Son of Man be."

Likewise, also, it was in the days of Lot:

"Evil men shall wax worse."

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

They want a preacher who will tickle their ears. They pay so much a tickle. When I hear Zion people talking about "Such lovely (?) meetings; he is such a nice (?) fellow, so gentle (?), etc.,—just like the old apostate churches,—I think to myself, "My God and Father in Heaven, as Thou lookest down upon them, you have spewed them out of your mouth, (the apostate churches), what about apostate Zion people?

They are ten times worse than the apostate churches. They say, "Prophesy unto us smooth things. Speak to us easy things."

People come into my office and say, "We will give you credit for this and that, but you are too harsh; you say awful things. There is *our* little preacher, he is so nice(?), and so gentle(?). He does not hurt anyone's feelings. He is such a lovely(?) character."

When a man objects to plain preaching of the Word of God, he is no good. I want to tell you that not one of you here, or

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anybody else, will interfere with my preaching. When I stand up to preach, I will preach what the Holy Ghost gives me to preach, and leave the results with God.

I am not caring for any man's opinion, or for any man's money. God will take care of His true servants. If you want soft preaching, treacle, soft soap, putty, etc., you do not need to come to hear me. I put all those things away years ago.

A Doubter Convinced.

The next person is Thomas. Some of you are lineal descendants of Thomas. Thomas means a twin. Doubting Thomas. Some of you recognize your relatives. Thomas was a doubter. He said, "Except I shall see in his hands the print of the nails, and put my finger iuto the print of the nails, and thrust my hand into his side I will not believe." The next Lord's Day evening they were together, and Thomas was with them; all at once Jesus stood in the midst. Jesus gave him the opportunity.

So Thomas said, "Let us go also, that we may die with Him." Thomas certainly expected that Jesus would be killed, and they would be killed with him. He was right, for the resurrection of Lazarus led to Christ's apprehension and crucifixion, but the Apostles were not with Him, for they all fled, "Peter followed Him afar off." John went inside the Judgment Hall, but Peter was out in the cold. John said, "I have a friend outside,may I bring him in?" Peter came in, and a girl almost frightened the life out of him. Peter said he did not know Him ---denied Him three times.

The Power of Death Broken.

Then when Jesus came, He found that he had lain in the grave four days already.

This is the third case where Jesus raised people from the dead. The first one was Jairus' daughter. She was just dead. He put them all out, except the father, mother, Peter, James, and John, and said, "*Talitha cumi*," Damsel, I say unto thee, arise."

The next case is the son of the widow of Nain. He was in the coffin. When Jesus found that he was the only son of the widow He had compassion, pity, and mercy, and called him back to life.

In the case of Lazarus, the body had been buried four days. Therefore for that reason it must be considered as one of the most wonderful and remarkable miracles ever wrought, indeed the crown of all His miracles, the one that preceded His apprehension and crucifixion.

I will have to close now. I will finish this address next week, God willing. It is a wonderful chapter.

God's Word Is Power.

I am so glad that the addresses that are given can be reported and written up, and that other people can read them. Some of you people do not read them. I preach them, revise them, and after they are printed I read them over. I am learning all the time. The Word of God never grows old. May God bless the portion of His Word I have read, and the comments that have been offered.

What more can I say to help you closer to God? What more can I do that you may be filled with Divine enthusiasm? As I told you last Lord's Day afternoon, the most enjoyable places on earth ought to be your homes and Shiloh Tabernacle. [Amens.]

Thanks for Shiloh Tabernacle.

Oh, how thankful to God I am for Shiloh Tabernacle! The next payment on this Tabernacle is due on the 27th of this month, and I paid it yesterday. I am always glad to pay a week ahead of the time. Another payment is due January 1, 1909. We will pay for this Tabernacle and it will all be our own. How nice it is. What a wonderful asset! It belongs to God. God is giving it to us. If we are all faithful we will win; but hang on, hang on, and pray, pray. Oh, how I pray to God to save this City. I pray to God to sweep everybody out of it who are not Zion [Amens], and uproot every plant here not planted by God.

God has wrought wonderful things in two years. What will be wrought in two years more? Our people should stay in Zion City if they do have to endure hardship. Do not go away unless you have to. As long as we are true to God He will bless us. God can work wonders. We have got to have a faithful people and faithful officers, and everybody right in the sight of God. I want to get all the sinful saved, and all the sick healed. We must have everything in working order, and everybody right in line. Do your duty. The Bible says, "Mark them that cause divisions and avoid them." We will avoid them, too. God will bring them to naught.

Some day we will review the whole history of Zion. We will review all of our movements and find out precisely what the mind of the Holy Ghost is upon every question. We will take what God wants. I am going to be sure about a thing before I make a move.

I pray every day that God will bring Zion's enemies to naught. God knows who is Zion, and who is not. When He puts them out, let them stay out. Do not try to get them back. There are true Zion people everywhere. Let us attend to our work, and not make mistakes.

I am very glad to see the attendance today. I like to see the meetings well attended. It is a good thing to spend a portion of every week in the study of God's Word. Read the eleventh chapter of John, and read it very carefully.

Elder Richert will now pronounce the Benediction.

The Benediction was pronounced by Elder Richert, after which those wishing to be prayed with were arranged conveniently for the laying on of hands, and prayed with.

THE GROWTH OF THE CHRISTIAN LIFE. IMPORTANCE. HOW CAN WE GROW?

(BY O. L. TINDALL)

THE Word of God teaches everywhere that there must be growth in the Christian life all along the line, or there is something wrong with the man or with the Church. Everything in nature, or in grace, is supposed to grow, except that which is dead.

An old man in the Christian life is not to be sighing for the good days of childhood when he was happier or better, or more useful. A Christian is supposed to keep on growing. In his old age he shall bear fruit. He shall renew his strength "like the eagle," and live on to a ripe and fruitful old age. God has no "retired list" in his service. It may be we shall have a change of work, but there is no honorable discharge from service. It may be, as sometimes said, "Young men for war, and old men for counsel;" but no superannuates.

The Churches are cursed by the cry for "young men." Old ministers are rarely seen today in any of the pulpits, and not very much in any of their councils. The fault is on both sides. Many an old minister has dried up and become a sort of fossil, simply because he has ceased to grow and to go forward.

All the trachings of the Bible show that the Kingdom of Heaven is one of growth. The parable of the sower shows

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that the Kingdom of Heaven grows and brings forth fruit, "some thirty, some sixty, and some an hundred fold." The parable of the tares shows that the good seed is the children of the Kingdom. The parable of the leaven teaches that the Kingdom of God must increase and spread its influence to every part of a man, or a community, and finally of the world.

The parable of the mustard seed shows that it grows from a small beginning to a great tree.

The parable of the talents teaches us that when God gives a man any grace or talent, it must be used and be made to increase, or the man is a wicked and slothful servant, whose talent will be taken from him.

The parable of the net shows that the Kingdom of God does business and gathers in.

What is the Kingdom of God? It is "like unto a tree planted by the rivers of waters, that bears fruit in its season." Whenever it ceases to do that it is cut down and is burned. *Dead branches* are *cut off* and cast into the fire. The place for dead men or dead churches is under the ground.

The Kingdom of God does not differ from the kingdom of this world so far as these principles are concerned.

The Kingdom of God must grow. It cannot be pent up any more than a running stream, or life itself.

This is true of a single man, or of a commuity of men. Selfishness and narrowness and exclusiveness are not of God. The importance of this truth cannot be overestimated.

The practical lesson for us is,

How Shall We Grow

As individuals and as a Church or body of believers?

A few reflections on this part of the subject, I trust, may be helpful. There are two sides to this question.

I may say, first, there are some things we get by growth; and, second, there are some we got by gift.

Life itself is a gift. It does not come by "spontaneous generation," nor by evolution, nor by development. That is true of all life, animal and vegetable. We can trace it to no source but to God. He gave life in the beginning. "I came to give Life, and to give it abundantly."

It is ours to develop that life, in our bodies, and in our spirits, and in our souls. You cannot generate life eternal.

"The gift of God is eternal life."

There are many conditions of growth.

The ground must be prepared. It must be put in proper condition for the seed. Stony ground will not produce a crop. Seed will not grow on the hard roadway or the paved streets of a city. It will not grow among thorns, and thistles, and weeds. The ground must be good. That part of the work is not a matter of growth in religion any more than it is in farming In religion it is man's part to perform. It is *repentance*. It is a ceasing to do evil. It is turning away from one's sins. "The wicked man must forsake his way, and the unrighteous man his thoughts, and return unto the Lord, and He will have mercy upon him; and to onr God, and He will abundantly pardon." (Isaiah 55:7.)

Some people seem to think that if a man quits all his sins, he would then have reached the highest goal of human excellency and the pinnacle of the Christian life.

He quits his lying, and stealing, and profanity, and cheating. He is clean of tobacco and whisky, his domestic and social life is above reproach; he has quit even the associations of secretism whose deeds are those of darkness. He comes and says "What lack I yet? Am I not growing in grace beautifully, and making fine progress in the Divine life?" I answer, No; we do not grow out of sin. We repent of sin and confess our sins, and forsake them, and then we get the good seed sown in our hearts, or on good ground, and then it grows. There was no good seed in our soil. It was sown there by the Son of Man, says the parable. The wicked man forsakes his way, and God forgives and washes away his iniquity, and his unrighteousness is cleansed. He has a pure heart, but this is no more perfection of Christian life and living than the cleaning of a piece of ground is the perfection of a crop of wheat or corn. You gather off the stones, and kill out the thistles, and plow up the fallow ground, and then you are ready for the good seed.

Some things in the Christian life and experience are sudden and some are gradual, or a matter of growth.

The forgiveness of sin is instantaneous, the same as it is in the case of the governor of the state pardoning a prisoner out of the prison. A man repents at once. Pardon is granted. A man confesses his sins and God forgives and cleanses him from all unrighteousness. Then the ground is cleaned of its trash aud the weeds are killed out. Then the good seed is sown in a good heart. God gives His Spirit. When man obeys, when man prays, "Ask and it shall be given you," God sheds abroad His love in our hearts. God creates in us clean hearts and renews right spirits within us, as the Psalmist prayed. The leopard cannot change his spots, nor the Ethiopian his skin.

The Gift of the Holy Spirit is not a thing of growth. He was poured out upon the people who were prepared to receive Him. They laid hands upon them and they received the Holy Spirit. Peter preached the word to those assembled at the house of Cornelius, and the Holy Spirit fell upon all that heard the Word. They were prepared for it by the teaching and the preaching of the Word. They listened and heard and believed what they heard, and then they received—the same as healing is received, suddenly; and "immediately he received sight," and "immediately she was made whole."

Salvation is not a growth, but a gift. Eternal life is the gift of God. Sinners do not grow in grace, only believers. Dead men do not grow into life. Time does not help their case in the least. It only grows worse, like the afflicted woman under the doctors' care. Christ spake the Word, and the dead came to life. There is no use to go to a cemetery and make an exhortation to the inhabitants to practice all or any of the graces. There is no use to exhort them to work out their salvation, and tell them to use their talents and bring forth fruit. A dead tree cannot bear fruit, it matters not how much you dung about it, or how carefully you cultivate it. Christ said, first make the tree good, then you can improve it, and feed and cultivate it, and make it bear fruit, more and more. The child of God grows in grace and in knowledge, the same as a tree does.

You have some work to do. If you have cleaned the ground, weeds may spring up again. The Devil may sow tares after you have sowed the good seed. All kinds of worms and insects and bugs get on trees. Every tree and plant and flower has its enemy, as all you know who try to raise a garden or a crop of grain. It is not all to say, "Did we not sow good seed? whence then these tares?" Yes, and all these destroying little insects? God gave the first man a garden in the beauty of perfection, but Adam was told to till and dress the garden.

If a man was as pure and as perfect as an angel, yet he would have to work; and still he could grow.

Does a clean garden or field grow your crop less rapidly than one filled with weeds? Which will grow the faster, a clean and pure man, and upright, or a man that sins, and turns back, and falters, and falls? Does a man make any headway who goes a mile today and then turns back tomorrow and goes a mile in the opposite direction? Does a door on its hinges, that swings to and fro, ever get anywhere and make any progress. The man reaches the goal first who keeps his eye fixed constantly on the goal and the prize set before him and does not look back. It is not necessary for a man to go on sinning in order to have something to do in the Christian life and warfare. Even Jesus

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the Christ grew in stature and in wisdom and in honor with God and man.

It is not necessary for a man to continue in sin that grace may abound. No man need be afraid that he will get so good or so holy that he will have no room to grow. Which grows the faster, the sickly and diseased baby, or the babe that is healthy in every fibre of its body?

Disease and sin prey upon your body, whether the physical or spiritual body. Neither is a means of grace to help you on to God.

A Grain Must Die Before It Can Bear Fruit.

"Except a grain of corn fall into the ground and die it abideth alone, but if it die it bringeth forth *much* fruit." So said the Christ.

That means a man must die to sin before he can live unto righteousness. He cannot play cold *and* hot before God. He cannot serve God *and* mammon. It is Baal or the Lord, not both. He cannot be a Free Mason on Monday night and kneel at the altar dedicated to Baal, and then on the Lord's Day be a Christian and acknowledge Christ whom he dare not mention in a Masonic lodge. Masons are Baal worshippers. A man must renounce the hidden works of darkness, or else not pretend to be a child of light. Let these men die to these things.

A man must die to one thing before he can take up another of a directly opposite nature. A man cannot be black and white at the same time. He cannot go north and south at once.

It is told of two drunken men who got into their boat one night to start for home up the river. They rowed, and rowed, and rowed, but still did not come to their city. Finally morning came, and the light dawned upon them, and their senses came, too, and they discovered to their surprise that they had not loosened the boat from the shore.

Many men are rowing their little barks in the same way, in the Christain life, over her troubled sea. They think they are going to heaven, but they make no headway, and do not understand why.

The Word of God makes it plain enough. They have never loosed the cable that holds them to this earth. You cannot be a citizen of this earth and of heaven any more than you can be a citizen of Great Britain and of the United States at the same time.

You have to renounce allegience to the one and swear allegiance to the other, if you would change your citizenship.

No more can you be a citizen of the Kingdom of God and the kingdom of the Devil at the same time. Paul says, "Our citizenship is in Heaven."

If a man's affections are on things of this world he is not a good citizen of the world to come.

Said the beloved John, "If any man love the world, the love of the Father is not in him."

Said James, "The friendship of the world is enmity with God."

A Man Must Die if He Would Live.

For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.

"I *died*," said Paul, "yet I live." The Christian life must be preceded by a death.

The corn must fall into the ground and die, or it abides alone; but if it die it bringeth forth *much fruit.*

Christian brother, do you know what it means to *die?*

Other Conditions of Growth.

A man must feed his spiritual being as well as his physical. What shall be his food? Why, the Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." You must read your Bible; that is your food, and to meditate upon it with prayer is the way to digest your food. "On His law doth he meditate day and night."

Another means by which we grow is by exercise. You would become paralyzed if you sat down and never moved your muscles. Exercise is absolutely essential to growth and vigor of body. The athlete exercise daily. The pugilist trains his muscles and members most carefully and assiduously. The musician keeps up his practice, or he soon becomes a failure. You must practice your religion or you are no good. We believe in expansion until we fill all the earth with righteousness and salvation shall cover the earth as the waters cover the great deep.

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 12. ZION CITY, SATURDAY, SEPTEMBER 26, 1908. Price Five Cents

The Gospel of the Kingdom

SATAN THE DEFILER.

An Address Delivered at the Second Service in the Auditorium, Chicago, Lord's Day, November 3, 1895, by Rev. John Alexander Dowie.

A VAST audience was assembled at the second service in the Auditorium. The service was begun by the singing by the choir and audience of "On Christ the Solid Rock I Stand." The tenth chapter of the Acts of the Apostles, beginning at the thirty-fourth verse was read. Then the large audience again joined in singing "I Will Sing the Wondrous Story," after which Dr. Dowie stepped to the front of the platform and spoke as follows:

Above all other exercises we expect greater results from the exercise in which we are about to engage than any other. When we have said "Let us pray," we have said three words that bring us at once, if we are in the spirit of prayer, into direct and immediate communion with God. The real presence of God is then made manifest to us. Not a God afar off, but "Where two or three are gathered together in My Name, there am I in the midst."

We can with perfect confidence believe that by the Eternal Spirit's power Christ Himself is with us in this honr, as we bow at our Father's throne. I would like you all to pray in spirit and to follow the attitude directed in Scripture where the invitation is given in these words, "O come, let us worship and bow down; let us kneel before the Lord our Maker; for He is our God."

Prayer was then offered by Dr. Dowie.

Dr. Dowie then said:

While I will deal with the lecture generally, I will specifically deal with this expression which is given great emphasis by that Prince of Infidels—I was almost going to say Prince of Liars, and I think I would be justified in saying that, for the lie that he has uttered is one of the most scandalous, infamous and disreputable. It is not dangerous in a sense, except to those who are already far from God, and which will keep them so, if it is believed by them. I mean this statement of Ingersoll's: "The God of the Christians must perish from the Universe. He is of no use. He has never answered a prayer."

That statement is a lie (applause), a wicked and infernal lie (applause), and I intend to prove its falsity next Lord's Day afternoon here. (Amen). It is for the young men and women who have departed from the faith of their fathers that I am especially solicitous.

I do trust that our lecture of next Sunday afternoon may help to make plain and clear the foundations of faith, the reality of God's Word, and the truth of Christ's unchangeableness, and that God is the hearer and answerer of prayer in Chicago today. (Amen, I intend to prove this, and to try conclusions with that Prince of Infidels, and to call for a verdict from the people who, no doubt, will throng this building. May God defend the right and bless His work. (Amen).

Dr. Dowie then announced that in accordance with his usual practice in Zion tabernacle on the first Lord's Day of every month, he would invite every Christian present to remain and partake of the bread and unfermented wine at the Lord's Table immediately after the service. He said that by the term "Christian" he meant all who truly repented of their sins, and who brought forth fruits meet for repentance, and who rested for pardon, peace, life and heaven by faith in God alone through Jesus Christ our Lord. These and these alone, whether they were members of any denominational Church or not, were the participators he invited.

Dr. Dowie added: The dying theif, who confessed on the cross, had never seen the inside of a church, or been baptized, or been sat upon by any Church committee, and after a man has

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been sat upon by any Church committee, he is mighty flat. On the Day of Pentecost there was no committee which sat upon those who were there at that time, but they were at once baptized and received. They had no use for a committee. We have no committees in this work. If there were to be a committee, I should appoint a committee of three and recommend that two of them stay at home and see that one man did the work. I never knew a business establishment yet that was conducted by means of committees. It seems to me the Church of God is greatly injured by its committees.

After a song by the choir and the collection of the offerings, the speaker proceeded with his sermon, saying:

I am to speak to you today concerning.

Satan the Defiler.

I spoke last Lord's Day afternoon concerning Jesus the Healer.

I ask your attention today to two passages of Scripture. The first is the First Epistle of John, the eighth verse:

> He that doeth sin is of the Devil; for the Devil sinneth from the beginning. For this end was the Son of God manifested, that He might destroy the works of the Devil.

And in the tenth chapter of Acts, in the thirty-eighth verse, it is written:

> How that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him.

For this purpose the Son of God was manifested that He might destroy the works of the Devil, and God anointed Jesus of Nazareth for that end.

Some say that the Devil never was born; that he never existed; that he is a fiction of the imagination; a crude and fearful creation of an effete superstition. Others tell us the Devil is dead. Is the Devil dead?

There is a story told in my native country, Scotland, to this effect: An aged and learned minister of the Gospel, in a certain town in Scotland, was one morning taking his usual walk by the side of a river, and a young man, who had been away in a distant country where he had become an infidel, who used to attend this good man's ministry, and knew his habits, thought he would have some fun with the "Dominie," as he called him. He had been in America and had imbibed the teachings of some Ingersoll or some similar child of the Devil, and he came back full of his infidelity. Meeting the "Dominie" he said, "Good morning, Dominie."

"Good morning, my son," said the minister.

"Dominie, I have just had bad news," said the young man.

"Well, what is it," asked the Dominie.

"One of your great friends is dead," replied the youth.

"Aye? and who is he?" asked the old man.

"It is the De'el," and he laughed long and loudly.

But there was no laugh on the face of the "Dominie." Putting his hands on the young man's shoulder and looking straight into his face, he said, "Puir fatherless bairn"—let me translate it for you, "Poor fatherless child, what will become of you now that your father is dead?" (Laughter).

Well, if the Devil were dead, we should not be sorry; we would rejoice, and we shall one day join in singing a song of victory when the Devil shall be swept off this earth. But meanwhile the Devil is not dead. He is very much alive, and if you want further proof of that fact you have only to preach the Gospel as I have preached it for a number of years and you will find plenty of devils in Chicago and elsewhere. (Laughter.)

Now this afternoon I want to talk to you concerning Satan, *Diabolos*, the Accuser, the Prince of Darkness, sometimes called Lucifer. Today he wields such a stupendous power that if we did not know that God overrules all things and will ultimately triumph, we would despair of humanity and despair of the world. But the same glorious revelation that shows us the preexistence of Jesus as the Eternal Life, as the Savior of the world, by whom all things came into being, defines also the end of Satan and the limits of his kingdom.

There is no difficulty in understanding if you are wise to read. Satan had a preexistence before man was created. Satan, perhaps, with his host, once dwelt upon this earth, because I have never believed, since examining the subject, and the Scriptures do not teach, that man was the first inhabitant of this earth. I know many men in the Church who are afraid to admit the existence of a pre-Adamic race, but the Scriptures themselves clearly teach the existence of such a race.

Remember, when Noah came down from the ark, his wife, his three sons and their wives, eight in number, that the command of Jehovah to them was this: "Be fruitful; multiply, and replenish the earth." What did that mean? It meant exactly what it said: that he should replenish the earth. The earth had been full of inhabitants. They had all been swept away by the Flood. Noah had lived among them. When he came down from the ark, there was not one living being upon the earth but himself, his wife, his sons and their wives. The whole cursed race of Cain, the murderer, had been swept from the earth. God said, "Be fruitful; multiply, and replenish the earth."

Go back one step further. When God created Adam, and in due time Eve, and put them in the Garden of Eden, what was His first command? "Be fruitful; multiply, and replenish the earth." Exactly the same words he said to Noah. The inference there is clear. The earth had once been full of inhabitants; otherwise it would have been absurd to use the word "replenish."

My own contention is that, in all probability, Satan had at one time, with his hosts, inhabited this earth, had been ejected from it, and he, with a host of disembodied spirits, came up again from the depths of hell into which they had been cast, determined to repossess themselves of this earth, and they had been at it for four thousand years, and have very largely succeeded in dominating the earth and deceiving man first of all.

In what way? By means of Satan himself. The first woman was deceived by means of Satan, who broke through the heavenly watch. We know so little about this, but if we had an absolutely reliable copy of the "Book of Enoch the Seventh from Adam," which Jude quotes in his epistle, we should probably have an exact account by that mighty prophet of how Satan first of all corrupted man, by first corrupting the angelic Watchers of the Heavens whom God had placed there to guard humanity in the upper air. By seducing these watchers, probably, Satan himself, first, and then his host, had gotten through to this earth. Since that time, Satan is called in Scripture, "the Prince of the Power of the Air, the spirit that now worketh in the children of disobedience." Our warfare is therefore, as Paul the Apostle wrote, "not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the 'heavenly places,' " or, as it might be properly read, "against the hosts of evil spirits in the upper air."

Satan seeking for human and earthly embodiment became embodied in the beast. Not in "a crawling serpent," as we hear it now-a-days spoken of, but in that beast when it stood erect before its fall, that most subtle of all beasts on earth. Into that beast Satan entered, and possessing it, he became the chief tempter and seducer of mankind. Since his success at that time the great single design of Satan and the spirits which fell with him is to possess man in one form or another.

He was nearly ejected from the earth at the time of the Flood. But he deceived Noah, and when Noah had been taught to plant the vine, Satan also entered into the planting and turned the

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sweet and innocent juice of the grape into a hellish poison, by showing man how to arrest the grape in its fermentation; that is, in its process of decay. The hellish poison of alcohol can be gotten only by decay. Satan devised this sweet rottenness, and so transformed the fruit of the vine as to make it the means of the damnation of millions. Satan has been seeking to possess man, body and soul and spirit, through all these ages, and has succeeded in possessing himself, first of the spirit, then of the soul, and then of the body. Satan has done this. It is not a question, it is a fact.

Now when Christ came to this earth, He came for the purpose of establishing a Kingdom, and the Kingdom to be established was for a specific purpose. Hence it was needful for Him to meet Satan, and in a conflict with Satan Christ must rise superior to every possibility of temptation in a perfect manhood. It was necessary that He should establish a Kingdom which should be, in effect, the destruction of the demon power on earth, call it by what name you will.

Christ spoke of Satan as the "father of lies." He had been in the truth, but he "abode not in the truth." He rebelled against the truth and strove to establish a kingdom by transgression of law and by the establishment of anarchy.

He designed to tear God from His throne and through anarchy to become a supreme god of the universe, and he wants to do it still.

There is no disease in God and there is none in heaven. Disease and health cannot come from the same source, for death and life are as much opposed as are heaven and hell.

Let us go back, let us ask God to show us how Satan has defiled.

The struggle between Satan and God is, first of all, for the possession of the spirit of man.

There are three parts in man, not two. Man is composed of spirit, soul, and body. The spirit alone is immortal, not the soul. The soul dies. Christ's soul died. Christ Himself said: "My soul is exceedingly sorrowful even unto death." The soul of man and the soul of beast are alike. But the distinguishing thing in man is the spirit. God is the Father of Spirits, and our spirit is immortal because it owes its origin to God.

The struggle of Satan is to possess the spirit of man. In his conflict with Jesus in the forty days, he presented finally three temptations. The first is the temptation of the body of Christ. Hungry, weary, worn, and exhausted, "If Thou be the Son of God, command that these stones be made bread." The answer of Christ, almost dying from hunger was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Satan next took Him to a pinnacle of the Temple and said to Him, "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." Satan quoted Scripture.

Is there anything more contemptible than when Robert Ingersoll, or the Devil, which is the same thing, quotes Scripture? Is there a more contemptible practice for a man than to try to thwart God's plan by using the Bible?

I propose to have it out with that man who uses the Bible in that fashion. I have long intended to do so, and I feel quite desirous of having a good whack at him next week. But Christ's answer is sublime: for the Word of God is as a two-edged sword, and He thrusts Satan through and through with it, saying: "It is written again, Thou shalt not tempt the Lord thy God."

In the third and last temptation Satan says: "You have overcome me now for forty days and nights as no man ever has, and have resisted every temptation, and I have only one favor to ask before I myself become Thy worshiper, and that is, come with me." And he took Him into an exceedingly high mountain and showed Him all the magnificence of the world in a moment of time and said, "All these will I give Thee if Thou wilt fall down and worship me." And Christ rose to the highest summit of manhood, and in majestic utterance said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Now we can see how man in his spirit can become the master of the Devil.

The greatest lie that ever was uttered concerning the Word of God since the Reformation is to be found in Christian theology —a lie that has been the abomination of the Church and its pollution; a lie which has made it incapable of sustaining its position; a lie which asserts that God worked in such a way as to be the author of or the willing permitter of sin or disease; the Calvanistic lie, which made God—what shall I say?

There are words which leap to my lips which are bitter, for it is bitter for me to think of the infernal lie to which in my boyhood days I had to listen, that God had foreordained the damnation of the wicked, and therefore had created them "vessels of wrath" to be subjects for His vengeance, and made them incapable of virtue or holiness. Oh, what a lie. And that second lie that came after the first, namely, that God the Father in His infinite wisdom has consented that His children shall be a prey to disease, to all kinds of sicknesses and infirmities, because by means of this God purifies the hearts of His children, and brings them to Himself. That is an infernal lie! [Amen.]

When did Christ say that? Where did Christ say that? If He should say it, I should say to Him, Why did You say it? But He never did. When did He say, looking into the faces of suffering men, "Do not ask Me to heal you; your Heavenly Father knows what is good for you, and therefore in His infinite love and mercy He has allowed His hand of affliction to fall upon you and has made you sick in your body that He might make you pure in your spirit?" Never! [Amen.]

But the Son of God was made manifest that He might destroy the works of the Devil. What works did He destroy? In the house of Cornelius the Centurion, Peter the Apostle, in describing Christ's earthly life, said, "God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed"—of God? No. Of the Devil? Yes. Why? "For God was with Him." Do you see it?

In Matthew 4:23, which I quoted last Lord's Day afternoon, it says:

> And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people.

Nineteen centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all whom He healed were oppressed of the Devil; if that is true, then nineteen centuries ago every kind of disease was the work of the Devil. Can it be God's work today?

Audience: "No."

Dr. Dowie: Whose?

Audience: "The Devil's."

Dr. Dowie: It must be so unless you are going to prove that God is doing the work today which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases has crept into the churches, is embalmed in their songs, and is taught from their pulpits that God blesses humanity by laying His hand, full of corruption, upon it and making the people sick. I tell you this, as God's minister today, there are things that God cannot do.

Once when I said that in Australia a man arose in the meeting and said: "Dr. Dowie, permit me, I must leave this meeting; I must protest against the statement just made by you that there is something God cannot do."

(CONTINUED ON PAGE 93.)

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

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LEAVES OF HEALING, SATURDAY, SEPTEMBER 26, 1908.

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Notes By The Assistant Editor.

The Sermon of General Overseer Voliva on Lord's Day, September 20th, in Whitney Opera House, Chicago, was greatly enjoyed by Zion there. The newspapers far and near seemed to be stirred also, because parts of the sermon were repeated not only in the Chicago papers, but in the New York and other papers, with comments.

"The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

Where the Word of God is preached faithfully, sinners are made to cry out, as at the day of Pentecost when Peter proclaimed the Gospel of the Kingdom, "Men and brethren, what shall we do?"

There can be but one answer to all earth's sorrows, especially where people are not in line with truth: "Repent, and believe the Gospel."

The Word of God slays sinners; yet He is merciful and He who is called "The Word of God" stands ready to meet the repentant one who has died to sin, and to fill him with life everlasting, and with power to serve.

Does any one imagine that he can escape the quick and powerful message of the Word of God? It is for all men. None are to be ignorant of it. His witnesses are to proclaim it to every nation that none should be ignorant of God.

Hear Paul at Mars' Hill: "Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you.

"God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed anything, seeing He giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us:

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; *but now commandeth all men everywhere to repent:*

"Some mocked: and others said, we will hear thee again of this matter."

How strange that some will tempt God and even invite an attack!

But the glorious Gospel wins some every time it is proclaimed; and Paul's Mars' Hill sermon, even though preached in the presence of heathen gods, was not without its fruits, for "certain men clave unto him (Paul) and believed."

God's Word shall not return to Him void; but it shall accomplish that whereunto He hath sent it.

It is sent to destroy sin and sinners; and "every knee shall bow, and every tongue confess to the glory of God."

Zion is helping God to establish His Kingdom:
By Repenting;
By Obeying His Commandments;
By appropriating His Gifts;
By Witnessing to His Mercies;
By Living Holy Lives;
By not forsaking the assembliug of themselves together;
By prayer; by humility; by love; by justice; by mercy.

"Because He has appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, it that He hath raised Him from the dead."

Zion's message to all men everywhere is to repent.

The Word of God cleaves a clean line between all sin on the one hand and righteousness on the other.

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Zion continues to delight in witnessing to God's healing power, and that in some homes almost daily the afflicted are made to feel the healing touch of God's power.

The thoughts and intents of men's hearts cannot be hidden from the penetrating power of the Word of God. Is it to be wondered at, then, when the truth of the Gospel is brought to bear upon the hearts of the unrighteous, that sinners are "pricked in their hearts" and are demonstrative?

Zion continues to praise her God for keeping power.

Zion rejoices that from far and near comes the good news that her literature, the LEAVES OF HEALING, THE ZION HERALD, the Messages, and the Tracts, are being received with gladness; and that many sad hearts are made to rejoice in the good news of salvation from sin, and healing from sickness and disease.

The General Overseer is planning a number of campaigns in near-by cities. The fourth Lord's Day in October arrangements are making for the entire Senior Choir, Orchestra, and Band, with a large number of Seventies, to go to Chicago to hold a meeting and to witness the full Gospel of Salvation, Healing, and Holy Living.

Let Zion everywhere pray for great success in these meetings.

SATAN THE DEFILER.

(CONTINUED FROM PAGE 91)

I said, "Why yo you protest against it?"

"Because," he said, "there is nothing that God cannot do."

"Well," I said, "wait a moment. You believe the Bible, do you not?"

"Yes, sir," he answered, "and I wish you did!"

"Thank you," I replied, "I do. So you say there is nothing impossible with God?"

"Yes, sir," he replied.

"Well," I said, "it is written in the Bible, 'It is impossible for God to lie.'" [Amen and laughter.]

"Oh," he said, "Everybody knows that." [Laughter.]

"Well," I said, "You did not a few moments ago. Now," I said, "sit down and you may learn something."

I tell you today there are a good many things impossible with God because they are evil. It is impossible for God to make a man sick. It is impossible for God's hand to communicate disease.

Impossible! And why? For this good reason: That God is incorruptible and pure and incapable of communicating evil. Hence it is impossible for an incorruptible thing to communicate corruption. [Amen.] It is impossible for a being who is without disease to communicate disease. It is impossible for God to make people sinful or sick or unclean or miserable, for if He did He would then be a fountain of sin and disease. It is impossible for any disease to come from heaven, for in heaven there is no sin, no disease, no death, and no power of hell, and, therefore, it is impossible for any of these things to come from heaven. No possibility exists that God can be the author of disease.

"Ah," say some, "wait! Have you not read, Dr. Dowie, in God's Word, 'whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth?' Do you not know that these words mean that God chastens men with disease?" I do not: for Satan is the defiler and Christ is the Healer. But I do know that this is the construction put upon this verse, even by clergymen who ought to know better. They evidently are not aware of the word *paideia*, the Greek word for chastisement. It comes from the word *Pais*, child, and that word is the basis for the word pedagogue in our own language, which means an instructor of children.

And so the word *Paideia* means instruction, education, the training of a child, the education of its faculties, of spirit, of soul, of body. It means the careful bringing up of a child, keeping it healthy and separating the child from everything that is evil and making the child clean and wholesome, pure, holy, strong in every way. "Whom the Lord loveth He nourishes, He educates, strengthens, brings up as a father does a child," is the fair meaning of the original words. It has nothing to do with making sick, but the opposite.

Do you for a moment imagine that education is imperfect unless the child is made sick? When you send your child to college do you say, "Now, Mr. Jones, I send you my son; educate him: but see that he gets a regular dose of sickness every quarter; knock out an eye if you think it necessary; give him tuberculosis, typhoid fever, or any suitable disease, at frequent intervals; or break a leg—love him, Mr. Jones, and chasten him as the Lord does His children: for whom the Lord loveth He maketh sick." If that were so, I would say, "Lord, don't love me."

Disease is the result of sin, and would not have been in the world but for sin. To make disease part of the plan or purpose of God is to make God the father of sin, and that would be to transform God into the Devil. Now this lie has been embalmed in song, prayer, and preaching long enough.

"Oh, but," says somebody, "don't you know that disease makes men better sometimes? The people are brought to God by sickness."

Are they? I deny it. I say there never was a statement made that had less of truth in it than that. I have some acquaintance with sickness. Last year I laid these hands more than 50,000 times upon the sick. I know what I am talking about. I see often from 1000 to 1500 sick persons in a week in Zion Tabernacle and in the Homes, etc., and I pray definitely for thousands whom I never see. I have visited hospitals and have worked among the suffering in many lands, and have for nearly twenty years been used in the ministry of healing through faith in Jesus. Shall I tell you what I know?

Disease does not bring people nearer to God; it drives them further away from Him. It is the Holy Spirit that brings people to God, whether sick or well. I ask you who are sitting here, is not that so?

Voices: "Yes."

Dr. Dowie: If you say that sickness and disease will bring you nearer to God, then suppose, for a moment, that I have a choice stock of diseases here, and I say, "Come up here and let me give you typhoid fever, or consumption, or cholera; let me knock out an eye for you—I will do all this as God's minister to bring you nearer to God and to show you that He loves you."

My experience is directly opposite to the teaching that diseases, the corruptions born of father Satan and mother Sin, ever brought people to God. Those who have lived nearest to God find that disease lessens their faith, depresses their spirits and leaves them in the shadows and darkness; and when their loved

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ones have passed away it often leaves a shadow that is never effaced so long as they think God sent the disease.

Disease good! Who said it? Did Christ ever say it? Never! He never said that disease was according to God's purpose, and no man has any right to say it in His Name. Satan is the defiler and Christ is the Healer. For this purpose the Son of God was manifested, that He might destroy the works of the Devil.

Let me close.

Next Lord's Day when I deal with that prince of infidels, Ingersoll, I shall have testimony to disprove that attack upon God and on prayer.

Listen! Every man and woman here who asked God Almighty for Jesus' sake to heal them, and every one who got an answer to that prayer, stand to their feet. [Many hundreds arose.]

Well, then, come up here next Sabbath and I will put you on as God's Witnesses.

Now, beloved friends, I want to ask you who have felt the oppression of Satan, who are sick and sinful, but who want to be free from his power, stand to your feet and ask God to help you. *You who want to belong to the Devil, sit still.* [Nearly every one in the vast audience arose.]

A Voice: "They are all up, Doctor."

Dr. Dowie: No; there are some who want to belong to the Devil yet; the Lord save them!

Brothers, sisters, are you willing, by the grace of God, to do what is right in God's sight?

Voices: "I am."

Dr. Dowie: Are you willing to do right by your fellowmen; if you have stolen, to restore it; if you have lied, to confess; if you have wronged any one, to put it right again? Can you say, By the grace of God, I will?

Voices: "I will."

Dr. Dowie: Then let us pray.

Dr. Dowie led those standing in prayer as follows, the prayer being repeated clause by clause:

My God and Father, for Jesus sake, take me as I am, and make me what I ought to be. Cleanse me from every defilement of the flesh, of the spirit, by the Holy Spirit. Help me to do right for Jesus' sake. Forgive my sins. He died for sinners, and therefore died for me. In His Name I give myself to Thee, and for His sake I beseech Thee to take me and keep me and to use me. Amen.

The hymn "Sinners Jesus Will Receive" was then sung by all, the Ordinance of the Lord's Supper was again announced, and the following Benediction was pronounced:

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

Feels Thankful for Zion and the C. C. A. C.

ORD, NEBRASKA, September 14, 1908.

EDITOR LEAVES OF HEALING:

Dear Brother in the Christ:—

Peace to thee! When I see the lack of spirituality in the Churches, and how the preachers make the ministry a source of livelihood, preaching where they can get the largest salary, I then feel so thankful for Zion and the Christian Catholic Apostolic Church, and I pray that the Ministry in Zion shall be for the love and the interest that God's children should have in the extension of His Church and Kingdom, they being heirs and joint heirs with Christ, and this Kingdom is eternal. Oh, how few understand the fullness of what this means! and may God give the Ministry of Zion wisdom to understand, is my prayer.

Yours in Jesus' name,

(Signed) MRS. ———.

HOW TO PAY PREACHERS OR FINANCING THE CHURCH

(BY O. L. TINDALL)

THERE have been a good many different ways invented by the modern churches and sects of paying, or not paying, their parsons.

Some of the so-called churches account for the dearth in preachers now-a-days by saying that it is because they are so poorly paid. The theological seminaries are in straits because of the falling off of students, and they think it is because the young men can do better financially in other kinds of employment or profession.

I take it that they are right, in one sense, for you can get men for almost anything, if you put the price high enough. They will go into the liquor business because of the "good money" there is in it; and, no doubt, plenty of men would take on the clerical robes if terms were made satisfactory. Zion could get plenty of elders at $250 a month, and even as low as $100 a month the supply was not so bad; but when rates came down to the Gospel scale of wages, there has been a scarcity; or, at least, quite a falling off.

When a church says that the ministry is short because the pay is short, they simply admit that the men of the cloth are in it for "revenue only," as the politicians say.

On this question the churches are getting about as far astray from the Bible, our guide book, as they are on healing and baptism, and government, etc. The curse of the Churches today is simply this: They will not follow the Word of God in anything. They take their own way and walk in the counsel of the ungodly, who, of course, would say, "If you will pay your ministry more and guarantee them "bank assurance" or security, you would have no trouble in getting plenty of pulpit supplies and of a much better quality, for human nature is that way. If it be poor pay it will be poor preach. As Dr. Dowie used to say of the Roman Catholics: "High money, high mass; low money, low mass; no money, no mass."

The Protestants are no better. The call now of the ministry is, for the most part, a money call.

Zion has a work of Restoration along this line of financing the---Church of Jesus Christ, shall I call it? Zion believes in finance, and we know very much depends upon this question, whether in business, or politics, or religion. Why, even the politicians have had to make a new plank for their platforms on the subject of collecting campaign funds.

Money matters must be watched, and they need the Gospel touch as much as anything else.

The big salaries in Zion's ministry heretofore were a curse, not only to the whole body, but to the men who did not have grace to resist the alluring charm. It spoiled them. Better had it been for them had they been put absolutely on the old gospel plan of "cutting their own fodder," and living by their own efforts, with no money guarantee, as did the early disciples and apostles. There was no such thing as a money guarantee, and a contract of so much salary.

These men who cry out against commercialism in the Church and ministry had better cut out that trafficking in selling livings, as they do in the great State churches of England, and other countries. What better is it in any church when they buy a parson for so much and send him away when they are tired of him?

The whole economy of Protestant churches today is earthly,

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and "of the earth, earthy." It is the old story of Balaam, the prophet, selling his services for hire and gain. He would work for the man that would give him the most money, would curse Israel for the enemy. A good many today who used to prophesy great things for Zion for $250 a month, will now curse her for a few postage stamps.

A true call to the ministry does not carry with it a money consideration. We must get back to Bible times. Christ never promised to pay even their car fares or boat rides. The Apostles had "to paddle their own canoes." A carriage and four was not furnished, nor any half fares on an electric. Christ said a man that follows Him follows a man who hath not place even to lay His head—no roof to cover Him.

Fat salaries were quite out of the question, and who will say that they have ever been a blessing? What is the effect of them? How much have they had to do with the awful spiritual dearth that is now everywhere in the so-called churches?

Will raising the salaries remedy the evil, think you? or has not that been the curse? When did the Church and Christianity flourish most and best?

Zion must seek the old paths, and not new ones. Christ required His men to go out without scrip or purse. "Take no purse, get you no gold nor silver, etc., for the laborer is worthy of his food, or of his hire." He said they must forsake all: houses, and lands, etc. Their trust must be in Him whose servants they were.

A minister must have something of the feeling that Paul said he had: "Woe is me, if I preach not the Gospel." "I suffered the loss of all things," said he, "for Christ's sake and the Gospel's." He knew not what awaited him, except persecutions and, in some places, bonds.

"Well, but," says the worldly man, and most of the preachers, "a man must have a living." Yes. But a man must be entirely free from any care or anxiety on that line. "Take no thought (or anxiety) as to what you shall eat, or what you shall drink, or wherewithal you shall be clothed," said Jesus Christ, whose servants we are.

A man should do in the ministry what a good servant should do anywhere else: take good heed to his work that he does that well. A good paymaster will give him that which is right. That is God's promise. These are the general principles laid down for us in the Bible.

But what have we to do with it? Support must come from men, as well as from God, for we do not expect God to rain down food out of Heaven, or smite the rock to get water for us, or keep our shoes from wearing out, as He did for Moses and the children of Israel in the wilderness. We must do that for ourselves, with the help of His good Spirit. We are to get our living out of the people, unless under certain strained conditions we have to work at "tent making," or some other kind of employment, and support ourselves. The rule of the gospel is that the ministry shall live by the gospel as Christ said and as Paul plainly declared.

The Apostles said at the time of Pentecost that it was not meet that they should serve tables, and look after all the affairs of the church; but it was their business to give themselves to the ministry of the word; but they made provision for the money matters, and appointed seven men to look after this. They had charge of the business and gave all the directions, told them how many men were needed, and the kind of men to select, and then they ordained them to their office.

Does the Bible give us any rules of financing the affairs of the Church? If so, what are they?

In olden times they were very plain. The priests had their allowances or provision for support. They had a tithe of all tithes; a special tithe every third year; redemption money, or five shekles a head for every first-born of man or beast; money paid on things dedicated to the Lord; of spoils taken in war; of the shew bread, burnt offerings, peace offerings, heave shoulder, etc. On their entering into Canaan thirteen cities were assigned them, with suburbs, or pasture grounds for their flocks.

When Paul discussed this question of paying the preachers he referred to this, and said, "Know ye not that they which minister about sacred things eat of the things of the temple?" "Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel," said he. Have we no right to eat or to drink? "What soldier ever serveth at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?"

"Thou shalt not muzzle the ox that treadeth out the corn;" and again, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" "If others partake of this right over you, do not we yet more? Nevertheless we did not use this right . . .that we may cause no hindrance to the Gospel and Christ."

These are some of the principles laid down by Christ and by Paul.

How shall we get it? Shall we hire out to a Church for so much money and so be hirelings and at their mercy, or shall we go out as beggars and spend our time begging everybody, saint and sinner, to give as I have often seen the Salvation Army do on the streets? Neither of these ways are proper. Zion does neither. They are neither hirelings nor beggars. They don't expect sinners to pay them. They demand sinners to repent. They say to saints, "pay your tithes into the storehouse of God. It is no charity. It is a debt, one to be paid before all or any other, for it is one due your God who gave you all you have." We say, "will a man rob God, yet ye have robbed Me in tithes and offerings."

Christ endorsed tithing when He told the Pharisees, who boasted of their careful tithing. "These things ye ought to have done, and not neglect the others."

Tithing was practiced before Moses' time and before the law, Abraham paid tithes.

That is God's way, with offerings, free-will, to raise money. If it were practiced God's coffers would be full, as He said.

These wretched devices of the churches today to raise money are a disgrace to the cause which they profess to represent, and God does not bless them. They are always in debt besides.

The proper method of disbursing money and charities, evidently, is through the church. They did so in the old dispensation and we see it at Pentecost.

They brought their money and laid it at the feet of the Apostles and distribution was made according to needs. The charities were put into the hands of the Apostles, and when they could not dispose of them they appointed men of good report and full of wisdom and the Holy Spirit, to attend to it. These things should be under the control of the church and not every man give indiscriminately, or we would soon be found feeding every idle tramp that came along. This is not the way to use God's money. Paul says a man that will not work neither shall he eat.

The Church is a great family, with a head and many members. All these must be looked after. The babes must be fed, the weak and infirm must be cared for, the sick must be visited, and the hungry fed. That is church work. The strong must bear the infirmities of the weak, and help the needy.

The reason a man should work and make money is, as Paul said, "Let him labor, working with his hands the thing that is good, that he may have to give to him that needeth."

That would carry us to the ends of the earth, for oh, what need there is, and the field is the world. "They had all things common, and no man said anything was his own."

"And the multitude of them that believed were of one heart

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and of one soul, neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked." See Acts 4:31-37.

Let Zion get back to the days of the Christ and the Apostles and adopt the financial plank that they had, and God will bless.

Healed of Pain in Right Side and Stomach.

———, COLORADO, August 31, 1908.

REV. WILBUR GLENN VOLIVA,
Zion City, Illinois:

Dear General Overseer:—

Peace to thee!

I desire to send you my testimony of healing for the glory of God.

I was taken sick the first of June, with a very severe pain in my right side and stomach. It lasted all Sunday night, and the next day great soreness set in with the pain. That day my son sent in a request for you to pray for me. The pain continued, also the soreness, and was very acute until Wednesday. In the afternoon of that day, I was suffering very much, could not let any one move me in bed. At that time my husband, son, and his wife kneeled at my bedside and prayed God to deliver me. He immediately answered. The pain ceased, and most of the soreness was gone. I turned myself and sat up in bed. I was quite weak, but continued to gain.

On Friday I got up, dressed, and walked downstairs, remained a little while, then walked back. We praise God for the deliverance and healing. I thank God for Zion and that in her doth the afflicted of His people find refuge.

I am thankful Zion teaches the fulness of the Gospel that in Jesus Christ is redemption for our whole being, spirit, soul and body, and that God never changes, and Jesus is just the same yesterday, today and forever. He who will touch the hem of His garment shall be made whole. "Though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18. Jesus "went about doing good, and healing all that were oppressed of the Devil: for God was with Him. Acts 10:38.

We thank God for the light (Jesus) that has sprung up so that the people that sit in darkness and the region and shadow of death hath seen a great light—A deliverance from the power of the Devil.

I pray God to richly bless you in your labor for Him. You may use this if the Holy Spirit so leads.

Your sister in Christ,
Mrs.———.

What a power there is expressed in the one little word "Unity." There shall be one flock and one shepherd. How sweet to contemplate! Now we see humanity broken up into fragments and led hither and thither by every "wind of doctrine." Christ's work while on earth, and the disciples' work since He ascended into heaven, has been to gather together those scattered by sin and the evil one. Why! Paul answers in Ephesians 1:9: "Having made known unto us the mystery of His will, *according to His good pleasure which He hath purposed in Himself:* That in the dispensation of the fulness of times, He might *gather together in one* all things in Christ, both which are in heaven, and which are on earth; even in Him."

Christ's burden was for unity. "Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word." Why? "*That they all may be one;* as Thou, Father, art in Me, and I in Thee, that they also may be *one in Us: that the world may believe that Thou hast sent Me.* And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

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He sendeth His word and healeth them.

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I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 13. ZION CITY, SATURDAY, OCTOBER 3, 1908. Price Five Cents

The Gospel of the Kingdom

LOVE.

An Address Delivered by General Overseer Wilbur Glenn Voliva in Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, August 2, 1908.

[REPORTED BY THOMAS FROST.]

AFTER the preliminary exercises, the following address was delivered by General Overseer Wilbur Glenn Voliva:

I have announced as my subject this afternoon, "Love." Inasmuch as there are many themes suggested by this subject, the first one being God's love for us, I will place before this brief address the well-known verse, John 3:16:

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

This subject is so great, and the sayings recorded in God's Word regarding it so many, that it is difficult to know where to begin.

Love Overwhelms.

The subject of Love, like some verses in the Bible, simply overwhelms the student as he begins to study it.

I will start, therefore, by calling your attention to the simple fact that down deep in your heart you believe in the existence of God. How is it that some of you do not love Him at all, is one of the mysteries. How it is that none of us love Him as much as we ought, is also a mystery, for as we meditate upon what He is, and upon all that He has done for humanity, one wonders how any person can help loving Him with all his strength, mind, and heart.

Deep in the Heart a Belief in God.

I know it is said that there are people who do not believe in any God. I know there are people who profess not to believe in any God, but every individual, down deep in his heart, believes in God; and when the better self—the Divinity—implanted there by God, the Creator, is allowed to assert itself, there is a confession of belief in God.

I have never yet met an individual, and never expect to, who—I do not care what he says when he is enjoying good health and prosperity, and so long as there are no adverse winds when the day comes that health is gone, and prosperity takes wings and flies away, and adversity comes, will not admit, if not openly, then to the most intimate friend, his belief in the existence of God.

I am talking, then, this afternoon, to an audience with not a single individual who does not believe in God. My purpose is to cause you to think, and to ask, and answer the question, Why is it that I do not love God more?

Three Principal Sources of Knowledge of God.

There are three principal sources of knowledge of God, the Creator: Conscience, Nature, Revelation or the Bible.

Conscience the First Source of Knowledge.

First of all, there is something within each individual which impresses him with a sense of his responsibility to a higher being. There is something that makes him feel that he is under obligation to some one higher than himself. You ask, What are the proofs of this? I answer, The simple fact that wherever you find human beings, it does not matter where it is: in the United States, where we boast of a high degree of civilization, or on the remotest island of the Pacific Ocean, every one has the conviction that he, some day, will give an account to a higher being than himself.

The very fact that altars have been erected, where sacrifices have been offered to gods of stone and wood, to the elements, fire and water, to the trees of the forest, and to animals, is one of the proofs of this conviction. All men and women, in all

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walks of life, have this conviction. The conscience of mankind is universally stricken with the conviction that God exists, that they are responsible beings, that they must render an account.

While many men and women cannot be brought to the place, when they are in health and strength, and enjoying the pleasures of sin for a season, that they will give expression to this conviction, how many instances there are, as all careful observers know, where such men and women, when health has departed, and disease has reached out after their vitals, have cried out for God.

So, I say, men and women may talk about being infidels, but they are not. All people believe in some kind of a god; they have a realization of their responsibility, and deep down in their hearts, they know that the time is coming that they will give an account for all the deeds that they have done.

Conscience, you know, is a wonderful thing. I do not know exactly what it is, because psychological terms are not always in accord with the Scriptures. I would say that conscience is that spark of godlikeness, of Divinity, implanted within a man, which continually cries out for God, from whom it has proceeded, for satisfaction.

There are very few men who can do wrong without suffering the pangs of conscience. It is true some people have their consciences seared as with a hot iron; it is true some people succeed, for a time, in hushing the voice of conscience; but, in every man's life, the time comes when conscience will compel him to listen to her accusations, when he is no longer able to drown her voice by drinking the world's cup of pleasure, when he is no longer able to stifle her voice by the world's enchantments, and by what the world calls joys. After indulgence in the world's festivities and gaities, when the night comes, then it is the temples will not rest, and sleep will not be wooed, and the conscience demands that that man listen to her voice, and all the sins of his life will come up before him in a moment's time like an avalanche, and overwhelm him, and put him in despair.

Phychologists call this intuition. In an animal they call it instinct. In the light of God's Word, I call it the spark of Divinity, the spirit which God has put there, which cries out for God, and will not be satisfied with anything this side of God.

Money Does Not Produce Satisfaction.

Do we not see the world, today, seeking for satisfaction in following the almighty dollar? The most miserable men on God's earth are rich men. Money does not bring satisfaction, Money brings dissatisfaction. Money is not the forerunner of contentment; it is the immediate precursor of discontentment.

Fame Does Not Satisfy.

Men may seek office at the hands of their fellow-man. They may sacrifice health, money, time, friends and relatives near and dear, all for notoriety, but how long will it last?

One day a man may be the hero of the nation; the next day you do not hear of him. One day it is "Hosanna;" the next day it is "Crucify Him." One day they throw their hats into the air, and shout "Hurrah;" the next day it is "Down with him." Humanity is very fickle.

God Alone Satisfies.

After mankind has run after everything else, seeking satisfaction, and finding it not, they at last, must approach their God Who created them, and Who alone can satisfy the intense longings of man's spiritual nature.

Nature the Second Source of Knowledge of God.

The second source of knowledge of God is nature. What an interesting study is nature—The sky above us, the earth under our feet, the mountains and the hills, and the rivers and the plains, the flowers, trees, and the birds. What a wonderful world this is!

Who can study nature without seeing nature's God? It was the Psalmist who, on a beautiful moonlight night, stood upon one of Judæ's hills and viewed the moon, the stars and the sky o'er his head, and said to his God:

> When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou hast ordained;
> What is man, that Thou art mindful of him?—Psalms 8:3,4.

On another occasion the Psalmist said,

> The heavens declare the glory of God: and the firmament showeth His handywork.
> Day unto day uttereth speech, and night unto night showeth knowledge.—Psalms 19:1,2.

In our study of nature we learn a great deal about God. I agree with Sam Jones who said, "I love flowers, but I hate botany." I have very little use for the long, jaw-breaking names, and I think that the man who does not know them can admire the flowers just as much as the man who does know them.

A man can study the heavens, and admire the stars, planets, the moon and all the worlds God has presented to our view, without a technical knowledge of astronomy. We learn a good deal about God from nature. God has made a beautiful world. It is good enough for us if sin were only removed. If sin were only taken away, and disease and death, and the curse, what a beautiful world this would be!

The Bible the Third Source of Knowledge of God.

But these two sources are not sufficient. God recognized this, therefore He has given to us the Bible, which means "the books." The word Bible comes from a word which is plural, and means "the books." There are sixty-six books in the Bible.

This (the Bible) is the revealed word of God. I do not propose to spend any time defending the Bible. My business is to proclaim it, and look to my God to own His Word, and to crown its proclamation with success.

Unlike books written by men, the Bible is without an introduction or preface. It starts with the words, "In the beginning God," the first Great Cause of all things. There is the explanation which scientists have been looking for for many centuries, and have not found.

I have no sympathy, of course, with the doctrine of evolution, except that evolution, literally and etymologically, means an unfolding; but the doctrine that man evolved from monkeys, I do not believe for a minute, and there is only one proof, to my mind, that men ever did come from monkeys, and that is the way some of them act, [Laughter] with apologies to the monkey. I have never yet seen a monkey smoke a cigar or put a pipe in its mouth. I do not think it would be such a fool. I have never seen a monkey take a bottle of whiskey, spew all over itself, and tumble into the ditch like a hog. I have seen men and women do it. In some respects a monkey is more intelligent than man, because it acts better.

Man in sin gets very, very low, and he does some very, very mean things, but I do not believe he evolved from the monkey. I do not believe that doctrine at all.

I believe God made man in His own image. He made him out of the dust of the earth, and breathed the breath of life into him, and he became a living soul.

The Bible, therefore, is the third source of knowledge of God. I challenge any man to take this Word, and prove one promise to be false. I challenge any man to take this Word, live it, and prove that God is a liar. I can find many who have tested it, and who can say, "It is true that God's promises have not failed; that He has kept His Word, and that every word written therein, which has not been fulfilled, will be fulfilled."

You believe in God. How is it some of you here, today,

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do not love Him at all? How is it that some love Him very little? How is it that no one loves Him as he ought?

All Mankind God's Children by Creation.

All men are God's children by creation. God created them all. God loves all. All who have sinned, and gone away from God, and have turned to God through Jesus the Christ, have become His children by adoption. God the Almighty loves all of His children by creation; but He loves His children by adoption more than He loves them by creation. If you have an idea that God loves all people the same, you are mistaken. The text that I have read refers to God's love for all mankind as His creation.

God's Love for Children by Adoption Greater.

"God so loved the world, that He gave His only begotten Son . . ."

But He loves those who are born from above. He loves those who have turned to Him, truly repenting, as He does not those who are still in their sins. We have an illustration in the family.

It is impossible for a father and a mother to love a disobedient child with the same love that they love an obedient child. So it is impossible for God to love the disobedient as He loves the obedient. I will quote you two verses to prove my contention:

He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him.—John 14:21.

If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make Our abode with him.—John 14:23.

That conclusively proves that God and Jesus the Christ love the man who keeps the Christ's sayings, as they do not, and cannot, and will not, love the man who is a rebel.

Our love for God is shown by obedience, and the obedient man is loved by God as the disobedient man cannot be loved.

Proof of God's Love.

My appeal to you to love God is based upon the fact that He gave His only-begotten Son to die for us. What stronger proof could you ask that God loves you than the giving of His only begotten Son to suffer and die that you might live? for without the sacrifice of Jesus the Christ, without His resurrection from the dead, you are yet in your sins, and you are without hope,

There is no better attested fact in history than the ministry, life, words and works of Jesus the Christ of Nazareth.

How do you know that George Washington lived? You never saw him. You never met him. You believe he lived. I do. You believe he was President of the United States. I believe that. Why? because it is a well authenticated fact.

I believe Jesus of Nazareth lived, worked, toiled, suffered and died for several reasons, one being that it is just as well attested as that George Washington lived.

Some people say they will not believe in anything they do not see. Do you believe you have any brains? [Laughter.] The story is told of an infidel who remarked, "I do not believe in anything I cannot see." His friend said, "My friend, do you believe you have any brains?" He said, "Yes, Sir." His friend replied, "How do you know, you never saw them?"

It is foolish for people to say that they do not believe in anything they do not see. They believe in a great many things they do not see. It is a matter of history that Jesus of Nazareth lived, Not only that, but it is a fact that Jesus the Christ, Jesus of Nazareth, is, today, followed by millions of people, and, as Napoleon Bonaparte said of himself and Alexander the Great, "We have founded empires, but how? By force. Jesus of Nazareth has founded an empire by love, and millions would die for Him."

That testimony stands true today. What greater proof, then, do you want of God's love than that He gave His only begotten Son to suffer and to die for you?

John said again:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as he is.

I want you to keep in mind God's love for humanity, and also, in your daily reading, man's love for God, and how it is proven. In the third place, man's love for man must be kept in mind.

Man's Love for Man.

There is a great deal written in God's Word about man's love for man. What a wicked world this is! There is very little true love between man and man. The Word of God teaches that he that hateth his brother is what?

Voices: "A murderer."

If you do not love your brother whom you have seen, how can you love God whom you have not seen?

As we look around us, today, sin is upon every hand. It looks live every fellow had started out to do the other fellow, so much so that you will often hear it said that the golden rule, instead of being, "Do unto others as you would that they should do unto you," is, "Do the other fellow, or he is sure to do you."

Envy Destroys Growth and Life.

Envy is upon every hand; it is not confined to any class. About the most envious class of people on God's earth are the preachers. They are envious of each other, more so than lawyers are, and politicians. Business men, high people, low people, how envious they are of each other, and how jealous! They cannot bear to see any one a little higher than themselves in position. It makes them envious if God Almighty honors one man more than He honors them.

The Apostle Paul dealt with that thing in his letter to the Church at Corinth, and he pointed out the folly of a man being envious and jealous. One woman is jealous of another woman's dress. Another woman is envious of another woman's hat, or some one's house, or something else. There is no more cruel thing on earth than envy and jealousy. It will lead to murder of the most terrible kind. Envy! Envy!! You see it everywhere. There is very little of the true, genuine, Divine love in the hearts of men for each other, because if there were, you would not see a great many things happen that are happening.

The Word of God says, "Love is the fulfilling of the law." The Bible teaches us what love will do, and what it will not do. If a man loves a man, he will never be envious of him, or jealous of him. He will never seek the overthrow of that man, and his destruction, simply because he is meeting with greater favor and blessings from God than he is himself.

I tell you there is a lot of the old man hanging around yet. If you do not think so, just step on some fellow's toe. You will then soon find it out. Some fellows are like Lucifer matches: all you have to do is to touch them the wrong way, and away they go.

Man's Love for His Enemies.

Another theme following man's love for man is man's love for his enemies. This has no application to some of you, because you have no enemies. The man who has no enemies does not amount to much. He never will stir anything, or move anything. I am going to take fine care that they will not stand over my coffin and say, "Here lies a man who never had an

(CONTINUED ON PAGE 101.)

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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.

Entered as Second Class after February 7, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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LEAVES OF HEALING, SATURDAY, OCTOBER 3, 1908.

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HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., October 2, 1908.

"HE THANKED GOD, AND TOOK COURAGE." (Acts 28:15.)

The immediate cause for Paul thanking God, and taking courage, was the appearance of certain brethren from Rome at the Market of Appius and the The Three Taverns, when he was on his way to that renowned city as a prisoner.

Zion, at Headquarters, after more than two years of incessant toil and many battles to maintain her God-given principles and truths, thanks God, and takes courage.

The immediate cause for Zion thanking God, and taking courage, is the hearty response of the many faithful brothers and sisters, in many different parts of the world, to the earnest, prayerful call to one and all who were determined to go forward and labor for the establishment and maintenance of God's Kingdom, to fill in the Renewal Application form for fellowship, thus signifying their sympathy with the toilers here at Headquarters, and their determination to stand by us, and be faithful, if necessary, unto death.

It would take a long time to write out, in detail, the history which has been made in Zion during the past two years.

The testing and the sifting has been going on, and while it is true that some who once professed to be Zion are now openly arrayed against her, let us bear in mind that people must be weighed as well as counted, and that quality is of greater importance than quantity.

I do not dogmatize, but it seems to me that it will be through testing and sifting that God will finally prepare the Church without spot or wrinkle for the Coming of Jesus the Christ.

Zion here greets Zion everywhere, and in the name of the Lord heartily says, "Peace be unto you!"

What a joy it would be to us if we could only hear the response coming from the faithful ones in many parts of this and other lands, "Peace unto you be multiplied!"

Peace! the rich legacy which Jesus Himself bequeathed unto His disciples when He said:

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

The Gospel Age is dying. The Millennium is being born, and the times of intense restlessness are at hand for all who have not yielded themselves wholly to God.

Happy is the man who can truthfully say in these days:

I believe in God, the Almighty.

I believe in Jesus the Christ, His only begotten Son.

I believe in the Holy Spirit.

I believe the Bible is the inspired Word of God.

So far as I know my own heart, I have truly repented of all sin.

So far as I know my own heart, I have made right all the wrongs that I have committed.

So far as I know my own heart, I am determined by the grace of God to be faithful all the days, even until Jesus comes.

Let one and all be assured that Jesus stands and lovingly invites all to come unto Him and He will give them rest.

Thank God that all those in Zion who have faithfully stood at all times, in all places, and under all circumstances for the establishment of the Kingdom of God, can testify that the Word of God is true and that rest indeed, beautiful rest, is the reward of all who accept the loving invitation of the Christ.

Let no one make the mistake of supposing that the Zion movement and Zion City are one and the same. The Zion movement was established long before Zion City, and, for many years prior to the establishment of Zion City, was mightily used of God in proclaiming the everlasting Gospel of His Kingdom. Multitudes were brought out of darkness into light, out of ignorance into a saving knowledge of Jesus the Christ.

I am greatly interested in Zion City, but I have a far greater interest in the Zion Movement, which embraces not only all the faithful members in Zion City, but the faithful members in all countries throughout the world.

The Christian Catholic Apostolic Church in Zion is a large, faithful band of men and women, youths and maidens, and little children in Zion City, and elsewhere. It would be a great inspiration to any who are discouraged or in doubt if they could only see the faithful band in Shiloh Tabernacle either at the 7:00 a. m. or 2:30 p. m. meetings on any Lord's Day.

There is, then, the Church—the Christian Catholic Apostolic Church in Zion.

There is Zion Senior Choir.

There is Zion Junior Choir.

There is Zion Band.

There is Zion Orchestra.

There is Zion Stores.

There is Zion Coal Yard.

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There is Zion Barber Shop.
There is LEAVES OF HEALING.
There is ZION HERALD.
These and other institutions are rising.

The question is asked, "Why did not Voliva support the institutions of the Zion Estate instead of launching new institutions?" My answer to one and all, throughout the entire world, is simply this: Voliva supported the old institutions for a long time, even though the Zion principles and truths were being railed at and trampled under feet and the true Zion people most shamefully persecuted; but the time came when God, through the Holy Spirit, made it perfectly plain to all the true, loyal Zion people that the time had come to step out and to launch new institutions.

Zion investors who imagine that they are going to save their money by cursing the Zion Movement and crying, "Away with Zion principles and truths?" are doomed to sad disappointment. Let Zion people everywhere seek first the Kingdom of God and His righteousness, and then they will always be sure of food, shelter, and raiment. If Zion City were swept off the earth tomorrow, the Zion Movement would still live and go forward, and with a faithful, earnest, consecrated people Zion City could be re-created.

Let one and all reconsecrate themselves to God; read a portion of God's Word daily, study it and meditate upon it, and live it; be earnest in private prayer, and wherever possible do not, for a single Lord's Day, forsake the assembling of yourselves together.

Pay your tithes faithfully to Headquarters, and do not under any circumstances fail to honor God, to show your appreciation and thanksgiving by withholding that which belongs to Him, viz: one-tenth of your income.

You can all preach the Gospel by circulating LEAVES OF HEALING, ZION HERALD, and ZION TRACTS. Wherever you go, carry Zion Tracts and scatter them broadcast.

Keep in close touch with Headquarters in Zion City by reading the literature, by correspondence, and by earnest prayer. Zion throughout the world should constitute one big family—so many brothers and sisters in Jesus the Christ, all recognizing God as their Heavenly Father.

Do you she the great multitude of sin-stricken?

Do you see the great multitude of disease-smitten?

Do you see the great masses who are away from God and without hope?

Then may your hearts be set on fire with a holy zeal to do something for humanity while it is day, raelizing that the night is soon coming when no man can work.

Zion in Zion City is now organized as lollows:

Elder Fred Richert is the Elder-in-charge of the Church for Zion City. Under his direction are the following parish workers: Elder Moot, Elder Taylor, Deacon Beuckendorf and Deacon Pugh.

Elder Eustace L. Carey, who has up to the present time been Elder-in-charge for Zion City and who has also taken care of all the correspondence from all parts of the world, will now devote all of his time to the Church outside of Zion City, and will also take personal supervision of the various financial matters and interests of the Church.

The Leaves of Healing and Zion Herald now have the following staff:

Editor: Wilbur Glenn Voliva.

General Associate Editor and Business Manager: Theodore Forby.

Contributing Editors: Elders O. L. Tindall, E. L. Carey, Fred Richert.

In closing these notes I wish to call the earnest and prayerful attention of all to the All-night Meeting, to be held in Shiloh Tabernacle, Zion City, December 31, 1908—January 1, 1909. Come if possible. Pray whether you can come or not, and ask God to make the next All-night Meeting an important mile-stone in Zion's career.

Pray earnestly for me, for I have to face enough to discourage the heart of any man.; but God is good and victory sure and complete will finally crown every earnest effort that is put forth in the name of Jesus the Christ for the honor and glory of God.

Now is the time to bear the cross. The time will come to wear the crown.

Now is the time to fight the battle. The time shall come to celebrate the victory.

Now is the time to suffer with Christ. The time shall come when we shall reign with Him.

Let all be faithful, steadfast and true.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

LOVE

(CONTINUED FROM PAGE 99)

enemy." If they do, I will get up and kick them. [Laughter.] I do not think there is a greater disgrace than for a man to die without enemies. [Turning to Deacon Forby] Forby, I thank God you have some. Keep it up. The man who does right, and stands for principle, is going to have enemies. What does the Bible say? "Love your enemies." Certainly. "Overcome evil with" what?

Voices: "Good."

If there is a man or woman here, today, who calls himself or herself a Christian, and you have hatred in your heart toward any person, and you refuse to speak to anybody, you ought to be ashamed of yourself. I speak to everybody. Sometimes there are some people so mean that they will not give you the chance to speak to them. Say "Peace to thee," and if they do not want your peace, it will come back to you. Keep it, and pass it on to another person.

Stand for Principle.

We are to love our enemies, and pray for them; but God Almighty never said, "Surrender to them." I never will. My Bible does not say, "Surrender." It does not tell me to do that. I love them. Some people wonder how you can love them when you take a stick to them. Just the same way as a father or mother uses the rod on a child.

If you ask me if I believe in using the rod, I am sorry to have to say that I have to believe it. Parents, first of all, take your children; pray with them; instruct them; teach them: try to get them to do right in that manner. There are some boys and girls who, if you spare the rod, will break your heart, and you will go to the grave with sorrow for them. If they cannot be reached by grace, then use the rod, just as God Almighty, Who, if He cannot reach us by grace, will reach us by judgment. You

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had better walk straight and go straight under grace, otherwise He will bring judgment upon you. There are, I am sorry to say, children to whom you have to take the rod. The rod has made men out of some boys.

The Blessing of Zion's Teaching.

What a blessing Zion teaching is! My father chewed tobacco, and my parents gave me pig to eat. That lessens a man's chance for life. I have prayed to God to take all pig out of me. It is a big contract. Baked spareribs and stewed backbone I have eaten. [Laughter.] When a man eats pig it just lessens his chance for life that much. Zion teaching, you know, gives a man a good start in life. It teaches a man to abstain from unclean foods and drinks. It teaches him to lead a clean life and that accounts for a good deal.

What a wonderful machine the body is? Think of a man smoking tobacco, chewing tobacco, drinking whiskey, etc., for fifty years! The body is such a wonderful machine! Sometimes even then a man lives to be ninety years old. I can easily believe Methuselah could live to 969. That does not trouble me. Just think what a man could do if he lived to be 969 years old. He could be the President of the United States, third term and fourth term, too. The average length of life today is only thirty-three and one-third years. What does that amount to? It is all because people sin and do wrong against their bodies.

Well, I was talking about love for our enemies. Pray for them that despitefully use you. It must be for righteousness' sake—for right doing, right living, for standing up for principles and truths.

Look up all the passages in the Word of God on this subject of Love. Remember that "Greater love hath no man than this, that a man lay down his life for his friend."

Jesus the Christ died for His enemies.

Do Nothing Simply for Policy's Sake.

I want to see in Zion true love, but not any of this sentimental love—the love that hides the truth, the love that is on good terms with everybody and everything, the love that has no backbone. I want to see the love that will recognize good, and recognize and attack evil. A good lover is always a good hater. Whenever I meet a man, and get talking with him, and he agrees with everything I say, I do not take much stock in him. I would not give anything for a man who agrees with me on everything. He has an axe to grind. A man who agrees with me on everything will do the same thing with the next fellow he meets. A man will join a church from a selfish motive—will be a Methodist if there is a good job in sight—and will be baptized by sprinkling if there is a better job in sight. He will become a Roman Catholic if there is more money in it. He will even come into Zion if there is more money in it.

May God move upon your hearts today, and help you to be men of principle. The world, no matter whether professedly infidel, latitudinarian, or Christian, admires men and women of principle, who stand for what they believe to be right, but they have no confidence in the man who is a "policy man," who will advocate anything for dollars and cents or for position.

In politics, which is part of Zion's mission, we must have men of principle, and not men who are anything in order to get votes. I think there are men who will welcome the day when they can take a decided stand for principle, and stand there, and not have to cater to all kinds of people in order to get votes.

Zion to Hold up a Lofty Standard.

It is a part of Zion's mission to educate and train the people to take a higher stand in all the walks of life. May God bless Zion today, and help us to realize something of the love of God for us, to help us to love God better; and help us to love our fellow-men even enough to serve them and die for them; and help us to love our enemies and pray for them; and help us to sacrifice our lives upon the altar of service that humanity may be exalted and brought nearer to God.

All in this congregation who are determined, God helping them, to be true to him and to His Word, and to serve humanity stand, and let us pray together.

[The congregation rose and repeated, clause by clause, the following Consecration Prayer:]

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. Help me to repent of every sin. Help me to make right every wrong. Help me to confess and restore. Receive me, my God and Father, into a sacred nearness with Thyself, and bless me, and make me a blessing in my day and generation. Bless all mankind. Bless Zion throughout the world. Hasten the Coming of the King, and the establishment of Thy Kingdom. For Jesus' sake. Amen.

The Doxology was then sung, after which the *Benediction*, as follows, was pronounced by the General Overseer:

BENEDICTION

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He who calleth you, who also will do it; the grace of God, the Father, the communion of the Holy Spirit, the Comforter, the peace of Jesus the Christ, be with you and all of God's people everywhere, now and forever. Amen.

The Communion of the Lord's Supper was then observed.

JOB: WITH LESSONS FROM HIS LIFE AND EXPERIENCE.

(BY O. L. TINDALL)

JOB is generally accounted a very strange character, so much so that many commentators or expositors of the Book of Job have simply treated him as a kind of mythical character, and the book as a sort of allegory, and said, it is a great drama of life, and very highly colored; that no such man as Job ever did or could have lived. They treat it as some do the case of Jonah and the whale, as a great "fish story," with some good lessons in it. But, say these wise unbelievers, there never did exist a real man Job, or Jonah, as described.

I wish to say that I believe both these strange men with their strange and tragical lives, were real, historical men, with flesh and blood, and with like passions with ourselves.

I believe Job can be duplicated many times since his day; that we may say of Job, as Paul said to the Corinthians: "There hath no temptation taken you but such as is common to man." What the fathers passed through we are called upon to meet in these last days. They may vary in degree and in some features.

I take it that the only difference is that it has all been pictured out to us in a more vivid way, and more in detail, and we have been permitted to see behind the curtains. In this case we see the way things are done, while generally these things happen to men and they do not know the source of them.

In the case of Job we see two great agencies, or rather agents, that are behind the great events of a man's life; yes, the little events, too.

In Job's life it is plainly revealed what takes place behind the scenes. But I contend it is only what happens with you or with me. Things do not come to us by chance, nor by the mere laws of nature. One great lesson of the life and experience of Job, as recorded, is the part that God and the Devil play in human life, and in the everyday affairs among men. If we do not recognize this most evident fact, it was in vain that the book was written. Job was a man, and not a myth. He did live in

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the land of Uz, and Uz was a land of the far East, even where men live today. He did have seven sons and three daughters, and seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household, and was the greatest man of all the men of the East, and, in spite of his great possessions, "he feared God and eschewed evil"—perfect and upright. So says the Word of God, and I am willing to stand by the Inspired record. There is nothing to be thought an incredible thing about that. It may seem so in these days, when most men who have great wealth do forget God and do evil instead of eschewing it. Job did good, and God prospered him in basket and in store, and gave him great riches. This is as it should be. God's children should own all the cattle on a thousand hills, and all the gold, and silver, and coal, inside the hills. God so intended it if men would walk uprightly, and not make a god of their enemy and trust in uncertain riches. Why is it that men, and even Christians, cannot learn that simple lesson of Divine Writ, and not allow money and wealth to destroy them. Job was not spoiled by his riches. He did not say to his Lord, when He called him, "I have bought five yoke of oxen; I must go and prove them, therefore have me excused," and so think more of his cattle than he did of his God. But his righteousness and his benevolence and his riches did not exempt him from the fiery temptations and trials of the Devil. They only increased them, it would seem, and that need not seem strange, either. It is an entirely false notion of men to suppose they will be free from trials and temptations because they are upright and pious in all things. No; the only perfect man on earth was the most tempted and tried. Mark the deadly assaults made on Him by the arch enemy of all righteousness—see the fiery darts that were hurled against His impenetrable armor. The battle was fierce and sharp from the first. When He was only a babe in His mother's arms, kings sought His life, and they pursued Him until they succeeded in nailing Him to a cruel cross to perish in ignominy among men between two thieves. Do not imagine that "the servant shall be above His Lord, or the disciple above His Master." It is said "Death loves a shining mark;" and so does the Devil. "He was tempted on *all* points like unto us," says the Word.

Why did not the Devil interest himself with Job's wife and his children? They were quite after his sort or "set." His wife was light and frivolus. So were the sons and daughters. They were down at the fashionable dance and euchre party, playing poker and sipping wine. Mrs. Job was off at Saratoga or Newport, and attending some Vanity Fairs, and Job was furnishing her money, and praying for his children, offering sacrifices for them, lest they had cursed God in their hearts.

But, no; Satan was up at a Zion meeting where the sons of God had come together, and it is actually said that:

Satan at Prayer-Meeting.

When the sons of God came to present themselves before the Lord, that Satan came also among them, to present himself before the Lord.

Think of the brazenness of his Satanic Majesty! Satan at prayer-meeting! even while a dance was going on in the other part of town. Will not God's people take note of that? Will they wonder any longer why it is we see so much of the presence of Satan in Zion City? It is quite as we might expect. The sons of God came to Zion City to make a place for God's children, "and Satan came also." This is as it always has been.

The story goes on to say that the Devil had a conversation with the Lord in reference to Job, and was quite anxious that he might get after him. He was very sure he couid destroy him and make him renounce his religion and say Zion was all a farce, and a hoax, and a deception; that, in fact, it was only an old hill in old Jerusalem; that the Theocracy was only a fallacy, an entirely impractical thing on the earth. Democracy was the only thing. The people must rule on earth; that God should rule in heaven, but not here.

God admitted this principle to the Devil: that if Job, or any other man could not stand a test, he was no good; that a man's work must stand even the fire test. It was also the New Testament teaching of the Christ and of Paul. A house, said Christ, that was not on the rock, must go down, for it would not be exempt from the winds that blow, and the floods that come, just because it was built by a Christian or a so-called Christian; and Paul said the same thing. Every man's work must be tried by fire. So God permitted the Devil to tempt, or better, I think, to try, or test Job.

The first trial was what the most of Zion people have had—the loss of all their property; so that is not such an incredible thing that happened to Job. Plenty of men have had that experience, even before they came to Zion.

Job stood this all right, which showed that he was not so much wedded to his wealth as was the young ruler to whom Christ put this severe test, though in another way. He went away sorrowful, as most men do now, even, when the Lord asks them to give it up for the Kingdom of Heaven's sake.

Job did not sin in this, but he made a mistake, just the same, for he said, in regard to his loss, "The Lord gave and the Lord hath taken away." This was not true, for it was very plain that the Lord gave but Satan robbed him of his possessions.

This discloses, to my mind, the weak place in Job's armor, which we will consider later on.

Bad Theology Due to Job.

Job came out of the first conflict as conqueror, "but," says the Devil, "I would like to try him again." He never gives up the conflict. You need not lay your armor down, my brother, because you have won in one battle. Too many do that. Many of our people who have been gloriously healed grow careless, and the Devil again steals a march on them, and sometimes overcomes them. Job suffered the loss of all his property and all his family, and yet said, "Blessed be the Name of the Lord" who, he supposed, did it all, and therefore he was resigned, and said, "The Lord's will be done", as has many a good saint since his day. That is what the preachers still say: "The Lord gave, and the Lord hath taken away, and you ought to bless the Lord for the good and for the evil; for the work of the Devil the same as for the work of the Lord."

Poor Job is responsible for much of the bad theology of today. There was some excuse for Job, for this work of Satan was concealed from him; but can't the preachers read the history now so plainly recorded?

Job's Terrible Physical Suffering.

Job's next trial was more severe and aggravating at the last, for him. Some people can stand sickness better than loss of property. That depends on how a man is made up. Some people seem to "enjoy" poor health, as the old lady expressed it. They have a good easy time and have everybody waiting on them. But Job writhed under it. It is not to be wondered at, from the description we have of his ailment. It seemed almost beyond human endurance, and yet other men have suffered probably quite as much, and we are all liable to like affliction. The doctors have never yet been able to give us a preventive from the old-fashioned boil, though they have been working on it since Job's time. This wonderful medical science(?) with its wonderful strides of advancement, it would seem ought to have had time enough to conquer and exterminate this little pest. But no, they have never conquered a single disease, but rather, as of old, made matters worse.

The groanings and complainings of Job, covered as he was with these filthy boils, were heart rending as we read of them, even now after thirty centuries, or more.

Job cursed the day he was born. His complaints were something terrible. He accused God of afflicting him, and could not understand why he should, He was not quite able to be resigned under such grievous sufferings. He wished to die and give up the battle. He faught his "miserable comforters," which were quite as bad as the boils, as is often the case yet. They accused Job of being wicked and that he was just getting his deserts or punishments. They had the old theology that God was punishing him for his sins. This, Job resented and justified himself. He said he had lived righteously, had been kind to the poor, had been a worshipper and servant of God all his life, and this was, no doubt, true. He was a perfect, or honest, sincere and upright man, and one who feared God and eschewed evil, and it was not because of his sins that he was afflicted.

Job's Mistake.

Job sinned during his affliction, no doubt, but not before. Many good men fall under trial and temptation who were not evil in any way before. This was true with Adam and Eve, who were righteous and good and holy till tempted and deceived by Satan, and then they fell. Job's was a case similar to that. The trial was too much for him. His history is one that teaches the direct attack of the Devil upon good men. Job did not have boils because he had sinned, nor because he had eaten pork and poisoned his blood. It was a plain case of the devil's work as

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in the case of the dumb man in Christ's time, out of whom He cast the unclean spirit, and then the dumb spake; also the blind man, and the woman who was a good woman, a daughter of Abraham, but was "bound by Satan, lo, these eighteen years." Job sinned through ignorance, and that ignorance came from the false doctrine, that God afflicts His people. Job said, "God hath laid His afflicting hand upon me," and that was an insult, though Job did not know it.

When Christ, the Son of God, who was God, laid his hands upon men, they recovered from their sickness and no boils ever came from the hands of a pure and holy God who is the Healer of His people. Job's words were wrong when he tried to explain his case. This is seen in the rebuke that the Lord gave him when He said, "Then the Lord answered Job and said, "Who is this that darkenet counsel without knowledge?" and Job confesses.

Job's Repentance.

Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.

Wherefore I abhor myself and repent in dust and ashes.—Job 42:3, 5, 6.

Job's trouble was chiefly that he did not know the Devil and his devices; therefore he accused God of doing what Satan himself did, and, of course, he could not help but think God was unjust to afflict him when he had served Him the best he knew all his life. That old teaching, which is kept up yet, simply makes infidels, because men cannot reconcile such conduct as belonging unto God.

Would He who loves you send these dire afflictions upon you when you were good and loyal to him? Certainly not. It would be inhuman to say nothing of its being divine.

Caught By the Divil's Snare.

The reason Job had so much trouble was that he did not know how to fight the Devil. Paul says of the Devil "We are not ignorant of his devices." He watched the enemy and so conquered him. But Job was ignorant of all this, and that was the lesson he had to learn by a sad experience, just as men do now. Zion is bringing this great truth to light again. Many ministers now teach that there is no personal Devil. Christian Science is the Devil's agent, out preaching his lie, that there is no Devil any more.

Permission Not Commission.

"Was it necessary for job to be sick thus to suffer so much?" I answer, No. "Oh," but you say, "God permitted the Devil to do it." Yes, just the same as He permits him to afflict you and all His children. The Devil is loose yet. He goeth forth to and fro in all all the earth as he did in Job's time, doing the same kind of develish work, only a great deal worse, and God permits him and will do so until the days when he is chained for a thousand years. There are a thousand times more diseases now than there were in Job's time, and they come from the same source; and God's children have them and act much as Job did. Some of them despair, and some want to die, and some men destroy themselves when they find disease upon them, for they know no remedy. The most of God's children are ignorant in the same way.

Zion to Teach the Nations.

It is Zion's mission to teach the nations.

Is there no Balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?—Jeremiah 8:22.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.—Jeremiah 9:1.

Job did not have to suffer any more than do we. The Devil is free to tempt and torment; but God has prepared a way of escape if we will only use it. God has prepared an armor and has told us to keep it on, and if we keep it on no arrow of the Devil can ever pierce it. We are immune from all diseases and sicknesses. "And I will not put any of these diseases upon you." "No plague shall come nigh thy dwelling."

Job repented, got healing and his property was restored twofold. He got a new and sensible wife, I presume, and had seven sons and three daughters. "After this lived Job one hundred forty years, and saw his sons and his sons' sons, even four generations. So Job died being old and full of days."

Cannot God restore Zion out of her afflictions?

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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 WILBUR GLENN VOLIVA

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The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 1.]

An Address Delivered at the Early Morning Meeting, Lord's Day, August 9, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

THE meeting was opened by the singing of Hymns Nos. 49, 231, 155, and 407, in the Gospel Hymns Nos. 5 and 6, after which the General Overseer said:

Let us read in the Inspired Word of God, two selections of Scripture: in the Gospel according to St. Matthew, a part of the third chapter; and in the Gospel according to St. John, a part of the fourteenth chapter.

Matthew third chapter, beginning with the eleventh verse:

I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear:—

Jesus said of John the Baptist, "Of them that are born of women there hath not arisen a greater"—and yet John says of Jesus, "I am not worthy to bear (or, to stoop down and unloose) His shoes." "He must increase, but I must decrease."

—He shall baptize you in the Holy Ghost and in fire.

Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

"Wheat and Chaff" and "Wheat and Tares."

At the close of the Jewish age we have two classes of people, described by the terms "wheat and chaff." At the close of the Gospel age, according to the parable known as the "Parable of the Wheat and Tares," the two classes are to be known under the terms "Wheat and Tares."

Many people do violence to the Word of God by literalizing, and others do violence to the Word of God by spiritualizing. "Everything in its own place," should be our motto.

No one understands, of course, anything else by the words "wheat and chaff" than that they are figures of speech. The same is true of "wheat and tares." Just so with the word "fire." A great many people cannot think of fire but in a literal sense—a material fire that burns up material objects. The fire spoken of here is a much hotter fire than any man can kindle by the use of explosives and kindling wood, or fires of any kind. Whilst this fire is not literal fire, in the sense we think of literal fire, yet, for all this, it is exceedingly literal in its effect. It is not an uncommon thing, where the Word of God is preached, to see the sinner writhe in torment.

An Illustration of Penetrating Fire.

I witnessed such a scene in the R———Hall, in———one night, which I shall never forget. A certain man was in the audience, and this man did not know that I knew anything about his life. He was a member of the Presbyterian Church, but his wife and daughter were members of Zion. His wife was a very nice woman, a very respectable looking woman, but she was a periodical drinker. She fell twice after she came into Zion. I was very kind to her and did all I could for her. I knew very well that the conduct of her husband had a great part in bringing about her lapse into sin, as it was afterward made plain that this was so. He did not know that I knew he was living a wicked life. That man's check book showed it. The stubs showed that periodically he was giving a certain woman money. I knew all about it. That particular night I was preaching on repentance. You know what a characteristic Zion sermon on repentance is. As I preached he fairly writhed and finally growled out loud and was distinctly heard by everybody present. His wife was by his side and he ordered her to get up and go home, but she would not do it. I did not let on I saw him or heard him but poured

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the shot into him. Finally he got up and went out, but she remained. Now that is the kind of fire that is referred to here.

Tares Gathered by Angels at Close of Gospel Age.

At the close of the Gospel age the messengers shall be sent forth, and shall gather the tares first of all. That will be their business. Not to gather the wheat first, but to gather the tares, and bind them into bundles. They will take the tobacco tare, which the Devil sowed, they will take the whiskey tare, they will take the theater tare, and they will take the gambling tare, and all these tares, and bind them into bundles and hurl them into the fire, where there shall be wailing and gnashing of teeth.

So here, at the close of the Jewish age, the people are described by the terms "wheat" and "chaff." Jesus was very fond of taking some simple illustration; often He used the familiar scenes of the farmer and the farm. The Parable of the Sower was suggested by the farmer's life.

Whose fan is in His hand—

Almost all of you know what a fanning mill is on a farm, the purpose of which is to blow the chaff out of the grain.

—And He will throughly cleanse His floor—

That, of course, is suggested by the threshing floor.

—And gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

[The General Overseer then continued the reading to the end of the chapter without comment.]

The Comforter Promised.

Let us turn, please, to John fourteenth chapter, at the sixteenth verse:

And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.

You see it is very difficult to express in English the Greek word that is used to designate the Holy Ghost. It is translated by the word "Comforter," but it must be apparent to every careful, prayerful Bible student that the word is very far from expressing the meaning of the "Holy Spirit" and His mission in this world.

That He may abide with you forever;

That is, "Unto the end of the age;" just the same as, "Lo, I am with you always, even unto the end of the age."

That He may abide with you unto the end of the age.

Even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

"*With* you," and "*in* you."

"I will not leave you orphans:"—

Translated "comfortless." "I will not leave you comfortless"—"orphans"—"fatherless."

I will come to you.

That is, in the person of the Holy Spirit. "Lo, I am with you always, even unto the end of the age."

Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.

The Resurrected Christ Appeared to Believers Only.

The resurrected Christ never appeared to the world. That is what He means, primarily, by this, and further, that He was to be with them in the person of the Holy Ghost, and that the world would neither see Him nor know Him. His ministry to the world ended. "Yet a little while, and I shall be crucified. After that the world shall see Me no more; but ye shall see Me: because I live, ye shall live also."

Now there is also a great thought in that. Cannot you see it? The resurrection of Jesus the Christ created in the hearts of His followers a lively hope. The world would see Him no more when He closed His work and was crucified, and that was true during the forty days. He never appeared to the world during that time; always to His disciples. And it is also true that, as at that day, also at the time of Christ's second coming, the world will not see Him then; only those who have availed themselves of His atoning sacrifice, and have overcome the world and the flesh, and have made their calling and election sure.

At that day ye shall know that I am in My Father, and ye in Me, and I in you.

He that hath My commandments and keepeth them—

Now there never was a more foolish teaching than to tell people that this refers here merely to the Ten Commandments—the Decalogue. Only deceitful handlers of the Word of God tell people such kind of trash. They do it in order to bolster up their demon-inspired doctrine about keeping Saturday instead of Sunday. It refers to all the sayings of the Word: "He that lives in accordance with My teaching, he it is that loveth Me."

Love Known by Doing, and Not Alone by Speaking.

Love is known by what it does, and not by what it says merely. Never forget that. A man who loves the Lord Jesus Christ will prove that love *by doing* what Jesus says. There is a lesson in that for Zion that I am going to point out, and a very important lesson, too. It is one thing to talk; it is another thing to act.

To sit in the Tabernacle and shout, "Hosanna! Praise the Lord!" and then to deliberately disregard the instructions of Zion's leader, is not Zion. You will never establish the Kingdom of God that way.

As to whether people accept me as Zion's leader and really and truly love me for Christ's sake, will be proven by their obedience to my instructions. This is true in the home. The boy says, "Yes, I love you, father;" the girl says, "I love you, mother," and then they go out and utterly disregard everything that father and mother told them; there is no love there. There will be no trouble with the son that loves his father in the Lord, and with the daughter that loves her mother in the Lord. That love will be proved by their obeying in the Lord. Wives, obey your husbands in the Lord. "Children obey your parents in all things, for this is well pleasing unto the Lord." You should obey me in the Lord as the leader of Zion; and when that comes, we will have obedience in the Branch to the leader in the Lord; we will have obedience from the children in the Lord to those who are in charge of the Junior service. When these boys and girls get to be men and women they will be Zion through and through, make no mistake about that. It will not be necessary to lay down the law to them three times a day to get them into line. They will be thoroughly taught. They will be brought up in a better way; they will grow right into Zion. There will be no difficulty.

Zion is a Theocracy.

You see we have some men still Democrats and Republicans. Zion is a Theocracy. That is Zion's teaching. A Theocracy means the Rule of God. We have only the beginning of the Theocracy, and it is a very small beginning too. An absolute Theocracy is impossible nntil Christ Himself comes, because in a Theocracy there will never be any voting; but we are making a beginning of a Theocracy under a Republican form of government, and it is, therefore, wise for us to exert every wholesome influence and to use every talent God has given us in getting into the minds and hearts of the people the Word of God. We are not Democrats or Republicans, and when a man is in Zion and refuses to follow leadership on a conclusion which has been reached after months of careful consideration and prayer, with the one great idea, that of the establishment of the Kingdom of God and the extension of Zion, and will vote the Democratic ticket in spite of everything, he belongs to the old order; he does not belong to Zion.

When the election comes, we can cast our vote for a set of candidates taken from the four different tickets, and that gives Zion the opportunity of using her power and exerting a certain

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amount of influence for good government; but we have got to be united.

The Polity of the Church or Kingdom Clearly Defined.

I tell you the Word of God has got to be obeyed, "Mark them that cause divisions among you contrary to the doctrine which ye have learned; and avoid them." The mark is going to be put upon some; it must be so. That is the Word of God. But for the most part we have a beautiful spirit. I give heartfelt thanks, beyond the power of words to express, to all the Zion men who are Zion men through and through. You have done your duty nobly. We will never suffer defeat if united. United, Zion can win every battle; but it takes a united Zion to do it.

To Love Perfectly is to Obey Perfectly.

He it is that loveth me.

How do you love Jesus? And he that loveth Jesus shall be loved of God. If you do not love Jesus, you will not be loved of God, and your love for Jesus will be proven by the fact that you keep His sayings. You have the Word of God, obey it. My daily prayer is that I may have this love. We should not be content with the love that a sinner has. He has only the love that God has for all His creatures. All are God's children by creation. I am not satisfied with the love that the baby in Christ has, I am not satisfied with the love that the children in general by adoption have; but here is a special love that you and I must claim, and we can claim it by faith.

What must God think as He looks down upon us this morning? Can He say, "There is a man in whose heart is the spirit of obedience, whose one desire is to obey My Word and to follow and serve Me faithfully?" What could He say as He looks down this morning? You talk about the second coming of the Christ, about wanting to be ready for the coming of Christ, about going to Heaven. What does He think of me as He looks down upon me this morning? Jesus looks down upon you. You profess to be His disciple, but you can see how Peter denied Him, how Judas betrayed Him, how many in the sixth of John "walked no more with Him." What kind of disciples are we? Ask yourselves the questions.

Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?

Jesus answered and said unto him, if a man love Me, *he will keep My words*: and My Father will love him, and We will come unto him, and make Our abode with him.

Who are your constant companions? You have the promise here that your companions will be God the Father and Jesus Christ His Son, and elsewhere, that your body is the temple of the Holy Spirit. So you can walk all the day with God and with Jesus the Christ. They should be your daily companions.

May God bless the reading of His Word.

Kindly bow your heads in silent prayer.

[The General Overseer then offered the general supplication.]

The Holy Ghost Promised.

[The General Overseer then said:]

I wish you to read with me a few passages of Scripture taken from the Gospels and also from the Acts of the Apostles.

In the Gospel according to St. John, the seventh chapter and a part of the thirty-ninth verse; also the Gospel according to St. Luke, the forty-ninth verse, the last chapter. I will read these two before I give you the others.

John 7:39. I will read the thirty-seventh verse so as to get the connection:

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink.

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

(But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

I want you to note the words, "For the Holy Ghost was not yet given."

In Luke, last chapter, the forty-ninth verse:

And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The "promise of My Father" to which Jesus referred here was the promise that He would send the Holy Ghost.

Matthew 28:20, the sentence: "Lo, I am with you alway, even unto the end of the age."

And the verse in John that I read, the fourteenth chapter and sixteenth verse: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you unto the end of the age." or, "unto the age."

Then the second chapter of Acts:

The Holy Ghost Given.

And when the Day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

The nineteenth and twentieth verses of the third chapter:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And He shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

I have given, first of all: "The Holy Spirit was not yet given because Christ was not yet glorified." Then the promise of the Father as recorded in Luke forty-ninth verse and last chapter; and the two verses: Matthew 28:20 and John 14:16.

"Lo, I am with you always, even unto the end of the age."

"That He may abide with you unto the age."

Acts second chapter, where we are definitely told that the Holy Spirit came, and came in accordance with the promise given in that forty-ninth verse; and the third chapter, which points out that the Heavens must retain the Christ until the times of the restoration of all things.

In our study of the life of Jesus Christ, we usually begin, on the one hand, with His birth in Bethlehem, and close, on the other hand, with His ascension from Olivet—His return to God the Father. The ministry of the Christ, then, for the purpose of practical study, is bounded on the one side by Bethlehem and on the other by Olivet.

We, of course, understand that Christ existed before Bethlehem, but, leaving aside all reference to His existence before His incarnation, we begin our study with His birth in the manger, and close it with His ascension, as described in the Acts of the Apostles.

The Holy Spirit From Olivet to Christ's Second Coming.

Two very able writers on the Holy Spirit have called attention to the advisability of studying the Person and the mission of the Holy Spirit in the same way. One of these writers is a Roman Catholic Cardinal, and wrote a work entitled, "The Time Ministry, or Temporal Ministry of the Holy Ghost."

The thought expressed by Cardinal Manning was taken up and enlarged upon by Rev. Dr. A. J. Gordon in his book, entitled, "The Ministry of the Spirit;" and both of these writers point out that, in order to get an intelligent view of the work of the Holy Spirit, it is better to bound His work on the one side by Pentecost and on the other side by the Second Coming of Christ; that just as the ministry of Christ extends from Bethlehem to Olivet, so the ministry of the Holy Spirit extends from Pentecost to the Second Coming of Christ; and, therefore, in our study of the Gift of the Holy Spirit, and the Nine Gifts of the

(CONTINUED ON PAGE 110.)

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

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LEAVES OF HEALING, SATURDAY, OCTOBER 10, 1908.

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HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., October 9, 1908.

ZION!

"YET HAVE I SET MY KING UPON MY HOLY HILL OF ZION." (Paslm 2:6.)

This is undoubtedly a Messianic prophecy.

See Acts 4:25; 13:33; Hebrews 1:5; 5:5.

The word "My" in the sixth verse refers to God, the Almighty.

The word "King" refers to His Only Begotten Son, Jesus the Christ.

The words "My holy hill of Zion," if we allow that the psalm refers primarily to David, the type, may have some reference to the Hill of Zion at Jerusalem, but if the psalm does refer to David, as the type, the all-important thing to be noted is that it refers to Jesus the Christ as the antetype; and therefore it is perfectly plain that the words "My holy hill of Zion" refer to the Kingdom of God, the heavenly Jerusalem, the Church without spot or wrinkle, the Bride of Christ. (Revelation 21:2-7; 22:1-5.)

The children of God ought not only to be instructed, edified, and encouraged by this Messianic prophecy, but thrilled through and through with the very thought of the establishment of the Kingdom of God, and the coming of the King, Jesus the Christ, to reign.

"WHEN THE LORD SHALL BUILD UP ZION, HE SHALL APPEAR IN HIS GLORY." (Psalm 102:16.)

This is certainly a Messianic prophecy, even though the primary reference may be to the restoration of the Jews from captivity, and the rebuilding of their holy city, Jerusalem.

It will have its complete fulfillment in the establishment the Kingdom of God and the Second Coming of Christ.

In this connection, it will be well for all to note the way which the Kingdom of God must be established.

Faithful messengers, whom God has called and made su through the Holy Ghost, will proclaim the Gospel of the Kin dom. Men and women will be converted; publicly confess the faith in Jesus the Christ; be added, by the Lord, to the body believers; then purified and sanctified, and by their lives, word and deeds proclaim the Gospel of the Kingdom.

Zion's ministry must be a Holy Ghost called and traine ministry.

Zion's membership must be men and women who have r ceived and believed the Gospel of the Kingdom, and are livir in accordance with its laws.

"LET THEM BE CONFOUNDED AND TURNE BACK THAT HATE ZION." (Psalm 129:5.)

This was true of those who hated Israel, so long as Isra was true to God. Then how much more true will it be of thos who hate the members of the Kingdom of God?

Zion in Zion City, and, indeed, Zion everywhere, shoul daily pray the prayer:

"Let them be confounded and turned back that hate Zion

"Let them be as grass upon the housetops, which witheret afore it groweth up;

"Wherewith the mower filleth not his hand; nor he tha bindeth sheaves his bosom.

"Neither do they which go by say, The blessing of the Lor be upon you: we bless you in the name of the Lord."

This prayer was and is proper. There was not and is no now in it an iota of the spirit of personal revenge, but it wa and is the cry of the children of God for the overthrow of a who were and are the enemies of God as well as of Zion.

"YEA, WE WEPT, WHEN WE REMEMBERE ZION." (Psalm 137:1.)

God's chosen people, because of their disobedience, ha been carried away from their beloved Zion into captivity.

And just so today, the conditions that obtain in the Zio Movement and in Zion City, are all the result of disobedienc and transgression, not altogether on the part of the man whon God called and trained to lead His people in these last days, bu also on the part of the people as well.

Every true Zion man, woman, youth, and maiden weeps today, when they remember what the Zion Movement was i 1895, 1896, 1897, and 1898, and when they remember Zion Cit as it was in 1900 and 1901.

The leader transgressed. The people transgressed. God i the Judge of both.

Let Zion everywhere arise snd go forward to proclaim th Everlasting Gospel to earth's remotest bounds.

"Weeping may endure for a night, but joy cometh in th morning." (Paslm 30:5.)

"AND THE LORD TURNED THE CAPTIVITY O JOB.

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"SO THE LORD BLESSED THE LATTER END OF JOB MORE THAN THE BEGINNING." (Job 42:10, 12.)

"AND WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE." (Romans 8:28.)

Happy, indeed, have been, and are men and women in the Zion Movement who, during the darkest hour, have said, "Do not be troubled. God, in His own time and way, will bring everything out all right to all who are faithful."

I have never believed for a moment that God would forsake those who put their trust in Him; neither have I ever believed for a moment that men and women who put their money into Zion from the right motive, and for the proper purpose, would, in the long run, lose anything for having served faithfully their God.

Last Lord's Day morning, at a well-attended and interesting service in Shiloh Tabernacle, the following Scripture lessons were read:

' Whosoever therefore shall confess Me before men, Him will I also confess before My Father which is in Heaven.

But whosoever shall deny Me before men, Him will I also deny before My Father which is in Heaven.

Think not I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than Me, is not worthy of Me.

And he that taketh not his cross, and followeth after Me, is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." (Matthew 10:32-39.)

"And it came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest.

And Jesus said unto Him, foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head.

And He said unto another, Follow Me. But He said, Lord, suffer me first to go and bury my father.

Jesus saith unto Him, Let the dead bury their dead: but go thou and preach the Kingdom of God.

And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto Him, No man, having put his hand to the plow and looking back, is fit for the Kingdom of God." (Luke 9:57-62.)

At the afternoon service, the Scripture lessons were:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in 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 sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the Word of God with boldness.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own: but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Neither was there any among them that lacked: for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold,

And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

Having land, sold it, and brought the money, and laid it at the apostles' feet." (Acts 2:37-47; 4:31-37.)

Let one and all, especially the investors, everywhere throughout the entire world read the above Scripture lessons, study them, meditate upon them, pray about them, and they will then see how very far short they have come in performing their duty as members of the Kingdom of God, compared with the members of the Kingdom of God immediately following the ascension of Jesus the Christ.

It is a shame, but nevertheless a fact, that some people, sitting in Shiloh Tabernacle on last Lord's Day, writhed as they sat and listened to these Scripture lessons and some of them went out of the Tabernacle serving well their master, the Devil, by criticising myself for having the bravery to read the plain Word of God, and point out how far below the Kingdom of God standard the people in the Zion Movement have been living.

My spirit cries to God for a Zion ministry who will not only preach the Gospel of the Kingdom of God, but, by His grace, live it.

The vast majority of so-called Christians, today, are, in their attitude toward the Gospel of the Kingdom, like a child in his attitude toward the mustard plaster—a thing which, of course, is unknown to the children of Zion, but many of us older people who did not have the full Gospel have very vivid recollections of the article—so long as you talk to the child about the mustard plaster, and do not apply it, he cares very little about it, and does not make any fuss, and just so are the great masses of so-

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called Christians; so long as you talk about the Gospel, and do not apply it, they do not make any fuss.

"YE CANNOT SERVE GOD AND MAMMON."

The immediate, earnest and prayerful attention of all Zion is called to the fact that the Studebaker Theatre, located on Michigan Avenue, not far from the Chicago Auditorium, in the City of Chicago, has been rented for Lord's Day afternoon, November 8.

Accompanied by the members of Zion Council, Zion Choir, Orchestra and Band, and a number of earnest Seventy workers, it is my intention, God willing, to conduct a service in the above mentioned theatre on the date stated.

There is a faithful band of Zion people in Chicago, but owing to the conduct of a number of false shepherds who, in time past, took Zion's bread but did not proclaim Zion's principles and truths, hundreds of people who were once connected with the Church, have wandered away. May God help us to find these weary, wandering sheep, and bring them back into the fold.

Later on it is my purpose, God willing, to conduct similar meetings in Milwaukee, Racine, and Kenosha, Wisconsin, and in Waukegan and other near-by places in Illinois.

All readers will therefore understand that Zion is very much alive, and is going forward to do her duty toward humanity, and to fulfil her mission in proclaiming the Gospel of the Kingdom to sin-stricken and disease-smitten humanity.

The man or the woman who cannot be enthusiastic for Zion's principles and truths must indeed have gotten far from God.

Let every transgression be repented of and put away.

Let there be a whole-hearted reconsecration to God's service.

Zion will now become what it never could have become the way things were being run, and greater blessings than have, as yet, been bestowed, will be received by God's faithful people.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT

(CONTINUED FROM PAGE 107)

Holy Spirit, we shall adopt the idea advanced as a very good one and confine our study to the work of the Holy Spirit as bounded by Pentecost on the one hand and by the Second Coming of Christ on the other.

Passages Where the Expression "Holy Ghost" Is Found.

This morning I intend to place before you all the passages of Scripture in the New Testament where the words "Holy Ghost" are used. Observe that I do not say all the references to the Holy Spirit, because there are many references to the Holy Spirit under the simple and single word "Spirit," but all the passages of Scripture where the words "Holy Ghost" appear. This will form a foundation for our future study of this very important subject.

You will be interested to know that the first mention in the New Testament, of the "Holy Ghost," is in the first chapter of Matthew, the eighteenth verse, in the simple, brief story of the birth of Jesus the Christ, brought out in connection with the fact that Joseph, being a righteous man, was greatly troubled, but as he thought on the difficulties (and I cannot refrain from remarking what a blessed thing it would be for people when they have difficulties to think on them and not talk so much about them), an angel of the Lord appeared unto him and assured him that Mary was with child by the Holy Ghost; and there are two references, one in the eighteenth verse and the other in the twentieth verse.

The next reference is the one that I read, forming a part of that remarkable sermon of John the Baptist, the forerunner of the Christ: "He shall baptize you in the Holy Ghost and in fire."

Again, in the twelfth chapter of Matthew, the thirty second verse. You will remember that the evil men who dogged the steps of Christ, finally reached the place where they accused him of casting out demons through the prince of demons, Beelzebub, and it was in that connection that Jesus referred to the sin of blasphemy against the Holy Ghost, saying, among other things, that all sins would be forgiven unto men except the sin of blasphemy against the Holy Ghost, which would not be forgiven, "neither in this age, nor in the age to come."

You will observe that in the Gospel according to Matthew we have just five references to the Holy Ghost, not considering, you understand, the references under the name Spirit; but by the words "Holy Ghost" there are just five references:

Matthew 1:18;
Matthew 1:20;
Matthew 3:11;
Matthew 12:32;
Matthew 28:19.

In the Gospel according to St. Mark we have two of the references already given duplicated, and, in addition, two other references:

Mark 1:8: "But He shall baptize you in the Holy Ghost."

Mark 3-29: "But he that blasphemeth against the Holy Ghost."

Mark 12:36: "For David himself said by the Holy Ghost."

Mark 13:11: "For it is not ye that speak, but the Holy Ghost."

This last reference referred to the time that should come when they would be apprehended and brought before the authorities, that they should take no thought as to what they should say, but in the very hour it should be given to them what to say, for it is not you that speak, but the Holy Ghost in you.

Singular to say, in the Gospel according to St. Luke you will find eleven references to the Holy Ghost. Luke, of course, was not a member of the Apostolic College. We do not know the exact source or sources of his information, but his Gospel is regarded as a very wonderful production, and there are in it some remarkable things that are not found in any of the others.

I want you to get these passages so that you will see all that is said about the Holy Ghost. I am not desirous of talking, myself, but I want you to get what the Bible says.

In speaking of John the Baptist in Luke 1:15, we are told that he was filled with the Holy Ghost from his birth—a very remarkable thing.

In Luke 1:35, we have the expression, "The Holy Ghost shall come upon thee." We have the conversation of the angel with Mary:

And the angel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee:

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therefore also that holy thing which shall be born of thee shall be called the Son of God.

What a wonderful statement made by the angel! What was his name?

Voices: "Gabriel."

General Overseer: Who was it that talked to Daniel?

Voices: "Gabriel."

A Prayer Heard, But Answer Delayed.

General Overseer: Daniel's prayer was hindered twenty-one days. What was his posture? He fell upon his face, did he not? When was his prayer heard? The very first thing. Then prayer can be heard and not answered at the time it is heard, can it? There were twenty-one days between the hearing of the prayer and the answer. It is written of Daniel, "Thou art greatly beloved." That was Daniel's privilege. Why is it not our privilege? Why was Daniel greatly beloved of God? Because he was faithful. God is no respecter of persons. We are just what we let God make us, and God has to make us.

God has to make a leader. All the people in this world cannot create a leader. God has to make him. God has to make the officers in His Church; man cannot create them. My opinion is that the very great majority of all the officers in the so-called Churches are man-made. There are a lot of them in there through political wire pulling. The Bishops of the Methodist Church, what do they amount to unless God Almighty, through the Holy Spirit, made them?

Filled With the Holy Ghost.

Luke 1:41: "Elizabeth was filled with the Holy Ghost; And she spake out with a loud voice, and said,"—she was talking to Mary.

Then it is written of Zacharias, Luke 1:67: "And his father Zacharias was filled with the Holy Ghost."

See: father and mother, both, were filled with the Holy Ghost, and it is prohesied of the child that he should be filled with the Holy Ghost from his birth. Do you not think that there is a very close relation between the father and mother "filled with the Holy Ghost" and the child being "filled with the Holy Ghost" from his birth? There is a very close relation.

Luke 2:25-26:

And, behold, there was a man in Jerusalem, whose name was Simeon. and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

Another very wonderful statement recorded in Luke's Gospel only.

Then we have a duplicate of the statement, "He shall baptize you in the Holy Ghost and in fire." (Luke 3:16; Matthew 3:11.)

In Luke 3:22 we have the story of the baptising of Christ: "And the Holy Ghost descended in a bodily shape like a dove upon Him."

Luke 4:1: "And Jesus, being full of the Holy Ghost."

Then we have duplicated the statement of the sin of blasphemy against the Holy Ghost; also the statement, "The Holy Ghost shall teach you in that same hour what ye shall say." (Matthew 12:31. Luke 12:12.)

Now we have had in Matthew how many references? Five.

In Mark? Four.

In Luke? Eleven.

The Holy Ghost Mentioned in John's Gospel.

Now in John's Gospel you have four references.

In John 1:33 we have the statement, "The same is He which baptized with the Holy Ghost."

And then the verse we quoted—John 7:39—"For the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Note that there was a time when it was said that "the Holy Ghost was not yet given," and there came a time when the Holy Ghost was given.

Then the next verse, 14:26: "But the Comforter, which is the Holy Ghost."

Now a new statement which we do not find anywhere else: John 20:22, which refers to Jesus the Christ:

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

The Holy Ghost Mentioned in the Acts of the Apostles.

How many times do these words appear in in the Acts of the Apostles? You have reference to the Holy Ghost in the Acts of the Apostles forty-one times.

Matthew, five.

Mark, four.

Luke, eleven.

John, four.

Acts of the Apostles, forty-one.

Do you realize that one of the most important books of the Bible is the Acts of the Apostles? What a wonderful book it is! When a man attempts to study it, he is overwhelmed with its greatness. Forty-one references there to the Holy Ghost! Let us locate them.

Acts 1:2: After that He through the Holy Ghost had given commandments unto the apostles.

Acts 1:5: Ye shall be baptized in the Holy Ghost.

Acts 1:8: After that the Holy Ghost is come upon you.

Now there are the signs; there must be signs. I want to point these out and take them up later on.

I read: "Jesus breathed on them and said, Receive ye the Holy Ghost." Then afterwards, of the same apostles, we have the expression used: "After that the Holy Ghost is come upon you." Now there is a place for some study and reflection.

Acts 2:4: And they were all filled with the Holy Ghost.

Acts 2:33: Having received of the Father the promise of the Holy Ghost.

Acts 2:38 (you know that well-known verse): Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Special Preparation for Special Service.

Acts 4:8: Then Peter, filled with the Holy Ghost, said unto them.

It would seem that for special occasions God's servants are especially endowed with the Holy Ghost, because, though they had been filled with the Holy Ghost on the Day of Pentecost, this expression is again used, "Then Peter, filled with the Holy Ghost." It would seem that for that emergency and for that occasion he was specially endowed to stand up and speak, and it is a very significant expression.

A Prayer Meeting Visited.

Then in Acts 4:31 the disciples were holding a prayer meeting. Now, what was that prayer meeting about? After the apostles had been released from prison and reported to them, what happened? They fell down and prayed. When they prayed what happened? Three things: "The place was shaken," and "They were all filled with the Holy Ghost," and "They spake the Word of God with boldness."

Where all the people are filled entirely with the Holy Ghost there is no place for the Devil; and it is my candid opinion that there is more room in every one of us for the Holy Ghost; and the only solution of all Zion's difficulties is for the people to be filled with the Holy Ghost. I am coming to see more and more that it is not worth while wearing my life out exhorting any man to fall into line for God and Zion. He has got to get the Holy Spirit into him. All the exhorting I can do will be of no avail.

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I think, somtimes, we spend our strength in a very unwise fashion. We expect a thing to happen that cannot happen. We stand up and go for a man because he does not do so and so. Well now, that is the height of folly. You have got to get that man filled with the Holy Ghost. Then you will not have to talk to him for hours trying to persuade him to do a certain thing: he will do it as a result of being filled with the Holy Ghost, and there is the solution.

A Lie Rebuked With Death.

In Acts the fifth chapter and third verse we have the record of a man and his wife who entered into a contract, and their contract was to tell a lie, and they thought they were lying unto men. I will ask this question: Who inspired that lie of Ananias and Sapphira?

Voices: "The Devil."

General Overseer: "Why hath Satan filled thine heart to lie unto," whom?

Voices: "The Holy Ghost."

General Overseer: What did they lie about? They had sold a farm, had they not? And they agreed between themselves that they would put part of it down and keep the rest. They tried to make the Apostles believe that they were giving it all. What happened to those two liars? They died. Please notice; they lied to the Holy Ghost; that is what I am reading it for this morning.

The Holy Ghost a Witness.

Look at Acts 5:32. Here we have the expression: "So is also the Holy Ghost, whom God hath given to them that obey Him."

What is the use for a disobedient man to talk about being filled with the Holy Ghost? What is the use of a disobedient man talking about being baptized with the Holy Ghost? Why the one important condition that must be met before a man can be filled by the Holy Ghost is obedience.

Officers to be Filled with the Holy Ghost.

Here is another important verse, Acts 6:3. "Seven men full of," what?

Voices, "the Holy Ghost."

"Stephen, a man full of faith and the Holy Chost." Notice why Stephen was a man of power, Acts 6:5.

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost.—Acts 7:51.

But he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God.—Acts 7:55

The next reference is Acts 8:15-19.

Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

(For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost.

I want you to get that particularly. Here is a case down in Samaria where certain people had been converted, and had been baptized only in the name of Jesus the Christ. They had been baptized by water baptism. Water baptism is the outward symbol of an inward cleansing, and without the change of heart—regeneration, without being born of the Spirit—being immersed in water does not amount to anything. I tell you, it seems to me that no minister in Zion has any right, where he has good reason to believe that the individnal has not repented and given himself to God, to baptize such an one, because it is meaningless.

Notice: Certain people were converted and were baptized in the name of Jesus, and the Apostles prayed for them that they might receive the Holy Ghost.

[TO BE CONTINUED.]

ZION LITERATURE

Nothing Like It

Should be Read by Everybody

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 15. ZION CITY, SATURDAY, OCTOBER 17, 1908. Price Five Cent

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 1—CONTINUED.]

An Address Delivered at the Early Morning Meeting, Lord's Day, August 9, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

WHAT would you do with a child that had a spirit of evil? Pray God to cast the spirit out and fill that child with the Holy Ghost. Do you know of anything you could do that would be more appropriate, more in accordance with the Word of God, than to pray? Where would you expect more quickly to get rid of that spirit of disobedience, that spirit of evil, and get the Holy Spirit into one, than in the prayer meeting? Hence, you see, the necessity of prayer. You cannot whip the Devil out of people; it is an impossibility. You cannot drive the Devil out of children with a stick; you can only pray the Devil out.

You can bring children into subjection for a while with a stick, but only so long as they are too little to fight back. How often you have heard boys and girls say, "Just you wait until I get a little older, I will show them; then they won't whip me." Girls will say, "Just wait until I am fourteen, I will pack up and I will leave."

You cannot whip the Devil out of children; but if the parents are as close to God as they ought to be, and are earnest in prayer, prayer can do some great things. Sometimes very godly parents have some very disobedient children. I am not going to say that godly fathers and mothers can work miracles. It is said the time to begin with a child is with its grandmother. Many little babies have very naughty little spirits. You have often heard people in the world say, "Baby has a naughty spirit;" "Johnnie has a naughty spirit." Some people tell their children that if they do not obey, something will get them; that there is something behind the door ready to take them. That is a very wicked thing to do. Do not tell your child a lie. A mother told her child that if he did not obey there was something behind the door that would get him, and the child had courage enough to go and look behind the door. One day at dinner when they had company the child said, "My mother told me a lie. She said there was something behind the door that would get me if I wasn't good, and I looked and there was nothing there." I tell you, it does not pay to tell a lie.

The forthcoming parents in Zion will have greater responsibility before God. Our fathers and mothers never had the teaching that you and I are getting, and our responsibility is going to be greater before God. Do not understand me to say that just because some father and mother has a very bad girl that that necessarily means that they are not good people, because some fathers and mothers have some very naughty children. I believe that if they had had the teaching of Zion they might have been better able to control their children; but to start with children eight or ten years of age is too hard a task. It is up-hill work. There are some people in Zion City who have some very bad girls and boys. You do not make them good by whipping them; in other words, a whip cannot drive the Devil out and put the Holy Ghost in.

The last reference was Acts 8:15.

The Christ-Like Church Filled With the Holy Ghost.

I want you to get this. I want you Elders to take hold of these passages. There is a great deal to be said about the work of the Holy Ghost that has not been said before in Zion. The Christ wants a Church made up of people filled with the Holy

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Ghost; but there are a lot of people if they lost some of their selfishness today I would not offer a reward for it. There are a great many people who can well afford to lose a good many things. After the General Overseer has worked for nights, praying and endeavoring to reach a conclusion in a matter pertaining to the Kingdom of God, it does not, I tell you, look well for some of you who have given little or no thought to the matter to set yourselves forward as knowing all about it. It would be a very good thing if some people would lose the evil spirit of setting themselves up to give instructions contrary to my instructions. That is a very bad spirit for any man to get into him. It would be a very good thing for a lot of people if they would lose their hasty temper and never find it; if they would lose their selfishness and their covetousness, if they would lose the spirit of the world. God grant it. The spirit of criticism and fault-finding—one of the worst spirits that can ever get into people. The Devil is always around. I meet some people in Zion City and look at their faces—well, I am not fighting flesh and blood, I am fighting evil spirits; and these poor people, they have gone back upon Zion. They have let the spirit of evil get control of them, and that is the reason why you cannot do anything with them. I am learning as I go along. I have wasted a good deal of strength in the past, which I would not do again if I had the same to go over. I have spent all day talking to a man, and have learned now that it was entirely wasted to talk to him. I am learning a good many things. I have reprimanded a lot of these rebels for your sakes; else some of you would have been rebels. Pray for them that God will take away the evil spirit and fill them with the Holy Spirit.

Look at Acts 8:18:

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

What an awful responsibility!

But Peter said to him, Thy money perish with thee.

Now Acts 9:17: The simple story of Ananias' visit to Saul. He prayed with him, and Saul was "filled with the Holy Ghost."

Again in Acts 9:31:

Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.

Acts 10:38:

How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed of the Devil: for God was with Him.

Dr. Dowie impressed that verse upon this old world so that it will never be forgotten.

Acts 10:44. I want you to note that:

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost.

That is a portion of Scripture that I shall use later on.

Then 10:45: "Poured out the gift of the Holy Spirit."

Acts 10:47: "Which have received the Holy Spirit as well as we."

Acts 11:15: There is where Peter gave a report of the meeting in the house of Cornelius: "As on us at the beginning," that is: as on us at Pentecost.

Acts 11:16: Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

You will observe from what we have read that there are a great many things about the Holy Ghost that you have never learned. You will observe that there must be a good deal of teaching on this subject. You will observe that there is a good deal for us that we have not got. We want to keep close to the Word of God and follow it, so that we shall be protected from all counterfeits and from all the machinations of the Devil; and it is only by keeping close to the Word of God that we can be kept.

Acts 11:24: For he was a good man and full of the Holy Ghost and of faith.

It is beginning to dawn upon me more clearly, more forcibly than ever, what it means to be full of the Holy Ghost. Why, you take even the average men and women you meet, when they see people doing certain things they will say, "That is not very nice;" "He has got a naughty spirit;" or, "I would not act like that." Barnabas was a good man, full of the Holy Ghost.

Acts 13:2: And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.

Acts 13:4: So they, being sent forth by the Holy Ghost.

Acts 13:9: Then Saul [the first time he is called Paul] being filled with the Holy Ghost, set eyes on him and said.

There is a very remarkable statement for a man to make who is full of the Holy Ghost. I tell you a great deal depends upon whether a man says a thing of himself or whether he says it as he is inspired by the Holy Ghost, and it is well for every man to know his mission. It is well for every man to take care lest he assumes to do something that God may never have called him to do. If he does, he is going to meet with great defeat. You know there is a case in the Acts of the Apostles where certain persons undertook to cast out evil spirits, and the evil spirit said, "Jesus I know, and Paul I know; but who are ye?" And the evil spirits came out of the man and jumped on those fellows and overcame them.

I cannot understand why a man should want to assume anything in the Master's service Let a man know his calling. You are not called upon, perhaps, to stand on the platform and deliver a sermon that will make people writhe in torment. You are not called upon to say what some other man is called upon to say. When people criticise, they would better be sure that they are not criticising the words and works of the Holy Ghost, because this is a very serious matter. Some people will criticise anybody or anything without giving any thought, and I tell you that such people will pay the penalty for it sooner or later.

Paul was filled with the Holy Ghost.

Acts 13:52: The disciples were filled with joy and with the Holy Ghost.

Reference is made to the fact that the Holy Ghost was given to the Gentiles.

In Acts 15:28 we have the expression: "For it seemed good to the Holy Ghost and to us."

God knows that in facing every problem of Zion I have but one desire: that is, to find out the mind of God. God knows that I do not talk without thinking. I do not make decisions until I am sure, as sure as any man can be. As I said to a man who asked me a certain question in the Bible Class, "I will answer that sometime before the end of the Twentieth Century." I tell you, Zion, there are a lot of problems to face. We ought never to answer any question without giving it a good deal of thorough study and serious thought and earnest, prayerful consideration.

Acts 16:6 is a very remarkable verse, especially for you Elders. Paul and Silas and Timothy, these were forbidden of the Holy Ghost to preach the word in Asia. Is not that a wonderful statement?

Then in Acts 19:2 we read:

And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye be-

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lieved? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

You see, they had had no teaching on the subject of the Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the Name of the Lord Jesus.

He gave them the teaching and they were then baptized in the Name of the Lord Jesus. I want you to notice that the brethren were baptized in water again. There is a good deal more in that than you think. They were baptized with John's baptism and then they were baptized in water again, the only difference being that the second time they were baptized in the Name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.

That is a very important selection of Scripture.

Acts 20:23:

Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

The twenty-eighth verse—that is a good one:

Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood.

Acts 21:11:

Thus saith the Holy Ghost.

Acts 28:25:

Well spake the Holy Ghost by Isaiah the prophet.

You see the Holy Ghost spake by Isaiah.

I will close with the Acts of the Apostles.

We have:

Five references in Romahs;

Three references in First Corinthians;

Two references in Second Corinthians;

One reference in First Thessalonians;

One reference in Second Timothy;

One reference in Titus;

Two references in Hebrews.

And there are in the New Testament eighty-four references to the Holy Ghost under the words "Holy Ghost."

After I have placed all these references before you, then I will take up a certain number and use them as a basis for addresses, and by the time we are through with these addresses we shall have covered very well the subject of the Personality and Ministry of the Holy Ghost.

I wish you to pray and to study, and to ask God to give you the preparation in mind and heart so that we shall be able to understand the subject.

God is richly blessing. The only difficulty with some is that they are so zealous for God and Zion that they may become very impatient; but what wonderful things God has already wrought! Just wait patiently and do right and God will bring it all to pass. Now, Zion, the only thing that can bring destruction, or that can defeat us, will be division in our own ranks. It is the Devil's business, you know, to create discord and dissension and all that, if he can.

I am glad to see you and we are getting along very nicely. Some things are a great grief to me, if I would grieve about them. That is the Devil's business to wear a man's life out. There are some very good people, I love them and they love me, and they love Zion, but if I would let them they would wear my life out in thirty days. They mean all right. If they would keep in line and not talk so much it would be better for them and easier and lighter for me.

God is blessing and we are making progress. Twelve months more will see furthur developments. May God bless you and keep you.

The Doxology was sung, after which Elder Richert offered the closing prayer and pronounced the benediction.

ZION'S MISSION TO THE WORLD

(BY O. L. TINDALL.)

WHAT is it? It is twofold. It is the same as God's mission to the world, to the whole world. I express it in the language of our God Himself.

"I *kill*, and I *make alive*." Deuteronomy 32:39. "Rather a strange mission," says one. "I thought Christ came only to save and not to destroy." So He seemed to say, and 'twas true. He came not to condemn or damn the world, but to save the world, and yet He did the same thing that the Lord did and has always done.

"I kill and I make alive." "For this purpose the Son of God was manifested that He might *destroy* the works of the Devil." (1 John 3:8.) The same John said in his Gospel, fourteenth chapter and twelfth verse. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also."

That clearly defines our work and mission. God always, we may say, does His work through men. Men are saved through men. God ordained that men should be saved by the foolishness of preaching. We must follow the Divine plan. Christ set us the example, and taught us the way. He said: "Go, preach My Gospel of the Kingdom, heal the sick, cast out devils, etc."

Our first commission is to *kill*, and *then to* make alive. "I *wound* and I *heal*." Here is where many make a mistake, and all the churches. They tolerate sin of every kind and palliate it, and whitewash it, and use all kinds of nostrums to patch it up. We must kill it. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire," said the gentle Jesus, in His great Sermon on the Mount; and in His last talk to His disciples before He was offered up for us all, He said. "Every branch in Me that beareth not fruit, He taketh away." And then He applies it to a man and men and says: "If a man abide not in Me, he is cast forth as a branch, and is withered; and *men* gather them, and cast them into the fire, and they (men) are burned."

Zion follows the scriptural plan. It has always been the same. It is like its Author: It changes not.

Zion is on a *war* of *extermination*. There are many giants of iniquity and strongholds of sin and evil, in our own beloved land, and they must fall and perish from off the face of the earth before our Kingdom of God can be set up and "Thy *will* be *done* on *earth* as it is done in Heaven."

In order to be perfectly practical and clearly understood, I wish to name some of the more prominent of these evils, which all good men ought to combine against. They need only to be mentioned to be condemned by all right thinking people.

They are as follows:

First, THE SALOON AND THE WHOLE LIQUOR TRAFFIC. Its existence in a civilized country can find no justification. "Wine" is now, as it ever has been, "a mocker, and strong drink is raging, and whosoever is *deceived* thereby is not *wise*. At the last it biteth like a serpent and stingeth like an adder." Away to

(CONTINUED ON PAGE 117.)

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

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LEAVES OF HEALING, SATURDAY, OCTOBER 17, 1908.

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Special Notice.

THE STUDEBAKER THEATRE, near the Auditorium, Chicago, has been rented for Lord's Day afternoon, November 8, 1908. This Hall is one of the finest and best equipped in the city of Chicago, and all Zion should praise God for enabling us to secure such a splendidly located and arranged hall.

The General Overseer, Zion Council, Zion Choir, Orchestra, and Band, and a large number of Seventies, God willing, will visit Chicago and hold a stirring OLD-TIME ZION MEETING on the above date: **November 8, 1908, at 2:30 p. m.**

Later, God willing, we shall visit Milwaukee, Racine, Kenosha, Waukegan, and other cities near Zion City; and then later the General Overseer, accompanied by helpers, will visit a number of the large cities throughout the United States and Canada.

Let all rally.

Let all pray.

Let all reconsecrate themselves to God.

God is very wonderfully blessing and using LEAVES OF HEALING and THE ZION HERALD.

Zion Literature must be scattered everywhere.

Notes by the General Associate Editor.

"Be filled with the Spirit." Ephesians 5:18.

The person who will let his heart be God-centered, and who will cut loose from the world, the flesh and the Devil will "be filled with the Spirit."

God will leave no person without providing comfort. His bounties are before all men, only they must obey His injunction: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

One can never be "filled with the Spirit," so long as there is any of self and the world within his heart. God requires a complete surrender, a willing service, "a living sacrifice." He who thus offers himself to God can be "filled with the Spirit" and used of God in doing His service.

Men should not regard the infilling by the Spirit to be for the gratification of the individual; but the glory and praise is unto God the Father, that His authority may be regarded upon the earth.

Christ opened the understanding of the disciples, "that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

"*And ye are witnesses of these things.*"

Witnesses of what? The life, suffering, death and resurrection of Christ; of repentance, and of remission of sins.

How were they qualified? "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Equipment for service comes "from on high." When one gets his commission as "a witness," all the powers of earth and hell cannot keep back his testimony. The threatenings of "rulers, and elders and scribes" availeth nothing against those who have truly been with Jesus to whom all power in Heaven and in earth hath been given.

"But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard."

WHAT HAD THEY SEEN? They had seen Jesus perform many mighty miracles: Heal the sick; restore sight to the blind; open the ears of the deaf; cheer the sorrowing; raise the dead; suffer in Gethsemane, and shed His own blood upon the cross as an offering for sin; and they had seen Him alive, felt His touch, and heard His loving words.

WHAT HAD THEY HEARD? The Christ declare Himself to be "The Way, the Truth and the Life."

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

"My meat is to do the will of Him that sent Me, and to finish His work."

"My Father worketh hitherto, and I work."

"Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son, likewise."

"I can of Mine own self do nothing: as I hear, I judge: and My judgment is just: because I seek not Mine own will, but the will of the Father which hath sent Me."

"I am the Bread of Life." "I am the Living Bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is My flesh, which I will give for the life of the world."

"It is the spirit that quickeneth; the flesh profiteth nothing; the Words that I speak unto you, they are Spirit and they are Life."

"I am the door of the sheep." "I am the Good Shepherd."

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"My sheep hear My voice, and I know them, and they follow Me."

"I and My Father are one."

"I am the Resurrection and the Life."

"If ye know these things, happy are ye if ye do them."

"I go to prepare a place for you, and I will come again and receive you unto Myself. In My Father's house are many mansions."

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments."

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"Let not your heart be troubled, neither let it be afraid."

"I go unto the Father: for My Father is greater than I."

"Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should rmain: that whatsoever ye shall ask the Father in My name, He may give it you."

But "I command you, that ye love one another."

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me:

"And ye also shall bear witness, because ye have heen with Me from the beginning."

"Howbeit when He, the Spirit of Truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He wili show you things to come.

"He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine.

"Verily, verily, I say unto you, Whatsoever ye shall ask in My name, He will give it you."

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. . . . I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do."

"I have manifested Thy name unto the men which Thou gavest Me out of the world. . . . I pray for them . . . for they are Thine, and all Mine are Thine, and Thine are Mine: and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are. . . .

"And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

"I have given them Thy Word; and the world hath hated them because they are not of the world, even as I am not of the world. . . . Keep them from the evil. . . . Sanctify them through Thy truth: Thy Word is Truth.

"As Thou hast sent Me into the world, even so have I also sent them into the world. . . . And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

Can there be greater manifestation of love than that displayed by the Christ toward suffering humanity?

Oh, the power of love! Oh, the desire on the part of Christ the Savior, that His disciples should be one, and that they should make no mistake! And what better equipment could He give them than to endow them with His Spirit who should take up His abode with them and lead them into all truth.

Is there any wonder, then, that Paul should press on, and say, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God?"

ZION'S MISSION TO THE WORLD

[CONTINUED FROM PAGE 115]

hell with it, where it belongs.

Second, TOBACCO "SATAN'S CONSUMING FIRE," should be cursed with a curse by men as it is by God. It is a filthy thing. It is a deadly poison and a breeder of disease, of cancer and other things. It costs this country more than does all her churches and mission work. It can find no justification even by its own devotees who have become abject slaves to it and cowardly say, I must obey its mandates. It has such a power over me.—Poor wretch!

Third, THE SWINE, an unclean and filthy brute, we propose to kill, not for food but as a pest, a scavenger to eat up the filth of the stables and the refuse of table, and every unclean thing. They are full of scrofula and cancer and cholera, and a breeder of disease. No wonder God said of the swine, "Of their flesh ye shall not eat, they are unclean unto you." (Leviticus 11:8.) No wonder Christ killed two thousand of them, by suffering the demons to go into them, and sent them into the sea. That the Jews and peoples who eat no swine have no cancers, is an historical fact.

Fourth, THE THEATER, the school of corruption of all virtue and modesty and chastity, a child of the Devil run by men and women who are unclean and licentious—A corruption of good morals.

Fifth, THE DANCE. It had its origin in lust and is supported by licentiousness. It is a game of whoremongers and adulterers. No clean man or virtuous woman can have any connection or association with it. It is the nursery of the

Sixth, "HOUSE OF THE STRANGE WOMAN" whose door is the gateway of hell. It allures innocent girls into its deadly coils and damns every young man that goes in thereat. Alas, how many enter therein!

Seventh, THE CARD TABLE and gambling hell. It starts in the parlor of that hypocrite of a church member, and at that gambling and lottery table at the wretched church fair. It ends in the gambling dens on State street, and the horse race-books, and the gambling on Board of Trade, which curses all our trade and robs our hard and honest tillers of the soil and gets the lion's share of the profits while they do nothing but manipulate the markets and gamble and bet on the prices of our breadstuffs, and we pay the bills. The whole gang are a lot of thieves and should be

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driven out with a whip of strong cords as Christ drove them out of the temple and overturned their tables of ill-gotten gains.

Many of them today are found in the temples of worship—high church men!

The Kingdom of God has no use for any such.

Eighth, THE DOCTORS AND DRUG BUSINESS. The doctors have supplanted the Lord and his Christ in the minds of most of the church people. Just as well call a Catholic priest to forgive your sins as to call a doctor to heal your sicknesses, for it is plainly said that Christ bore our sins on the tree and our sicknesses just the same, and that the prayer of faith shall save the sick as well as the sinful; that God heals men through men the same as He saves them. He says, and "They shall lay hands on the sick and they shall recover." He said "Preach the Gospel to every creature, heal the sick and cleanse the leper." This is the work of the ministers of Christ of whom He said "The works that I do shall he do also." The doctors have never been a success, but a failure, and worse than that. They have been a curse to humanity. Says one of their most eminent representatives, "Doctors and drugs have killed more men than all wars and pestilences and famines combined."

Said Oliver Wendell Holmes:

If the whole *Materia Medica* were sunk in the depths of the sea it would be better for humanity; but worse for the fish.

Drug stores are worse than saloons, for they sell scores of poisons while the saloons sell only the one.

Ninth, THE GREAT SECRET REALM, especially the Masonic order, the mother of them all. It is plainly and unquestionably idolatrous worship. It came, as they claim, from Solomon who introduced Baal worship into Israel. A Christian cannot belong to it without denying his Lord. They cannot take the name of Jesus with them into a Masonic lodge. He could not be a member of the order, He is tabooed and blackballed. "It might offend a Jew," they say. He said, "In secret have I [done or] said nothing." Their deeds are done in the dark, because they are evil.

Tenth, ALL THE CHURCHES, *as organizations*, MUST GO. They never were built on the right and scriptural foundation. They are only a lot of petty republics and not the Kingdom of our God. They vote on their pastors or shepherds, and hire them for so much money. The sheep rule the shepherd, instead of the shepherd ruling the sheep. Preachers are only hirelings as is a coachman. They have no authority. They are underlings and no true leaders of God's people. They have not even the true *form* of Godliness, and have lost the power. They do not preach or teach the true Gospel; only a part of it. Many of the doctrines are neglected or denied. The Lord is not blessing them. They are neither "hot nor cold." The world has taken possession of them. They tolerate every form of ungodliness.

Eleventh, THE WHOLE ECONOMIC AND BUSINESS SYSTEMS. They are of the earth, earthy. They devour each other. "Might makes right" with them. The big fish eat up the small ones, until the earth and the fullness thereof has gone into the hands of the few, and the rest of the world are slaves. "The suppressed millions are found in every land. Our own is no exception, with all our boasting, that "all men are born equal."

There is nothing of the Spirit of Christ in the business matters. The golden rule is unknown. It is a cut-throat business. The system is rotten and must go.

Twelfth, THE POLITICS OF THE DAY is only a "salary grab" bag game—a spoils system—bribery and corruption from top to bottom. It lacks true statesmanship and exalts demagogism.

Thirteenth, THE PUBLIC SCHOOL SYSTEM has left God out, as has the state, and proscribed the only Book that upholds our nation and is our only hope. It denies to our children the most important part of a child's education. The Book of Books is ruled out of our school curriculum, and many useless and even harmful branches are required.

In conclusion, we say that Zion, like her Maker and Author, hates iniquity of all kinds, is an avowed foe of every evil thing, and believes, too, in the final overthrow of all the works of the Devil and the kingdom of darkness, and the triumph of Truth, and the Kingdom of our God.

There is another side to Zion and her work, or mission. It is the positive side. After you destroy the weeds and the thistles and thorns, you must sow the good seed, or you would have no crop, and you must starve in the very presence of a rich field, though uncultivated.

This phase of our work is expressed in our Lord's words and our text,

"I Make Alive."

"I heal the wounded spirit, and the bruised reed, and fan the smoking flax." "The Son of Man came to seek and to save that which was lost."

Zion stands for, and teaches, and fosters, and defends, the following:

First, The INSPIRATION and SUFFICIENCY of the Holy Scriptures as our rule of faith and practice in all matters of life.

Second, The FATHERHOOD OF GOD and the Divinity of Jesus Christ, and the Personality and Work of the Holy Spirit.

Third, SALVATION from all sin through faith in Jesus Christ.

Fourth, THE HEALING of all the diseases of the body through faith in Christ, without the aid of doctors or drugs. "I am the Lord that healeth thee. I change not." "Himself took our infirmities and bare our sicknesses." "They shall lay hands on the sick and they *shall* recover." "The prayer of faith *shall* save the sick, and the Lord *shall* raise him up." "Jesus Christ, the same yesterday, and today, and forever."

Fifth, That GOD is THE HEALER of His people, and that SATAN is THE DEFILER; that sin is the cause of sickness. "He went about doing good and healing all that were oppressed of the Devil." "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned." Romans 5:12.

Sin brings sickness, and sickness death. "This daughter of Abraham, whom Satan hath bound, lo, these eighteen years," said the Christ.

Sixth, That REPENTANCE, and not Faith, is the beginning of the Gospel.

John began his ministry by saying, "Repent ye, for the Kingdom of Heaven is at hand." Jesus gave the proper order when He said, "Repent ye, and believe the Gospel." Peter said to the people, "Repent ye, and be baptized.

Paul preached the same: "Repentance toward God and faith toward our Lord Jesus Christ." Paul told the learned philosophers on Mars' Hill that "God now commandeth all men everywhere to repent."

Seventh, BAPTISM BY TRIUNE IMMERSION. Christ gave command that they should baptize "into the name of the Father, and of the Son, and of the Holy Ghost;" that they should baptize *into each one*. There were three commands and not one merely—three acts. They must honor each of the three in the Godhead in the same way. The equality of the Trinity, or three persons, is brought out and taught in baptism. We are to honor each one, in like manner.

Eighth, THE KINGDOM OF GOD is an organized body of Christian men and women, with proper officers, called by God to their offices, who shall rule the whole body, as the head governs and directs all the members of the human body; that there must be authority in the Chnrch; that it is from above and not from the people. It is a Theocracy and not a Republic. That there must be only one body, the same as there is "One Lord, one

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Faith, one Baptism," one Spirit, but many members. Christ meant this when He prayed in the Garden "that they might be One as We are One." All Christian men and women must come to *One* Fold, and "be one that the world may know, that Thou hast sent Me," said the Christ.

Ninth, The CONDITION FOR MEMBERSHIP in this body of Christians is the New Birth by the Spirit, and baptism in water. Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:5.

Tenth, PAYING TITHES. The support of the ministry and expenses of the Church are to be met by tithes, and freewill offerings. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." "Will a man rob God? Yet ye have robbed Me. Wherein have we robbed Thee? In tithes and offerings." Malachi 3.

Eleventh, COOPERATION IN BUSINESS. A man should carry his religion into his business, which should be run for the glory of God, and the upbuilding of His Kingdom just as much as a prayer meeting, or a preaching service on the Lord's Day.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty." Proverbs 3:9, 10.

Do business for God and for your brother. Help one another in business and so bear one another's burdens, instead of making them heavier.

Twelfth, POLITICS SHOULD HAVE GOD IN THEM and not be run by the Devil. Magistrates should be the ministers or servants of God, and be, as Paul said, "a terror to evil doers, and a praise to them that do well," for "Righteousness exalteth a nation; but sin is a reproach to any people," We stand for pure politics.

Thirteenth, OUR SCHOOLS should have none but true, and efficient, and Christian teachers, and should make the Bible the most important book in the whole course of the child's study. Its contents should be given "line upon line, precept upon precept." The child should be taught, above all things, this injunction of the wise man: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." The law that forbids the Bible to be read and studied in our schools is a shame and disgrace to our statute books and our lawmakers.

Fourteenth, CHRISTIAN COLONIES AND SETTLEMENTS. We believe that the best way to carry out our teachings and raise up a people for God, is by owning tracts of land, which we can control, and establish, and work out the principles of the Gospel in everyday life, and in business and social life, and make it truly a refuge for the afflicted of God's people. God expects His people to be a separate people and a "holy nation." Such a community would be blessed of God in basket and in store and in every way.

In short, we declare that the Kingdom of God, or Church of Jesus Christ, should dominate all this earth; that God's people should rule in everything. They should be "the head and not the tail," as God hath promised; that we should begin now, on a small scale, it may be, but it would rapidly increase and grow until the perfect day, when God's Kingdom shall prevail over all the earth. "Every knee shall bow and every tongue confess" our Lord and His Christ, to the glory of God.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny. *George D. Boardman*

EXCERPTS FROM LEAVES OF HEALING

VOLUME ONE, NUMBER ONE

JUNE 1, 1888

PRINTED BY JOHN ALEX. DOWIE

Ordination of Officers

IT is important to notice that the Holy Spirit first *calls*, then *separates*, and then *ordains* Christ's servants to the various offices in His Church. See Acts 1:15-26, and Acts 13:1-4, concerning the call to the first and most important of all offices in the Church (1 Corinthians 12:28), the office of "apostle."

No greater misery can ever happen to a man than to be rashly *ordained of men* to any office in the Church to which the Holy Ghost has not already *called* and *separated* him, and it is a source of endless confusions among God's people, and a stumbling-block to the world, who mock, not without justice, at the impotence of man-made elders whom foolish or designing men have ordained.

We have seen in New Zealand recently some very sad illustrations of these remarks; and the same things may be seen in all parts of the world, and will continue to exist so long as the Church does not observe the Divine Order laid down in the Holy Scriptures by the Holy Ghost."

A Farewell and Communion Service

Sweet memorials,—till the Lord
Call us round His heavenly board,
Some from earth, from glory some,
Severed only, 'Till He come!' "

How often we have read the words, "and *when they* (the Lord and His first apostles) *had sung an hymn*, they went out unto the Mount of Olives." How we have longed to hear the voice and see the face of Him who led that song, e're He went forth to suffer and to die. Down through the ages its echoes still are ringing, and "the ransomed of the Lord" still "come with singing unto Zion."

As we looked upward in that beautiful night (Friday, March 2, 1888, in Fitzroy, Australia) we saw the "many mansions" of light shining in the boundless vault of the heavens above. They seemed to us, like heavenly silent singers, forming, from the Southern Cross, all glorious pathways of stars through all the Milky Way, with jewelled steps, upwards and onwards to the center of all things—the Throne of God. And then Daniel's words of prophecy came to us poor Pilgrims of the Night, who were about to go forth to all the earth with Words of Life and Light and Love to countless sufferers who are fainting and groaning in pain on their earthly journey to Zion above—"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."

And we were comforted; for the way of wisdom was lying clearly before us, and we knew our Guide, the unerring Spirit of God, would lead us in the steps of Him who sang the hymn and went forth to open the way of Salvation and Temperance, of Healing and Holiness to all who will trust and follow Him. All was peace and the night soon passed away.

A NINE DAYS' MISSION IN SYDNEY.

We conducted twenty-seven meetings in the nine days—one of which, for men only, extended from 11 p. m. to 3 a. m. on Monday and Tuesday, 18th and 19th of March. Many found

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salvation through faith in Jesus; many backsliders were restored; and many Christians testified to receiving much spiritual blessing through the teaching, which forms the most important and prominent features of all our Missions: for we ever remember that our Lord went about (1) TEACHING, (2) PREACHING, and (3) HEALING.—See Matthew 4:23; 9:35.

We have no fear as to the HEALING if once the TEACHING is fully and intelligently believed: and throughout this Mission our public teaching occupied over six hours daily.

Between the meetings we saw the sick, who soon began flocking in large numbers to the morning and afternoon "Healing-room Addresses." As the Mission progressed, it was with difficulty we could get time to eat necessary food; and the afternoon meetings grew to an attendance of from three to five hundred. We frequently found, when those who had only come to listen to the teaching had retired, that there were from one to two hundred sick persons remaining with "all manner of disease and all manner of sickness," eager to see us individually and privately in the healing-room. Of these we saw many; but many more could not be seen; and the certainty that we could not see *all* before leaving made it very painful to listen to their eager requests, "*Oh, please do see me!*" or "Do see *my* child!" etc. But this very fact, when it also became apparent to the eager seekers, led them to feel the force of our often repeated statement, that *they did not need to see us in order to be healed*, if they only fully believed in Jesus and forsook all sin; for He was as willing and able to heal without any human touch or prayer, as when He healed the Centurion's servant, by *speaking the word only* (Matthew 8:5-13.) Many, in consequence, were healed in this way, as in all our Missions, and amongst the testimonies at the close of the Mission none were more gratifying to us and interesting to others, than such cases as these, none more glorifying to God: for healing without any human agency silences all critics, except the utterly dishonest.

A number of the cases of healing through our agency were very startling, fulfilling, so far as man can see, all the highest conditions of truly Divine healings, being perfect, immediate and permanent. The first of these was on the second evening, and the last on the afternoon of the closing day of the Mission.

FAITHFULNESS DOES NOT KNOW DEFEAT.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love Him." James 1:12.

"Fear none of the things which thou shalt suffer: behold the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a Crown of Life."---Rev. 2-10

What a consolation to the servant of God when the muscle and brain are weary and the pressure of circumstances is unrelenting! But we are "joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Romans 8:17.

ZION IN CHICAGO

WILBUR GLENN VOLIVA, General Overseer,
ZION CITY, ILLINOIS

KIMBALL HALL S.W. Cor. Wabash Ave., and Jackson Boulevard

GENERAL ASSEMBLY Each Lord's Day, 2:45

E. W. REDER, Pastor-in-Charge,
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Nothing Like It

Should be Read by Everybody

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Make all remittances payable to the order of Wilbur Glenn Voliva.

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15
OCT 30 1908

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 WILBUR GLENN VOLIVA

Volume XXII., No. 16. ZION CITY, SATURDAY, OCTOBER 24, 1908. Price Five Cent.

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 2.]

An Address Delivered at the Early Morning Meeting, Lord's Day, August 16, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

SERVICES were opened by a season of silent prayer. Hymn No. 264 was then sung:

"Hide me, O my Savior hide me,
In Thy holy place;
Resting there beneath Thy glory,
O let me see Thy face."

Hymn No. 18 was also sung:

"He is coming, the 'Man of Sorrows,'
Now exalted on high;
He is coming with loud hosannas,
In the clouds of the sky."

GENERAL OVERSEER: Before we go to God in prayer, I want to impress upon your minds and hearts that the one and all-important thing is a closer walk with God. If it were possible for us to get together 50,000 people, create institutions that would prove to be an overwhelming success financially, and we failed to have the people right with God, what would it all amount to? We ought to be in travail today for many in Zion City. Spiritual children will never be born until those of us who profess to be God's children are in travail for them. While I am interested in the material aspect of Zion, yet I would not give the snap of my finger for all that without the spiritual development of the people. The Word says that "every plant that My Heavenly Father hath not planted shall be rooted up." Then I have no time, and neither have you, to spend in creating that which is only to be overthrown and consumed in the fire that shall try every man's work in the last days.

Let us bow before God in prayer. I will ask Elder Tindall to pray, and at the close of his prayer, with your heads bowed, I want you to sing No. 286. Let this be an earnest prayer:

"Come, Holy Spirit,
Like a dove descending,
Rest Thou upon us
While we meet to pray;
Show us the Savior,
All His love revealing;
Lead us to Him
The Life, the Truth, the Way."

Christ came to reveal whom?

Voices: "The Father."

The Holy Spirit came to reveal whom?

Voices: "The Son."

So this stanza that I have just read is in strict accordance with the plain Word of God.

Elder Tindall then led in earnest prayer, after which Hymn No. 286 was sung.

General Overseer: Elder Richert, please pray for the sick.

Elder Richert then earnestly prayed for the sick.

General Overseer: Elder Carey, pray for the HERALD and the LEAVES OF HEALING.

Elder Carey then prayed for the HERALD and LEAVES of HEALING.

General Overseer: Elder Moot, pray for the workers in different parts of the world.

Elder Moot prayed for the workers in Zion's Harvest Field.

General Overseer: Dr. Sayrs, for the children.

Dr. Sayrs then offered prayer on behalf of Zion's children.

General Overseer: Deacon Forby, for the young people.

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Deacon Forby offered an earnest prayer on behalf of Zion's young people.

The General Overseer then prayed as follows:

Our God and Father, we earnestly pray Thee to hear and answer the prayers that have been offered. Bless, O God, the sick and the sorrowing, the troubled and the distressed. Hear and answer on behalf of anyone in our midst this morning who may be looking to Thee for deliverance from disease and affliction. Thou art here, O God, and art willing to stretch forth Thy loving hand to heal. Then may each one look up to Thee in faith and touch the eternal source of life, wisdom, knowledge, power, health, strength and all blessing.

Bless Zion Herald as never before, Bless the Leaves of Healing. Grant, O God, to inspire every word. May the Holy Spirit not only, as in olden times, rest upon, but dwell within everyone who shall have anything to do in preparing both papers. Accompany the written and printed. word by the Holy Spirit's power, and make them great blessings to earth's remotest bounds.

Bless, O God, the workers in all parts of the world. We thank Thee for the good news from Shanghai, China. God bless the Elders there and the native workers, and all those who are seeking for a closer walk with Thee. Bless the dear ones in Australia, and those who are coming back and taking their stand. Bless all the faithful ones in Africa, and everywhere.

Bless, O God, Zion in Zion City, and Thou knowest that we have a desire, beyond the power of words to describe, that this city should be saved, that this spot should be hallowed and kept for Thee. O God, destroy everything in this city that is not of Thy planting, and bless everything that is in accordance with Thy will, and help us to realize that it is not by might, nor by power, but by Thy Spirit. Thou wilt undertake for us if we are only wholly consecrated: Bless then, O God, all of the officers, that they may be men and women full of faith, wisdom and of the Holy Ghost. Bless the members, that they may be daily found seeking Thee. Bless the young people, bless the children. Bless Zion choirs, O God, and grant, we beseech Thee, that everyone in this city, whom Thou hast blest with the talents to sing and play upon instruments, may not hide their talents, but respond to the earnest entreaty to take their places in the services of Thy house. Bless, O God, the orchestra and band, which, though they have only small beginnings, yet with Thy favor upon them Thou only knowest what ten years will bring forth. Bless Conductor Thomas and Deacon Wilson very especially in the work committed to their hands. Help them to realize the importance of the positions which they occupy in Thy vineyard. Help us all to find our proper sphere of labor.

Guide, O Father, in all that shall be said and done. Make this a wonderful day in Zion—a day of progress spiritually—we ask in Jesus' Name and for His sake. Amen.

One stanza of "Nearer My God to Thee," was then sung.

General Overseer: Will you please turn once more to the Gospel according to St. John the seventh chapter, and I will read to you from the thirty-seventh verse.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

(But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

You will remember this reference: John 7:37. It is a very remarkable verse, and I want you to note, particularly, the statement "For the Holy Ghost was not yet given."

In Acts the second chapter, beginning with the first verse:

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterence.

Importance of God's Word.

It is of far greater importance that you should get thoroughly into your minds and hearts all that God's Word says regarding the Holy Spirit and His mission than that you should remember what I say, and in order that you may get an intelligent view of the statements in the New Testament regarding the Holy Ghost, I will briefly review the address of last Lord's Day morning and then complete, very hurriedly, the references to be found in the other books of the New Testament regarding the Holy Ghost.

In the Gospel according to St. Matthew there are five references; in Mark, four; in the Gospel according to St. Luke, eleven; in the Gospel according to St. John, four; in the Acts of the Apostles, forty-one. In Paul's Epistle to the Romans there are two passages that I want to call your attention to especially, then there are three others, making five in all.

The first one is in the fifth chapter, the fifth verse, a very remarkable statement, that the "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Romans 9:1: My conscience also bearing me witness in the Holy Ghost.

Romans 14:17: For the Kingdom of God is not meat and drink: but righteousness, and peace and joy in the Holy Ghost.

Romans 15:13: Through the power of the Holy Ghost.

Then the sixteenth verse of the same chapter, "Being sanctified by the Holy Ghost."

In First Corinthians there are three references:

Chapter 2:13: But which the Holy Ghost teacheth.

Chapter 6:19: Your body is the temple of the Holy Ghost.

Chapter 12:3: But by the Holy Ghost.

In Second Corinthians there are two references:

Chapter 6:6: By the Holy Ghost.

Chapter 13:14: The communion of the Holy Ghost.

In First Thessalonians there are two references:

Chapter 1:5, 6: For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost.

With joy of the Holy Ghost.

Natural Abilities Alone Do Not Imply Spiritual Power.

You often hear people say of certain preachers, "He is very eloquent; what a beautiful prayer he made!" little realizing what those statements mean. The Church of the Lord Jesus Christ can never be built up by mere eloquence. Intellectual power and oratorical ability may be possessed by a man who is a heathen. The Kingdom of God can be established only by men and women born from above, used by God in the name of Jesus, through the power of the Holy Ghost. In other words, a man's works must be in the demonstration and power of the Holy Ghost. If a man gets an audience simply by reason of great eloquence, God has nothing to do with it. If a man has people profess conversion simply through his natural persuasive powers, it is then the work of man and not the work of God. Therefore the very sermons that the carnal may say will drive the people away are the sermons the Holy Ghost will use to the salvation, healing, and cleansing of the people. Hence it is that many so-called great men have established large institutions, attracted immense congregations, have lived to be fifty or sixty years old, and then have passed away, and all their work passed away when they passed away.

God's Work Will Abide.

A work wrought by God through the Holy Ghost will abide, and the death of the man God used will never make any difference to the work. Therefore, should any part of Zion's work disappear, just thank God for it. Do not you worry, because I can assure you that, in the light of God's Word, all God has wrought, all God has established, will abide. That which has been the result of a man's work merely shall perish; so do not you worry: "Every plant that My Heavenly Father hath not planted shall be rooted up;" and our daily prayer ought to be for ourselves, "O God, whatever there is about me that is not in accordance with Thy will, let it be burned up—let it disappear." And our prayer for Zion ought to be, "Let all, O God, that is not of Thy planting be rooted up and taken away." We want only that which is of God, and nothing else.

The Predetermined Purpose of Paul.

The Apostle Paul, in the second chapter of First Corinthians, develops this thought at length. He says:

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And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and Him crucified.

He was going to a place which he knew was noted for its learning and its culture, and for its philosophical systems, and he knew it would have been in accordance with the customs for him, when he arrived in Corinth, to have taken up with those systems of philosophy. He went with the purpose and determination not to take any notice of them, but to preach Jesus Christ and Him crucified. He determined to know nothing of their systems of philosophy, but only Christ Jesus, who had made an all-sufficient sacrifice once for all for the sins of the world.

Work To Be Done in Demonstration and Power of the Spirit.

If this is true of the preaching, it is true of every part of the work of the Church. Is the preaching in the demonstration and power of the Holy Spirit? Is the singing in the demonstration and power of the Holy Spirit? Is every part of the service well-pleasing to God?

Ingersoll was one of the most eloquent men that ever lived. Great crowds would flock to hear him, and would pay one dollar for a seat in the hall where he was going to speak; but no one ever could say he spoke in the demonstration and power of the Holy Ghost. And so there are men who are naturally gifted with great oratorical ability, who are well versed in literature, ancient and modern, and who can hold audiences simply entranced, but that is not what God wants. This explains a great deal of the so-called modern revivalism, and it explains, also, why, in six months over one-half of the so-called converts cannot be found: because they were men's converts and not God's. So, let the work of Zion be in the demonstration and power of the Holy Spirit.

1 Thessalonians 1:6: "With joy of the Holy Ghost." That simply means the joy that comes from the Holy Ghost, Who is the source of it.

2 Timothy 1:14: "Keep by the Holy Ghost."

Titus 3:5: "And renewing of the Holy Ghost."

Hebrews 2:4: "And gifts of the Holy Ghost according to His own will."

Hebrews 3:7: "As the Holy Ghost saith."

Hebrews 6:4: "And were made partakers of the Holy Ghost."

Hebrews 9:8: "The Holy Ghost this signifying."

Hebrews 10:15: "Whereof the Holy Ghost also is a witness to us."

1 Peter 1:12: "Preached the Gospel unto you with the Holy Ghost."

2 Peter 1:21: "But holy men of God spake as they were moved by the Holy Ghost."

1 John 5:7: "And the Holy Ghost."

Jude 1:20: "Praying in the Holy Ghost."

We have then a total number of references in the New Testament to the Holy Ghost: eighty-eight:

Matthew	5
Mark	4
Luke	11
John	4
Acts	41
Romans	5
1 Corinthians	3
2 Corinthians	2
1 Thessalonians	2
2 Timothy	1
Titus	1
Hebrews	5
1 Peter	1
2 Peter	1
1 John	1
Jude	1
Total	88

Total number of references repeated in Matthew, Mark, Luke and John, four; leaving the total number of distinct and separate references to the Holy Ghost in the words "Holy Ghost," eighty-four. You will bear in mind that there are many other references under the one word "Spirit" but these are the references under the words "Holy Ghost."

The Expression "Holy Ghost" Not Found in the Old Testament.

I want now to present to you a fact, and ask you, especially the officers, to consider the reason for the change.

Nowhere in the Old Testament, so far as I know, do you find the words "Holy Spirit" or "Holy Ghost," but in the very first chapter of the Gospel according to St. Matthew you will find the words "Holy Ghost" twice, used in reference to the birth of Jesus the Christ. In the Old Testament the first reference is under the word "Spirit," and so on through all the Old Testament.

If you will look at Genesis 1, you will find: "And the Spirit of God moved upon the face of the waters."

In the sixth chapter and the third verse, you will find: "My Spirit shall not always strive with man."

In Exodus 31:3: "And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge."

As you go on through the Old Testament, you will find numerous references to the Spirit of God: "And the Spirit of God was upon him;" but nowhere, from Genesis to Malachi, so for as I know, do you find the words "Holy Ghost."

This being true, I will ask you to think, between this and next Lord's Day morning, why the addition. What is the significance? Because the "Spirit," in the Old Testament, and the "Holy Ghost," in the New Testament, refer to the third person in the Trinity, without any doubt.

Viewpoints of the Holy Spirit.

Keeping in mind now the two Scripture lessons that I read: "But the Holy Ghost was not yet given;" and then, in Acts the second chapter: "When the Day of Pentecost was fully come," omitting a number of intervening words, the Holy Ghost came upon them; it is apparent to all, from the statement made in John, "For the Holy Ghost was not yet given," and then in the Acts of the Apostles we are told that the Holy Ghost was sent, that there was a time when the Holy Ghost was not here as He is now, and that there came a time when the Holy Ghost made His advent into this world in a way that He had not made it before.

All the way through the Old Testament, and it is corroborated by the New Testament, we find that the Spirit of God would come and go; the holy men of old were used by the Holy Ghost to make known certain things; and, in the case of Jesus Christ Himself, are we not told that as He came up out of the water the Holy Ghost, in the form of a dove, alighted upon Him and rested upon Him? And yet, notwithstanding this, we are told in the seventh of John, "For the Holy Ghost was not yet given," and on the Day of Pentecost He came in mighty power. Therefore, there is one thing you and I and all Bible students are certain about, that, since the Day of Pentecost, the Holy Ghost has been here in a way and a sense that He was never here before; and so, it seems to me, in studying this subject, the two sections of Scripture read furnish us with a point of departure; or, in other words, a proper view point from which to study the ministry of the Holy Ghost.

Christ in Heaven and on Earth.

Let us, for a few minutes, look at the ministry of Jesus the Christ.

We all believe in the pre-existence of the Christ; that He existed long before His incarnation in the flesh—before His birth in Bethlehem. We all know that since His ascension, as recorded in Acts the first chapter, He has been sitting at the right hand of God the Father. Then before His incarnation—His birth in

(CONTINUED ON PAGE 125.)

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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.

Entered as Second Class Matter February 17, 1908, at the Postoffice at Zion City, Illinois' under the Act of Congress of March 3, 1879.

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LEAVES OF HEALING, SATURDAY, OCTOBER 24, 1908.

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Special Notice.

THE STUDEBAKER THEATRE, near the Auditorium, Chicago, has been rented for Lord's Day afternoon, November 8, 1908. This Hall is one of the finest and best equipped in the city of Chicago, and all Zion should praise God for enabling us to secure such a splendidly located and arranged hall.

The General Overseer, Zion Council, Zion Choir, Orchestra, and Band, and a large number of Seventies, God willing, will visit Chicago and hold a stirring OLD-TIME ZION MEETING on the above date: **November 8, 1908, at 2:30 p. m.**

Later, God willing, we shall visit Milwaukee, Racine, Kenosha, Waukegan, and other cities near Zion City; and then later the General Overseer, accompanied by helpers, will visit a number of the large cities throughout the United States and Canada.

Let all rally.

Let all pray.

Let all reconsecrate themselves to God.

God is very wonderfully blessing and using LEAVES OF HEALING and THE ZION HERALD.

Zion Literature must be scattered everywhere.

General Overseer's Notes.

HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., October 24, 1908.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebrews 2:1.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Corinthians 15:58.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

The prayerful attention of all Zion everywhere is called to the above exhortations and warnings.

The Zion Movement is simply this, nothing more, nothing less: A movement for the establishment and maintenance of the Kingdom of God.

Zion has a glorious mission, but it can only be accomplished by God through a body of faithful, consecrated men and women.

The future numbers of LEAVES OF HEALING and ZION HERALD will be far more interesting than ever, and Zion everywhere ought to do all in her power to circulate the literature broadcast throughout the world.

May God, in Jesus' name, in the power of the Holy Spirit, prepare your hearts for the All-Night Meeting, December 31. 1908-January 1, 1909. At that time the Second Sacrificial Offering for the purchase of Shiloh Tabernacle will be taken.

The next great important event in Zion will be the Convocation in July.

The attention of all officers, members and friends is again called to the important meeting which, God willing, will be held in the Studebaker Theatre, Chicago, on the second Lord's Day in November, at 2:30 p. m.

Tomorrow, Lord's Day, October 25, will be Testimony Day in Shiloh Tabernacle, and at 7:00 a. m., 2:30 p. m. and 8:00 p. m. Testimony Meetings will be held. These testimonies will be reported and printed in either LEAVES OF HEALING or ZION HERALD

May God bless you and Make you a blessing.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

On page 128 of this issue we print "Christ,s Message to Chicago by Zion's Seventies," first so forcefully put by the late leader, John Alex. Dowie, and prinred in LEAVES OF HEALING, Volume 4, Number 52, October 22, 1898,—almost exactly ten years ago.

Thes same truths are still Zion'a Message, not only to Chicago, but to the whole world.

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Read them, pray over them, and help to get them into the hearts of people everywhere.

The following Editorial Nothes selected from Leaves of Healing Volume four, Number nine, bearing the date of December 25, 1897, when carefully read and studied, ought to re-kindle the Old-Time Zson Spirit in the heart of every Zion man, woman, youch and maiden throughout the world:

Love would rule in a Theocracy, and there is no rule so powerful even now under any form of government.

Men say it cannot be done now; for force is needed to defend life and liberty and property against their many enemies.

But let men examine their own assertion.

It can be done, and done now, and it is done at this moment.

Zion has no need for jails for its drunkards; for there are none in Zion.

Zion has no need to punish its thieves, for it has none.

And so on through all the list, and yet we dwell amidst all these.

And that is because in the midst of a Republic, Zion is a Theocracy.

All that Zion needs is to be in a position to exercise its legal right and power to turn out any of these characters who come into it from the Democracy, and to protect itself against the destructive forces which the Rule of the People creates

---

And if all this is the fact, when Zion dwells in the midst of all the evils of that evil rule, which makes a Croker and a Platt both terrible possibilities and actualities, what would it be if Zion availed itself of the permission of the present laws of the United States, and established a City where it could control its own municipal government and carry out all the requirements of the Gospel of the Kingdom of God, without the cost and the defilements inevitable from the gospel of the Devil as it finds expression in the Rule of the People.

Zion would be able to prove that the Eleven Commandments can be carried out and prosperity and peace rule, and all God's people in Zion who would continue to dwell in Democratic cities would be able to find comfort and help in their struggles against the Devil's rule in the Democracy.

There is a Divine Destiny which is far beyond all doubt in the Time and the Purpose of Eternal Wisdom, and that time has come for the "coming out" of God's people, and for their "entering in" to all that God has promised.

Weary of association with the "world that lieth in wickedness," and yet intensely interested in its redemption from the powers of Satan and sin and disease and death and hell, God's people are determined to avail themselves of all the strength which their association together in all departments of life and co-operative industry makes possible, and the year now opening must see a long step taken toward the accomplishment of those results.

Zion in its largest conception can be satisfied with nothing less than all the earth and all heaven.

There is nothing that the liquor drinking, tobacco chewing and smoking, swine's flesh eating, card-playing, theater-going, dancing, novel-reading "world" can do that Zion cannot do infinitely better.

The savings alone which come from non-participation in these vices and follies, and in many others which are "not once named amongst us," make Zion not far from fifty per cent richer, on the average, in its working classes.

Let Zion give into God's "Storehouse" tithes regularly from week to week of all that He gives.

Out of every $10 let God have $1, before all other claims.

Out of every $10, let Zion save at least $2, and hold, wherever possible, another $1 for special needs.

Out of the remaining $6 in every $10 the people can live well by economy and good management and forethought, making happy homes and doing good.

If 5,000 friends of Zion earn only $40 per month, and each one saves $8 per month, that will come to at least $40,000 per month, or nearly a half of a million dollars ($500,000) per year.

Within two years Zion would thus have One Million Dollars.

ZION IN CHICAGO

WILBUR GLENN VOLIVA, General Overseer,
ZION CITY, ILLINOIS

KIMBALL HALL S.W. Cor. Wabash Ave., and Jackson Boulevard

GENERAL ASSEMBLY Each Lord's Day, 2:45

E. W. REDER, Pastor-in-Charge,
Phone, Wentworth 4758 Residence, 6504 Wentworh Ave.

THE HOLY SPIRIT AND THE NINE GIFTS OF THF HOLY SPIRIT.

[CONTINUED FROM PAGE 123.]

Bethlehem—He was in Heaven with God the Father. After His birth in Bethlehem He was here on earth, up to the day of His ascension. Since His ascension He has been in Heaven at the right hand of God the Father; and Acts the third chapter and the twenty-first verse fixes the time that He is to stay there, "Until the times of"—what?

Voices: "The restoration of all things."

General Overseer: Then, "In the beginning was the Word, and the Word was with God and the Word was God." Jesus

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was in the beginning with God. Jesus was in the form of God. There came a time when He became incarnate in the flesh. He laid aside the form of God and took upon Him the form of a servant. He became incarnate in the flesh; He dwelt among men; and He staid here until the day of His ascension, and since that day He has been in Heaven at the right hand of God the Father; and the time is definitely fixed just how long He is going to stay there: "Until the times of the restitution (or restoration) of"—how many things?

Voices: "All things."

General Overseer: There is a very striking verse in the third chapter of John which I want you to notice, the thirteenth verse:

And no man hath ascended up to Heaven, but He that came down from Heaven, even the Son of man which is in Heaven.

While I cannot explain that verse, yet I will not attempt to explain it away. Preachers and writers for centuries have made frantic attempts to explain the expression: "Even the Son of man who is in Heaven." It is our business to take the Bible as we find it and not attempt to pervert it to conform to some pet doctrine. It simply means that while Jesus the Christ was on earth, at the same time He was in Heaven. There is no use attempting to explain it away; and how He could be here and there at the same time is beyond the finite mind.

I read, in connection with my study of this verse, a statement to the following effect: A man has a thought; he expresses that thought to an audience, but the thought is just as much in his mind after he expresses it to the audience as it was before he expressed it. Also the further statement, that you cannot separate a sunbeam fron the sun; that while it is upon the earth it is in the sun.

These may be very feeble illustrations of the thought, but it remains true, nevertheless, that while Jesus was on earth, in some sense He was at the same time in Heaven; and I want to call your attention to this in connection with the study of the ministry of Jesus the Christ, and I am presenting it that you may be the better able to understand the ministry of the Holy Ghost.

If we begin with Bethlehem and end with the ascension, the life of Christ is not so difficult; but when you go back of Bethlehem, and beyond the ascension, you necessarily encounter some very difficult matters.

The Spirit Came and Went.

The same is true of the Holy Ghost. He was the Divine Agent in the creation: "And the Spirit of God"—did what?

Voices: "Moved upon the face of the waters."

And again, "The Spirit of God was upon him;" and, "My Spirit shall not always strive with man." The Spirit came and went.

In the Old Testament He rested upon them.

In the New Testament He dwelt within them and abode with them.

In other words, He came from Heaven to earth and went back—throughout the Old Testament, but, since the Day of Pentecost, He has been here all the time.

What I want to get before your minds is that just as it is a comparatively easy matter to study the life of Christ from His birth in Bethlehem to the day of His ascension, so it is comparatively easy to study the ministry of the Holy Ghost from the Day of Pentecost to the "times of the restoration of all things;" because, as it seems to me, the ministry of the Holy Spirit is from Pentecost to the Second Coming of Christ. Please keep all these things in mind.

Where Is the Holy Ghost?

The next question that presents itself is one which the Word of God answers. Where is the Holy Ghost? Where has He been since the Day of Pentecost? Jesus the Christ said regarding His own body, "Destroy this"—what?

Voices: "Temple."

He did not say, "Destroy this body." He said, "Destroy this temple, and in three days I will—"

Voices: "Raise it up."

The Jews thought He spoke of what?

Voices: "The Temple at Jerusalem."

That is where they were mistaken. What did He refer to when He said, "Destroy this temple?"

Voices: "His body."

I will ask you this question: Was He speaking a fact, or in figures?

Voices: "A fact."

Then it was true that the body of Christ was a temple; and it was the temple of whom? Of God the Father.

He said, "Destroy this temple, and in three days I will raise it up." And the Jews thought He spoke of the Temple at Jerusalem, and they said, "Forty and six years was this Temple in building." They misunderstood, did they not? And you Elders who know everything, you must not be vexed when the people do not understand everything. [Laughter.]

The body of the Christ, then, was the temple of whom?

Voices: "God the Father."

The Shekinah Cloud the Symbol of God's Presence.

Well, now, let us look at the first chapter of John, and see if we cannot find something at the 14th verse:

And the Word was made flesh, and dwelt among us; (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.

Under the old dispensation what was the name of that cloud that used to rest upon the mercy seat?

Voices: "The Shekinah."

Where did it rest? Over the ark, on top of the mercy seat. The Shekinah cloud was the symbol—the sign of what?

Voices: "The presence of God."

Now you notice that the ark of the covenant, the mercy seat, over which the Shekinah cloud rested, where was it?

Voices: "In the Holy of Holies."

Where was the ark of the covenant first of all? It was in the Tabernacle in the wilderness; and which place was it in?

Voices: "The Holy of Holies."

Who could enter there?

Voices: "The high priest."

How often?

Voices: "Once a year."

What happened on the day that Christ was crucified? The veil of the Temple was rent in twain; and exposed what?

Voices: "The Holy of Holies."

Christ Manifested God's Presence.

You notice that this verse says that Christ was made flesh, "And dwelt among us; and we beheld *His glory*, the glory as of—" whom?

Voices: "The only begotten of the Father."

I suppose you have read often: "He that hath seen Me hath seen the Father." How did He say that? Because He was the temple of God the Father. And the words that He spoke were the words of whom?

Voices: "The Father."

And the works that He did were whose works?

Voice: "The Father's."

In Hebrews, first chapter, we have the same thought.:

God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds;

Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power—

Just the sentence, "Who being the brightness of His glory,

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and the express image of His person," I want you to get this thought thoroughly in your mind, because the subject of the Holy Spirit's mission is a much bigger subject than you have thought. I want you to learn thoroughly that Jesus Christ came to reveal the Father. He said of His body that it was the temple of God. Christ was the express image of God, and, as it is expressed in another place, Christ was God "manifest in the flesh.

The Church the Temple of God.

The body of Christ being the temple of God, what is the body of Christ, or what is the body of which Christ is the Head?

Voices: "The Church."

That leads up to the question: The body of Christ having been the temple of God, what is the temple of the Holy Ghost?

Voices: "The Church."

Then, since the Day of Pentecost the Holy Ghost has re sided where? Where is His temple?

Voices: "In the Church."

Are there any passages of Scripture on this subject? Look at John 14.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.

"Abide with you forever" means how long?

Voices: "The end of the age."

The end of what age? The Gospel age. Who spoke those words?

Voices: "Christ."

When were they spoken? Before the Holy Ghost came or afterward?

Voices: "Before."

Then in anticipation of His coming Jesus said, "He shall dwell with you and shall be in you"—how long? To the end of the age, or "unto the age;" that is, to the end of the Gospel age.

The Spirit of God Within, the Basis of the Christian Life.

In the eighth of Romans, what is the basis of that wonderful discourse—of that wonderful chapter? Please note the sentence "If so be that the Spirit of God dwell in you." See, Paul knew what he was talking about. He did not beat the air. He says as a basis of all that he goes on to present in that eighth chapter: "If so be that the Spirit of God dwell in you." He gives that as his basis there, and then goes on to say certain things. Now, if the Spirit of God dwells not in you, none of these things will be true in your life. Paul says in Colossians 3:1, "If ye then be raised with Christ, seek those things that are above." There is no use for a man to stand up and exhort people who have never been raised with Christ to see the things that are above. There are some men who love money better than a baby loves milk; and there is no use to stand here by the hour exhorting such people "to seek those things that are above." The moment that man dies to self and is raised with Christ He will do it; just the same as an apple tree in good condition will bear beautiful sound apples. A man cannot bear the fruits of the Holy Ghost until after the Spirit of God gets into him. When people get the Holy Ghost into them you do not have to exhort them to have the fruits. The great trouble is, the preachers put the cart before the horse. There would be as much sense for a man to stand on the gatepost of a cemetery and say the things the preachers say, as there is to stand on their platforms and say them. They stand up before dead people—spiritually dead—before carnally-minded people, and they exhort them to bear the fruits of the Spirit, and they growl and fuss because the people do not do it. How can they?

We have certain people in Zion City that fight some of the most precious doctrines in Zion, yet call themselves Zion. It is not worth while to give them a tap on the head. My business is to get them born from above. Then everything will follow.

(The Benediction was then pronounced)

ZION LITERATURE

Nothing Like It

Should be Read by Everybody

The following list of Pamphlets, Books and Tracts supplied on receipt of price by ZION HERALD DEPARTMENT, ZION CITY, ILLINOIS, U. S. A.:

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"PEACE BE TO THIS HOUSE."

CHRIST'S MESSAGE TO CHICAGO

BY ZION'S SEVENTIES

WHEN Jesus sent forth the first Seventy, "two and two before His face into every city and place, whither He Himself was about to come," He gave them this command:

"Into whatsoever house ye shall enter, first say, Peace be to this house." Luke 10:5.

And so we bring you this beautiful Salutation in Jesus' Name:

Peace Be to This House!

Zion Seventies are now going forth from door to door in every street, lane and highway of Chicago, with this Message:

"Mar-an-a-tha! Our Lord Has Come!"

He has come to your door, and He says at this moment,

"Behold, I stand at the Door and Knock;
If any man hear My Voice,
And open the Door,
I will come in to him,
And will sup with Him,
And he with Me." Revelation III, 20.

Behold! Christ is knocking at the door of your heart, your home, and your business!

He is willing to come in, and to save you from all sin.

He is willing to come in and heal you from all sickness.

He is willing to come in, and lead you into the Way of Holiness.

Hear the Voice of the Saviour, the Healer, and the Cleanser. Let Him in!

Open every Door in your house to Jesus.

He will spread for you a Royal Feast.

He will sup yith you, however sinful you have been.

He will guide you safely through earth to heaven.

Can you continue to reject so loving and condescending a call?

Can you continue to eat "the husks which the swine did eat," when He offers you the Bread of Life?

Can yon continue to neglect the Gospel of the Kingdom of God?

'Tis the Glad tidings of Great Joy to all Nations.

'Tis the Everlasting Gospel of Salvation and Healing and Holiness through Faith in Jesus.

'Tis Life and Light and Love to all who repent and believe.

DO YOU WANT TO UNDERSTAND MORE FULLY WHAT THIS MESSAGE MEANS?

Come to Zion, and you will see and hear what He has done for thousands.

Come to Zion and listen to His voice in song and prayer and stirring words of truth.

Come to Zion, and "wash away your sins, calling on the Name of the Lord."

The Gates of Zion Tabernacle are open almost day and night continually.

The Gates of Zion Tabernacle are open to all without money and without price.

The Gates of Zion Tabernacle are open to all people of every color and language and nation.

We have many in Zion who speak the Wonderful Words of God in foreign tongues.

We have many in Zion who will patiently enlighten and help and comfort you.

We have many in Zion who will "visit the widow and the fatherless in their affliction."

LOVE alone inspires the Message, "Peace be to this house!"

LOVE alone brings this Message, "Peace be to this house!"

LOVE alone can make the Message plain, "Peace be to this house!"

Mar-an-a-tha! Our Lord Has Come!

Glory be to the Father and to the Son and to the Holy Ghost.

Maranatha!

Christ is All and in All.

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 17. ZION CITY, SATURDAY, OCTOBER 31, 1908. Price Five Cent.

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 3.]

An Address Delivered at the Early Morning Meeting, Lord's Day, August 23, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

SERVICE was opened by a season of silent prayer, at the close of which the General Overseer prayed as follows:

Almighty God, our dear Heavenly Father, we rejoice in this another privilege this side of eternity of assembling ourselves to worship Thee in Spirit and in truth. We thank Thee for Thy loving care over us, for the light of this day, and still better, for the Light of the Sun of Righteousness. We pray Thee to be nearer to us this morning than ever before; for we desire to be taught by the Holy Spirit and to be prepared for the work which must be done e're the Lord Himself comes. God bless this company, and bless this City and save it for Thyself and for Thy people, and give us a good day this day for Jesus' sake. Amen.

Hymn No. 184, "I Gave My Life for Thee," was then sung.

General Overseer: For the Scripture lesson, I will read in the fourteenth chapter of the Gospel according to Saint John. It is my earnest desire that you shall get the Scriptures bearing upon the Personality and ministry of the Holy Spirit.

In the fourteenth chapter of the Gospel according to Saint John, beginning at the fifteenth verse, we find

A Test of Love and Discipleship:

If ye love Me, keep My commandments.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.

You will see from this statement that the very same word used here for the Holy Spirit is used also for Christ. The Holy Spirit, according to this statement, was to be another Comforter,—then the "other Comforter" was Jesus Christ. Christ said:

I will pray the Father, and He shall give you another Comforter, that He may abide with yon forever;"—"unto the age."

I want to emphasize, in connection with this statement, three words; because there are but three words here in the original, and but three words in the translation; but these words fix absolutely the time when the work of the Holy Spirit shall be finished: "Unto the age." "He shall abide with you unto the age." Jesus said, "Lo, I am with you always, even unto the consummation of the age."

The Spirit of Truth.

The seventeenth verse of the same cahpter: "Even the Spirit of Truth."

Never lose sight of the fact that the Spirit of God is the Spirit of Truth.

Whenever an individual approaches me, I will treat him kindly, courteously, but I will not wast any of God's time, and I will "try the spirits," and whenever I find a spirit advocating something that is a positive and palpable contradiction of the Word of God, I know that there is the spirit of error and not the Spirit of Truth:

A Testing of "the Spirits."

You will remember that one Lord's Day there were certain people from Los Angeles, California, in this Tabernacle. I was in my office, and one of the Elders came in and said, "There are some people outside that want to see you." I said, "All right, bring them in." He brought one in and introduced her to me. All of them claimed to be able to speak in tongues. This lady

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who was introduced to me said, "I want to speak from your platform this afternoon." I said, "Now, I want to receive you kindly, and I want to do what is right in God's sight, but I think wou will agree with me that I have a perfect right to test the spirit that you have, and then, if you stand the test according to the Word of God, I will see further."

At the close of the meeting I invited these people into my office, and all the Overseers and Elders at that time, and I had a word of prayer. Then I said to those present, "These people have presented themselves. They make certain claims. They are entitled to fair and honest consideration, and I want to see that they have just treatment." Then addressing myself to one of the ladies, I said, "Tell us all about it;" and she talked. One of the first statements that she made was this: "I have been baptized with the Holy Spirit, and I can speak in Arabic." She said, "The gift of tongues is the most important of all the nine gifts." I made a mental note of all the principal points of her talk. When she had finished, I said, "Has anyone a question to ask?" Some one present said, "You made the statement that the gift of tongues is the most import of the nine gifts. Will you please give us some Scripture to substantiate that position?"

She said, "No, I do not know that I can just tell you, but if Brother So-and-so were only here, he could point it out." Then her attention was called to the fact that the Apostle Paul said that the gift of prophecy is more important than the gift of tongues.

I mention this case because it seems to be a good illustration of the point that I have brought before you, that whenever a person boldly contradicts the Scripture, you may put it down as the spirit of error.

The Gift of the Holy Spirit to be Sought.

For instance: as an earnest, prayerful student of the Bible, as I have told you, farther back than I can remember, and as a student of the Bible today, more earnest than at any time in my life, I must take the position, without any qualifications, that it is proper, and in accordance with the Word of God, to have a meeting, such as announced for next Wednesday night, for the people to be before God on their knees,—to humble themselves before God for the *gift* of the Holy Spirit. There is plenty of Scripture for that, and one of the most important passages is in the thirteenth verse of the eleventh chapter of Luke:.

If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?

And then in connection with that you have it plainly stated that the Holy Spirit is given to them that *obey* God. Then, to come together to pray for the *gift* of the Holy Spirit, *all disobedience must be put out*, rebellion against God's authority, against God's Word, must go; and there must be the spirit of obedience in every heart, else we cannot pray with any hope of God's answering that prayer.

All Must Repent and Obey.

Then you put with the authority cited Acts 2:38 (an utterance given by the Holy Ghost Himself through the Apostle Peter to the Jews): "Repent ye!"

We must all repent, must we not?

Importance of Baptism.

And be baptized every one of you.

You must not say that water baptism is of no importance. Shame, a thousand times shame, upon professed Christians who would ever say that anything that God laid down in His Word for us to do is useless! Water baptism is of tremendous importance. It is of far greater importance than you or I realize. Dr. Dowie was correct in his position that triune immersion was a very important part of the seal, and outwardly it is the seal. The Seal, as I understand it, involves every step. For a man to be sealed he must repent, confess, restore, obey, have faith, live a holy life, be filled with the Holy Spirit Who seals us and Who is the pledge, so to speak, of the inheritance to come.

Water baptism is of tremendous importance.

Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Well then, can a person who has not repented, can a person who has not obeyed one of the most important commands ever made by the Holy Spirit, can that person lay claim that he is to receive all that God has provided for him?

Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.

I tell you, water baptism is of very great importance, and if there is one in this room this morning who has not obeyed that important commandment I would not go to bed tonight until I had obeyed it. When a man knows what is right in God's sight, I do not believe he should put off twenty-four hours doing that. If I had not been baptized I would be before the sun went down tonight, and if there is anyone in this Tabernacle today who has not been baptized "into the Name of the Father, and of the Son, and of the Holy Ghost," and you will come to me, I will see that the necessary preparation is made to baptize you before sundown tonight. There is no excuse for putting this important step off.

Go ye therefore and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the consummation of the age.

Triune immersion: There is no other baptism; no other.

Now you can see the importance of baptism in connection with the Holy Spirit. John the Baptist baptized in water. His baptism was the baptism of repentance. He said:

There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire.

So I emphasize, the spirit of error is not the Spirit of God, and no spirit ought to object to being tested by the Word of God. So remember that the Holy Spirit is the Spirit of truth and not the spirit of error.

Whenever a spirit tells me there should be no church organization, then I know that that is not the Holy Spirit: that is the spirit of error.

Zion's Teaching Always Clear.

I am surprised that men and women who sat under John Alexander Dowie's teaching could for a single minute be deceived by such a spirit. As I said to a brother the other dav, "One of the most remarkable things about Dr. Dowie's ministry was his reading and exposition of the Scriptures." I heard a man say in 1901 that it was worth going hundred of miles to hear Dr. Dowie read a chapter and expound it. You remember how in Central Zion Tabernacle you used to sit and listen to him read one chapter after another.

I have during the last week, as you have noticed in THE ZION HERALD, advertised a long list of Dr. Dowie's sermons. I am establishing a large stock of all the literature that I can buy, bound volumes Leaves of Healing, Zion Banner, The Coming City, all the tracts, and the Voice from Zion. I will have that all complete in stock except one number, which seems to be out of print. Those sermons, "How to Pray;" Sanctification of Spirit, Soul and Body;" "Jesus the Healer;" "Satan the Defiler," and scores of others are among the most wonderful productions outside the Word of God, and his article on "Trance-Evangelism" is as sound today as it was when it was written, and it ought to be a red light and a signal to every man and

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woman that ever sat under his ministry. His sermon, "Spurious Holiness Exposed" is as sound and in accordance with the Word of God as anything he ever uttered. Those two ought to be a warning to Zion. God knows I want every truth; I want everything He has in His Storehouse, but I do not want error or falsehood, and our only safeguard is the plain Word of God.

If the people will only think, and pray, and meditate and not talk, the Holy Spirit is moving with mighty power and everything will come out all right and Zion will find her bearings.

I held my first conference yesterday morning with a certain number on certain matters of importance, and I am determined to keep before God until I know God's will, and when I know it I am brave enough to take my stand on the platform. All I want is God's will—no error, no falsehood—but I want the truth; and God will give us the truth. God knows I want only His will. I have cried to God day after day to show me just what He wants done. If we can meet here together and pray to God, He will show us His will. All I want to know is what the Word of God teaches.

Important Questions to be Decided.

I will mention this morning, before I take up my address, the subject of Elijah the Restorer, the Messenger of the Covenant, the Prophet foretold by Moses, the Restoration Host—when I sat down the other day and wrote out that literature, the Holy Spirit made as plain to me as anything in this world that these questions have got to be settled by this organization. You can shelve them, you can let them forever go, but I have got to take my stand, both in print and on the platform, and let the whole world know what the position of this movement is in regard to these questions.

So far as the coming of Elijah the Restorer is concerned, there is not anything more distinct, there is nothing any plainer than that, according to the Word of God, Elijah the Restorer must come before Christ will ever come. That is the plain Word of God. My mind is made up on that. Christ said:

Elijah indeed cometh and shall restore all things.

When I say that Christ is coming, I say also that Christ will never come until Elijah the Restorer comes. I am prepared, and the brethren in conference with me are prepared, to go on the platform and in print to say that so far as the Word of God is concerned that is a Scriptural position. Mark you, that is all we are prepared to say at present. So far as the Word of God is concerned that is the teaching of the Bible.

In regard to the Messenger of the Covenant, the question as to whether the Messenger of the Covenant is Christ—for that is one fundamental position advocated—that is another thing I am pleading with God by the Holy Ghost to show me. Oh, that every man and woman would cry to God that He would show us the correct position in that matter! We have the literature. You will remember that the sermons that were preached are wonderful sermons. There are great truths there, but if the position from a Scriptural standpoint concerning the Messenger of the Covenant is not correct, I want to know it and then I want to take my position and have these men take their position.

It is not a question now whether Elijah the Restorer has come or anything about it. Our question is: What does the Bible teach? That is the only question. If the Messenger of the Covenaut is Christ, that settles it. If "that prophet foretold by Moses" is Christ that settles that. That is all I want to know.

Do not you see that the whole world will demand of us before five years what the position of this church is on these questions? The press will take this question up, and it will become one of very great importance. I am going to be asked what our position is, and it has got to be settled.

Elder Tindall said some very remarkable things along this line yesterday morning from a Scriptural standpoint, but the only question that we are prepared to take any position on at present is that the Scriptures teach that before Christ will ever come Elijah the Restorer has to come. On the other questions our minds are not made up.

I can study, and I can read Hebrew. There was a time when I could sit down and read at sight all the minor prophets. I can read Greek, having studied it seven years. I have a collection of the best commentaries ever printed. I can study, but these questions are never going to be settled simply by the exercise of the intellect. They will be settled only by seeking the mind of the Holy Spirit on this subject. They have got to be settled in that way and in no other way can they be settled.

Now to come back, the spirit of error and the Spirit of truth, I say, shame upon any man or woman that professes to love God who, when the Holy Spirit shows them the truth, are not brave enough to accept it.

The World Cannot Realize the Spirit of Truth.

Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him.

You see there is a distinction between the church and the world. The church, or the body of believers, as I told you last Lord's Day, constitute the temple of the Holy Spirit. The world cannot receive Him, the world cannot see Him, the world does not know Him. There is a difference between the body of believers and the body of unbelievers.

The Church Can Receive the Spirit of Truth.

For He dwelleth with you, and shall be in you.

That is something that never was enjoyed before the day of Pentecost. The Holy Spirit never took up His abode until the day of Pentecost, as I will show you in my address when I come to it. Notice what the promise is:

For He *dwelleth with* you, and *shall be in* you.

You say, "Oh, I don't see much in that;" but there are two little words there. You know I believe in the verbal inspiration of the Scriptures, and I do not have any doubt but that the original words were inspired just as much as the thought.

"He shall be *with* you"—that is one thing; "and shall be *in* you,"—that is another. Dwelling *with* a man and dwelling *in* a man----There are two things there, and before the day of Pentecost the Holy Spirit did not dwell *in* people. He was upon Saul and He was upon others. He spoke through the prophets, but on the day of Pentecost He came and *took up His abode in* people, and He is here now and He will stay here until the times of the restoration of all things, and then will go back to heaven.

The Church Not Left Without a Guide.

The eighteenth verse: "I will not leave you comfortless; I will come to you."

I suppose I have read these verses scores and perhaps hundreds of times, and I am glad to read them this morning. May God bless them. There is where we have the promise given by Jesus Himself of the coming of the Holy Spirit.

I plead with you, my brothers and sisters, to do more thinking and more praying and less talking. You will agree with me that you can never get the mind of the Holy Spirit if you constantly talk, talk, talk. I will study these questions and bring to bear all the education that I have. That is all well and good as far as it goes, but after all that, you have to pray and you have to find out what the mind of the Holy Spirit is in these matters, and then you have *to do it.*

(CONTINUED ON PAGE 134.)

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

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LEAVES OF HEALING, SATURDAY, OCTOBER 31, 1908.

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HEADQUARTERS OFFICES OF THE
CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION,
CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A.,
October 31, 1908.

The following Editorial Notes selected from Leaves of Healing, Vol. 4, No. 9, bearing the date of December 25, 1897, when carefully read and studied, ought to rekindle the Old-time Zion Spirit in the heart of every Zion man, woman, youth, and maiden throughout the world:

All hail to the Theocracy—the Rule of God in all things.

Christ was born a King.

Christ was crucified as a King.

Christ is clothed by His Father's decree with "all Authority in heaven and on earth"—the King of earth and heaven.

Christ is coming to rule and reign as King of King and Lord of Lords.

We proclaim His right to reign Now and Forever; Hallelujah!

All schemes that leave out God will come to nought.

Christ must be the First and the Last in all things.

Men in every walk of daily life must learn this, and Zion must teach that it is not the Rule of the People, but the Rule of God which must prevail in every department of Government, of business, of family, and of personal life.

The Gospel of the Kingdom of God demands this.

Zion must live the Gospel which alone can cure all human ills.

Zion claims the right to demand submission, full and complete, on the part of every living being, to Christ as a Living King, as well as a Coming King.

Christ's Kingdom does not come out of this World.

Christ's Kingdom comes out of Heaven.

But it is to be established above all other Kingdoms and forms of Government in this world.

And it was for that purpose that Christ came.

Foolish and sometimes Devilish Preachers have distinguished between Civil and Religious Authority, always, it will be observed, putting the Civil authority first, and making Religious Authority the mere tool of the Civil Power.

But Christ makes no such distinctions.

He claims to be "Lord of All."

He recognizes no other Authority as above His own, in earth or in the heavens.

All who do not practically own His title and submit to His laws are rebels who have no right to live and who are not fit to die.

"He is Lord of All."

Christianity is Theocracy, and that which is not Theocracy is not Christianity.

Zion preaches the Gospel of the Kingdom of God, for Christ gave no other Gospel.

There is no other Gospel of the Republic of God, for there is no Republic anywhere that is of Divine Ordination.

Men who deny this assertion, and yet say that they are ministers of Christ in this Republic, will please rise up and give us chapter and verse from God's Book of Law and Gospel to prove their contention.

They dare not attempt to bring their contention to this text.

As Christian ministers they dare not assert that there is any other standard of Law or Gospel for Humanity than that of the Bible.

It is right to submit, always under protest, to human forms of government, so long as they do not infringe upon the liberty to obey Christ as the Supreme Lord and King.

But it is also right to make the protest against all other rule, and to work by all peaceable and Godly means for the overthrow of every form of government, except the Rule of God.

Here is the Contest of the Ages.

Upon this ground will Armageddon be fought, and the Valley of Decision is almost in sight.

Democracy (and we use that word not in its *party* sense as opposed to Republicanism, but in the true meaning of that word which means the *Rule of the People by the People*) is a greater foe to Freedom than almost any other form of government in the long run.

The Rule of the People in the great cities of America is the Rule of the Devil.

It cannot be otherwise, for the Devil rules in the hearts and lives of the majorities, who are poor and ignorant and under the power of alcohol and tobacco and swine's flesh and deadly drugs and deadly diseases of every kind that can be generated by sin.

Judges of Courts have only the decisions of unconverted

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courts to guide them, and they interpret the Law by a slavish devotion to precedent and to its mere letter.

The Bible is a *closed book* in the Courts, so far as any appeal to its Authority is concerned.

In a Theocracy the Bible would be the Supreme Law.

Judges in all Courts would quote the decisions and the general principles laid down by Christ and by Apostles, and assert the Authority of the Eleven Commandments of God.

These Judges, under a Theocracy, would be Apostles, or Apostolic Delegates, for the Church is the Fountain of Authority under Christ.

Some may say that this is Roman Catholic Doctrine.

Then all we say is that Roman Catholic Doctrine would be right.

But it is not Roman Catholic Doctrine, for Rome has put the Authority of the Bible under the Authority of Ecclesiastical Councils, and, at last, under the Authority of a Blasphemous Elected Man of Sin, who calls himself an Infallible Pope.

Rome has never been a Theocracy.

It has not proclaimed the Rule of God.

Rome is now a miserable Papacy.

It now proclaims the Rule of the Pope.

Congresses would listen to the Voice of God and seek Him in prayer, and Members of Congress would act towards each other with truthfulness and disinterested love, instead of scheming to outvote each other at the bidding of party.

There is not a single question of legislation, either for fiscal or currency or revenue purposes, which could not be settled in a few minutes by a fair and honest interpretation of the Word of God, such as Twelve Apostles could absolutely agree to give.

The Talking Machinery of Parliaments could be forever relegated to the Sea of Oblivion, with untold blessed results to all the world.

There is not a single dollar that would ever be spent on the mere vanities and displays of rulers, or on the maintenance of armies and navies, for there would be no need for force where there was nothing to gain by force.

Love would rule in Theocracy, and there is no rule so powerful even now nnder any form of government.

Men say it cannot be done now: for force is needed to defend life and liberty and property against their many enemies.

But, let men examine their own assertion.

It can be done, and done now, and it is done at this moment.

Zion has no need for gaols for its drunkards, for there are none in Zion.

Zion has no need to punish its thieves, for it has none.

So on through all the list, and yet we dwell amidst all these.

And that is because in the midst of a Republic, Zion is a Theocracy.

All that Zion needs is to be in a position to exercise its legal right and power to turn out any of these characters who come into it from the Democracy, and to protect itself against the destructive forces which the Rule of the People creates.

And if all this is the fact, when Zion dwells in the midst of all the evils of that evil rule, which makes a Croker and a Platt both terrible possibilities and actualities, what would it be if Zion availed itself of the permission of the present laws of the United States, and established a City where it could control its own municipal government and carry out all the requirements of the Gospel of the Kingdom of God, without the cost and the defilements inevitable from the Gospel of the Devil as it finds expression in the Rule of the People.

Zion would be able to prove that the Eleven Commandments can be carried out and prosperity and peace rule, and all God's people in Zion who would continue to dwell in democratic cities would be able to find comfort and help in their struggles against the Devil's rule in the Democracy.

There is a Divine Destiny which is far beyond all doubt in the Time and the Purpose of Eternal Wisdom, and that time has come for the "coming out" of God's people and for their "entering in" to all that God has promised.

Weary of association with the "world that lieth in wickedness," and yet intensely interested in its redemption from the powers of Satan and sin and disease and death and hell, God's people are determined to avail themselves of all the strength which their association together in all departments of life and co-operative industry makes possible, and the Year now opening must see a long step taken towards the accomplishment of those results.

Zion in its largest conception can be satisfied with nothing less than all the earth and all heaven.

There is nothing that the liquor drinking, tobacco chewing and smoking, swine's flesh eating, card-playing, theater-going, dancing, novel-reading "world" can do that Zion cannot do infinitely better.

The savings alone which come from non-participation in these vices and follies and in many others which are "not once named amongst us" make Zion not far from fifty per cent richer, on the average, in its working classes.

Let Zion give into God's "Storehouse" tithes regularly from week to week of all that He gives.

Out of every $10 let God have $1 before all other claims.

Out of every $10 let Zion save at least $2 and hold, wherever possible, another $1 for special needs.

Out of the remaining $6 in every $10 the people can live well by economy and good management and forethought, making happy homes and doing good.

If 5,000 Friends of Zion earn only $40 per month, and each one saves $8 per month, that will come to at least $40,000 per month, or nearly a half of a million dollars ($500,000) per year.

Within two years Zion would thus have One Million Dollars.

The time has come for God's people to get the control of God's earth, and there is no true religion, but much of a contrary kind, in leaving the earth and all its wealth to the Devil and those who do his evil will, and make this earth a vestibule of hell.

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Zion holds that the time to build up for God in every way has come.

Zion believes that the Capital of the World belongs to God.

Zion believes that the Labor of the World belongs to God.

Zion believes that all the Inventive Skill of the World belongs to God.

Zion believes that neither of these three should be controlled by those who belong to the Devil.

The so-called Church has sung the praises of Misery too long.

The so-called Church has sung the separation of the temporal and eternal interests of God's people too long.

The so-called Church must stand aside for the True Church to come in and do the will of God in all things, and crush the powers of Satan and Sin and Disease and Death and Hell.

Zion's Co-operative Association for Religious and Educational and Industrial, Agricultural, and Commercial Business must all be of one piece, and God must rule in every department equally.

We do not seek to establish a Utopian Dream of Equality.

There is no Equality on earth and there is none in Heaven.

There are Men who excel in strength, and there are "Angels who excel in strength."

Neither men nor angels are equally strong, nor will they ever be.

All men are not born free, for there are some that are weighted from their birth with all the terrible consequences of parental vices; and the disabilities of their physical and spiritual and intellectual birthright cling to them for many years, and so men are not equally free.

Zion seeks to establish Brotherhood on the basis of the Brotherhood of Christ; but although He is our Brother we are not His equal, nor shall we ever be.

But Brotherhood is never sweeter than when the strong and rich and powerful brother comes down to help his brother up, in a true spirit of humility and love, seeking to raise to higher heights those who have been born with the burdens and bondages of many disabilities.

Love does not level.

Love raises up to higher planes of purity and power.

Love was born into the world in a manger at Bethlehem.

Love now sits on God's Throne and beckons us to come up higher.

Zion seeks to embody God's Love in practical forms.

Zion has no right to exist unless it accomplishes this task.

At this Christmas-tide, we are asking for power to see and power to do the Will of Christ who came to do the Father's Will and who is still engaged in doing it, and will until the "END."

Then cometh the End when He shall deliver up the Kingdom to God even the Father; when He shall have abolished all Rule and all Authority and Power.

This is what He is doing now, and will continue to do until it is finally accomplished.

Zion proposes to do His will in establishing His Kingdom, as far as it is within its power to do.

Zion proposes no violent measures to overthrow Democratic Rule and Authority and Power; but Zion declares that it is not God's Rule and that it must, therefore, give place to that Rule of God which can alone satisfy the demands of God and the needs of man.

The Sword of the Spirit, which is the Word of God, will do the work.

Neither bullets nor ballots can do what that Sword can and will do.

All Hail to the Eternal Crown and Covenant Right of Christ the King of Glory!

All Hail to the Theocracy!

As the General Overseer of the Christian Catholic Apostolic Church in Zion I stand uncompromisingly for the truths expressed in the above Editorial Notes, and my life is, so far as I know in my own heart, wholly consecrated to God for the proclamation of the Gospel of the Kingdom, the establishment and maintenance of the Kingdom as far as possible.

THE HOLY SPIRIT AND THE NINE GIFTS OF THF HOLY SPIRIT.

[CONTINUED FROM PAGE 131.]

The Gospel the World's Only Hope.

God knows the world is perishing for Zion. How can any one help weeping over the sad conditions of the world outside of the Zion movement which you know for many years shook this world, and it will shake the world again. Outside of the Zion movement there is very little hope. Very little hope. There are good people, of course, but God Almighty wants His people organized. Some organization must be filled with the Holy Spirit and smite without fear or compromise the spirit of error and falsehood.

The Spirit of Truth Preserves Order.

Paul said if in your assembly there are those who speak in tongues, and there is no interpreter, let them keep still. Didn't Paul know what he was talking about? Didn't he say, "Let everything be done in order?" and again, "The spirits of the prophets are subject to the prophets?" Whenever a man says to me, "I cannot help it, I have to get up and do thus and so," I know that first of all that is in direct contradiction to the Word of God. Paul says, "Let there be two or three at the most, and that *in order*,"—one at a time. God is not the author of confusion, but of order. Now may God move mightily upon the people.

I could not tell you half of what God is doing for us; but God is blessing. God is blessing the people spiritually, and physically. I could sit down and weep for joy when I think of God's blessings. Take the twenty-eighth of Deuteronomy; I have read that and re-read it. I believe every syllable of it. The Lord says, "If ye will *keep My commandments* and obey my voice, and do what I tell you, I will bless you in the city, and in the field, and blessed shall be the increase of thy cattle," and so on. He says that "thine enemies shall come out against thee one way and shall flee before thee seven ways." You shall prosper in everything. I tell you, God's word is true. Zion. let us take it and let us live it. May God grant it.

This morning meeting ought to kindle a fire that will spread over the whole world. May God grant it. Let the fire be kindled in our own hearts, and then it will spread to five hundred hearts, and then to one thousand hearts, and the power of God will come and Zion will rise and witness to all the na-

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tions as never before. May God grant this. Be earnest this morning. Get down before God.

So long as there is another meeting in this city beside the meeting in this Tabernacle, this is not a Zion City; but I want to tell you that the way to bring the whole city into line is for us to get down to business. And some day, as we quietly wait before God, as in the house of Cornelius, the Word will be fulfilled and the power of God will come unto the people, and then the Holy Ghost divideth His gifts severally as—what?

Voices: "He will."

General Overseer: That is all in His hands. "God bearing them witness by signs and wonders and divers gifts of the Holy Spirit, according to," what?

Voices: "His will."

General Overseer: You seek for *the gift* of the Holy Ghost. God will attend to the distributing of the gifts.

Let all bow their heads in prayer.

The General Overseer then offered the general supplication.

It is my intention to review all of the important points of the preceding addresses on the subject, "The Gift of the Holy Spirit and the Nine Gifts of the Holy Spirit."

In these addresses the most important thing is the Word. Zion must never forget the wonderful teaching that it does not matter what a man has to say, and that the only thing that does matter in this world or in this universe is what did God Almighty say.

In this review, therefore, I will call attention to the fact that there are in the New Testament eighty-four passages of Scripture containing the words "Holy Ghost." These are not, you will understand, all of the references, for there are many references using the one word "Spirit," and it is printed in our versions beginning with a capital letter, but the passages containing the words "Holy Ghost" number eighty-four.

The question then is, How are we to study this subject?

I pointed out to you that it should be studied in the very same way that we study the life of our Lord and Savior, Jesus the Christ. In a sermon delivered some months ago in the Tent on the second chapter of Philippians, I made the statement that the proper way to study the work of the Lord Jesus Christ was to begin with His pre-existence. I cited the second of Philippians, which bears most directly on the point that Jesus the Christ existed long before His incarnation; that He was in the form of God, and thought it not robbery to be on an equlity with God, but that He laid all that aside and took upon Himself the form of a servant and became obedient unto death, even the death upon the cross. That brought before us His self-denial, which was the beginning of His work for the redemption of mankind. I also quoted to you from the gospel of St. John, the well-known verse, "In the beginning was the Word, and the Word was with God, and the Word was God."

Christ the Visible Expression of God's Thoughts.

We define "Word" to be the sign of an idea. Jesus Christ was the sign, or the expression of God's ideas or thoughts:

> God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.

Jesus the Christ was the highest expression of God's ideas—of God's thoughts—His will concerning humanity.

I also quoted to you the statement, "Before Abraham was, I am," and various other references, showing you that Jesus Christ existed long before His incarnation in the flesh.

Get the Proper Viewpoint.

For the purpose of showing you how to study to the best advantage the Person and the mission of Jesus the Christ, I pointed out to you that in all the really excellent books written on the life of Christ the story is taken up beginning with Bethlehem and ending with His ascension from Olivet. That is called by some authors "the time or temporal ministry of Jesus the Christ"—the period of time during which He was here on this earth in His official capacity.

We refer to the day of Christ's birth in Bethlehem as His birthday, and we speak of the day when He returned to His Father as the Day of Ascension; so, for all practical purposes, the ministry of Jesus the Christ is bounded on the one side by Bethlehem and on the other by Olivet.

So you see you have the ministry of Christ from Bethlehem to Olivet, the ministry of the Holy Spirit from Pentecost to the Second Coming, and when I read some books along this line I was very forcibly impressed with the thought, and I have been greatly blessed as I have pursued the study of this subject by keeping in mind these boundaries. By so doing you have a proper viewpoint, and in our study of the Holy Spirit we are not concerned with His work before Pentecost so much as we are concerned with His work since Pentecost; not so much with His work beyond the Second Coming as we are with His work this side of the Second Coming.

The Holy Spirit's Advent Foretold.

Another question: Was the advent of the Holy Spirit foretold? If so, by whom? And I would like for any one in the audience to answer this question. You ought to answer it instantly because the Scripture lesson that I read is one place where it was foretold. The Christ foretold it.

The advent of Jesus Christ, was it foretold and by whom? Generally speaking, by the prophets and also by the angel.

It is well to bear in mind that just as the coming of Christ was foretold so was the coming of the Holy Spirit foretold.

The Spirit's Work Outlined.

The next question that I will ask you, and I want this answered in the language of the Scripture. Was the work of the Holy Spirit outlined, and, if so, where and what was His work to be?

Answer: In the sixteenth chapter of John.

General Overseer: And what was His work?

Answer: To convince the world of sin, of righteousness, and of judgment.

General Overseer: To convince the world of sin first of all. Then the first business of the Holy Spirit is to make people what, happy or unhappy?

Answer: Unhappy.

General Overseer: When a man is convicted of sin is he happy or miserable?

Answer: Miserable.

General Overseer: And when he repents of his sins and they are forgiven, is he happy?

We can easily see from that statement, then, that the work of the Holy Ghost is to take up the work of Jesus Christ and cleanse the church, purifying it, preparing it to bring it to the place where it will be a glorious church without spot or wrinkle. Another thing, not only must Elijah the Restorer come before Christ comes, but there must be a church without spot or wrinkle before He comes.

Well, then, the appointed work of the Holy Ghost is to "convict the world of sin, of righteousness, and of judgment;" or, in other words, to take the atoning work of the Son of God and apply it to humanity.

The Spirit's Stay and the Restoration.

We have already talked about the length of His stay. How

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long was the Holy Ghost to stay? "Unto the end of the age;" or, unto the "times of the restoration of all things."

There is another thing. Before the Christ can ever come there must begin the restoration of all things.

I think we have our bearings along these lines, have we not? This is our guide book (taking up a Bible). Let us keep close to it and not get away from it, for if we do we will run on rocks and get into trouble.

The Present the Dispensation of the Holy Spirit.

The Holy Spirit is going to be here how long? "Unto the end of the age." We have two references: John 14:16 and Matthew 28th chapter and the last verse.

I will ask you this question: The present dispensation is the dispensation of whom?

Answer: The Holy Spirit.

General Overseer: This dispensation of the Holy Spirit will end when?

Answer: When Christ comes.

General Overseer: And then there will be another what?

Answer: Dispensation.

The Holy Spirit and Millennial Dispensations Overlap.

General Overseer: Well, now, if this dispensation has to end and there has to be another, then this "another dispensation" will have a beginning, will it not, somewhere and sometime? The ages overlap, and if the Zion movement is a dispensational movement I am going to know it, and I expect through study and prayer that the Holy Spirit is going to show me. If this movement is a dispensational movement I want to know it. We talk about the Second Coming of Christ, but there are many things that will have to transpire before the Christ can ever come.

When the Lord will build up Zion, He shall appear in His glory.

Zion has got to be built up before He will appear in His glory. One order must begin to pass away before another order begins to come in.

[TO BE CONTINUED.]

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27.

Special Notice.

THE STUDEBAKER THEATRE, near the Auditorium, Chicago, has been rented for Lord's Day afternoon, November 8, 1908. This Hall is one of the finest and best equipped in the city of Chicago, and all Zion should praise God for enabling us to secure such a splendidly located and arranged hall.

The General Overseer, Zion Council, Zion Choir, Orchestra, and Band, and a large number of Seventies, God willing, will visit Chicago and hold a stirring OLD-TIME ZION MEETING on the above date: **November 8, 1908, at 2:30 p. m.**

Later, God willing, we shall visit Milwaukee, Racine, Kenosha, Waukegan, and other cities near Zion City; and then later the General Overseer, accompanied by helpers, will visit a number of the large cities throughout the United States and Canada.

Let all rally.

Let all pray.

Let all reconsecrate themselves to God.

God is very wonderfully blessing and using LEAVES OF HEALING and THE ZION HERALD.

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 18. ZION CITY, SATURDAY, NOVEMBER 7, 1908. Price Five Cent.

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 3 CONTINUED.]

An Address Delivered at the Early Morning Meeting, Lord's Day, August 23, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

How Authors Divide the Work of Redemption.

AN author by the name of Moberly divides the work of the redemption thus far carried on into three stages. After making these divisions, then he speaks about the first, second, and third ages, and the one to come; and he says that in the first age, or the first stage, God the Father was in office; that in the second stage, or second age, God the Son was in office; that in the third stage, or third age, God the Holy Spirit is in office; and that in the age to come—we have a verse in Hebrews 6:4, "Whose powers they have all tasted who have been made partakers of the Holy Ghost," which is a very significant verse. So we have God the Father in the first, God the Son in the second, God the Holy Spirit in the third, and then the Bible speaks of the age to come and says, "Whose powers they have all tasted who have been made partakers of the Holy Ghost."

Things Beyond.

I do not know, but I will give you this explanation. I am not saying that it is the correct interpretation, but there was a certain man who was caught up into what?

Answer: The third heaven.

General Overseer: And he heard and saw things that it was not lawful for any man to utter. What is the meaning of that? Well, I will tell you one explanation that is given, whether it is worth anything or not I do not know—that the Apostle Paul saw the details or the plans and methods of the third heaven or third dispensation. Whether it is correct or not it is well worth thinking about.

We have the word "heaven" as used in the Scriptures as synonymous with the word "dispensation." "And I saw a new heaven and a new earth." There is in that the thought of a new order, and it is used there in the meaning of dispensation; and then the expression in one of the prophets, "For I will not only shake the earth, but the heaven also." Now I think the words "heaven and earth" often refer to dispensations, and it is not at all improbable that the explanation has something in it of true merit. There is one thing certain in regard to the division mentioned above that God the Father was in office for a certain time. For instance, you know He came down on Mount Sinai and talked to Moses. Then the time came when God the Son, Jesus Christ, God manifest in flesh, came, lived, suffered, and died on the cross, was resurrected and ascended to the Father, and so on. Then, after He went away, the Holy Ghost came; so that I think that that far the author mentioned is in strict accordance with the plain Word of God.

God's Plans Orderly.

I wish to call your attention again to that very remarkable statement, "For the Holy Ghost was not yet"—and you have the next word in italics, "given."—John 7:39.

For the Holy Ghost was not yet given; because that Jesus was not yet glorified.

God is a God of order. Everything that God does is done

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in perfect order. If some people would have had it in their power they would have had the Holy Ghost long before Christ was glorified, but, according to the Word of God, "the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Please notice, there was a time when "the Holy Ghost was not yet given," and yet, was it not a fact that throughout the Old Testament we have passages of Scripture telling of the work of the Holy Spirit?

Genesis 1:2: "And the Spirit of God moved upon" what?

Answer: "The face of the waters."

General Overseer: Well now, was that the Holy Ghost's work? Yes.

Then in Genesis 6:3: "My Spirit shall not always strive with man." Was that the Holy Ghost? Then we have other places where it is stated, "And the Spirit of God rested upon Saul;" and then later on, "And the Spirit of God departed from Saul;" and in reference to other persons, "and the Spirit of God rested upon him."

Notwithstanding all these statements in the Old Testament, we have this passage here in John 7:39, "The Holy Ghost was not yet given." And then, when you get over to the Acts of the Apostles, the second chapter, you have it recorded that when the day of Pentecost was *fully* come the Holy Ghost was poured out upon the people and that they spake "with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem devout men," from where?

Answer: "Every nation under heaven."

General Overseer: And they heard these people preach the Gospel how?

Answer: "In their own tongues."

General Overseer: And how many were there in that upper room?

Answer: One hundred and twenty.

General Overseer: And they all spake in tongues? Yes; they probably did, and there is where the Holy Ghost came down and entered into His temple—the body of believers that constitutes His temple.

Well, I think we are on safe ground so far, are we not? We are keeping close to the Word of God, for this is a great subject, and it may take many sermons before we get through with it, but we want to lay the foundation well. I have gone over this, the most of it, the third time.

The Holy Ghost's Presence Before Pentecost Intermittent; Since Pentecost Permanent.

Then, keeping in mind these passages in the Old Testament and John 7:39 and Acts, the second chapter in the New Testament, we see the difference between the Holy Spirit before Pentecost and the Holy Spirit since Pentecost. Before the day of Pentecost His visits were intermittent—He came and He went—He spake through men. He was upon Saul and He departed from Saul, and so on. Since the day of Pentecost He has been here all the time, has He not? And where does He dwell? He dwells in the body of believers.

The Believers Constitute the Temple of the Holy Spirit.

Let us start again with this statement, that the body of believers constitute what?

Answer: "The temple of the Holy Spirit."

General Overseer: Please turn to John 14:21.

He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father."

General Overseer: What is the rest of that?

Voices: "And I will love him, and will manifest Myself unto him."

General Overseer: There is a special promise, and I notice one author makes the statement that the twenty-third verse is the highest promise ever made to man:

If a man love Me, he will keep My words: and My Father will love him, and We will come unto him and make Our abode with him.

What a wonderful statement that is!

He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him.

I want these two verses to be engraved indelibly on the hearts of this congregation. If God will make these two verses the blessing to you that He has to me, this will be one of the most profitable and precious hours you have ever spent in God's house.

What a pity that you and I should live beneath our privileges in Christ Jesus! Why should we not reach out for the rich reward He has promised? How many of us can say this morning, "I am keeping the sayings of Jesus the Christ?" How many can say, "I have claimed that special love of Jesus and God the Father?" How many can say, "God the Father, Son, and Holy Spirit are dwelling in me?" I tell you, there is the solution. If you can only get men and women born from above and get the Holy Spirit into them, everything else will be right. There is no use for me to exhort people to do certain things when they have not the Holy Spirit in them, because they cannot do it—they will not do it, and it will save a great deal of hard work to follow the plain Word of God and to get the Spirit of God into the people. That is the only way.

Christ's Home With God the Father.

I called your attention last Lord's Day morning to another very remarkable thing. You see Jesus the Christ had His home in heaven before the incarnation, and from Bethlehem to Olivet He was here on this earth, was He not? Since His ascension He has been up in heaven at the right hand of God the Father, and since Pentecost the Holy Spirit has been down here. Before Pentecost He was in heaven. When the times of restoration of all things begins then Christ will come from heaven again, will He not? John 3:13 seems to make it clear that while Christ was on earth He was in heaven. That is, when He left heaven He came to earth, and while on earth He was at the same time up in heaven, and that is the only fair interpretation of that passage. I do not believe in explaining anything away.

Explaining Scripture Away.

I very well remember hearing a preacher try to explain this:

Else what shall they do which are baptized for the dead.

He tried to explain that by all sorts of theories. The fact of the matter is simply that there was a custom, and Paul most certainly believed in it and endorsed it, of baptizing the living for the dead. And I say that this passage, although various authors try to explain it away, means just what it says: that, in some sense, while Jesus was here on earth He was up in Heaven at the same time. Jesus said, "Lo, I am with you always."

Where is Jesus now?

On earth, else that statement would mean nothing. He is in Heaven, but in some sense He is on earth,—on earth in the person of the Holy Ghost.

Christ Was God in the Form of Man.

And no man hath ascended up to Heaven, but He that came down from heaven, even the Son of man which is in heaven.

Just one more thought. The birth of Jesus the Christ we refer to by what word,—as His what?

Answer: His incarnation.

General Overseer: The Bible says that Christ was who, manifest in the flesh?

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Answer: God.

General Overseer: Yes, He was manifest in the flesh, born of a woman. What does the Word tell us as to the preparation of this woman? There was a special preparation, was there not? That is a wonderful thing!

Man Cannot Write Infallible Truths of His Own Will.

The more I dwell upon the facts that I have presented this morning, the more I am convinced of the Word of God, the Bible, having been inspired. There is a man who lectures on the subjects, the "Man of Galilee" and "Saul of Tarsus." Every time he has delivered the lecture, "The Man of Galilee," he has offered a reward for a committee of men who would in a certain time add one chapter to the four Gospels. What did he do that for? His thought is that this Bible is inspired by the Holy Spirit. One thousand of the brainiest men of all the world, working for six months, would not be any nearer adding a chapter at the end of the six months than they were when they began.

The Holy Spirit Incarnate.

Is there such a thing as the incarnation of the Holy Spirit? Yes, I think that that may be said if you guard yourself carefully. He lives within the bodies of believers, does He not? There is this difference between the incarnation of the Christ and the incarnation of the Holy Spirit: When the Christ was born of a woman He united Himself to sinless humanity. The Virgin was especially prepared; whereas when the Holy Spirit comes and dwells within the bodies of believers, they are imperfect men and women. They are men and women in the process of making. There has been but one perfect man in this world—Jesus the Christ, and all other men are in the process of making. God is making men, and I tell you it is a glorious thing to be a man; and, if at the end we have let God make men out of us, we ought to be happy.

Christians to Become the Image of Christ.

There is another beautiful thought coming a little later on; I simply mention it here: that as Jesus the Christ was the image of the invisible God, so at the last all the members of His Church will become the image of the Christ. That is the thought in the third chapter of first John.

The Word was made flesh and dwelt among us.

The General Overseer then offered the closing prayer.

THE BAPTISM OF THE HOLY GHOST (or SPIRIT).

What Is It? How Is It Obtained? What Are the Evidences of It?

(BY O. L. TINDALL.]

THIS is a question that should interest especially all of God's professed children. It belongs to the disciples only and is in no manner a question for sinners. A very significant question is the one put to the disciples at Ephesus by the Apostle Paul. It should set all believers thinking.

Have ye received the Holy Ghost since ye believed?—Acts 19:2.

This, of course, was after Pentecost, when the Spirit was given in His fullness, and points to the fact that it is not enough for a man merely to believe on the Lord Jesus. Jesus is the Savior of mankind. The Holy Ghost does not save men. He has a distinct office. He helps men to come to Christ for salvation. He convicts them of sin and then points them to the Savior, but no man prays to the Holy Spirit for salvation, or in His name. But prayer is directed to God the Father in the One given whereby we must be saved—the name of Jesus. Let us keep this in mind lest we dishonor the Lord Jesus.

The Spirit works with and upon the sinner, but not in him. An ungodly man cannot be a temple of the Holy Spirit because he is unclean. The Spirit dwells *with* and *in* believers.

Have ye received the Holy Ghost since ye believed?

A believer is of but little use in the world unless he has been baptized *with* or *in* the Holy Spirit. This is clearly indicated by the Lord when He said to His disciples on the very eve of His ascension.

Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24:49.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—Acts 1:5.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . . ."—Acts 1:8.

These passages from the Christ and from the Apostle after Him throw considerable light upon this question. The disciples had been with Christ for nearly or quite three years. They had learned of Him the teachings and had been with Him in His journeys and seen His wonderful works. They had caught His spirit and seen His love and compassion. They knew Him as a man according to their ability. He had given them power over unclean spirits, and authority to heal the sick, etc., and yet they needed this spiritual power to do the work. Paul said the same thing to the men and disciples at Ephesus. Paul himself had the same experience. Said Ananias to him:

. . . the Lord, even Jesus, . . . hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9:17.

John the Baptist taught the same thing. He said the baptism with water unto repentance was not all a man needs.

Repentance does not save a man. It is only a preparation or a step toward salvation. Many a man repents and does no more. Judas repented with tears and confessed his sins, but he had no faith. Let us get all there is promised for us.

The Baptism of the Holy Spirit is a Definite and Distinct Promise

to believers. Thus far it is clear and plain. There can hardly be any controversy on that point. No truth could be more clearly set forth as I have already indicated by the passages cited. I must say, too, that it is a doctrine which has been grossly neglected, like so many others. Let Zion give the world a *full Gospel* as she professes to do. No doubt, the church, generally, is deficient at this point.

There is no use of any one talking about the gifts and doing wonders who is not correct at this place.

Let us insist on the fact. Fanaticism has come in when men have tried to teach, and know too much about it.

Christ taught it. John the Baptist taught it. Paul taught and experienced it; so did Peter, and John, and James, but not one of them ever tried to explain it.

Christ gave it up when Nicodemus insisted that He should explain just how it was or could be done.

The definition I read some time ago of the baptism of the Holy Ghost by one of these late, new-fangled Apostolic Faith people was very amusing. He told the exact sensation a man must have when the thing took place, and he explained the difference between the baptism of the Holy Spirit and being filled with the Spirit, or anointed with the Spirit. Nothing could be more absurd and ridiculous than a thing like that.

A Senseless Delusion.

We have one of the wildest and most nonsensical delusions now in Zion City in regard to the Holy Spirit that has ever been known, I think. The like is not found in any history. The

(CONTINUED ON PAGE 140.)

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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.

Entered as Second Class Matter February 17, 1908, at the Postoffice at Zion City, Illinois, under the Act of Congress of March 3, 1879.

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LEAVES OF HEALING, SATURDAY, NOVEMBER 7, 1908.

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Special Notice.

THE STUDEBAKER THEATRE, near the Auditorium, Chicago, has been rented for Lord's Day afternoon, November 8, 1908. This Hall is one of the finest and best equipped in the city of Chicago, and all Zion should praise God for enabling us to secure such a splendidly located and arranged hall.

The General Overseer, Zion Council, Zion Choir, Orchestra, and Band, and a large number of Seventies, God willing, will visit Chicago and hold a stirring OLD-TIME ZION MEETING on the above date: **November 8, 1908, at 2:30 p. m.**

Later, God willing, we shall visit Milwaukee, Racine, Kenosha, Waukegan, and other cities near Zion City; and then later the General Overseer, accompanied by helpers, will visit a number of the large cities throughout the United States and Canada.

Let all rally.

Let all pray.

Let all reconsecrate themselves to God.

God is very wonderfully blessing and using LEAVES OF HEALING and THE ZION HERALD.

Zion Literature must be scattered everywhere.

Notes by the General Associate Editor.

In preparing for the Chicago Visitation, Lord's Day, November 8th, with Zion Seventies, Zion Choir, Zion Band and Orchestra, the General Overseer finds it impossible to write his usual Editorial Notes.

Pray for the Visitation to Chicago and for the work everywhere. Zion is making history rapidly. God's approval is abundantly manifest.

Thousands upon thousands of Messages are being called for, and the HERALD press is doing its best to fill the orders, but there is some delay.

Pray! Pray!! Work! Work!! Work!!!

THE BAPTISM OF THE HOLY GHOST (or SPIRIT.)

[CONTINUED FROM PAGE 139.]

world has seen all kinds of absurdities in religion and in creeds and doctrine, but this is quite unique. The main feature of it is that every one that receives this baptism must speak in "unknown tongues" and that there is a difference between the baptism of the Spirit and being filled with the Spirit, etc. They roll on the floor and cry unto God to give them this wonderful gift. It was brought here by a lying and unclean degenerate who said God sent him here to save and unite Zion City. He led off more than a hundred people.

Like one Simon of old, he bewitched many people, giving out that he was some great one and promised great things to the people. I would not stop to notice this thing, so perfectly absurd, but the Devil is using it against Zion especially. I do not think they have done so much damage anywhere else as in Zion. They have found more dupes among Zion people, I think, than among any other class. I warn all our people against them.

The absurdity of the thing can be easily seen if one will but read and study the Word.

Let us look at the account of the work and manifestation of the Spirit on the day of Pentecost. Note the terms used in the first and second chapters of the Acts of the Apostles, in reference to this one great event—the coming of the Spirit.

Christ's own words were: "Ye shall be *baptized* with the Holy Ghost, not many days hence." [Acts 1:5.] This referred to Pentecost. In verse eight He refers to the same thing and says, "When the Holy Ghost is *come* upon you," meaning "the baptism", but using another expression—"come upon you." Then in chapter two and the fourth verse it says, "and they were all *filled* with the Holy Ghost," meaning the same thing, viz., "*the baptism.*" When Peter explains to the wondering multitude what this means he says it was what the prophet Joel said would come to pass in the last days. He used another expression for the same event. He called it "*pouring out of the Spirit.*" There are four different expressions, all meaning the same thing. In the tenth chapter, in the case of the Gentiles receiving the Spirit, He is described as being "poured out" upon them, and then it is said, in the same connection, that they received the Holy Ghost.

At Ephesus Paul asked them if they had received the Holy Ghost, and when he laid his hands upon them it is said "the Holy Ghost came on them."

Will some of these deluded people explain which of these was "the baptism" and which was something else? Such hair-splitting and wresting of the Scriptures is disgusting and yet a number of our old Elders and Overseers and other officers and members have fallen into this snare of the wicked deceiver and have been trying for months to "git *it.*"

The original promise of the Spirit by the prophet Joel said nothing about "speaking with tongues."

It said "your old men shall dream dreams, your young men shall see visions."

Does anyone suppose that *every* old man that receives the Holy Spirit shall dream all the time and insist that if an old man

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does not dream dreams it is a sure sign that he has never had the Spirit, and likewise of a young man that he must see visions or he has no claim to the Spirit? Christ said in Mark 16 that "these signs shall follow them that believe. . . . They shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them." Does it mean that *every one* that believes must do all of these things? No.

It means these things may be done under certain circumstances and when occasion may require.

Why should anyone settle down upon the peculiar gift or sign of speaking in tongues, and say this sign must always follow, and if it does not, you have never received the Holy Spirit? Could anything be more absurd in the plain light of gospel truth and revelation?

With that accursed delusion has come a denial of many of the Zion Teachings, such as no government in the church, no organization, no rule of any man ordained of God. They will have no man to rule over them, although the Bible plainly teaches that elders and other officers should rule in the church, and certain men are chosen by God to be teachers, and that there should not be many teachers; that the Holy Spirit, although He is a teacher, does not do away with all officers in the church. The Holy Spirit sets apart certain men, who are qualified to be leaders, as He set apart Barnabas and Saul to the office of Apostles, and made Elders or Overseers in the Church at Ephesus. Paul uses this language to them:

> Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.—Acts. 20:28.

Why have Overseers if the Holy Ghost is to be your *only* guide and teacher?

The *Baptism*, or *gift* of the *Holy Spirit*, is *promised to all* of God's children, but *not the gift* of *tongues*.

You cannot tell what the Spirit will do with you. He will guide you and you are not supposed to guide, or dictate to Him, but to *obey Him*, and He will make something out of you, if you are willing.

The Holy Spirit Not Divided.

The Holy Spirit is a Person and not a thing, or an influence. When you receive the Spirit you receive all the Spirit. He is not divided up any more than any man is. When we talk about receiving more of the Spirit we mean that we will give Him more of the right-of-way with us. We limit, like the children of Israel, the Holy One. We resist Him. We quench the Spirit. We obey Him sometimes, and do not at other times. Peter did this. He was filled with the Spirit, and then he afterwards grieved the Spirit, and evidently did not obey Him. He could not have been guided by the Spirit when at Antioch he showed the wrong spirit. We are not to pray for more of the Spirit, for He is one and cannot be divided into sections. We have more of the Spirit as we open our whole lives to Him and He fills every room. Let Him into the parlor, but don't keep Him out of the kitchen, nor the bed-chamber. Let Him go to your place of business also, and dictate there. Take Him to the polls with you and mark your votes as He suggests. Don't go to the house of mirth, unless He accompanies you. When He comes to your city, give Him freedom of the city as they do Bryan and Roosevelt.

How Do We Get the Spirit?

The same as we do any blessing or gift from God—by prayer. The same conditions prevail. You must do as they did in olden times, when they got answers by fire, which was the symbol of the Holy Spirit. They had to lay the sacrifice on the altar, and it must be a whole offering, and a holy sacrifice. Then they got the fire. You cannot take your offering back. Abel's offering was accepted, and he got the witness of it, and the assurance that he was righteous or that he was right, and Cain got the opposite. Just as we see now: one man prays and gets answer, and another at the same altar is rejected and no answer comes. What is the matter? The same just God is over them, and the same altar is before them; but the sacrifice is not the same, in some way. Paul expresses it clearly when he says:

> I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12:1.

The consecration must be complete, and thorough, and for all time.

You cannot be good seventies without this baptism; you need this Divine help and power to become good witnesses, even; and "ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, [and I may add, in Zion City and in Chicago] and unto the uttermost parts of the earth."

What a commission! May God equip us for our great work and mission to all the earth; and, let us remember, "it is not by might, nor by power, but by My Spirit, saith the Lord." The Apostles were not of much good until after they received the Holy Spirit.

SENDING OUT THE SEVENTIES AND "CHRIST'S MESSAGE TO CHICAGO."

An Address Delivered by John Alex. Dowie, in Central Zion Tabernacle, Chicago, Illinois, Lord's Day, September 18, 1898.

The Scripture Lessons Were From the Twenty-Fourth Psalm and the Tenth Chapter of the Gospel by St. Luke.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto those who are to go forth, hundreds, from house to house and street to street in all this vast city, and to all to whom these words shall come in this and every land, in this and all the coming time, till Jesus comes, for His sake. Amen.

TEXT.

Now after these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come. And He said unto them, The harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. Go your ways: behold I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man by the way. And into whatsoever house ye shall enter, first say, Peace be to this house.

Seventies: for long years it has been our great desire to see this moment, when, having trained some hundreds of God's own children, we should have the joy of sending them forth two and two into every street in this city, knowing that the Lord Himself wants to come into every street, and enter into every house in this city. (Amen.) Therefore, it is a great joy to me today to deliver this message to you, my brothers and sisters, many of you my own sons and daughters in the Lord.

The Time Has Come When the Forces of God Shall No Longer Be Unorganized.

The day for the go-as-you-please and do-as-you-like spirit in the church has gone forever. Gone! May it never return. (Amen.)

The day has come when we want to stand shoulder to

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shoulder, and heart to heart, and organized as one body, go forth into this city and push the battle to the gate. (Amen).

The day has come, therefore, for organization: and a beginning must be made somewhere. And this is the wedge of Zion which is now being put in, and God grant that we may be able to strike it home in the heart of this wicked city, (Amen) and destroy these forces of evil which find their headquarters in these great centers of population.

There are but two armies in this world.

There are but two forces in this world.

There are but two princes in this world.

There are but two banners in this world.

There are but two sides in this world, and in one of these two armies, underneath one of these two banners, and on one side or the other, we must stand. (Amen.)

The Mission of the Seventies.

We stand today a member of the great army of the living God, organized, as we believe, upon primitive, Christian, Catholic, and apostolic principles.

This church has long been understanding these principles. We have been talking literally to each other. We have been instructing and edifying each other. We have not been idle as individuals, and we have been looking forward to the time when the church could organize its bands and send them out to do this work.

The work which we have to do is as a part of the great army of the King of Kings.

Those who are to serve at this time in this army must be called. They must be chosen, and they must be faithful.

Along our ranks no sabers shine;
No blood-red pennons wave;
Our banners bear one single line;
'Our mission is to save.' (Amen.)

There is another army:

It marches to the drum-beat roll,
The deep-mouth clarion's bray,
And bears upon a crimson scroll,
'Our motto is to slay.'

That army is not the army of God. (Amen.)

We stand today with those, no matter what men say, who proclaim the truth, that it is better to die for humanity than to murder it. (Amen.) That it is better to suffer loss than to steal, or to use any power that we might to destroy so as to gain.

Standing, therefore, as a part of that great army whose mission is to save, as Christ's messengers, as the General Overseer of this Christian Catholic Church, I in Christ's name send you forth, my brothers and sisters.

The Equipment.

In sending you forth it is my duty, it is my privilege, it is my joy to charge you solemnly and earnestly as to how you are to equip yourselves in this great undertaking.

First, you are not to consider what you are.

You are not to look at your weakness.

You are not to look at your ignorance.

You are not to look at your inefficiency.

You are not, my brothers and sisters, to look at yourselves in this great enterprise.

You are to look to Jesus every step of this way. (Amen.)

In running this race, in fighting this fight, in doing this work, you must keep Him in view. Jesus. Jesus. Run the race with Christ in view.

Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before Him endured the cross, dispising the shame, and hath sat down at the right hand of the throne of God.

You are to look to Him. You are to look to Him there at the end of the journey. He stands prepared to give the crown of life. Yea,

Jesus is With You in Spirit Every Step of the Way.

You can enter no house, and tread no lane, and go through no by-way, and no weary street, and no hard climbing stairs, and no cellar, and no den in this city where you will not find Jesus with you. (Amen,)

He has said,

Lo, I am with you alway, even unto the end of the world.

And He is with us now. Look to Him.

Your Overseer, your Elders, or Evangelists, or Deacons will not be by your side. Often times you will be placed in positions where none can counsel but God alone.

Look to your Father in Heaven. See Jesus at the right hand, the Advocate with the Father. Plead for His sake that the Holy Ghost shall come to you, and taking away all your sins, and weakness, and ignorance, inspire you what to say beside that dying bed; beside the sorrowing heart; beside that hardened criminal; beside that poor, suffering mother, father or friend who weeps over their dead.

Remember that it is only as you look to Jesus, and look away from yourself, your impotence, your weakness, your nothingness that you will find strength.

Remember That You Are Commissioned.

That God has called you into His fellowship, and though you are nothing at all, remember, that is just what God does, that

God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that He might bring to nought the things that are: that no flesh should glory before God.

Therefore, go with the consciousness that you are carrying with you a commission handed down to you by one whom God Himself has commissioned as you believe, to lead this work in this city at this time.

Remember that upon our commission there rests the broad seal of God's own approval.

We care not what those say who criticise Zion. These very walls speak. And thousands and tens of thousands throughout this city and land and all the lands have rejoiced that this voice has spoken from Zion. (Amen.)

God has witnesses. You are witnesses as to what God has wrought in this Christian Catholic Church. Therefore, looking to Jesus, remember that you are His witnesses.

You are not witnessing for a church.

You are not witnessing for a man.

You are not witnessing for yourselves.

You Are Witnessing For God. (Amen.)

Ye are My witnesses, saith the Lord, und My servant whom I have chosen. . . Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us ormer things? Let them bring their witnesses, that they may be justified; or let them here, and say, It is truth,

This command is given, therefore, that these Seventies go forth to bear witness that Jesus Christ is not an absent Lord, but that He is with us today in this land and at this time. (Amen.)

You are witnesses in yourselves, and you must bear witness to this great fundamental fact.

When asked, How do you know that you are saved? You have no right to go, unless you can give the answer, the Spirit Himself witnesseth with my spirit that I am a child of God. (Amen.) That is what we must first remember. You must witness that the Holy Ghost witnesseth within you.

Then you must witness to the facts which your eyes have

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seen, which your ears have heard, which you yourselves have experienced, which you yourselves know.

Witnesses to Living Facts.

You must carry to this people a Gospel of facts, not nineteen hundred years ago, but living facts today in this city and land. (Amen.)

These living facts you yourselves, thank God, are largely witnesses of in yourselves. But you have the whole range now of Zion literature, covering three years, well nigh four years, of wondrous work.

You have a record such as has never before been put by pen upon paper nor by printer's ink on paper at any time within all the nineteen centuries since the canon closed.

They speak sometimes who scoff at God that none can ever say that prayer has been answered. Are you not witnesses that prayer has been answered?

Voices: "Yes."

Dr. Dowie: And that you know the prayers of others have been answered?

Voices: "Yes."

Dr. Dowie: That your own prayers have been answered?

Voices: "Yes."

Dr. Dowie: You must be the witnesses therefore that God is truth. And you must witness to that by the production of that which in this time and age is the most powerful thing, and that is the facts themselves.

We are living in an age which is tired of theories. Which is wearied with forms. Which finds no longer any veneration for a dead past, and I feel in sympathy with this age.

I say, better a living dog than a dead lion.

I say, better a living church, no matter how feeble it may be, than a church which is dead.

Witnesses Against Evil.

You are not only witnesses for, but you are witnesses against. You stand not only for God, but you stand as God's witness against the Devil's life (Amen), against the church's life (Amen), against the false theology which has done so much to fasten upon humanity the chains of diabolical slavery.

My brothers and my sisters, I charge you before God not to be afraid to witness against a dead ecclesiasticism. You are sent to witness not only to facts, but to witness against that which is evil.

You are called upon, therefore, to witness against falsehood which is contained in these churches, which have a name to live and are dead.

Chief amongst these is the Roman Catholic apostasy. I speak plainly. If we are only going to succeed in Chicago by keeping back the truth and pretending to be friendly to that which is diabolical, then may God grant that we shall be beaten in the first battle. (Amen.) We have no right to live.

We shall keep back no truth. I, therefore, tell you that you are to witness lovingly, tenderly, wisely, but at the same time boldly against every apostasy. First,

You Must Witness Against the Roman Catholic Apostasy.

The Christian Catholic Church is in direct conflict with the Roman Catholic apostasy. There is no question about this.

Week before last a lady wrote to me these words: "Doctor, with gray hairs on my head and the memory of a lifetime connected with the Roman Catholic Church, I entered your tabernacle yesterday *a Roman Catholic*. But as you proceeded I was convinced. And when the people rose to consecrate themselves to God I did it also, and I left your church; praise be to God, *a Christian Catholic*. (Amen. Applause.)

This is the position which the Seventies must occupy.

First, witnessing for God, they must witness against error.

They must witness against the Devil and against all his works.

Now, it is said boastingly by Rome that she controls one-half of the population of Chicago; that one million of souls in this city belong to the Roman Catholic Church.

Even if it is so, although I think the statement is exaggerated, then there is the field of battle, and in the name of God we want to win that million for Christ. (Amen.)

The Weapons and Armor With Which to Fight Evil.

Remember that in striking at error your weapons are:

First, the word of wisdom.

Second, the word of knowledge.

Third, the power of a divine faith, which clothes you in all the panoply of God, enables you to stand with the helmet of salvation, with the breastplate of the Redeemer's righteousness, with your loins girt about with truth, with your feet shod with the preparation of the Gospel of peace, with the shield of faith, and above all with the sword of the Spirit which is the Word of God, to fight the good fight. The shield enables you to quench the fiery darts of the wicked that will be thrown at your very heart. And the sword of the Spirit of God, which is the Word of God, enables you to destroy these diabolical errors.

In doing this you must remember that courage alone will not win this battle.

It must be wisdom.

It must be knowledge.

It must be love.

It must be a sound mind.

How to Win the Battle.

The Spirit of God must enable you to know how to listen in patience and how to answer in love. How to deal in prudence. How to deal in sympathy. How to deal in tenderness. And your courage must be shown not only by your determination to go forward, but by your capacity sometimes to stand still.

It is oftentimes the hardest thing in battle for a battery of artillery, or a regiment of cavalry, or a division of the army, to stand still and hold in reserve, to do nothing but to wait.

Oftentimes in this battle you must be still. You must stand still.

> In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

Remember that it is courteous and it is right patiently to listen to those who speak.

How our Lord shows these things in His earthly life, when He with infinite patience permitted people to speak to Him. He patiently listened to their questions and He patiently listened to their animadversions upon Himself, and He patiently endured, and when He spoke it was with power, because He spoke after He had listened.

Words Have No Power Unless They Are Spoken With Sympathy and Love.

You never can speak with power unless you speak sympathetically. In this fight no feeling of enmity against man must be in your heart. No railing charge even against the Devil must come from your lips. As it is written:

> Michael the arch angel, when contending with the Devil about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.

Remember, when you are contending with Satan in these streets and lanes for the bodies and the souls and the spirits of the suffering people, you must even against Satan himself bring no railing accusation, but simply state the truth concerning the

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Devil. Do not state more than the truth even about the Devil.

Stating the truth, and standing by the truth, you will patiently win and you will patientlv conquer, no matter what suffering there may be in the process.

Remember, therefore, that you are witnesses against apostasy. You must witness against, not in detail, as a rule, but in general. And the best way to witness against falsehood is to show the truth, to show the beauty, and the power, and the glory of God.

Never Go Into Matters Which You Are Uncertain About.

Leave to your teachers, leave to your Overseer, leave to those whose business it is to deal with the larger matters of faith and doctrine, that work which God has not giveu as yet to you, except in a measure.

You are not limited by this instruction to anything else than to ask God patiently and lovingly to show you that you shall not attempt more than God has given you power to do.

Remember that in this living witness against apostasy you can show the superiority of the Christian Catholic Church, not by merely stating it, but by lovingly manifesting it.

You are witnesses to the truth against a terrible lie.

I want to say that this year God has led me to a strong, definite resolve that during the fall and winter, as He may direct me, I shall deal with the errors of this apostate church, and I dare say that the fact that I do will lay you open to many attacks. Would you wish me to keep back because of that?

Voices: "No."

Dr. Dowie: Are you afraid?

Voices: "No."

Dr. Dowie: If you are, do not go out. Tender your resignation at once as a member of the Seventies, for we have no place for cowards in Zion's ranks. (Amen.)

You must not only witness against the Roman Catholic apostasy, but

You Must Witness Against the Greek Apostasy.

The orthodox Greek Church, so-called, exists in this city, and has tens of thousands of members and hundreds of thousands of adherents. You must witness against it.

You must not only witness against these apostasies, but

You Must Witness Boldly Against the Horrible Apostasy of Lutheranism,

that horrible form of apostasy which is no longer Protestantism, but which disgraces the name of the mighty Martin Luther, that great and mighty servant of God.

The Lutheran apostasy in some respects is far more dangerous than the Roman Catholic apostasy.

You will find a snug complacency in the heart of the Lutheran that he is no Roman Catholic; he is a Protestant, and he is a Christian by virtue of the fact that when he was baptized by sprinkling a little water on his face as a baby, his heart was regenerated, and when he was confirmed and took his communion then he became a full-fledged Christian and an heir of heaven.

That is a horrible lie, is it not?

Voices: Yes.

Dr. Dowie: You must protest against regeneration by baptism in any form, not merely against the regeneration by baptism of the baby, but regeneration of the man or woman by any form of baptism, single or triune.

[TO BE CONTINUED.]

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 19. ZION CITY, SATURDAY, NOVEMBER 14, 1908. Price Five Cents

The Gospel of the Kingdom

SENDING OUT THE SEVENTIES AND "CHRIST'S MESSAGE TO CHICAGO."

An Address Delivered by John Alex. Dowie, in Central Zion Tabernacle, Chicago, Illinois, Lord's Day, September 18, 1898.

The Scripture Lessons Were From the Twenty-Fourth Psalm and the Tenth Chapter of the Gospel by St. Luke.

(CONTINUED FROM LAST WEEK.)

I fear, therefore, that you will have a hard battle to fight sometimes when you

Protest Against the Error of the Dunkard or Brethren Church,

who to my horror I find are teaching the diabolical doctrine that baptism by triune immersion is essential to their salvation.

God forbid that, glorious as we know the doctrine of triune immersion to be, we should ever be partakers in so great a sin as saying that we can by any form of baptism change the human heart. Do you believe that is possible by any act of man?

Voices: No.

Dr. Dowie: By any form of ordinance?

Voices: No.

Dr. Dowie: We baptize in Zion not to make people Christians, but because they are Christians. (Amen.) We baptize that they may be obedient to God, and get the blessing which He has promised.

I, therefore, call upon you to remember that you are not only witnesses that Jesus saves, that Jesus heals, that Jesus cleanses, that Jesus keeps, but you are to be witnesses against the lie that without repentance, and without any faith, a poor baby may be transformed by the water of a priest, Lutheran, Episcopalian, or Roman Catholic, into a child of God and an heir of heaven.

Protest against that lie in the name of God. (Amen.) Witness against it.

You are good witnesses, for many of you have been sprinkled in the Roman Catholic Church. Stand, those who have. (Many rose.)

Many of you have been sprinkled in the Lutheran church. Stand, those who have. (About 100 rose.) You are able, therefore, to witness against that lie, are you not?

Voices: Yes.

Dr. Dowie: You are to

Witness Against the Apostasy of Protestantism.

You are to witness against a church that is officered by ministers who are chief amongst those who lead in the infernal works of darkness.

You are not going out upon a child's play mission. If anyone thinks that peace can be brought to a house without the truth being brought there, then they know nothing about it.

I want you, as I shall say presently, in every house to carry the message of Zion: "Peace be to this house." It is the message of Christ to every house in Chicago.

But remember that peace is not possible anywhere until the battle is fought out with the Devil.

Was there any peace in your own heart until the Devil was beaten? Tell me.

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Voices: No.

Dr. Dowie: Will there ever be peace in any other heart or home until the Devil is driven out? Tell me.

Voices: No.

Dr. Dowie: Then, do not forget that peace with God is war with sin.

And may God remind you always that you have this charge, that in love and patience you are to protest against every form of sin. Hence you must

Protest Against Secretism, Which is Corrupting the Protestant Churches

Nearly every minister of prominence in the Methodist church in this city is a secret society man. Is that not true, Brother Murphy? (Brother Murphy was formerly a Methodist.)

Brother Murphy: Yes.

Dr. Dowie: Nearly every minister of prominence in the Baptist church is a secret society man. Is that not true, Dr. Speicher?

Dr. Speicher: I know many of them are.

Dr. Dowie: Is it not true regarding Dr. Lorimer? Was it not true regarding others? And does not Dr. Lawrence say that as soon as he can get time he will associate himself with the Mah-hah-bones?

Friends, I will ask you who are the Seventies, before I go another step, are you prepared to protest against Secretism in all its forms?

Audience: Yes.

Dr. Dowie: Stand up and let me see that answer. (All rise.)

You Have a Bigger Fight Than Even Was Imposed Upon the Ancient Seventies,

the first whom the Lord sent forth. For you have a fight not now against a decayed and miserable apostate Romish church which presents a dead Christ on a crucifix to the eyes of a suffering humanity, or a dead piece of bread in exchange for a living God; but you have to fight against false forms of Protestantism, which declare that they have protested against Rome's apostasy, and alas: Today they stand in a far worse situation.

I protest against Rome today, and yet I protest against these false systems called Protestant still more fiercely, for I say this to their faces, and God knows it is true, that there has been more willingness upon the part of the Roman Catholics in Chicago to receive God's message of a full salvation than there has been upon the part of these apostate Protestant churches. (Amen.) That is true to a tremendous extent.

You are going forth then as

Witnesses For God Against the Devil.

As witnesses for God's works against the Devil's works. As witnesses who walk in the light against those who walk in the darkness. As witnesses who are prepared to stand for all you say and, if need be, to suffer, and shall I say it, if need be —shall I say it on your behalf?

Voices: Yes.

Dr. Dowie: If need be to die?

Voices: Yes.

Dr. Dowie: Are you willing to lay down your lives for Christ?

Voices: Yes.

Dr. Dowie: In Chicago if He asks it?

Voices: Yes.

Dr. Dowie: Now let me tell you most gloriously that

You Are Not Only Witnesses For and Witnesses Against, But the Possessors of

a priceless blessing, a real Gospel, a real salvation that saves, a real healing that heals, and a real Holy Ghost that cleanses.

Oh, friends, angels in heaven might envy you your holy toil, as when the day's work is o'er you bow in prayer, and with your chosen companion go out into your little district from home to home and heart to heart, to carry the Gospel message of peace.

There are those in this loud and stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime.

Who carry music in their heart
Through dusty lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

Be among those. Carry the music in your heart to the hum of your sewing machine in the home and to the hum of the factory where you have been toiling throughout the day; as you have been building or tearing down you have been singing in your heart a song of peace.

When the daylight has faded, and the evening shades are drawing around your heads, with wife, with children, with friends, bow around the altar ere you go forth.

Take with you the holy fire of divine love, and into these darkened homes of poverty, and of sin, and of sickness, bear with you the living water. Take with you the living bread. Carry with you the living Gospel of the living God, and a great multitude will rise up and call you blessed. (Amen.)

Brothers and sisters, these charges might be multiplied indefinitely. There are many, many things concerning which I might speak, but I can not deal with them at greater length. But now I must carry all your thoughts and minds to the special message that is upon the front page of the little book that you will carry:

Christ's Message to Chicago: "Peace Be to This House."

In our Scripture reading we read how our Lord had said:

And into whatsoever house ye shall enter, first say, Peace be to this house.

Brothers and sisters, say it. Not only have it in your heart, but let me beseech of you to say it with your lips.

When the door is opened, perhaps it may be opened in the house of wealth and luxury by a careless servant who antagonizes God, but if you look in her eyes or his and say, "Peace be to this house," perhaps they will not know what you say it for. It is such an unusual message. But when you have looked into their faces again and they say:

"What did you say?"

"Peace be to this house."

"What do you mean?"

The peace of God which passeth all understanding, which can keep your hearts and minds in the love and knowledge of God, be also to this house. The peace that Jesus came to bring who said:

Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Hand your little message and say, "Peace be to this house," and if they say, "Thank you," you say, "Would it be convenient for me to speak to the master or the mistress of this house? Would it be convenient for me to speak, if not to the master or the mistress, to the servants? Will you let me tell you of Jesus?" And, if you can get an entrance, go; and, if you are shut out, go away, but be sure to come back again. (Laughter.)

Always come back again no matter how you are sent away. They can not kill you, or if they could they could not hurt you.

To Carry a Message of Peace is Not a Crime.

Oh, they say, you have no business to thrust your religion upon other people.

Well, tell me. Tell me, you Republican touter all around the wards, have you any business to thrust your politics upon anybody else?

Tell me, O Democrat, have you any business to go from

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house to house and thrust your sixteen-to-one silver goat into every house?

Tell me, oh tell me, you Populist or Popocrat, or anything you like to call yourselves, have you an unlimited swing in politics to go from house to house?

Tell me, O tell me, you who send your canvassers from door to door to sell your goods, how would you like a law to be passed in Chicago saying you have no right to introduce your goods or your politics or anything else to any house, and that it was a crime?

I tell you, if it is a crime to carry your religion, is it not a crime to carry your infidelity?

Yes.

If it is a crime to carry your religion, would it not be a crime to carry your politics? Friends,

You Have the Law of God and the Law of Man on Your Side,

for this is the law of Christ which bids you go from house to house.

The earth is His and the people are His and everything that is on this earth, for He has made and He has redeemed all and He has a right to send you from house to house, and do not forget it.

The message is, "Peace be to this house."

Friends, I know that the general impression about him who peaks to you is, that he is one of the hardest fighters in th world, that he is a terrible fellow, and that the very opposite of peace is in his heart.

Friends, I will ask my own people, the thousands in Zion, have you found me other than gentle with you in heart?

Voices: No.

Dr. Dowie: Have I not been willing to receive you and peacefully and lovingly help you?

Voices: Yes.

Dr. Dowie: Has it not been that gospel of peace and love that has constrained me? I want you to say to those who know us not: You do not know the Doctor. Come down and get better acquainted.

To Whom to Bring the Message.

As you go into these streets and lanes of the city, you have got to bring here the poor.

Do not forget the poor. Do you here? I said, *do not forget the poor.*

Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed, and blind and lame.

Do you mind that?

The lame have left their crutches here, many of them. (Pointing to the wall.) And the maimed, those who have even lost their limbs and feel the pain still, God has healed many of them, though He has not given them a new leg. And the blind have received their sight. He has opened many of their eyes.

Go out into the streets and lanes of the city and bring in hither the poor, the halt, the maimed, the lame, and the blind that this house may be filled.

I will forgive you if you can not bring in the rich, if you will only bring in the poor. (Amen.)

I will forgive you if you can not bring the well and strong, if you will bring me the sick, the halt, the lame, and the blind, for

I Want Above All Things to Minister to the Suffering of Humanity. (Amen.)

Remember that this is Christ's message. You are to take to them this message of peace, and tell them that there is peace for them. A perfect peace that morphine and drugs never brought them. The peace of God that assuages the heart's griefs and that heals the body's suffering and sorrow.

Go out into the highways and hedges, and compel them to come in, that My house may be filled.

Oh, fill me this house. Fill it for me with those whom you bring in, and I will lie at your feet and bless you.

Oh, fill it for me with those who are poor and weary and hungry and needy, for to them above all is this Gospel preached.

It is preached to all men. Do not forget that the rich are oftentimes the poorest; that they are oftentimes the hungriest. That in the hearts of those that are rich are oftentimes the deadliest sins and griefs and sorrows.

A Story of a Captive in a Devil's Den.

There came to me a few weeks ago from a certain city a cry: "Doctor, our sister is married to a wealthy man in Chicago. He is a sinful man. He has abandoned his lovely wife, and he has sought the embraces of a harlot. And he has tried to get her to live in his own house with a number of harlots so that he might keep a filthy harem." Practically that was the cry. "And now, Doctor, unable to get his virtuous wife to live in such filth, he has got the aid of two wicked physicians and he has put her in an insane asylum. Doctor, they are rich and from that house of luxury she was taken one night, after five minutes' examination, by the rough hands of those who, unable to conquer her strength, injected into her the deadly morphine that left her a helpless log. And so they carried her out of that house of luxury, and it was not until later she woke up in Batavia in Dr. Daniel's private insane asylum. Doctor, we only know you as a man of God. We do not know you by face other than by name and by what you have wrought. Will you hear our cry for our sister and help us to get her out."

Zion Gives Help and Deliverance.

I said, "Come right up and we will help you. I will give you help and we will get her out." And, thanks be to God, we did and she is in their home in Cincinnati tonight. (Praise God.) (Amen. Applause.) That is one of the little things we did last week.

Zion is a peculiar institution. (Laughter.)

We hear this appeal for help, help! that rises on every side, and, thank God, we are able to help a little.

Oh, I was so glad this morning when I read the decree of that judge, and when I received the message from that dear sister who has left this city. She said when she got home and amongst her friends, "Oh, I can believe in Christianity that can reach me and take me out of these dens of devils. (Amen.) I can believe in a Christianity which, when the Devil took me from my happy home and imprisoned me there, was able to deliver me."

May God make Zion's hand a strong hand. (Amen.)

Tell them in every street in this city that:

Wherever wrong shall right deny,
Or suffering spirits urge their plea,
I'll be a voice to smite the lie,
A hand to set the captive free. (Amen.)

Tell them that. Tell them that is our mission.

There is no lunatic asylum that will be able to keep them. There is no doctor in this city that can play that game and Zion know it and not be after it.

We have a practical religion, to set at liberty those that are bound. Is not that it?

Voices: Yes.

ZION'S MISSION.

To preach good tidings unto the meek, . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Has not God anointed us in Christ's name to do Christ's work?

(CONTINUED ON PAGE 149.)

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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.

Entered as Second Class Matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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THEODORE FORBY, Business Manager, City Hall Building, Zion City, Illinois.

LEAVES OF HEALING, SATURDAY, NOVEMBER 14, 1908.

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THE CHICAGO MEETING.

The meeting Lord's Day, November 8, 1908, in Studebaker Theatre, Chicago, was largely attended, and some good results have already been reported, not only among those formerly belonging to Zion, but from those not connected with the movement. The message delivered cannot fail to produce lasting results.

SOME EYE-OPENERS FOR THE INVESTORS IN ZION ESTATE.

THE ASSETS OF ZION ESTATE.

From the Receiver's Last Report.

No. 1	Land and Buildings in Lake County	$1,267,068.00
No. 2	Land located outside of Lake County	21,649.00
		$1,288,717.00
No. 3	Machinery, Tools, Furniture, Live Stock and Miscellaneous Effects	151,012.52
No. 4	Raw Material and Merchandise	98,768.06
No. 5	Fuel	869.75
No. 6	Notes Receivable, with interest accrued, considered good	88,884.96
No. 7	Bonds issued by City of Zion in 1905 (up as security to a note of Dr. Dowie for $30,000)	35,000.00
No. 8	Accounts Receivable, considered good	15,162.58
No. 9	Cash on hand and in Banks	31,233.06
	Total Assets	$1,709,647.93

Let all the Investors observe the following comments on the above assets, and then sit down and do some careful, prayerful thinking:

FIRST. Let the Receiver leave untouched

No. 1	Land and Buildings in Lake County	$1,267,068.00
No. 4	Raw Material and Merchandise	98,768.06
	Total	$1,365,836.06

SECOND. Let the Receiver turn into cash

No. 2	Land located outside of Lake County	$ 21,649.00
No. 3	Machinery, Tools, Furniture, Live Stock and Miscellaneous Effects	151,012.52
No. 6	Notes Receivable, with interest accrued, considered good	88,884.96
No. 7	Bonds issued by City of Zion in 1905	35,000.00
No. 8	Accounts Receivable, considered good	15,162.58
	Total	$311,709.06
No. 9	Cash on hand and in Banks	31,233.06
	Total	$ 342,942.12

Special Note.

Investors, do you not see at a glance that if the Receiver disposed of the above items he would have, together with the cash in hand, $342,942.12?

THIRD. Let the Court and the Receiver give the Zion people, under my leadership, a fair chance to handle Nos. 1 and 4 listed at $1,365,836.06.

LIABILITIES.

Receiver's Certificates, and other secured claims:		
No. 1	Certificates	$ 42,239.10
No. 2	Purchase Mortgages	208,328.00
No. 3	Other secured claims	47,858.19
No. 4	Accrued interest to date on above items	3,365.65
		$301,790.94
No. 5	Salaries and wages from July 15th to 31st	5,452.66
No. 6	Accounts payable	2,761.19
		310,004.79
No. 7	Preferred Claims Allowed	16,323.13
	Total secured and other prior claims	$326,327.92

Let all investors note the following comments on the above liabilities:

FIRST. The total amount of the Receiver's Certificates, and all other secured and prior claims, is $326,327.92.

SECOND. The Receiver, on page seven of his report, states that he has paid the following items:

No. 1	Certificates	$42,239.10
No. 2	Mortgages	5,000.00
No. 3	Interest	4,000.00
	Total	$51,239.10

THIRD: $326,327.92 minus $51,239.10 leaves $275,088.82.

FOURTH. From the sale of Nos. 2, 3, 6, 7 and 8 the Receiver would receive (if sold at the prices listed) $311,709.06. Added to this the $35,000.00 in cash, on hand at the time the report was printed, October 26, 1908, he would have $346,709.06 in cash.

RECAPITULATION.

Amount in Cash	$346,709.06
Total amount of secured and other prior claims	275,088.82
Balance to the good	$ 71,620.24

A Statement.

The fact of the matter is that the Receiver, if he can realize at the prices listed on Nos. 2, 3, 6, 7, and 8 of the Assets, would be able to pay off all of the secured and prior claims and then have $71,620.24 left.

An Important Question.

Where is there, then, any excuse, real or imaginary, for

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touching Nos. 1 and 4 of the assets, or in any way interfering with the Zion principles, truths, ideas, ideals and leases?

A Quotation.

The Receiver, Mr. Thomas, says on page six of his report, "That the Court has decided to look at everything hereafter from a strictly business standpoint."

Let not only all true Zion people in Zion City and throughout the world, but all conservative, earnest thinking business men ponder well this quotation. If everything is now to be looked at from a "strictly business standpoint," then the only hope for the investors is to maintain the City intact, upholding the Zion principles, truths, ideas and ideals, and maintain absolutely the Zion City leases.

Any interference with Zion City as originally founded simply means to destroy, to a very great extent, the present greatly decreased value of the estate. If the town is thrown open and made just like hundreds of the towns of the world, what show would it stand in competition with these hundreds of other and better towns? The people of the world would not come in, and the people of Zion would not remain.

On the other hand, let the leases be maintained, let Zion City be kept intact, and at no distant date hundreds of earnest Zion people from many parts of the world will start toward Zion City to buy the lots and to build homes.

I say emphatically and unhesitatingly that if the word could be given out today that Zion City would be maintained and run as an institutional city, with hell-born, blighting, withering competition eliminated and earnest Christian cooperation inaugurated, the value of all properties of the estate would immediately increase.

In the beginning, the proclamation of certain truths and principles brought thousands from all parts of the world, and the City was established. It is only reasonable that the faithful proclamation of the same truths and principles will again bring thousands from all parts of the world to redeem the situation and to make Zion City far better than it ever was before.

Investors, why should the land and the buildings and the items under No. 4 be sold at a terrible sacrifice to some syndicate, in fact, way should not the true Zion people be given the first and best opportunity to make the most out of them?

The Zion people have a right, under the Constitution and the laws of the United States, to fight for their principles and truths, and any persons, be they great or small, who attempt to destroy our homes and to scatter us to the four corners of the earth, will have to bear the consequences of their actions.

Zion people will not link up with the world, the flesh and the Devil. They will stand alone, treat everybody courteously and kindly, but we refuse to admit outsiders and we will have no fellowship with them, but will fight them to the death. We will put forth every honest effort within our power, and teach our children to do the same, to regain the possession and control of Zion City.

Man proposes: God disposes.

Let one and all pray that God, in His own way and time, will place Zion City in the hands of the true Zion people.

Again I ask the question of all investors and all fair-minded and right-thinking people: Where is there any excuse, real or imaginary, for interference with Zion principles, truths, ideas, ideals and leases in any way?

THE MORTGAGES.

1908.	3	Mortgages	$ 6,500.00
1909,	4	Mortgages	7,700.00
1910,	16	Mortgages	69,500.00
1911,	17	Mortgages	154,628.00
1913,	1	Mortgage	17,858.19
		Total	$256,186.19

UNSECURED OR INVESTORS' CLAIMS.

The total amount of unsecured or investors' claims is $4,903,725.15. To offset these claims are Nos. 1 and 4 of the assets listed at $1,365,836.06.

Among these assets are the following:

2,000 lots in the subdivided portion of Zion City.

4,278 acres in and around Zion City.

Maintain Zion City, proclaim the principles and truths, bring in thousands of people to build a clean City, and these two thousand lots are easily worth a million dollars, but lest somebody should say "This is too high," I maintain that a conservative estimate would be $800,000.00.

Maintain Zion City, proclaim Zion principles and truths, bring in thousands of people, and the 4,278 acres, divided into lots or small tracts, would bring a very large amount of money.

IN CONCLUSION: If I could (backed by the loyal Zion people) buy the entire estate for what it is now actually worth, and have fifteen years to develop it and bring thousands of people in here all persons thoroughly conversant with the facts would be astonished.

I will say that if I should buy the Estate, I would not only be willing that the investors should have so many cents on the dollar, which, of course, would, in law and in fact settle all their claims, but I would consecrate my life to the task of redeeming the entire situation and in time pay off all investors dollar for dollar, and by so-doing Zion's good name would be completely redeemed.

I am praying daily and trusting God fully to bring everything out all right.

SENDING OUT THE SEVENTIES

[CONTINUED FROM PAGE 147]

Voices: Yes.

Dr. Dowie: And is not that work to give deliverance to the captives and the recovery of the sight to the blind, and to set at liberty them that are bound, to preach the acceptable year of the Lord?

May God make Zion through your hands a power to break the bonds of all iniquity. (Amen.)

I speak not merely to you Seventies, but to those who shall believe through this word in all parts of the world where the Christian Catholic Church is being planted.

May God grant that they shall rise up an exceeding great army.

My brothers and my sisters, carry this Peace.

Do Not Be Imitators of Me.

Do not think that you have to preach a sermon at every door, but just go and carry the message in your own sweet way.

Only be imitators of me so far as I follow Christ, but do not attempt to imitate my modes or my speech, but just imitate all that is good in my heart and in my life, and do your own work in your own way.

Some of you can do it in so much better way than I can do it. You are amongst these people and you understand their every day life and their every day modes of speech. Only carry the message of peace, peace, peace.

Oh, friends, if we have not this peace within our own hearts in the midst of all this conflict, how shall we carry it to others?

There was no peace in that gilded den of vice, which ought to have been a home, and from which that poor woman was taken away.

Peace, peace has come to her heart, though her home is gone and her husband is gone. She has gone down to Cincin-

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nati, and she is going into the bosom of the Christian Catholic Church which breathes the word Peace, Peace.

Receive Ye the Holy Ghost For This Ministry.

When the Christ rose from the dead and sat amongst His people in the upper room, first to the apostles and then to the others, He breathed upon them and said:

> Peace be unto you: as the Father hath sent Me, even so I send you . . . Receive ye the Holy Ghost.

How can I send you forth if I do not pray that prayer: "Receive ye the Holy Ghost?"

How can I pray that prayer if the Holy Ghost has not received me? If the Holy Ghost is not within my spirit, my soul, my body?

My brothers and my sisters, the Master is not here in bodily presence, but He has sent a minister, so poor, so weak, so nothing at all, that even I wonder more than anyone else can ever wonder, that He ever chose me.

But I have laid aside all wonder, and I have known that He has chosen me and, therefore, I say to you tonight, "Receive ye the Holy Ghost (Amen) for the work of this ministry," (Amen) and let the peace of God rest in your hearts, and you shall carry a message, and it may be that you shall not know where that message has gone.

Cast Thy Bread Upon the Waters.

You will cast much bread upon the waters and you will not know what has become of it. But let me tell you:

"Cast thy bread upon the waters,"
Ye who have but scant supply;
Angel eyes will watch above it,
Ye shall find it by and by:

You may think it lost forever,
But as sure as God is true,
In this life, or in the other,
It will yet return to you.

And that is true as God is true.

Friends, we shall soon stand before the great white throne, some of us, for the snows of winter are gathering on our brows now, and we have not long to live, and a new generation has arisen that will know better how to do than we have done.

Oh, friends, the heat and burden of this day is upon our shoulders. I hear the voices of the world in the ages. I hear these voices coming from those looking down from the battlements of glory. They behold us in this great conflict in the ages, for the world is growing old.

Napoleon said to his troops at the battle of the Pyramids: "Thirty hundred years look down upon you from these pyramids."

And from the pyramids of the ages of human story they look down upon us and their eyes are regarding us in the eternity's stillness, and there is all fullness, ye brave, to reward you.

Work! Work!! Work!!!

Work and despair not.

Work till the last beam fadeth to shine no more. Work! Work!! And you will receive wages, and when ye get within these gates of glory you will wonder at the hundreds and perhaps thousands and the tens of thousands that you and I have gathered from this great, wide harvest field.

God grant it. (A request for prayer is handed the Doctor.) Bow your heads. A child is dying. I beseech you to pray for that child.

How often in the crisis of our work have we seen this, a request for a dying child.

"Doctor, please pray for a little boy of our brother. One of our members in the Seventies. He is dying just now. Oh, that God would spare him."

Father, we knew nothing of this when we said that these heads were to bow, but now these scores and hundreds of the Seventies pour out with me their hearts for that brother and that sister. Oh, God, give them back their boy. (Amen.) Take him back from death. Stretch forth Thine hand that he may live. (Amen.)

Seventies, stand and receive the closing charge. (The Seventies all rose.)

The Charge to the Seventies.

I charge you before God the Father Almighty, maker of heaven and earth, and Jesus Christ His only Son, in the power of the Holy Ghost, that you keep this commandment without spot, without rebuke. Be thou faithful unto death and He will give thee the crown of life.

I charge you in your ministrations to be patient towards all men. I charge you to lead them who are unsaved by the Holy Ghost to repentance through faith, to hope, to love, by the grace of God, to their Father, that they may receive the blessing of life eternal.

I charge you to carry to the sick the message of God: "I am the Lord that healeth thee." To carry to the dying the message: "I am the Resurrection and the Life; whosoever liveth and believeth in Me shall never die."

I charge you to carry the message of Him who is the resurrection and the life, and to bid men to know that in Him there is salvation and healing and holiness and everlasting life, and may God go with you.

May God enable you to return with exceeding joy and witness that the spirits are subject unto you through Christ's name, and may your names be written in heaven. And may the record in the Lamb's Book of Life be that many deeds were done and words spoken that won multitudes to God.

I now ask you, therefore, having so charged you, so far as you know your own hearts, are you going forth with the consciousness that you are saved? Can you say, I am?

The Seventies: I am.

Dr. Dowie: Are you going forth with the determination to tell others that God in Christ is a present Saviour and Healer and Cleanser and Keeper? Can you say, I am?

The Seventies: I am.

Dr. Dowie: Are you determined to be faithful, and let no business or pleasure take your time so that you will, at least once in every week, visit the district that is assigned to you? Can you say, God helping me, I will?

The Seventies: I will.

Dr. Dowie: Are you determined to pursue this ministry with the one sole desire that God shall be glorified, and that sinners shall be converted and healed and blessed? Can you say, I am?

The Seventies: I am.

Dr. Dowie: Then, my brothers, you have witnessed a good confession, and may God forever bless you. (Amen.)

Call.

Those who desire to give themselves wholly to God and to pray for these Seventies, please to stand. (Apparently all rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs; to repent, to restore, to do right to all men. Give me Thy Holy Spirit. Lead all Thy servants.

(I ask the congregation to pray this while the Seventies are silent.)

That all Thy servants who have entered into these Seventies, by Thy Holy Spirit, may go forth and do this work, and win a great harvest from the fields of sin and sorrow and sickness, for Jesus' sake.

(And now all together.)

And now take us all and seal us for Thy service. For the service of humanity, until Jesus comes, for His sake. (Amen.)

[*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Will all others sit down? The Seventies stand.

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My Brothers and Sisters of the Seventies, I now call your attention to the closing act which must precede your going forth. As you have heard this afternoon, our printing presses and our printers have been toiling night and day to produce these messages. I toiled some to do my part, as I ever do.

Now come, and let none be missing next Tuesday night, that the messages may be distributed, and the districts finally appointed, that we may go out calmly and quietly and in order, and may God grant this great advancing tide that is only beginning may sweep over Chicago. [Amen.]

After the Doxology had been sung, Dr. Dowie continued:

I feel to say one word personally. My Brothers and Sisters, you are deeply in my heart. I will pray for you every hour I think and I do not feel as though I could keep you out of my heart for an hour every day. Pray for me (Amen), and let us stand together, and may God bring a great many of these that are in the galleries tonight down on to this floor. May God grant that these seven Seventies will swell into at least ten very soon.

The meeting was then closed with the following

BENEDICTION

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

A STORY OF CHINA'S NEED

EXPRESSIONS OF A BURDENED HEART.

SHANGHAI, 24 Haskel Road,
October 12, 1908

REV. E. L. CAREY, Ecclesiastical Secretary,
City Hall Building,
Zion City, Illinois, U. S. A.

Dear Elder: I enclose an account of my short but wonderful journey, which will be of interest to Zion.

The Methodists in Elijah Hospice! My God, what does it mean? Have some of the people lost every particle of honesty and respect to turn over to the Methodists a place in Zion City built for God and not for the apostasy? I am angry. My heart is sick. Is that what Daniel Bryant is doing? Are they the people he is preaching to? I praise God for Zion.

I very much need application blanks. A glorious day yesterday. God is blessing and leading.

I enclose nine applications for fellowship. All were baptized yesterday. Pray for us as we do for you daily.

Faithfully in Jesus' name,
F. M. ROYALL, Elder in Charge.

A MESSAGE OF GREAT INTEREST FROM ELDER ROYAL.

SHANGHAI, September 29, 1908.

Dear Friends: Today I leave for two weeks for the Inland. It is always attended with hardships and blessings. I am taking a Christian man along with me to help with bedding and cooking and things generally. It is not easy to carry your bedding and food and cooking utensils and oil stove and filtered water and other things.

Here I am moving along on the launch steaming out of Shanghai. In another year they say we can go by rail. My fellow passengers are civil and polite—six of us in a small room about large enough for two. One of them is just from Peking and is what is called a "Hobo." That means, waiting around to get an appointment as Magistrate. He is fairly well informed, for he knew that a man had been sent to Amoy to welcome the American fleet; and that America had returned part of the Boxer indemnity; and he had read the Bible some. Among the numerous passengers crowded into another room was a Buddhist priest. He wore a priestly garb, head shaved all over. He has a string of beads around his neck like the Romanists and counts them over, calling the name of Buddha in order to get salvation from sin.

On arriving at Hangchow, the Customs sends a book to me to register my name. I found that my filtered water was nearly gone, so I went to the customs and they kindly replenished my bottles.

While there I was told of a man who came a few years ago to this place as the American Consul. He spent one night, and the next morning he stamped his foot on the floor and said, "Stay here? Not for five thousand dollars a month." He left that day and never came back. I was not surprised at that, for if I could not preach the Gospel of the Kingdom to the people I would not stay in this land of stinkpots, of filth, disease and death.

There have been many deaths here of cholera the past weeks. There has been no rain and the canal water is stagnant and green and they drink it and die of cholera.

Thursday, October first I called a small boat covered with matting and propelled by oars, for a dollar Mexican, to carry me to Yu Hong, forty li way, about thirteen miles. In four hours we arrived. I have seen many places, but this is the filthiest, the most horrible I ever saw; and this was made more terrible by the deadly diseases, cholera and plague, that are raging there now.

I warned them and begged them nearly three years ago and repeatedly since, to clean up the city to prevent pestilence. I went to the Official and to the meeting of the merchants of the city and plead with them to take some action. Some of them took it seriously; others laughed.

As I stepped on the bank I was met by pale, wan, pinched and hopeless faces. One man said, "Can you help the sick with cholera and plague?" I replied, If you will do what I tell you, I can help you. I said, Throw away your idols, repent of your sins, accept Jesus as your Savior and cleanser, and get clear of the filth of your city. He gave a strange look and clenched his bony fingers and shook his head, and with a look of despair out of his sunken eyes, walked away to die.

Some of the Christians had fallen away and gone into sin, but none of the faithful ones had been attacked with the dread disease.

At night a few of them gathered together, and it seemed my heart would break. I understood something of what Jesus felt when He cried, "Oh, Jerusalem, Jerusalem, how often would I have gathered you together and ye would not;" and Paul, when he called the Galatians "fools." I wept almost tears of blood over that city. The Magistrate is sick, too. The people are dying daily, the young and the old, the rich and the poor. They die in two hours after they are stricken.

I asked about a man of rank whom I had plead with, and he had quit his opium smoking, but I cannot say if he accepted Jesus as his Savior. "Oh," they said, "he died two days ago."

Even the animals were falling dead in the streets. I did not dare eat or drink anything, not even a drink of water, from that place. I had supplied myself with food before starting, and had replenished my filtered water, or I might not have gotten away alive; but what I had would not last long, so the following morning I started back to Shanghai.

One of the Christian young men is to be married, and his father is a heathen and told him he must bow to the idols. I went to see him, and after a straight Zion talk, he said to me, "You must be right; I promise you that he will not have to

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worship the idols." I promised, if necessary, to write to the Magistrate to protect him. As our former leader said, "If the Emperor would go to the temple and lift his hands to heaven and declare that Jesus is the Son of God and the Savior of all men, and issue a proclamation that the people must worship Jesus, then thousands would turn to God, for then they would not be afraid." I would that the day would soon come. The people are afraid of public opinion, of their neighbors and their kindred.

I was glad to get away from that city of filth and disease.

While waiting at Kung Zin Chai I went to see the workings of the new "fire cart"—that is the Chinese name for a locomotive with its cars. It took an hour to go ten miles. It was very strange to see it. The road runs part of the way around Hangchow city, which has a wall around it thirteen miles in circumference and enclosed nearly, if not quite, a million people, and all but a few are heathen. But this road is a wonder. It was built and is owned and run by Chinese. There are American locomotives, and the whistles sounded real homelike; but the road is so rough the train rolls and lumbers along like a log wagon.

Last night I covered myself with the ninety-first Psalm and slept a little, even amid to pestilence; but in my dreams I saw the people standing before God and I never heard such cries: Oh China, China, who slew the prophets and trampled Jesus Christ under feet, your punishment will be great.

Along the canal I saw hundreds of women and children and a few men going to the temple to worship the star god.

How joyful to get home again, and be in a clean home and have clean linen at the table, and not have a crowd stare at you while you have your meals, and not be exposed to staring eyes by day and by night.

The services in Zion Tabernacle on Lord's Day were wonderful. The morning services, after an hour's teaching, were the celebration of the Lord's Supper, and the children's meeting was great, and then followed the baptism of eight, and it was a wonderful meeting. There was also a child healed of fever. Then the overflow meeting at night was of much interest. The denominations have warned their members against us, and then, of course, they come.

Faithfully yours in Jesus' name,
F. M. ROYALL,
Elder in Charge.

ENTHUSIASM FOR THE SALVATION

AND REDEMPTION OF ZION CITY FOR GOD AND ZION.

Addresses Delivered in Shiloh Tabernacle, Zion City, Illinois, Tuesday Evening, November 11, 1908, in Support of Zion and the Zion City Leases.

[REPORTED BY THOMAS FROST.]

After the preliminary exercises and a few general remarks by the General Overseer, the meeting was thrown open for speeches on the question of maintaining the Zion City Leases.

Elder Carey read extracts from a letter received from Elder Royall, China, as follows:

REV. E. L. CAREY, Ecclesiastical Secretary,
City Hall Building, Zion City, Illinois, U. S. A.

Dear Elder: I have just seen a statement that the Elijah Hospice has been turned over to the Methodists to hold their meetings in because their church was burned. Is it true? Is it possible that people who were once in Zion have gone so far away? If the Masons have their lodge burned, would they offer them Elijah Hospice? If Hinky Dink and Bathhouse John have their house burned, would they give them the Hospice? Have they actually given the Methodists a lot in the center of the city to build a church? I think that I hear the angels weep for such actions as that. The people of Zion throughout the world raise their voices to protest against what is worse than vandalism. The cry will ring around the rolling world until that is righted. My God in the heavens will not bless such deeds as that. Whoever is responsible for that deed, *I call on you to repent* and not desecrate Zion City and destroy the covenant you have entered into that Zion City shall be a city for God and not for apostate churches. What has come over you? Have you lost every spark of Christianity you ever had? Have you gone into the apostasy? Zion City is for God and not for the Masonic Methodist church, nor for any other apostate church. I understand now what the General Overseer and Zion's faithful ones have had to endure as never before. You ought to be swept out of Zion City, you who do such deeds. Do you hear? I arraign you before the Most High God and call on you to repent. Zion is going forward in the Orient. People are tired of the apostasy. One man, a teacher who has recently come to Zion, says that Zion is the Church of the Living God and gives people the Gospel in its fullness. He was tired of the dead churches.

Praise God, Zion is going forward throughout the world.

Nine baptized October Eleven. One man and his whole house, his wife and two sons and two employed by him, and they are happy. The son was wonderfully healed recently and this is the result. Hallelujah! Go Forward, O Zion!

Faithfully yours in Jesus' Name,
F. M. ROYALL.

[Loud applause.]

General Overseer: If I get out a handbill tomorrow and print that in large type, how many of you can I get to help distribute them?

[A number quickly stood up.]

Address by Deacon W. Hurd Clendinen.

The words we have heard (referring to extracts from Elder Royall's letter, China, read by Elder Carey) are from China, from a man who used to be in Zion City.

Tens of thousands of people throughout the world feel like he does and would cry "Everlasting shame," as he does, if we did not stand for the protection of Zion City.

Thousands of men in Chicago want to see Zion City maintained as a Zion City. I have talked to scores of them. They have no other interest in this City than to see the principles for which we stand worked out. Believing there is a possibility of it, and though they are very doubtful and skeptical along many lines, they know we are right, and if we do work them out, great blessings will follow to the people who live here and throughout the world.

I cannot understand how a man who once stood for the maintenance of the restrictions in the Zion City leases and in building up Zion City, can take any antagonistic position now. He must have lost all the manhood he ever had. It is a strange position for a man to take who claims to have any Christian character or Christian integrity whatever.

As far as I know, this is the only spot on God's earth where there is any attempt being made to take such a high moral stand as we have taken. There are towns that stand against intemperance because the people have been educated to believe that it is wrong. The courts have been educated, also, and cases taken before them in the matter of liquor prohibition are maintained.

In addition to liquor, we stand against tobacco, drugs, pork, oysters, etc. The people, in general, have not been educated to look upon these things as evils. No legislature has ever enacted laws against them, but there is one City which has laws prohibiting their use.

It is therefore necessary that the people and courts be educated to see the evil of these things, and I believe God will enable us to do it.

We are making history fast, as the Overseer says, history that, I think, will be remembered throughout eternity. I cannot help but believe that, and think that the history we are making is of greater importance to the human race than the history recorded during the foundation of the settlement of this country and that cost thousands of lives and millions of dollars.

So, tonight, I want to be recorded as being firmly in favor of the maintenance of leases and of every restriction in them.

I came to Zion City for that purpose. I have labored for that end and will centinue to labor and give whatever is necessary of material things to fight deeds. [Here, Hear! Amens and applause which were hearty.]

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 20. ZION CITY, SATURDAY, NOVEMBER 21, 1908. Price Five Cents

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 4.]

An Address Delivered at the Early Morning Meeting, Lord's Day, August 30, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

AFTER a short season of silent prayer, Hymn No. 177, "Savior, More Than Life to Me," was sung; also Hymn No. 39, "Alas! and Did My Savior Bleed."

Elder O. L. Tindall then led the congregation in reading the Scripture lesson of the morning: Luke 11:1-13.

GENERAL OVERSEER: We will now sing the first stanza of No. 286; then we will spend fifteen minutes in prayer. I want to give God's children a chance to pray. The most important part of the entire service is the reading of the Bible, and next to this is Prayer. Pray very earnestly. Let us seek God this morning, for He will be found of all who truly seek Him. Elder Richert will lead in prayer, and let others follow.

"Come, Holy Spirit, like a dove descending,
Rest Thou upon us while we meet to pray;
Show us the Savior, all His love revealing;
Lead us to Him, the Life, the Truth, the Way."

Elder Richert then led in a season of earnest prayer, which the General Overseer closed with the following petition:

Almighty God, our Father, we earnestly pray Thee to hear and answer the prayers that have been expressed, and also to hear the many prayers that have gone up to Thee in silence; and make this a glorious day, in the Name of Jesus the Christ, and for Thine honor and glory. Amen.

General Overseer: I have been talking to you for several Lord's Day mornings on the subject of the Holy Spirit and the Nine Gifts of the Holy Spirit. I want to point out to you that the solution of all our difficulties is to get the spirit of the Devil out and the Holy Spirit in.

In studying the Epistles of the Apostle Paul, you will observe that he always lays the foundation for his exhortation. As an illustration, take the third chapter of Colossians:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Spirit-Filled People Are Obedient.

The foundation for that exhortation to faithful service was resurrection with the Lord Jesus Christ. You do not need to exhort people who are born from above, who are filled with the Holy Spirit, to perform their Christian duty. When they are born from above and filled with the Spirit of God, they will gladly perform their Christian duty. I do not purpose to wear out my life doing useless things. Let us lay a solid foundation. If any of you present have not been born from above, then it is my business to proclaim repentance to you until you do repent and get the Spirit of God.

I want you to bear in mind that there are three distinct things:

1. Seeing the Kingdom.
2. Entering into the Kingdom.
3. Inheriting the Kingdom.

The old illustration which I have given you so often, I want to impress upon you in this connection:

Suppose there are three hungry men standing on the street in front of a beautiful bakery shop where there are all kinds of

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edibles. One man simply sees the bakery; the second man sees it and enters into it; and the third man sees it, enters into it, and inherits it.

Seeing the Kingdom of God and Entering Into It.

There are many people who never even saw the Kingdom of God.

Many people see the Kingdom of God, but do not enter into it; and there are others who see it and enter into it, but do not inherit it,---do not claim its privileges and opportunities.

Zion Stands For the Kingdom.

Zion stands for the Kingdom of God; not for a Church. It is true that the members of the kingdom of God meet together for worship, and in that sense they constitute an assembly; and Dr. Dowie was perfectly right when he said "the Christian Catholic Church in Zion,"---in the Kingdom of God. Now it is the assembly of God's people in the Kingdom.

Before I came to Zion I made a study of the word "ecclesia"---called out. The teaching was that they were called out of the world. Dr. Dowie corrected that thought and gave the true meaning---called out of the Kingdom of God. I believe that he was correct. I believe that the assembly is made up of people called out of the Kingdom of God. There are many people in the Kingdom of God who are not in any assembly, The Kingdom embraces all Christians: Roman Catholics, Greek Catholics, Methodists, Baptists, etc. What Zion wants to do today is to so teach the people that they will cease talking about "the Church, the Church," and talk about the Kingdom, which is greater than all the churches combined. The idea in selecting the name "Christian Catholic" was to have an assembly into which all Christians could come, and Christian character was made the test of fellowship. It other words, that this Church would not require anything as necessary to belong to the assembly except what God requires as necessary to enter into the Kingdom; and I think that is a safe ground.

Necessity of Keeping Close to God's Word.

In the addresses which I have delivered on the subject "The Gift of the Holy Spirit and the Nine Gifts of the Holy Spirit," I have emphasized the necessity of keeping close to the Word of God. Some people do not like me very well because I do not accept all they say, and because I do not fall readily into line with their way of thinking. Now, I will treat everybody kindly, even a Roman Catholic priest—and I will not deny that there are some Roman Catholic priests who are children of God, but when a man comes to me with his teaching, I will try the spirits. My aim as Zion's leader, under God, is to have a people with sound minds, and whenever I see teaching that interferes with sound minds, I know that that teaching is not of God. One thing that impressed me in 1899, when I first visited Zion in Chicago, was the deep earnestness without fanaticism. We have had that here this morning in our prayer service. All works of the flesh must be kept away and carefully guarded.

When a man comes to me teaching a certain thing, the infallible test is the Word of God, and I do not believe the Bible is a fiddle upon which we can play any tune. I do not believe that it is necessary for a man or woman to be in error if they will keep close to the Word of God.

Give Proper Place to All Truth.

In our teaching we want to give proper place to every truth, and the most distressed people in this world are the people of one idea. They see but one thing. Now you will hear some teachers who just talk about God the Father; others, Jesus the Christ; others, the Holy Spirit; and you will never hear Jesus Christ, the Son, mentioned; it is all "Blessed Holy Spirit," and you would think that God did not exist, but that the Holy Spirit was the only person in the Godhead; and some people do not look upon the Holy Spirit as a person at all; simply as an influence. Some want to make Divine Healing the whole thing, and they do not like me because I will not let them do it. Others want to make the gift of tongues the whole thing, and tell you that that is the essential thing.

I want Zion to lay hold of every truth. Let us give to God the Father His proper place in accordance with the Word of God; let us give to Jesus the Christ, the Son, His proper place in accordance with the Word of God; let us give to the Holy Spirit His proper place in accordance with the Word of God. Let us not magnify unduly any gift of the Holy Spirit, but let us leave the distribution of all the gifts to the Spirit Himself. These gifts of the Holy Spirit are divided severally as—what?

Voices: "He will."

General Overseer: There is a world of meaning in that statement, and there is every protection to you against delusions. Some people are never satisfied unless under a delusion, and they go around this world hunting for delusions, and the man who can play the hypocrite most successfully is to their way of thinking the divinely commissioned agent of God Almighty. Some people get the idea that because a man always preaches holiness he must be a very holy man. Why, that does not follow. Some think that because a man talks a great deal about the blood of Christ he must be a man who gives the atonement its proper place and emphasis. That does not follow. Others think that because Elder Richert prays for a sick man and he is healed, he is therefore a man of God. That does not necessarily follow. A man comes along and preaches; fifty people profess conversion, and people say, "What a wonderful man?" But wait six months, and where are the conversions? You cannot rule out the element of time, and you cannot jump to the conclusion that a man with soft words and a light tread is necessarily a man of God.

I like to be anchored. I like to know where I am going; and I repeat with the greatest possible emphasis, that the religion of the Lord Jesus Christ is the religion of reason and common sense, and it never destroys a man's thinking faculties. The religion that some people have, not only impairs but utterly obliterates their thinking apparatus. The religion that all runs out of a man's mouth is not the religion of our Lord and Savior Jesus Christ.

Zeal Without Knowledge a Curse.

A ZEAL without knowledge is a curse; so, in the teaching which I am giving you on the Holy Spirit, I am following closely the Word of God; and when I am not sure of the position of the Bible on any subject I do not declare myself at all. I have been asked questions the last week that I cannot answer, and I will not promise I will ever answer them. There are people that can answer everything. Any question you may propound, they have always an answer.

A Knowledge of Jesus Necessary to Understand the Holy Spirit.

Now, briefly reviewing the addresses that I have given to you, I first said that he who knew how to study the life of Jesus Christ was well prepared to study the personality and the mission of the Holy Spirit. There is a sense in which the Holy Spirit is here now that before the day of Pentecost He was not here. I also called your attention to the fact that for all practical purposes we should place His ministry between Pentecost and the second coming of Jesus the Christ; and last Lord's Day morning I had just reached the place where I was talking about the Holy Spirit now residing in the body of belivers. All Christians belong to the Kingdom of God.

Now, in this connection I want to emphasize that I believe there are some churches or assemblies whose members, with the

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exception of a few individuals, have got so far away from God that the Holy Spirit has taken His departure.

Be Filled With the Holy Spirit.

I remember very well in reading one of Dr. Gordon's books, he said, "I am writing where I can look out of the window and see a number of Churches, and because of Godless choirs and worldly trustees, I firmly believe the Holy Spirit has been so grieved that He has taken His departure."

That leads me to say that my desire for the Christian Catholic Apostolic Church is that it shall be composed of men and women in whom the Holy Spirit shall dwell. It is not enough that the Holy Spirit shall dwell in an individual here and there, but I shall not be satisfied until we have a membership that can be said to be indwelt by the Holy Spirit, and I will begin, first of all, with the ministy: and if our ministers are not filled with the Spirit of God, how can we expect the Deacons to be? And if the officers are not filled with the Spirit of God, how can you expect the members to be? And if the members are not filled with the Spirit of God, how can you expect that the children shall be? And it is not enough that the Holy Spirit should dwell in you and in Elder Carey, and in some other, but if this Church, or essembly, is to be used of God, then every member must be filled with the Spirit of God; and that is my aim, my effort, and my earnest prayer.

The Holy Spirit Dwells in the Body of Believers.

It is plainly taught, then, in the Word of God, that the *Holy Spirit* dwells in the body of believers. The two passages that I quoted were, John 14:23, and then in first Corinthians 6:19; and I want you to grasp, in addition to the salient points that I have presented, this one point, which I shall expand in the address next Lord's Day morning. I also want to emphasize, in view of the meeting Wednesday night, that it is proper to pray for the gift of the Holy Spirit. Now I have been asked many times recently if I believe it is right for people to hold a meeting and pray for the gift of the Holy Spirit.s

I will ask Elder Tindall for his candid opinion. Then I will ask any one in the audience who knows, for I am willing to learn from the humblest man or woman. I do not pretend to know it all. Some people, you know, know everything. I remember hearing my father say that a man did not know anything until he was thirty. When I was eighteen I knew everything, but I have learned better since. I will ask Elder Tindall: Is there, to your knowledge, one passage of Scripture authorizing a man in the ministry to hold meetings night after night and have people crying to God for the gift of tongues, or the gifts of the Holy Spirit?

Elder Tindall: No. May I say a word?

General Overseer: Your words are pretty long. (Laughter)

Christ's Promise Was, "Ye Shall Receive the Holy Spirit."

Elder Tindall: Since the General Overseer has spoken on this question and asked for my opinion, I wish to say a few words, though my opinion, of course, doesn't amount to anything.

I wish to call your attention to the Scripture. Now it has been used in this way: that wherever people receive the gift of the Holy Spirit they speak in tongues, for instance; but the Word of God teaches this way; just as the Overseer said: The promise through the prophet Joel was in regard to the Spirit, and Christ's teaching was *not* that we should receive *the gifts* of the Holy Spirit, but that "ye shall receive THE HOLY SPIRIT." He never said, "When ye receive the gift of tongues." Never in the world. He said, "When ye receive the Holy Spirit, then ye shall receive power." The first promise was that they should come together on the day fixed, what for? To receive the Holy Spirit, see? They were not looking for any gifts.

Then take the nineteenth of Acts. When Paul came to the Church at Ephesus, what did he say to those people? "Have ye received the Holy Ghost since ye believed?" He did not say to them, "Have ye received the gift of tongues?" He never said a word about the gift of tongues; but he said, "Have ye yet received the Holy Spirit?" And they said to him, "Why, we have not so much as heard whether there be any Holy Ghost." Then Paul laid his hands on them and they received the Holy Spirit. What happened then? Why, then they spake in tongues; but they did not seek the gift of tongues.

The same is true all through the Scripture. It is taught that you should receive the Holy Spirit and then the Spirit will deal with you as He sees fit; and if He wants you to speak in tongues, then you will speak in tongues. That is the plain teaching of the Word of God. Now, nowhere does it say, "Seek the gift of tongues," but "Seek the Holy Spirit," and then He will give the gifts as He sees fit. He gives to one man this gift and to another that gift, and to another some other gift. That is the Scriptural teaching. "He divideth severally, as He will." That is the thought—that if He thinks it is necessary for us to have the gift of tongues, He will give it to us.

Reasons Why the Gift of Tongues is Given.

There are two reasons given why the gift of tongues comes. It is plain enough in the 14th chapter of first Corinthians, which treats on that subject. Where the Word of God teaches on a particular subject, that is the place to go to find out about that subject.

Now. in the first place they were for a sign. Paul says that they were for a sign for the outside world, for unbelievers who might come into your meeting. He says the gift of tongues might answer for a purpose in that case so as to convince the outside world, the unbelieving people; but in order that it might be a sign or do any good to them, they must know that you are speaking in tongues—you must have an interpreter. It makes it as clear as day-light here about speaking in tongues. These outsiders are not to take your word or mine that you are speaking in tongues when you stand up, but you must have an interpreter. If you don't, then it is no sign to outsiders any more than what we have here.

When a man gets up in a meeting and begins to talk in tongues, as a man did up at Kenosha in a meeting that I was conducting—that is no sign at all. Paul says it is a sign for the unbelievers, but in a case of that kind, where there is no intepreter, a man from the outside would simply say that you are mad. A man talking in an unknown tongue without an interpreter, why, I don't know whether he is talking Indian, Dutch or Chinese, etc. Paul says there is no good in that, because, he says to a man talking to a crowd in that way, "You simply are a barbarian to me and I am a barbarian to you." If you want to be a barbarian and to appear in the eyes of the people as a barbarian, that is the way to proceed. Just get the gift of tongues, like these follows in this town, and you will be a pack of barbarians, according to Paul, and outsiders will call you a lot of mad people. That is the plain teaching of the Word of God—turn over to that chapter and read it. That is the way he talks about the gift of tongues.

On the day of Pentecost when the Holy Spirit came and the gift of tongues was given, there were a great many people there who understood them. Now Elder Richert, here, can speak German. I cannot. He would be as a barbarian to me if he talked German without an interpreter.

Now, the other reason for speaking in tongues is that the people might be edified. Paul says it is better to speak five words with the understanding—so that a man can understand you, so you can preach some sense and gospel to him—than ten thousand words in an unknown tongue. That is the way he

(CONTINUED ON PAGE 157.)

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

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LEAVES OF HEALING, SATURDAY, NOVEMBER 21, 1908.

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General Overseer's Notes.

HEADQUARTERS OFFICES OF THE
CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION,
CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A.,
November 21, 1908.

ANOTHER ANNUAL THANKSGIVING DAY IS APPROACHING

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High:

To show forth Thy lovingkindness in the morning, and Thy faithfu l ness every night.—Psalm 92:1,2.

Bless the Lord, O my soul: and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. (Psalm 103:1-5).

Zion at headquarters will hold a Thanksgiving Service in Shiloh Tabernacle at 10 a. m. on Thanksgiving Day, Thursday, November 26.

Of all people, Zion people have as many reasons, and indeed more, for rendering thanks unto God.

Living in the midst of a crooked, perverse and wicked generation, let us praise God that, by His grace, we are what we are, and that it is as well with us as it is.

Notwithstanding widespread infidelity about us, let us praise God that we believe in Him as our Creator, Father, Preserver, Provider, the Source of all Blessings and the Giver of all good and perfect gifts.

Let us thank Him that we believe in Jesus the Christ, His Only Begotten Son, our Savior, Healer, Cleanser and Keeper, truest and best Friend, our coming Lord and King.

Let us praise Him that we believe in the Holy Spirit, the other Comforter, our Advocate, Helper and Guide.

Let us praise Him that we believe in the inspiration of the Bible, and accept it as the infallible rule of faith and practice.

Let us praise Him for Salvation, for Healing, for Cleansing and for His Keeping power.

Let us praise Him for Zion, the one movement which boldly proclaims the Everlasting Gospel of the Kingdom and advocates the rule of God in the affairs of men.

Let all in Zion who can, come to the Tabernacle and unite in ascribing praise, honor and glory to God for His Goodness to the children of men, and let all who read these Notes, at 10 o'clock on Thursday morning, November 26, lift up their voices and hearts, together with ours, in rendering thanksgiving to our heavenly Father.

Personally, as an individual, and in my official capacity, I have many reasons for praising God.

Let all praise Him morning, noon, and night, not only on one day of the year, which is set apart as Thanksgiving Day, but every day.

Zion's visit to Chicago on Lord's Day, November 8, was, in every way, a success, owned and richly blessed of God.

Promptly at 8 a. m., more than two hundred Seventies, with their Divisional Leaders and Captains, left Zion City via the Chicago and Milwaukee Electric Railway for the City of Chicago, to do Seventy Work. The day was a beautiful one, and the Zion City Seventies, together with the Chicago Seventies, distributed nearly eighty thousand messages and invitations.

With very few exceptions, they were received kindly, and all report a very blessed and profitable time.

Promptly at 11 a. m., the members of Zion Choir, Band and Orchestra left Zion City for Chicago, and at 2:30 p. m. all assembled at the Studebaker Theatre. Eleven hundred and twenty-nine (1129) persons constituted the audience, while the Zion Council, Choir, Band and Orchestra occupied the platform.

The sermon which was delivered on the subject of "The Kingdom of God" was listened to with great attention.

At 6:30 p. m. the entire party started on their way back

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home, and it was the unanimous opinion of the workers that the day had been one of the best in Zion's history.

The conflict still rages in Zion City. The hosts of hell have come in like a flood, and are doing everything in their power to throw the town wide open to the world, the flesh and the Devil.

The true Zion people, believing that the battle is the Lord's, are crying unto Him day and night for deliverance and for the salvation of Zion City.

Last week six special meetings were held for the purpose of preparing to contest the movement which has been inaugurated to set aside the Zion City leases and give deeds in their stead.

These meetings were well attended, intense interest shown, great enthusiasm manifested and scores of hundreds of prayers, audible and silent, were offered up to God for His protection and deliverance.

On Lord's Day, at 2:30 p. m., there assembled one of the largest audiences yet present since the Tabernacle was re-opened on the first Lord's Day in July last. After the Consecration of Children, addresses were delivered by Elders Richert, Carey and Tindall.

Let all readers everywhere be assured that we are making a determined fight in the name of the Most High God for the Salvation of Zion City, and with unwavering faith we go forward, believing that He will hear and answer our prayers, and that, ere long, we shall be able to send forth to all the world the announcement

"Zion City is to be maintained."

Let one and all pray.

WATCH YE, THEREFORE, AND PRAY ALWAYS.

THE GIFT OF THE HOLY SPIRIT AND THE NINE GIFTS OE THE HOLY SPIRIT

[CONTINUED FROM PAGE 155]

speaks about that. You see if I can speak five words to you so that you can understand, that is worth more to you than if I spoke ten thousand words to you that you could not understand.

They would be to edify you, and that is what we preach for—not to show how smart we are.

Gift of Tongues Less Important than the other Gifts.

The gift of tongues in my opinion, and according to the Word of God, is the least important of all the nine gifts. On the day of Pentecost, of course there were people there from all parts of the world who could understand the languages. Therefore when they spoke on the day of Pentecost in tongues, those present understood what was said for they heard them speak in their own language. There was some sense in that. That is the reason why we have German meetings here. There are some people who cannot understand me, for they do not know any English. Now, what good would the Chinese language do to you people? None at all. There would be no edification in it at all; it would simply be a waste of breath talking to a congregation who could not understand a word said. Paul had good common sense about him. The gift of tongues is the least gift; anyway—it comes last. No question about that. Paul says that to prophesy is better; and he also says the very best gift of all of them is love: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—I like the word "love." it is a broader word. That is the 13th chapter of first Corinthians.

"Charity suffereth long, and is kind: charity envieth not: charity vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all thing, endureth all things.

"Charity never faileth."

"Love." That is the best of all gifts.

The Gifts of the Spirit are in the Church.

General Overseer: Zion's position is correct. Dr. Dowie was right on that point. Zion does teach that the gifts are in the Church. The reason why the gifts ought to be in the Church today is because the gifts are in the Spirit, and the Spirit ought to be in you, had He not? And He will be. The gifts are in the Spirit; all we have to do is to seek FOR THE GIFT OF THE HOLY SPIRIT, and then He divideth the gifts severally as He will. The gifts of the Holy Spirit should be, and will be, manifested when God has a faithful people. The reason why we do not see them is because the miserable preachers have preached the gifts out of the Church and taught us not to look for them—not to expect any gifts. They ruled the gift of healing out, because they have taken it out of the hearts of the people. The preachers have told the people that the day of miracles has passed and there are no more gifts. They preach about the Holy Spirit, but do not teach the people that the gifts of the Holy Spirit will be given or can be given. We have taught in Zion that the gifts of the Holy Spirit are to be given. When you can prove by facts that you have any of the gifts of the Holy Spirit, I will believe it; not before. Take Divine Healing, for instance. Just because a man will stand on the platform and say so and so, that does not prove it. Divine Healing must be proved in accordance with the Word of God.

There is a corrupt tree. I know it is corrupt, and I do not have to go and smell the fruit of it. I know it is rotten, so what is the use of my going down and investigating the fruit? I know it is a bad tree. I know that this gift of tongues teaching is absolutely false according to the Word of God, so what is the use of my going down and seeing the fruit? I do not have to do that, you see. You do not have to go down there and listen to that stuff, for in that way you only encourage it, and it is a curse to you whenever you do. You have to keep close to the Word of God, and there is no necessity for anyone to accept anything that is contrary to the Bible.

You will observe one thing obout a certain class of people that you will meet in every community; you may give them the Word of God and they will push you aside, saying, "I am guided by the Holy Spirit. When a man is walking contrary to the Word of God he is not guided by the Holy Spirit, and I claim that there is not any excuse for a man being in error where the Word of God has been given to enlighten us.

God's Form of Baptism is Triune.

Take the subject of baptism. I do not believe that there is any scholar who is honest, and who will study the commission,

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that will stand up and attempt to refute triune immersion. The Greek word *baptidzo* means to immerse. You will find that in any Greek lexicon. The Greek word *baptidzo* means, according to Dr. Thayer's lexicon, to immerse repeatedly. *Zo* is the sign of the frequentative verb. I will take the plain commission in English and prove it, and prove by the best-known rules of English grammar that you cannot fulfil that commission except by Triune Immersion. The ellipsis proves it, and the concensus of the best scholars, and the best commentaries, is that the commission cannot be fulfilled except by triune immersion.

[TO BE CONTINUED.]

"ALL THINGS ARE YOURS." IN FEE SIMPLE.

Title Guaranteed. The Devil Disputes Your Title.

"I MUST FIGHT IF I WOULD REIGN."

(BY O. L. TINDALL.]

The Devil appears in all kinds of roles. He is a shrewd lawyer. He is the advocate of his children, the same as Jesus Christ and the Holy Spirit are advocates for the children of God. They plead our cases and make intercessions for us at the high Court of Heaven. Christ our advocate sitteth at the right hand of the Majesty on High. "We have our Advocate with the Father, Jesus Christ the Righteous."—1 John 2:1.

The Devil hates these wonderful promises of the Word of God which give us title to so much, especially in this world. He never quarrels much with God's children about their inheritance "Over there." He sings lustily about the "Sweet by and bye" and the "Home over There." The Devil makes no objection to songs of "Heaven." There is very little controversy about the glorious inheritance of the saints reserved for them in heaven. We have a few men who spend considerable time and thought about the future state of the dead. They want to keep us out of our inheritance for many years. They say we must sleep in the grave until the resurrection day. I don't know what they would do with those who never were put in graves and have no bodies, as is the case with millions. Some men are cremated and their bodies go up in smoke and vapor and only a small amount of ashes is left---a poor place for an immortal spirit to dwell for centuries upon centuries, as the fathers must do if this wonderfully and fearfully made doctrine be true. The thief on the Cross had the promise that he would get to Paradise the same day that he died. Elijah and Enoch got away to Glory and never lay in the grave. They took a short route to the Heavenly Land. I don't believe they ever came back to slumber and sleep in a cold grave to watch their old bodies crumble away to dust and there spirits to live there in the dirt. I am not seeking that kind of a berth.

The Devil does not bother a great deal about such a thing as that. He has more important work. That can well be delegated to men who like to talk about something they do not know any thing about, and no man can prove the one side or the other, perhaps. It is not a question of salvation, nor of healing, nor of Holy living, the ones that should interest all Zion people. If we are to sleep after death, it is very sure we are to keep alive and wide awake on this side of the grave. "Awake, thou that sleepest."

The Devil does not care much about such questions. He would like God's children to quarrel over such things while he goes on damning the world.

The heavenly side of our inheritance his Satanic majesty does not trouble much about. He says you are welcome to that, and more; you should be quite content with such a bright prospect in the future. Go on with your singing, "A tent or a cottage, why should I care? They're building a palace for me over there."

The Devil says, "That's all right."

Most of the professed Christians are saying the same thing and falling down before his Majesty and worshipping him, and saying, "We will worship thee if thou wilt give us the kingdoms of this world and the glory of them."

Men, and ministers even, seek the world as the Devil directs. All business adopts his methods. They cheat one another in trade, as much as they are able. To make money and get property they steal, perhaps in a legal (?) and fashionable way. They defraud each other. They lie about one another. As a rule, all business men are liars and cheats and false swearers, and oppressors of the hireling. They grind the face of their employees to the extent of their ability. When human nature, unregenerated, has her way, it is selfish and seeks only her own. It matters not who suffers, nor how much. When it is unrestrained it is tyrannical and oppressive. What is Russia, and what have been all the nations of the earth? They have been tyrants. They have used oppression. It has been the old story of Egyptian bondage, and slavery—the strong oppressing the weak. The same selfish human nature which is found in the "natural man" dominates mankind today. It matters not where you find it. You find it on every corner of your streets. You find it behind your counters. You drink it in your adulterated milk. It is in your embalmed beef, in your sanded sugar, and every article of your food. Why these stringent laws against adulterated food? Why make a law that butter must be made out of cow's milk and not out of the slops of a butcher's shop? Simply because men are cheats and thieves, and a set of deceivers, who would despoil their neighbors instead of keeping Christ's and God's law---"Thou shalt love thy neighbor as thyself."

The Devil says that is the way, and the legitimate way to get on in life and make a great success. He says you cannot do business and succeed, and keep the Golden Rule, or follow the Gospel commandments. Most men believe this statement, and act on it. Some one has said that no one can make a million dollars and be an honest man. It is no worse than what Christ said about a Rich Man. If it is slander now, I suppose it was then. Facts will bear out the statement. History proves it. Some of the investigations of late have shown it to be true.

When Roosevelt ordered the investigation of the beef trusts, they found the institution was rotten morally, as well as physically, and unclean. Diseased meat was being sold and sent out to innocent people to eat---a product unfit for food. They sent doctored and embalmed beef to our soldiers in Cuba. Dishonesty and deceit, and fraud, were found. All kinds of advantage is taken to make gain out of their fellowmen. Does anyone suppose that those great fortunes have been accumulated in an honest, not to say a Christians way? Nay, verily.

Does anyone suppose that the Millionaires connected with the Standard Oil Company are honest men, and have made their money in an honest or Christian way? No, verily. They have stolen their money from the people, and yet they are great church members and great philanthropists and benefactors (with other men's money.) One of our great millionaires, who recently died, left just enough back taxes unpaid to make any of us a millionaire. For a man to lie, and to make false affidavits about his property and cheat the state out of its dues is not considered

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even "bad form," and the preacher makes it no barrier to entrance into his communion, nor into the kingdom of Heaven. He rather puts a premium on it, and gives such a man a preference, and a front pew in his hallowed (?) "house of merchandise."

Zion challenges the whole Business system, and brands it as base and ungodly, and disputes the claims of the Devil as the owner of all the kingdoms of the earth; and also his claims that his way of running business is the most successful, even from a financial standpoint.

It is a fact that more than eighty-five per cent. of men who go into business make a failure, financially, and, as a rule, the others will fail and fall like the rich man described by Christ, who lifted up his eyes in hell, being in torment, and cried for even a drop of cold water to quench his thirst.

The rich man who does not acknowledge God in all his ways is bound to meet his Waterloo soon or late, either in this world or in the world to come.

Sin and iniquity must meet their doom. The ways of the wicked *shall perish.*

It is the Christians own fault that they do not have the world.

The covenant God made with His children included temporal blessings: Bread and meat, and raiment and shelter, and every good thing.

The story of the children of Israel is only an epitome of the broader promise to the children of the Kingdom in this age. That old story of their history, Paul says, was written for our example and also for our admonition. The gift of a land to Abraham and Isaac and Jacob was only the beginning. Evidently, God intended that it should be continued and enlarged; for He said to Abram, that all nations should be blessed in him. God's will was plainly seen in His dealings with these His children. He gave them a land. It was rough and barren, but that mattered not, with the blessing of God it was made fruitful and made to blossom as the rose. We are not to ignore these lessons that God has put on record for our example. God gave them that land, He told them they must not associate with those wicked and idolatrous tribes for they would corrupt them, and cause them to sin. This we see was done, we see it doing the same thing now, in Zion City. The world corrupts the church when it gets into the church. It can't be otherwise. "Have no fellowship," or dealings with them, said God. God would have us do the same thing now. We are no stronger than were they. Our young people and older ones are led astray just the same, they need the same protection and the same safeguards thrown around them. Since the bars have been thrown down in Zion City, you can see great wickedness comeng in: Drinking and tobacco, and profanity, and vulgarity, and licntiousness, drugs, and doctors. Faith has gone out of many. A wicked and false faith has come in and deceived many. God only had one kind of religion in his country. They did not invite the worshippers of Baal and of Ashtaroth and the idolators of Egypt and Assyria to come in and dwell with them. Moses and Joshua were commanded to drive them out. That was the law of the land. No foreigners nor strange gods, nor religion must be allowed inside their borders. We have adapted the same rules for Zion City. They are God's laws, too. When they kept these laws they prospered in basket and in store. God blessed them with great prosperity. God did the same thing with us, and will continue to do so if we obey Him.

The laws of God's kingdom will work now as then. We will have prosperity. The Devil says, "*no*". God's people should rally around this standard and show to the world that the body of Christs children can get together and do business and prosper as He said they would. The true principles of business are laid down in the New Testament as well as in the Old.

One peculiar law laid down for Israel, was, that:

I will not drive them out from before thee in one year, lest the land become desolate and the beasts of the field multiply against thee. By little and little I will drive them out from before thee, untill thou be increased and inherit the land. Exodus 23, 29-30.

That simply means that God will give us the land as fast as we are worthy of it, and show our ability and honesty to use it for Him. If you use your talent well, He will increase it. Had Dr. Dowie used the money and the land as he should have done we would have been able to own double what we had in the beginning.

It is not contrary to God's will for His people to possess land and property. He says "ye *shall inherit* the *Earth*" and

"All things are yours"

"Paul, and Apollos, and Cephas, the *World*, Life, Death, *things present*, and *things* to *come*."

Why do not the Christians go up at once and possess the land. It is ours—not Zion City only, but more. By little and little will I drive them out." To gain Zion City, even, would be only a little, yes, and a very little.

For God's people to lose this little city and allow the Devil to get it would be a burning shame and a disgrace to us who profess His name. Will men stand by and see it done and not raise a hand, nor even their voice against it? Will they not only fight for it, but will they not sacrifice for it? Would it not be a great victory for God, and for righteousness and for the truth, to save Zion City?

"And whoso shall receive one such little child in my name receiveth me.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.

A GREAT OPPORTUNITY

For Every Member and Friend of the Christian Catholic Apostolic Church in Zion to Help Preach the Gospel to a Large Number of People.

Beginning with the first week in January, 1909, THE ZION HERALD will be sent to NEW SUBSCRIBERS ONLY for TEN WEEKS to any place in the United States for **15c**; to foreign countries for Ten Weeks for **25c.**

THE ZION HERALD, beginning with the first number of the publication to the present time, has been richly owned and blessed of God, well supported by Zion everywhere, and greatly appreciated.

By God's help, the paper, beginning with the New Year, will be better than ever, and will contain, among other additional advantages, the current news of the world.

It is the earnest desire of the Editor, Associate Editor, and Contributing Editors that all Zion people shall be spared from wading through sensational accounts of murders, divorce cases, and other dastardly things in order to get the really desirable news of the world.

What could Zion people everywhere do that would bring greater blessing to a larger number and to themselves as well, than by sending out the HERALD far and wide?

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SPECIAL AND IMPORTANT NOTICE

TO ALL WHO LOVE GOD AND ZION. **All-Night Meeting with God and Zion, 1908-1909.** The Officers, Members and Friends of The Christian Catholic Apostolic Church in Zion, Zion City, will hold an All-Night Meeting of Prayer, Praise, and Testimony in **SHILOH TABERNACLE, beginning at 8 p.m., December 31, 1908, and closing at 6 a.m, January 1, 1909.** It would be a great joy to welcome many from outside of Zion City to this meeting. Begin your preparations now, to come. You will be heartily welcomed, and God will abundantly bless you.

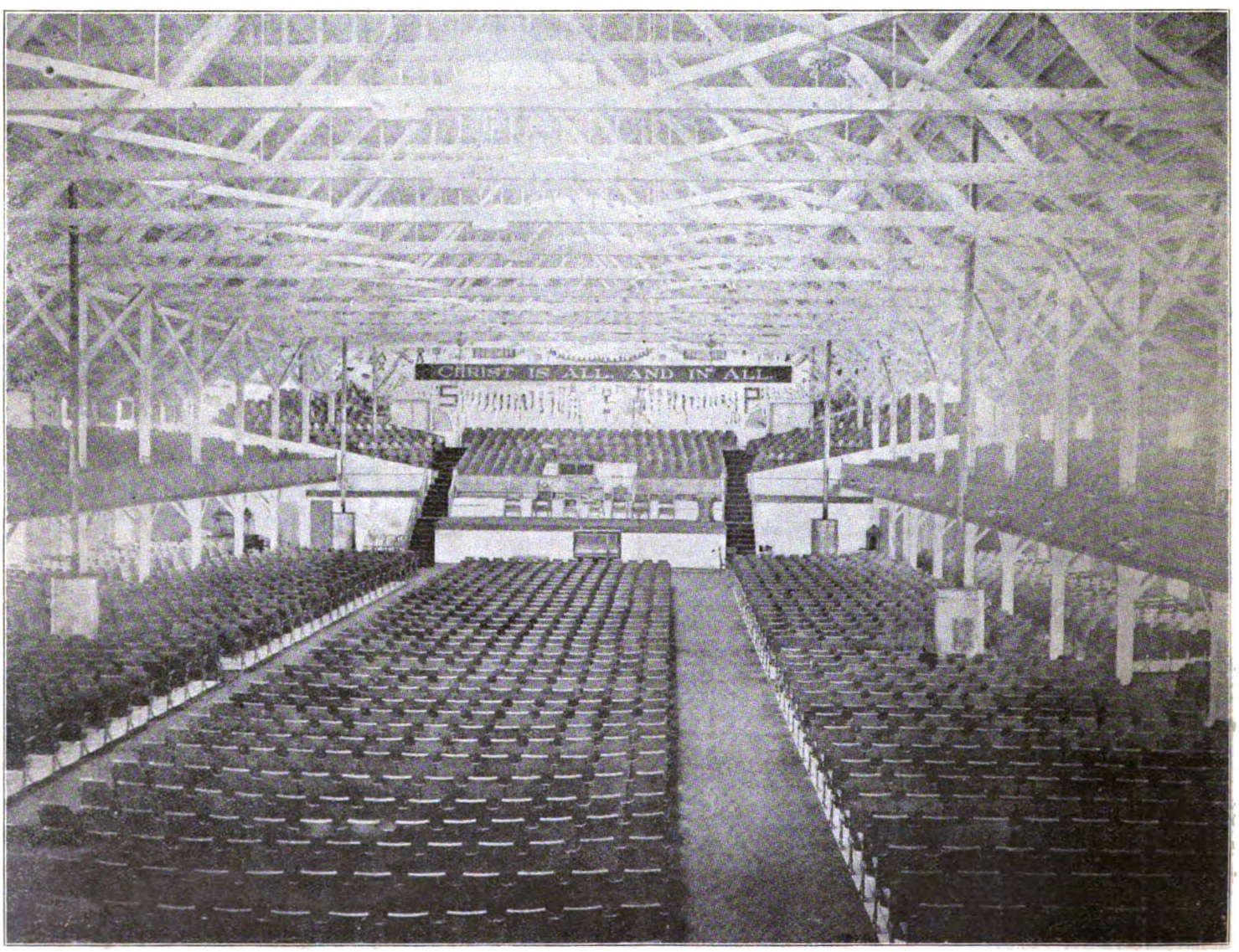
Full Program will appear in next week's HERALD and LEAVES.

This All-Night Meeting, Thanks be unto God for His goodness, will be held in Shiloh Tabernacle, a picture of which is herewith presented, and at this meeting the SECOND SACRIFICIAL OFFERING will be taken, and all members and friends of Zion will be given the opportunity to help, by free-will offering, to pay for this historic place of worship.

God is richly blessing, and the meetings of Last Lord's Day, November 15, were, in many respects, the very best that it has been my privilege to conduct in Zion City.

Let us all keep close to God and be thankful in every respect, and God will withhold no good thing from us.

WILBUR GLENN VOLIVA (Successor to John Alexander Dowie)
General Overseer of the Christian Catholic Apostolic Church In Zion.



INTERIOR VIEW OF SHILOH TABERNACLE.

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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 WILBUR GLENN VOLIVA

Volume XXII., No. 21. ZION CITY, SATURDAY, NOVEMBER 28, 1908. Price Five Cents

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 4.]

An Address Delivered at the Early Morning Meeting, Lord's Day, August 30, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

[CONTINUED FROM LAST ISSUE.]

Follow God's Word Closely.

IN our study of this subject of the Holy Spirit we must follow closely the Word of God. Use your intellect, but do not allow your emotion to supersede your judgment; and remember that the Holy Spirit is not the author of insanity; that the Holy Spirit is not the author of murder, and that He is not the author of any crime; and, "By their fruits ye shall know them." True religion makes a man wiser, better, stronger, purer, nobler, and that is the kind of religion that I want; and if I discover anything that Dr. Dowie taught that will not bear the light of Scripture, I will renounce it before the whole world. All I desire is the truth. We do not want error. The existence of the Zion movement does not depend upon error; it depends upon *truth*.

Now, in closing, for I am talking to you as the very cream and wheat of Zion, I want to impress upon your minds that the announcement which I made last Lord's Day morning must not be misunderstood. There are some things that we used to think we were sure of, that we are not so sure about now; and I told you last Lord's Day morning that I am making a careful and prayerful study of certain subjects.

Never mind what the papers say. The papers, you know, will say anything. They are after sensationalism. Nine-tenths of what they say is not true, and I have seen a number of articles in the papers this last week about what I said last Lord's Day. They are here on Lord's Days and other days to report every word said---nay, principally what is not said, and they are greatly interested in Zion. It does not matter what the papers say. One paper this week said, "Voliva is getting ready to declare himself divine; that he is going to make a declaration that will surpass any Dowie ever made." Don't you be worried. What I said was that the question of Elijah the Restorer is one that I am studying very deeply---the Messenger of the Covenant; that prophet foretold by Moses; the Restoration Host; the Feast of Tabernacles, and other subjects; and I am studying now to find out for myself what the Bible teaches. As I have said, I am willing to listen to the humblest member. When I take a position before the world I am going to be able to defend that position against everybody.

Teaching on Elijah the Restorer.

On the subject of Elijah the Restorer there can be no dispute among reasonable men. The Word of God plainly teaches that before Christ will ever come, Elijah the Restorer must come. There is not any room for controversy there, though some people dispute it. That is their gross ignorance.

I want you to read Malachi 3:1 and 4:5. Also Isaiah 40. Read and re-read these passages. I want you to read Matthew 17:11, and to re-read it. Christ said, months after John the Baptist was dead, "Elijah truly shall come and restore all things;" and I do not know of any writer of any repute who

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would attempt, in his exegesis, to say that this is not a plain prediction of the coming of Elijah the Restorer. One of the ablest articles I ever read is McDonald's in the Pulpit Commentary on the 17th of Matthew. When men talk to me about the signs indicating the approach of the King---and all the spiritual men who are studying the question say that Christ is coming soon---I say that He will not come until Elijah the Restorer comes. On that point I am settled. That is my position; I will take the platform and defend it against any man, I do not care who he is.

On the question of the Messenger of the Covenant there are two positions taken: one that it refers to Christ and the other that it refers to Elijah the Restorer. In other words, that Elijah the Restorer and the Messenger of the Covenant are one and the same.

I have in my study many Bibles. I have some of the best translations there are in the world. I know a little about Hebrews and Greek. The revised version translated that, "And the Messenger of the Covenant;" the old version, "Even the Messenger of the Covenant." Mr. Fenton, whose translation of the Bible I prize very highly, in some places, makes an absolute distinction, as I understand it, between the Herald of the Covenant and Christ, and the words "ye delight in," which in the old and the revised versions modify "The Messenger of the Covenant---Fenton makes modify the word "covenant;" "The Herald of the Covenant you love," or, "The Herald of the Treaty you love,"

Some people, and even some officers, say to me, "O, that is not a question of much importance." I want to tell you it is a question of infinite and of far-reaching importance, and it is a question that must be settled. If the Messenger of the Covenant, according to the Word of God, is Jesus the Christ, that is our position, and I will defend it. If the Messenger of the Covenant is not Jesus the Christ, but is Elijah the Restorer, I want to know that.

On the question of "that prophet foretold by Moses" there are two positions. One that it refers to Christ, the other that it refers to Elijah the Restorer. If the three offices center in any one man, I am going to find out. The men that can help me are those with brains, who are not "talkers." Some men, I would not give the snap of my finger for any help they can give. I want men who can study, and think, and pray. When I leave Zion City and visit other places I will be asked this question in every place, and I am going to be prepared, after study and the guidance of the Holy Spirit, to give an answer---to be able to give a reason for the position that I take. I believe in the guidance of the Holy Spirit. I believe that if we are earnest and sincere and devoted, and will seek God's will and follow His Word, God will guide us in the way of truth.

It is not a question at the present time as to whether Dr. Dowie was or was not Elijah the Restorer, etc. The only question that concerns me is not any man, but what does the Bible teach? I will then take my position before the whole world; print it in both papers and circulate them broad-cast over the whole earth. Do not get afraid and run away. I am seeking the truth. I am here under God to lead this people, and to teach them the Bible, that the Holy Spirit may guide them into the way of truth and guide and help us to build up this movement and make it a mighty power for God.

Faithfulness and practicality.

You pray, and pray very earnestly. We are getting along nicely, and God is blessing. Our institutions are rising one by one; God is blessing them and Zion stands for the Kingdom of God, not only ecclesiastically, but educationally, and by the way, I have a whole educational system in my mind and by the grace of God I am going to work it out. I will have an educational system that has a utilitarian basis. I want a school where girls will be taught all the duties of a wife and of a mother; where they will be taught all kinds of cooking and all kinds of sewing. We will erect cottages and put them in charge and have inspectors. As I told you, if my wife will permit, I will sample the cooking. It is a dangerous thing to do, but somebody will have to do it.

I believe in the study of art and music and in studying all the useful branches, but I tell you that art and music will never make a wife and a mother; and a woman may be able to paint beautiful pictures and play classical music and tell you all about astronomy, geology and botany, and all the rest of it, and yet not be able to make a biscuit fit to eat. (Laughter.)

Any education that fails to train people in the practical things of life is no good; and the present educational institutions train people in everything in general but in nothing in particular. I do not think I will have a gymnasium in any college I run. We will send the boys out to split logs and clear hazel brush, etc., and they will get their exercise doing that. I do not believe in spending time in swinging Indian clubs, jumping horses, etc., to get exercise. I believe in getting out and doing something useful for humanity. I do not want a college that trains up gentlemen—ladies and gentlemen. I have no use for such a school. I want to keep as far away from ladies and gentlemen as possible. We want sensible men and women in Zion, men and women who can do something useful.

Zion Must Be Useful.

Zion not only works along ecclesiastical, but educational and commercial lines. Zion should own all the institutions. Zion must be a political power. Zion must work along all these lines.

Do not allow anybody to rob you of your fundamental principles, Zion. The world is longing for something, and do not we know today that the rising political power is socialism? There is no use for us to shut our eyes to these things. There is no use for a man to shut his eyes to the truth. Socialism is the rising political power. Where does President Roosevelt get all his advanced ideas? From socialistic books. None of them are original. The same is true with William Jennings Bryan.

Political Socialism of the day is not what Christians want. They rule out Jesus Christ, for the most part. Then I tell you somewhere the Kingdom of God must be established and the sermon upon the Mount lived.

Man's Talents not for Self, but for God.

I tell you that as the armies of the Devil are forming, so must the armies of God be formed along Kingdom of God lines, and there is Zion's work to preach the Gospel of the Kingdom of God, and the Kingdom of God touches every activity of man's life: ecclesiastical, educational, commercial and political. There is no place in the Kingdom of God for individualism. A man who believes in individualism should not stay in Zion City twenty-four hours. Let them take their stand for God and for the Kingdom of God. If I have any talents, they are not for Wilbur Glenn Voliva; they are for God. If you can sing, sing for God. If you can play on an instrument, play for God. If a man has an invention, he should not get a corner on it, but devote that invention to the good of humanity. Then Zion has to go before the world with the Kingdom of God messages, and I tell you some people will hear. The whole world today is corrupt to the core. The whole present order of things must die and a new order must rise.

Talk about Chicago! Zion knows Chicago. Zion knows that Chicago is the center of the white slave traffic of America. Zion knows that girls are sold in the markets in Chicago for $20. Zion has all the proof necessary to convict every dive keeper in the dens of Chicago; but I want to tell you that right in the city, in the fashionable places, is a worse condition of things than in the red light district, and you would be surprised if I told you that there are men who live in some of the fine

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places, who are supporting two or three women and spend a good deal of their time there—while their families live in one of the Suburbs.

What are the Churches doing to clean it up. Nothing! Nothing! They are powerless. It was Zion's workers who brought the State's Attorney and the Mayor of the city to make the raid on the white slave dens of Chicago. Elder Taylor has letters from some of the officials expressing their personal thanks for the work of the Seventies in the slums of Chicago.

Go out into the cities of the world and work for God.

Give your lives for God. That is the thing, and then when you come down to the close of life you ought to be happy.

When I think of General Booth, now over eighty years of age, although going blind (they say it will be only a question of a few months probably until his eye sight will be gone), though still hale and hearty otherwise, I praise God. Whatever General booth's faults and shortcomings may be, still he is the only man who stands today as a world-wide religious leader. He and Dr. Dowie were the only two left, and now he is the only one.

Notice that, today there are no great preachers rising; you do not know any. Ministers of the stamp of Spurgeon, Talmage, Guthrie, and Moody, where are they? Where are your poets today of the stamp of Lowell, Longfellow, Whittier, Shakespeare, and so on? Where are your statesmen of the stamp of Gladstone, Blaine, and others. I do not propose to call anything that comes along a statesman. I tell you there are no statesmen today, you can say what you like. You will not find any in America, nor in England, nor anywhere. There is no man in the United States today equal to Blaine in his correspondence with Salisbury over the Behring Sea trouble. Not one.

The old order is dying. The new order is the Kingdom of God. Let it come! Let it come! Let us do all we can to bring in the new order; the reign of righteousness—the universal brotherhood of man. That is our opportunity.

The Doxology was then sung and the General Overseer then offered the following closing prayer:

Father in Heaven, take this people into sacred nearness with Thyself Hear us for Thy children throughout the wide world: for all the members of Thy Kingdom. Hear us for the services this afternoon, both here and in Chicago, and for tonight. May Thy Kingdom come and Thy will be done on earth as it is in Heaven. Heal the sick, comfort the sorrowing, lift up the fallen. Take Thy people and bless them and make them a great blessing for Jesus' sake. Amen.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

Zion City Leases are Proven Good. Hold Them Fast. How Shall We Prove All Things?

(BY O. L. TINDALL.]

That is a wise and most practical exhortation, or injunction. The world has always needed it. It is quite, or even more appropriate now in these days and in this so-called Christian land, and age than when the great Apostle uttered it, 1900 years ago. A man is a fool that takes everything that comes along and believes it to be genuine.

Frauds and counterfeits are quite in vogue everywhere---shoddy clothes, sham performances, adulterated foods, false friends, hypocrites in the church, false teachers, and prophets and Christs; tricksters in trade, etc.

It is a supposed sound and charitable principle, and I suppose a legal one, at least, that a man is to be regarded as innocent until he is proven guilty. But some people think that in these dubious days of unfaithfulness the only safe rule is to believe every man a rascal until he is proven honest and genuine. No doubt a medium position would be a correct one---a kind of golden mean, to strike a balance. It certainly does not do to bank on every man "at sight." How lovely, though, to be able to confide in men and trust them.

A great undertaking was that of John the Baptist when he was commissioned to this world to make things straight---to straighten out men. They are like a lot of cross-grained, crooked and gnarled timber that an expert mechanic has to straighten out in order to make it useful for fine furniture or an elegant building, or structure. A great work. God has it to do. He has commissioned us to do it. That is the work of a minister of the Christ. Paul said, "I am a wise master builder." He came to build up a great spiritual house, and men and women are the materials with which he must build it. We are to be "living stones" in the building.

How Shall We Prove All Things?

There is one standard, and only one. That is the Bible. The government has her standard of weights and measures. A bushel of corn, or wheat, or oats, must weigh so much and be tested by a standard scale. A gold dollar must have so many grains of gold, or a silver dollar so many grains of silver, with the proper amount of alloy. So many inches must constitute a yard. There must be standards or there would be confusion and trouble everywhere. If a man guessed at weights and measures his prejudices would warp his judgment so much that he could not give a correct decision. The seller would say the weight is large, and the buyer would say the weight is short. No agreement. We must have well defined standards in order to get on in the world. The scales settle all your differences of opinions on the weight of a steer, or a hog, or a load of hay.

The Bible is a standard by which men and questions of dispute among men are settled. All men and actions will be weighed on those balances, the same as was said to Belshazzar: "Thou art weighed in the balance."

If men will not submit to that test and standard now, they must in the great day of reckoning. Your guesses on weights and measures will play no part there and then.

His judgments are true and righteous altogether.
His law is perfect.
The statutes of the Lord are right.

That is the final arbiter of all questions.

The scriptures are given by inspiration and are profitable for correction---and for instruction in Righteousness; that is, they tell us what is right. *Prove all things by the Bible.*

Prove all men by the Bible. Prove their actions and conduct by the Bible, and see if they do right.

Prove your business by the Bible, and see if it is conducted according to its principles and teachings.

Prove your teachers and preachers by the Word of God, and see if they fulfil their sacred duties according to the directions laid down there. Prove their messages by the same standard, and if they teach or preach any other gospel, "let them be *Anathema*," says Paul.

Prove your governments and their laws by the Word of God. Prove the divorce laws of the land by the New Testament teachings and see if they will stand. Go through your lives and your institutions and see how they measure up to the standard. Most of them will be found wanting.

(CONTINUED ON PAGE 165.)

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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.

Entered as Second Class Matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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THEODORE FORBY, Business Manager, City Hall Building, Zion City, Illinois.

LEAVES OF HEALING, SATURDAY, NOVEMBER 28, 1908.

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General Overseer's Notes.

HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., November 27, 1908.

"It is a good thing to give thanks unto the Lord."

Another national thanksgiving day has passed into history.

Zion observed the day with a never-to-be-forgotten service at from 10:00 a. m. to 12:00 noon, in Shiloh Tabernacle. In opening the meeting special emphasis was given to the statement that Zion people, of all the people in the world, had many reasons for rendering thanksgiving, praise and adoration to God, the Giver of every good and perfect gift; and the people were exhorted to thank God not only one day in the year, but every day, morning, noon and night. The attendance was large: the interest intense, hundreds of people being eager to rise and give expression as far as possible in words to the feelings of gratitude which filled their hearts,—feelings begotten by God's great goodness in blessing, healing, cleansing and keeping them. A large number testified, and at the close of the meeting the people on every hand could be heard expressing themselves: "This meeting seemed just like one of the good, old-time Zion meetings that were held years ago in Central Zion Tabernacle, Chicago."

Among other things, we pointed out to the people that Thanksgiving Day with a great many was but a day of sport, feasting and gluttony, with no thought of God, the Bestower of All blessings. At the same time it was pointed out that a thanksgiving dinner was perfectly proper, and that it was a beautiful and profitable custom for Zion people, after worshiping in the House of God, to return to their homes and there renew their sweet family fellowship, which, in many cases of necessity must be broken for a greater part, if not throughout the entire year.

An offering for the poor was taken, and the people contributed with joy.

At 8 o'clock in the evening the Zion Band rendered in a splendid manner an exceptionally well arranged program. A large audience greeted the boys who have worked so faithfully during the past few months to make the Band an important auxiliary to the Zion work in extending the Kingdom of God. The Band selections, quartets, duets and recitations were greatly enjoyed and appreciated. The xylophone solos by Mr. Eddy brought forth great applause. Some good, wholesome, legitimate fun was furnished by the ZOBO quartet, whose first selection was heartily applauded, when they responded by playing, "My Old Kentucky Home."

Extensive preparations are now being made for services on the coming Lord's Day, November 29th, and very well executed signs, in gold, white and blue, placed upon a wagon, are being driveg through all the streets of Zion City by Mr. Norton, who attracts the attention of the residents by playing upon his band instrument, Eighteen hundred large handbills, announcing the services, will also be distributed by the faithful Zion Seventies.

My heart overflows with joy because I am able to announce to all Zion everywhere that next week we expect to print the ZION HERALD and LEAVES of HEALING on our own press, and in the very near future we shall have a well equiped printing plant consisting of one large Miehle press, one fair sized job press, one stitcher, one punching machine, one perforator, one large paper cutter, together with from $1200 to $1600 worth of type and other material necessary for the establishment of a printing house. We shall be able not only to print all of our own literature, but also be able to take care of our numerous patrons in a splendid manner. Deacon Theodore R. Becker, who for sometime past has been superintendent of the printing department of the National Office Supply Company, will take charge of the Zion printing plant, and, assisted by a number of loyal, earnest Zion workers, great things, by the grace of God, will be accomplished.

Only a few more weeks until the All-night Meeting of Praise, Prayer and Testimony, and it would be well for every

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Zion officer, member and friend who can possibly do so to attend this meeting. Come, see and hear for yourselves.

Zion is going forward, and by the grace of God in a comparatively short time multitudes will again be rejoicing in Zion Teaching, Practices and Purposes.

The problems confronting us are many—some of them are perplexing, but the grace of God is sufficient, and in His own way and time He will solve all.

"Go forward, O Zion! Great will be thy triumph when the King shall come."

WATCH YE THEREFORE, AND PRAY ALWAYS.

PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD

[CONTINUED FROM PAGE 163]

Can Zion City Leases be Proven by the Bible?

Do they condemn what the Bible condemns and uphold what the Bible approves?

That is the question. It is not a question as to whether the maintaining of them will bring more men and money into our City, but, Are they Right? We say, "Yes."

God condemns what the Leases condemn--- liquor and strong drink. No one questions that. Tobacco--no one can deny that, either. The men who use it say themselves it is a wicked and filthy habit. Pork has been proven most unhealthful, and God's Word condemns it and says, "Thou shalt not eat it."

Doctors and Drugs have been proven a curse to mankind, and Pharmacists (druggists) are called "Sorcerers" in the Bible.

Competition in business is not approved in the Word of God. Business must be run for God, the same as anything else. You must give an account of your talents and the use of them, in money. We must help one another in business and not take advantage of our brother as all business men do now under the present system. We see it already in our own City with the little competition already brought in. A rival business man advertised to sell all kinds of poultry for Thanksgiving time for less than actual cost, so as to spite and injure his fellow tradesmen. He will injure himself in order to injure his fellow man in business, and would destroy him in business if his puny and wicked hand were strong enough to do it. Competition engenders hatred at once, and makes devils out of men. This has been proven. Therefore, Zion does not want to hold it fast, but to drive it out.

Sects and divisions in the Church have been proven a curse to the cause of our Christ. Any man with an ounce of sense can see that. They are condemned in the Bible. The Methodist Church, the most used of God, perhaps, in the past, and the largest among the Protestant sects at present, is now, for the most part, honey-comed with Masonry. Her leaders are Masons. They deny the Lord Jesus Christ every time they go into a Masonic Lodge. They are as bad as Solomon, who introduced Baal worship into Israel.

While Zion may not be perfect yet, she is far superior to any other church organization now in existence. This can be easily proven from the Word of God.

Application of This principle to Zion.

It would be well if Zion people would study this principle or truth, and apply it to Zion in her present condition. There are two parties. One would throw away the whole thing because there are some defects in it, or some failures in carrying out our principles. The other party, or policy, is to study carefully the situation and the system and see what is good, and hold fast to that, and put away the rest. No doubt the latter is the proper method. It is according to our text, and agrees with good sense and sound reason. A rash man and one governed only by passion and prejudice, would adopt the first principle. Prejudice blinds a man to all good in a person, or in a church. Some men can see only evil and deception and fraud in Zion, in the entire movement, simply because Zion, or rather, some who were in Zion, went wrong and made some failures. They would condemn the whole work. This is absolutely foolish. No institution ever sprang up a perfect and complete product the first time.

The Church of Jesus the Christ has never been perfect.

The question is, *How much of the Zion movement will stand the test?*

We answer: The whole thing, as a working system. That it is practical and scriptural, and will work; and more, it has worked. If you will eliminate some of the bad features in the heretofore management of the finances, you will have one of the greatest movements the world has ever seen. Her doctrines are sound and scriptural, and what no other church on earth has. The denominations all reject Divine Healing—one of the plainest teachings in the Word of God, and none of them can gainsay it. It is one of the most useful and practical. It brings comfort and joy to the children of God, and it convinces sinners of the truth of your God and His religion. It is a complete demonstration of your principles. Men can see that, and they must believe. The church that rejects it must go to the wall. It is Zion's strong right arm. Coupled with a full salvation for spirit, and soul, she is equipped like a strong man to run a race. You cannot affiliate with any other church and hold to this most precious doctrine. The other churches have substituted the doctor for Jesus the Christ. Just as well substitute the Priest to forgive your sins as to substitute a doctor to heal your diseases. Christ *bore* our *sins and* our *sicknesses*. "He forgives all your transgressions, and heals all your diseases." Is not that proven? Why not hold fast to it, then? Why this cry of wicked men, who have lost their first love, to bring in doctors and deadly drugs?

Zion's Principles Are Correct.

They have stood the tests. Her Church Government is strong and efficient. It works like a clock. It has only one main spring, and all the parts work in harmony, so she keeps good time. Other churches are like an old watch torn in pieces. The only thing you can do with them is to gather up some of the pieces and put them into a new watch like Zion.

This is what Zion has done, she has gathered of what was good in all the churches and used it. Zion is, as the Doctors say "Eclectic." She proves all things and holds fast to that which is good. She is not an Iconoclast. Like Israel of old, she uses the spoils, she takes even from the Devil, or the Methodists, or Baptists, or Congregationalists, or even the Roman Catholics. She should prove them first and she must prove her men.

Luther made a great mistake and lost much of the fruit of the great Reformation, because he and his associates rejected

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many things simply because they had been used by the Roman Catholics.

Romanism with her shrewd priests and bishops, outgeneraled Luther in the form of government for the church. Rome today is a great world power, almost entirely on account of her centralized power, and strong government. That is her pride. She has the discipline of a well-trained army. Her orders go to the ends of the earth and they are obeyed without question. Romanism is the same in Chicago as she is in the "Eternal City" on the seven hills.

Rome is rotten in her morals and many of her teachings. She says that, in the Communion of the Lord's Supper, the bread and wine are changed to the real body and blood of Jesus Christ. She teaches the absurd dogma of the Infallibility of the Pope, the worship of saints and of the Virgin Mary; and bloodshed and oppression have been her power and weapons of warfare. She has not followed the injunction of the Christ to Peter: "Put up thy sword"—She has used it every where and will do it again when the times are ripe for it.

Luther adopted a loose and weak form of government, which has no authority, and the fruit of it is, Protestantism is divided up into hundreds of poor, weak, cowardly, organizations that Rome simply laughs at. She has a trained army of men while Protestantism is no better than mob rule—scattered forces. Where today is Lutheranism in comparison with Rome?

Zion has proved the true form of government for God's children on the earth, and she proposes to hold fast to it in spite of their infernal cry of "One-Man Rule," or Popery.

Zion did not take her government from Rome. She took it from God. Christ gave us a Kingdom. It has a central head and authority is vested there. She rules from above and not from below. Christ our King sets men over his church and says, have *thou* authority and rule well and diligently. God's Government on earth is the same as it is in heaven. In this Zion learns from history also. She sees that the most efficient government is one like the army. She sees Rome has a most powerful and efficient organization, though corrupt in her practices. She sees the Salvation Army going out to conquest with the very poorest equipments. They have girded the world. They had poor, and weak material to work with. Their efficiency and success have been due, for the most part, to their unity of action and cooperation, and their strong military rule and discipline, and authority from headquarters that directs all the members in every part of the world.

Zion does not propose to smash up a good machine simply because a few belts run off, or a few cogs cut a little. She will not throw a whole train into the ditch and scrap heap, because a box or two got hot, and needed to be oiled up a little. Zion is a good machine and has done most excellent work. She was simply run at a little too high pressure, and some of the machinery would not stand it—too great speed, before she was thoroughly tested. Only some parts gave out. She will be all right again soon. She is now in the shop for a few repairs.

Some wretched men want to ruin her altogether. They lost their job in operating her, because of their bungling work, and they are disgruntled, and are trying to destroy the whole thing.

Blow Out the Chaff and Save the Wheat.

Zion is quite willing to be put to the test and hold only to that which is *good*.

Zion is not so foolish as to throw away all the good with the bad. She will follow the gospel rule, blow out the chaff and garner the wheat. The fan is now in her hand and she proposes to thoroughly purge her floor. We have reached that period where Christ said, The ax is laid at the root of the tree, and every tree that does not bear good fruit must be hewn down and cast into the fire. We want no bad trees in Zion. The Zion City Leases were made to cut them out. What we want is to enforce them and have a clean city. That is what we are contending for. Let all honest and true men and women, pray and work for it, and God will do the rest.

"HEAVENLY MESSAGES," SO-CALLED.

(BY ELDER C. F. VIKING.)

So-called heavenly messages in pamphlet for, sent out by people belonging to the Apostolic Faith Organization in Zion City, have found their way to Shanghai. They are guaranteed absolutely genuine messages from God to man, and each message given is declared not to be by the individual person, but by the Holy Spirit speaking through that person, having first disconnected the person's brain from the speaking-apparatus, and not making use of the brain.

The interpretation, also, into English is claimed to be alike God's own work apart from the individual's brain.

No human being is,therefore, responsible for the grammar and the doctrinal part of the messages, and should there be anything unseemly, the blame must be laid on God.

The "heavenly messages" people seem to be short of Bible material and, in fact, go so far as to put these heavenly messages (?) before the Bible, supposing them to be direct from God, whereas the messages in the Bible have passed through some human brain and therefore must necessarily be secondary.

This is an unmistakably clear case and can therefore be properly looked into and analyzed.

For the sake of satifying myself on the subject I have made a survey of the New Testament on the subject of heavenly messages and have come to such a conclusion that I feel it right to bring it before others.

In the first place, throughout the three years' ministry of Jesus, He Himself and His disciples in every instance used their brains and spoke the Divine message according to the revealed will of God, and in the case of the disciples the message Jesus had verbally given them.

In delivering God's message to the world Jesus and his disciples were fully awake and unmistakably conscious.

After Jesus left and the Holy Spirit came the great work of preaching and evangelizing went on in the same simple, powerful and fully conscious way. Every time any message to an individual or to the world was given, it was given by God's servants when they confronted the people or wrote to them, and they gave these messages in a real Zion fashion.

Throughout the whole New Testament there are no heavenly messages from God to man through an unconscious man or apart from the messenger's brain. *There is not one.* This to me is a very remarkable and satisfying fact.

The thoughts given in the New Testament are not haphazard, disconnected and chopped up. The thoughts or messages of the New Testament by Jesus and the Apostles are in good New Testament Greek.

If the New Testament was a production of the tongue and pen apart from the brain it would be time to call a halt and question its Divine origin.

If in Zion the messages in LEAVES of HEALING and the ZION HERALD were messages by the General Overseer and the Elders when they were unconscious or when their brains were over-clouded, or were messages by the wagging of their tongues

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absolutely disconected from their brains, it would be time to consider our whereabouts.

The Apostle John, in the book of the Revelation of Jesus, is recording as faithfully as possible *what he saw and heard* on the Isle of Patmos. It is a case in which the whole faculty of the brain was put to use, and as the thing came to his comprehension it was written down. Tongues and interpretation of tongues have nothing to do with that revelation and prophecy.

The Apostle Paul, in second Corinthians 12th chapter, writing about the experience of a man in Christ, says that he "heard words, which it is not lawful for a man to utter." If at any time we would expect heavenly messages it would have been in connection with this case, but none is given.

There are no heavenly messages apart from the human brain throughout all the writings of the Apostle Paul.

The Holy Spirit's way of bringing the message of Jesus the Christ to a sin-cursed and disease smitten world was in the first century, and is now as well, done through using consecrated brains. The Apostolic Faith organization is therefore out of harmony with Scripture on that point.

There is no necessity for any heavenly messages in order to extol Jesus and bring into prominence the Blood of the Lamb. None at all. It is absurd to expect God to write a new Bible.

The Apostasy is asleep, but Zion is awake and does proclaim, and will proclaim more powerfully yet, Jesus the Savior, Healer, Cleanser, Keeper and coming King.

The coming of Jesus is one of the fundamental truths in Zion.

The teachings of the New Testament on the Atoning Sacrifice of Jesus, the Blood of the Lamb, and the coming again of the Christ is so powerful, so glorious, so complete and so prominent that when Zion takes the Bible as authority for its truths, its faith and practice, then from Zion will go forth the law, the eternal facts to saint and sinner alike in ever increasing power.

The so-called heavenly messages and Gift of Tongues are two separate things. Zion believes in the Gift of Tongues as well as in the Interpretation of Tongues; but Zion also believes in moving the tongue at the proper time.

Zion is, therefore, on the safe side in discrediting these so-called heavenly messages as being heavenly.

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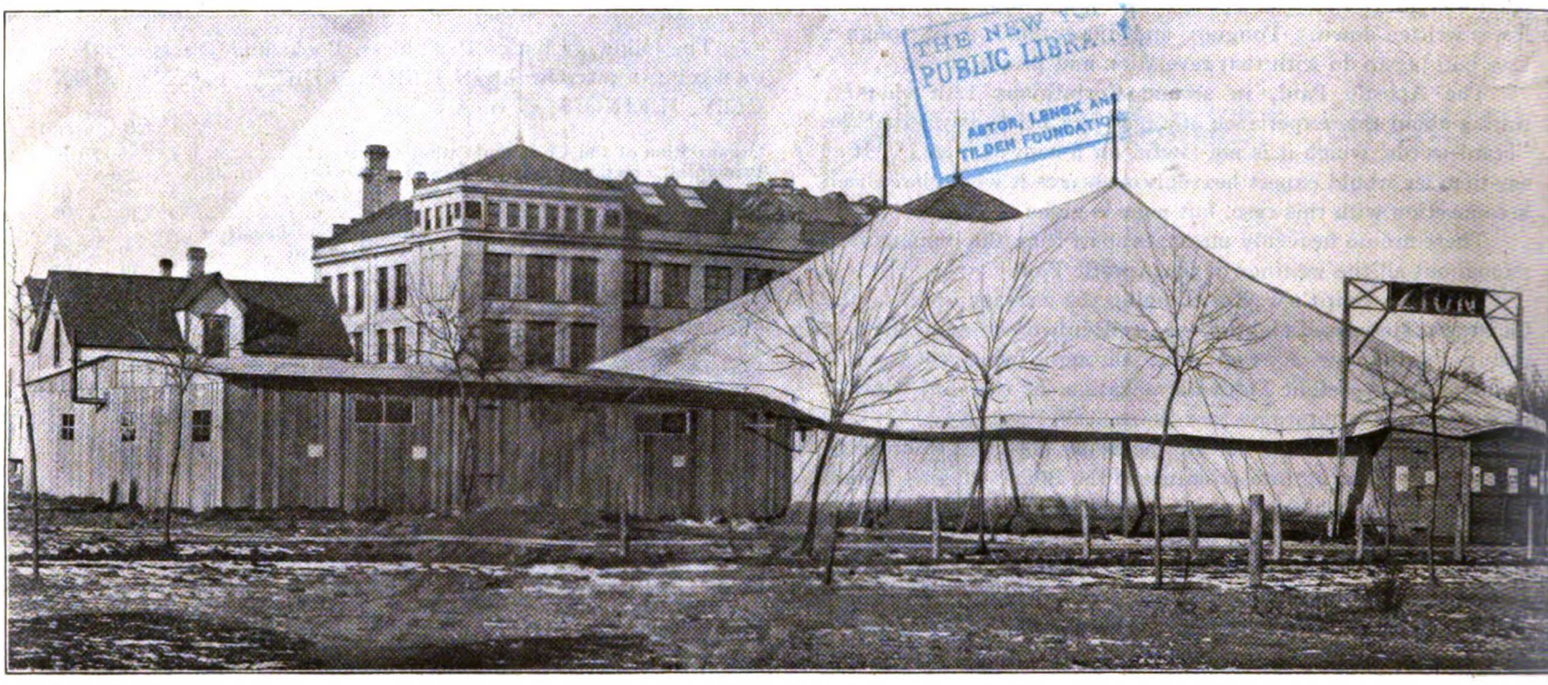
Bound Volumes 1, 2, 3, 4, 5, 6, 7, and 8, Voice from Zion, may be secured at $1.00 per volume; three or more, one order, 90 cents each; the complete set for $6.75, f.o.b. Zion City.

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ZION IN RETROSPECT

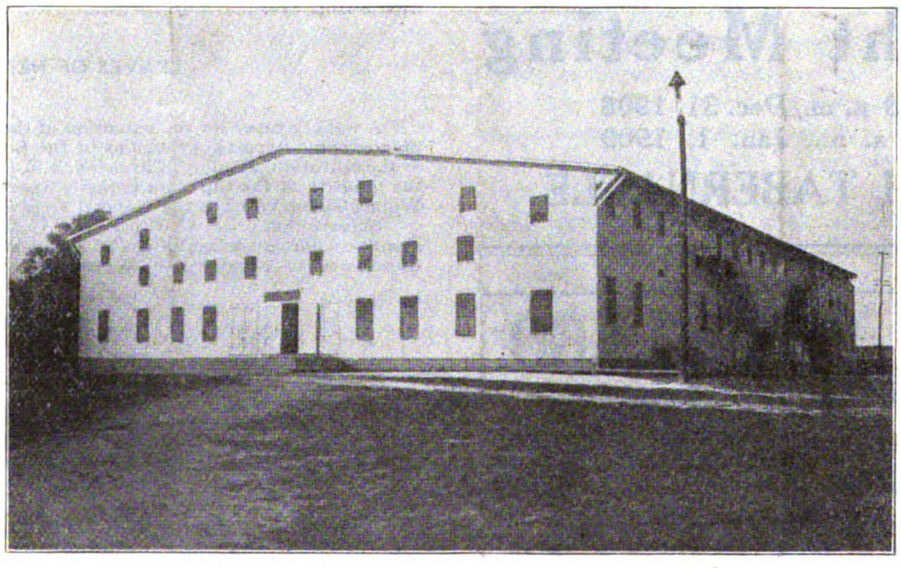
O Give thanks unto the Lord, for He is good; for His mercy endureth forever.
Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy,—Ps. 107:1,2.



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ONE year ago Zion at Headquartes, by reason of diabolical persecution, had only a Tent to shield her loyal supporters from the howling blasts of winter; but for truth's and principle's sake She stood fast and after thirteen months of Tent life, mid storm and gale, and cold, God opened the way for Zion again to possess Shiloh Tabernacle. We present once more exterior views of these two historic structures, each as a reminder, the one of the way Zion has trod, and the other of deliverance shown. O how thankful Zion is for God's mercies; and how with heart's beating in expectancy her people are waiting for the complete redemption of Zion City. For this She is praying and working.

When the Lord shall build up Zion, He shall appear in His glory.
He will regard the prayer of the destitute, and not despise their prayer.
This shall be written for the generation to come; and the people which shall be created shall praise the Lord.
For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth;
To hear the groanings of the prisoner, to loose those that are appointed to death;
To declare the name of the Lord in Zion, and His praise in Jerusalem;
When the people are gathered together, and the Kingdoms to serve the Lord.—Psalm 102; 16-22.



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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.

EEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY WILBUR GLENN VOLIVA

XXII., No. 22. ZION CITY, SATURDAY, DECEMBER 5, 1908. Price Five Cents

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 5.]

An Address Delivered at the Early Morning Meeting, Lord's Day, Sept. 6, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

GENERAL OVERSEER: Let all bow their heads in silent prayer.

After a short season of silent prayer, the General Overseer announced Hymn No. 367:

O Happy day, that fixed my choice
On Thee, my Savior and my God!
Well may this Glowing heart rejoice,
To tell its raptures all abroad.

Preliminary Remarks.

General Overseer: Let us now draw nigh unto God in earnest prayer. From the beginning Zion has been taught how to pray, and above all things Zion must be a praying people. I want you to pray. Pray in silence. Let every heart be lifted up to God in gratitude this morning for His many blessings and for His great goodness. Ask God to guide us by His Word and Spirit, so that we shall keep close to Him and follow closely His Word; and pray that this day may be a glorious day in Zion.

After the singing of the first stanza of Hymn No. 180, "'Tis the Blessed Hour of Prayer," the General Overseer led in very earnest prayer.

One stanza of No. 96 was then sung.

Zion a Dispensational Movement.

General Overseer: I believe more fully today than ever (I have never had any doubt about it at all, and that is the reason I have been so happy) that God Almighty established the Zion Movement. I believe that it has many of the marks of a dispensational movement. I believe that God Almighty called, trained, and equipped John Alexander Dowie to restore to the people a great many long-lost truths, one of the most beautiful being that Jesus the Christ came to establish the Kingdom of God; that the ultimatum is the Kingdom of God in its fullness; and I believe that God the Almighty will choose Zion's leader until the Christ comes, and all the people have to do with it on the Divine side is to recognize the man whom God has called. Now, on the human side, and in the eyes of the laws of this country, they may have something more to do with it; but from the Divine standpoint, Dr. Dowie's position was entirely sound.

The Holy Ghost must make a General Overseer; and I am very greatly surprised, and not only surprised, but astonished, to hear men and women say that there ought not to be any General Overseer. Well, God Almighty will settle that part of it, and it does not matter what anybody thinks.

That fundamental position is, to my mind, essential for the existence and perpetuity of the Zion Movement; and if I would reach the conclusion that God Almighty does not call Zion's leader, then I am done with the Zion Movement. I do not believe that God's work is left to chance and luck. I believe that God Almighty looks after His people and that He will never leave them without an authoritative voice. There is just where a lot of people got into trouble. I want to say that I do not blame the poor people. They are where they are because of a lot of en-

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vious and jealous officers who thought they ought to be General Overseer. Why not? Because God did not see fit to call them; and they led the poor people with them. That position I maintained all the way through, and I think I can say, all honor and glory to God, that I have maintained it successfully. If you take the position that God does not call Zion's leader—that Zion has not any leader---then I am done with the Zion Movement; and I say that if this Movement is not a movement of that kind, it is about time this old world had a movement of that kind. I am not looking for another; I am satisfied with this.

Now, if people would accept that position they would soon get into line. Well, anyway I am in this place. I do not intend to give up, and I am not going away, and I am not going to lay it down because some may ask me to. I have had a great many invitations to step down and out, but I have not stepped down and out, and I do not intend to until God Almighty says so. Then I will; but I hope I never will have to step out until I am called home to Heaven. It is the privilege of every servant of God to live out his life, and fulfil his mission if he does right. If he does not do right, God Almighty will show mercy by taking him home to Heaven. That is good, sound doctrine. Now that is the position, and I have the right to say who shall be members of this Church; and all people in Zion City who have not filled in renewal application forms, may talk about being this, that, and the other thing, but it does not amount to anything, either in the sight of God or man. They have no connection with this Church; none whatever. So I want this clearly understood, and in the future any person in Zion City who wants to become a member will be required to fill in the original application form, and he will be received on trial.

"Well Done, Good and Faithful Servant."

I have several objects in taking this position; one of them is that I believe that the Zion Movement will prove, in time, to be just what God says in prophecy; and the time will come when we shall want faithful men and women for a great many places, and I want it understood that, generally speaking, all persons who have stood the test and have filled in their renewal applications shall be given preference: so that all who come in later will have to prove themselves. So far as the officers who have gone away are concerned, they will not be received back into this Church as anything more than simply members on trial. I may say that, so far as any of them are concerned, if they were to come home today I would not receive any of them except as members on trial. Then later on we might ordain them Deacons, and if they will stand the test a few years as Deacons, and go out into the field and prove themselves shepherds and not hirelings, some day,---though I do not know, for that is a remote possibility---they might again be elders.

Now, beloved brothers and sisters in Jesus the Christ, if God Almighty has called a man, and trained him, and put him in a place in His Kingdom, what is the use for anybody to try to overthrow him. That is one reason why I always feel sorry, and sometimes weep over these fellows; because no one can lift his finger against God Almighty's work and not have to pay the penalty for doing so. The trouble is they were not anchored, they were simply drifting, and they have, through their envy and jealousy, given up the fundamental principles of Zion, and therefore they became an easy prey for the Devil. Now there is where the trouble comes in.

What Saith the Word?

Thank God we have reached this place!

I will read just one verse this morning and then proceed with the fifth address on the subject with which we have been dealing now for the past four Lord's Days. Paul's Epistle to the Church at Rome, in the eighth chapter and the ninth verse:

> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

The Holy Spirit's Indwelling in the Body of Believers.

"If so be that the Spirit of God dwell in you." The particular thought in reference to the Holy Spirit which we have now reached in our study is His indwelling in the body of believers.

This entire eighth chapter of Romans is based upon the statement, "If so be that the Spirit of God dwell in you."

In the 15th chapter of the Acts of the Apostles you will find a very significant statement, showing that the presence of the Holy Spirit in the body of believers was clearly recognized. Certain difficulties had arisen. A conference was held at Jerusalem, and when the decision was rendered it was rendered in the following words:

> For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.—Acts 15:28.

I call your attention to the statement: "For it seemed good to the Holy Ghost and to us." Certain men were there whose leaders had carefully considered this perplexing question. They did not venture to decide it in and of themselves, but they sought the mind of the Holy Spirit---His guidance---and when they reached a conclusion they could say, "It seemed good to the Holy Ghost and to us," recognizing the presence of the Holy Spirit in the body of believers.

This is very necessary, for the simple reason that many questions present themselves today with reference to which no clear guidance can be found in the Word of God.

The Holy Spirit Guides in Accordance With God's Written Word.

We say that we should follow the Word of God and the Holy Spirit. Where the Word of God gives instruction on any question, the Holy Spirit will never guide you in any way contrary to the written Word of God; but there are questions continually rising, on which you will find nothing more in Scripture than something in general, and therefore the guidance of the Holy Spirit must be sought in earnest prayer. As an illustration, the very question of closing to everybody in Zion City the opportunity of filling in renewal application forms is a question on which you find no specific guidance in the written Word. There are, it is true, in the Bible many things written for examples, which help a Christian in deciding such questions. When Moses was upon the mount and the children of Israel apostatized, Aaron listened to their request and made a golden calf. Moses said when he came down, "Who is on the Lord's side, let him come unto me!" Jesus said, "He that is not for Me is against Me; he that gathereth not with me scattereth abroad." Jesus again said, after He went to Heaven, as recorded in the book of Revelation, "I would that thou wert cold or hot, but because thou art neither cold nor hot, but luke warm, I will spew you out of my mouth." Then we have also, "How long halt ye between two opinions? Choose this day whom ye will serve." And I consider that all these---and there are others---help a man in deciding the question as to how long the people shall have to reaffirm their faith and to take their stand by Zion principles and Zion truths. In addition to this, in earnest prayer one must seek the guidance of the Holy Spirit, and a man knows if he is living close to God, when he is guided by the Holy Spirit; and I will cite just one proof: the satisfaction, the peace, the quietness of mind and spirit that come to a man when he has made the decision.

Liars Promptly Punished.

In the fifth chapter of the Acts of the Apostles, one of the

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most remarkable chapters in reference to the early Church, when Ananias and Sapphira got into trouble, Peter said, "Ananias, why hath Satan filled thy heart to lie"---to whom?

Answer: "To the Holy Ghost."

"And to keep back part of the price of the land." Now when Ananias told Peter that lie, to whom did he lie; to Peter, merely?

Answer: To the Holy Ghost.

Then Peter said, a little further on, "Thou hast not lied unto me, but unto God." And then, when Sapphira came in: "How is it that ye have agreed together to tempt"---whom!

Answer: "The Holy Spirit."

Yes, the Spirit of the Lord. These sayings clearly show that the Holy Spirit dwelt in the body of believers, that His presence was recognized. When they held the conference, He was there. When they gave the decision, He was placed first, and they said, "It seemed good to the Holy Spirit and to us;" and when Ananias and Sapphira lied, (and lying is one of the most terrible things; it is one of the worst sins in the catalog,) they lied to the Holy Ghost, and they agreed together to tempt the Holy Ghost.

I want you to get this reference fixed in your mind, because, as I told you in the introductory address, what I say is of very little importance, but what the Word says is of tremendous importance. By the time we get through with this subject I want that we shall have in our hearts all the texts bearing upon the ministry of the Holy Spirit, the gift of the Holy Spirit and the nine gifts of the Holy Spirit.

The Body a Temple of the Holy Spirit.

The next passage is the one where Jesus said, "Destroy this temple, and in three days I will raise it up;" and the Jews said, "Forty and six years was this temple in building, and wilt thou rear it in three days?" Now they understood that He spake of the temple building, when in fact he referred to what?

Answer: His body.

Now, if the body of Jesus was the temple, who was its inhabitant?

Answer: God.

Look at John 1:14:

> And the Word was made flesh, and dwelt among us, (and we beheld His glory as of the only begotten of the Father) full of grace and truth."

Then Jesus was the temple of whom?

Answer: God, the Father.

I want you to get that clearly in your mind. What was that?

Answer: The temple of God, the Father.

Elder Taylor, "The Father that dwelleth in me, He doeth the works."

General Overseer: That is the thought I want to get before you in order that you may understand something later. Jesus was the Temple of whom?

Answer: God the Father.

And I want you to keep that in mind. Hence Jesus could say, "He that hath seen me hath seen" whom?

Answer: "The Father."

And He could say it because God was in Him. Did not Christ say so?

Voices: Yes.

Get the thought that Jesus Christ referred to His body as---

Answer: "This temple".

Was He talking in figures about His body, or was He expressing the real thought? Where did the Shechinah cloud rest? It rested upon the mercy seat, which was on top of what article of furniture?

Answer: The ark.

In what part of the temple and tabernacle was the ark to be found?

Answer: The Holy of Holies.

Who was the only person who went into the Holy of Holies?

Answer: The High Priest.

How often did he go in?

Answer: Once a year.

Well, now, the thought that I am impressing upon your minds is this: Jesus the Christ was the Temple of God. Now the Church, or the body of believers, is what in relation to Christ? The Bride; or the Church is His body, is it not? And who is the head of the Church?

Answer: Christ.

And the Christ was the Temple of God. Now after Christ went back home to His Father, what is called the temple? The body of believers. That is, the Christ as the Temple was the Temple of God. He is the Head of the Church. The body of believers constitute the Church---the body of Christ, and the same title once appled to Christ is now applied to the body of believers, and the body of believers constitute the temple of whom?

Answer: The Holy Spirit.

Please turn to 1 Corinthians 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" To whom was Paul writing---To the Church where?

Answer: At Corinth.

And as a body of believers they constituted the temple of whom?

Answer: Of God.

And that the Spirit of God dwelt in them—that is the Holy Spirit. God and Christ are here now in the Person of whom?

Answer: In the Person of the Holy Spirit.

Christ is actually where?

Answer: In Heaven.

Christ is sitting where? At the right hand of God.

And God and Christ, the first two persons of the God-head are here on earth in the person of whom?

Answer: The Holy Spirit.

John 14: 21 and 23. I will read those to you again. You cannot read them too often. They are two of the most beautiful verses in the Bible:

> He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.
>
> * * * *
>
> If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

God and Christ abide in believers in the person of whom?

Answer: The Holy Spirit.

Jesus said, in reference to the Holy Spirit, "He dwelleth with you and shall be *in you*." "I will give you another Comforter that He may abide with you unto the end of the age."

Look at Ephesians 2: 21 and 22: "In whom all the building fitly framed together groweth into"—what?

Answer: "An holy temple in the Lord."

"For an habitation of God through the Spirit." We are on safe ground, and so far we are, I believe, in strict accordance with the Word of God.

The Holy Spirit dwells in the body of believers, and as such they constitute the Temple; and God and Christ are in believers in the Person of the Holy Spirit.

Christ to Come from Heaven.

Christ was in Heaven. He came down out of Heaven. From Mount Olivet He went back up to Heaven, and some time during the times of the restoration of all things He will come back from Heaven.

(CONTINUED ON PAGE 173.)

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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.

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LEAVES OF HEALING, SATURDAY, DECEMBER 5, 1908.

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General Overseer's Notes.

HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., December 5, 1908.

WORK!!!

Jesus said:

I must work
The works of Him that sent Me,
While it is day:
For the night cometh
When no man can work.

To the individual ever busy in the Master's vineyard, it seems but yesterday the following words were spoken:

Farewell! to the Year 1907.

Welcome! to the Year 1908.

Eleven months have already come and gone, and we are well within the twelfth and last month.

Soon, Oh how very soon, it will be that we shall bid farewell to the year 1908 and welcome the year 1909.

Soon we shall be face to face with the fact that another year's record has been made and must be closed and remain closed until, in that great day, when we shall appear before the Judgment Seat of God to render an account for the deeds done in the body whilst here, it shall be opened.

At the close of each year, how many do we hear saying, "If I could only live the year over again, I would think, act and speak very differently; but no human power will suffice to roll the wheels of time backward.

Jesus had his day.

Jesus had his night.

Every man has his day, and every man will have his night.

Oh reader, listen to the heart-rending appeals of the sin-stricken and disease-smitten, and work! work!! work!!! while it is day, for the night is surely coming.

The day of Grace and Mercy is drawing rapidly to a close.

The day of God's vengance is swiftly approaching.

Let your light shine.

Proclaim the Everlasting Gospel, and, by the grace of God, live it.

Pray that by God's grace you may lead some one out of darkness into light; some one out of ignorance into a saving knowledge of Jesus the Christ; some one out of the Broad Way that leads to hell, into the Straight and Narrow Way that leads to Heaven.

How often we sing:

"Work, for the Night is Coming;"

"Rescue the Perishing,"

"Throw out the Life-Line."

and other hymns of similar import! Merely to sing them without living them will bring no blessing to our fellowmen.

Thanks be unto God, the Zion Movement, which has been so greatly owned and blessed of God to the Salvation, Healing, and Cleansing of the people, still lives and is steadily advancing against the strongholds of the Devil.

The meetings in Shiloh Tabernacle in Zion City are growing better every week, and there are many signs of a glorious future.

Zion is not looking for a world-wide revival.

Zion believes that the signs upon every hand point to the approach of her King, and did He Himself not say:

"But as the days of Noe were, so shall the coming of the Son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be."

Did He not also say:

"Nevertheless when the Son of man cometh, shall He find faith on the earth?"

Zion does not believe the world is growing better.

Zion believes the world is growing worse.

Zion believes it is her mission to witness, first of all, against the apostate churches; to call upon all of God's people to come out of Babylon.

Zion believes a people must be gotton ready for the coming of the King.

Zion believes the Church, without spot or wrinkle—the Bride— must be prepared.

Repentance, Confession, Restitution, Faith, Obedience, Holy Living must be boldly proclaimed without fear or favor to all the nations.

Zion will command all people everywere to repent and to submit to God.

May God bless Zion in the United Kingdom.

May God bless Zion on the Continent of Europe.

May God bless Zion in Asia.

May God bless Zion in Australia and New Zealand.

May God bless Zion in South Africa,

May God bless Zion in America.

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May God bless Zion in the Islands of the Sea.

May God bless Zion everywhere—and let all Officers, Members and Friends everywhere say, AMEN.

Let all Zion everywhere honor the Triune God—God the Father, God the Son, and God the Holy Spirit.

Let all Zion help all others get the faith of God which covers three things, Salvation, Healing, Holy Living.

Zion proclaims the tri-partite nature of man. Man is a triune being, consisting of spirit, soul and body.

The Christian Ordinance of Baptism is Triune Immersion: "Into the name of the Father, into the name of the Son, and into the name of the Holy Ghost."

The toils of the present year have been many. The blessings have been many.

The coming year, by the grace of God, will see many marked advances along every line in Zion's work for her Lord and Master.

Your attention is directed to the Program for the All-Night of Praise, Prayer and Testimony, December 31st, 1908 - January 1st. 1909, to be found elsewhere in this number.

Come to Zion City at that time if you can. If you cannot, be with us in spirit and unite with us in crying to God for the SALVATION OF ZION CITY.

"Blest be the tie that binds
Our hearts in Christian love."

May God bless Zion everywhere!

WATCH YE THEREFORE, AND PRAY ALWAYS.

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[CONTINUED FROM PAGE 171]

The Holy Spirit before Pentecost was in Heaven. He made intermittent visits—that is: He would come and go. On the day of Pentecost He came, and has been here ever since: He has not gone back.

Christ the Image of God the Father.

The next thought is this: Jesus Christ was the image of whom?

Answer: God the Father.

Let us look at Hebrews 1: 2:

Hath in these days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds;

Who being the brightness of his glory, and the express image of His person.

As Christ was the image of God, what are all believers ultimately to become—finally to become? The image of whom?

Answer: Christ.

Look at I John 3. Christ is the image of whom?

Answer: The Father.

General Overseer reads:

Beloved, now are we the sons of God. and it doth not yet appear what we shall be: but we know that, when He shall appear. . . .

Who shall appear?

Answer: "Christ."

"We shall be like"—who?

Answer: "Christ."

"For we shall see Him (Christ) as He is." Then we are to become like who?

Answer: Like Christ.

Now, as Christ was the express image of the invisible God, so all believers are finally to be the express image of Jesus Christ, who is the express image of God. Well, that is a wonderful prophecy, is it not?

You notice that I often quote in my prayers II Corinthians 33:18. Now you couple with that I John 3:1-2. There is no more beautiful passage in the Bible than II Corinthians 3:18: the law of moral transformation. Everybody, you know, is either possessed by the Holy Spirit or by the Devil,—one or the other, and everyone is reflecting the image of Christ or the image of whom?

Voices: The Devil.

"But we all, with unveiled face,"—see, that has reference to Moses, who put a veil over his face because the glory of God shone from his face so brightly that people could not stand it.

"But we all with unveiled face, reflecting as a mirror the glory of God."

Whose Image Do We Reflect?

You look into a looking glass and it reflects whose image? Your own. As a person looks into your face whom does he see there? Christ or the Devil?

"But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, passing from,"—what?

Answer: Glory to glory.

O, that is wonderful to think of, that a man can become more and more like Christ every twenty-four hours! There is a certain work which must take place in people before they can go to Heaven. You might be put into Heaven as a mere locality and be in Hell all the time you are there.

Consciousness of Fitness or Unfitness for Heaven.

I found, the other day, a letter I lost in 1905. It was a letter from a young lady. Her parents had sold their farm and were coming to Zion Ctty. One day I got a letter from this young lady, and I lost it, but I answered it, for I remembered what was in it. I was looking through a book in my library the other day and I found that letter in the book. In this letter she said, "I presume that you all know that my father, who is a member of your Church, has sold his farm and intends to go to Zion City. I thought that if Dr. Dowie only knew that I went to dances and to theatres he would not permit me to come to Zion City, and therefore I would get to stay." Now, as I read that letter over I thought to myself: there is a wonderful sermon—"I go to dances and theatres, and thought that if Dr. Dowie knew this he would not admit me to Zion City." She realized that Zion City was no place for her. I wish that a lot of people had only as much sense. Heaven is no place for them, and there is no use indulging in this nonsense about God and Heaven. Do you think a covetous man, if taken into a certain locality called Heaven, would it be Heaven? Why, he would be in hell; and I want to tell you, my brothers and sisters, that there is a certain work which has to be done in every individual. There is no use to stand over the remains of a person and preach a funeral sermon and say he has gone to Heaven when, in all probability, he was never born of the Spirit of God, and therefore is exactly the same after the spirit goes out of the body as before. He will be no more in Heaven when the spirit goes out of the body than I am now, unless with reference to locality, if one takes the position that Heaven is a distinct and separate locality, which I am not so sure about. Heaven is union with God; Hell is separa-

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tion from God. I believe some people are just as much in Hell today as they will ever be, save for this, perhaps, that they are permitted to meet and mingle with God's people here. I do not know whether they will on the other side; I believe they will be more segregated there. I wish we could be here. That was the idea in founding Zion City.

Repentance Man's First Duty.

Well then, just remember that the first thing a man must do is to repent; and until he has done that it is not worth while preaching anything else to him. When a man comes around and says, "O preach a sermon on something else," and I say to him, "Have you repented?" "No." Well then I say, "That is the only lesson you can get until you have repented." The first lesson must be learned before you can learn the second. A man must repent. Take the subject of Divine healing. It is useless to give a man teaching on Divine healing until he has repented. Teach that man repentance first. Show him that he cannot get faith, live a holy life, grow in grace or go forward until he does repent. He cannot do it. If there is one here this morning that has not repented, he is not entitled to another sermon until he has repented.

Except a man be born from above he cannot see the Kingdom of God.

I have heard hundreds and thousands of Church members mouthing about the Kingdom of God, and talking about the Kingdom of God, who have never seen it, because they have not been born from above. All their transactions and dealings prove that they are of the world, worldly—walking according to the flesh and not following the Spirit of God.

God is Revealed to Man Through Christ.

I will ask you this question now, following the thoughts that we have already had. Through whom did God reveal Himself in the flesh?

Answer: Jesus the Christ.

And through whom does Christ reveal Himself?

Answer: The Holy Spirit.

God's Works are Orderly.

So, you see, there is great order in the ministry, so to speak, of God the Father, God the Son, and God the Holy Spirit. Paul knew what he was talking about when he said that God was a God of order. That is just what a lot of people do not like. They say, "I want to speak. I want to speak. I am not going to be under any leader. I am going to do as I please." Some say, "There ought not to be any leader to preach this afternoon. The people ought to come together and sit a little while. Then all at once somebody will jump up and preach." I decline. I have no time to waste or any of my life to throw away. God is a God of order and not of confusion.

Three Manifestations of Divine Ministration.

Let us go back now to that wonderful statement in John 7: 39:

The Holy Spirit was not yet given because that Jesus was not yet glorified.

The ministry of God the Father was exercised under what? Law. The ministry of Jesus the Christ, under grace, and the ministry of the Holy Spirit, under election.

God the Father came down upon Mount Sinai and spake to Moses.

Jesus the Christ came and lived, loved, suffered, died and rose again and ascended to His Father,

Then the Holy Spirit came; and now a people are being prepared for the second coming of Christ.

Christ will not Come Until the Lord Shall Build up Zion.

This morning, as I was coming along the sidewalk, I met one of those crazy, deluded fellows. When about a rod off, he looked up, and I could see the evil spirit in his eyes, and he shouted: "Jesus is coming! Jesus is coming! Coming soon! Perhaps today!" That was the Devil. Jesus is not coming today, nor Jesus is not coming soon, either, as we count time, because Jesus cannot come until, as the Psalmist says, "When the Lord shall build up Zion," then He shall appear. And the Word also says the Heavens must retain Christ until what?

Answer: "The times of the restoration of all things."

Christ will never come until during the times of the restoration. Never. Now we ought to talk sense, and those poor, deluded people—Well, it is just simply the same as the damsel who trotted around after Paul and Silas saying, "These be men of the Most High God?" That is a beautiful saying. They were men of the Most High God, but they did not care to have that testified to by the Devil. Paul turned around and rebuked her and cast the Devil out of her.

One morning going down Shiloh Boulevard, one of these fellows came out of the Post Office. When he saw me my presence seemed to occasion the outbreak of the Devil, and he took off his cap and shouted, "Glory to God! Pentecost has come!" Now where is he? Now that is the voice of the Devil: do not make a mistake about it.

There are some of the best people on God's earth in Zion City. That is to be expected. The contest is over Zion City, and the Devil is determined to destroy it, and you will get victory only through prayer. You can pray the Devil out: that is the only way.

One man down here the other night got down on his knees and cried for two hours, "Christ is coming! Christ is coming!" That is the Work of the Devil; and all that kind of witnessing is meant only to cast reproach upon the doctrine of the second coming and bring it into disgrace. The so-called gift of tongues is the work of the Devil to bring into the pit one of the gifts of the Holy Spirit.

[TO BE CONTINUED.]

SKILLED WORKMEN THE NEED OF THE KINGDOM.

"Study to Shew Thyself . . . A Workman that Needeth not to be Ashamed. . . . "
2 Timothy 2:15.

(BY O. L. TINDALL.)

PAUL realized the importance of having the right kind of men for the work of God. He did not believe in mere novices, or in bunglers. He himself was a thoroughly trained man—an all round man. He had all the natural qualifications for the work and then he had supplemented them with a good literary education, and training. He was a scholar. He knew Hebrew, Greek and Latin no doubt, and he had studied philosophy and poetry, as you see by his address to the scholars of Athens. He could quote from their poets, and he knew their philosophy. He was at home with the

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Greeks, or Scythians, or Romans, or Jews. He could adapt himself to any of them; he knew their mode of thinking. When he met the Pharisees he knew how to answer them. He knew the sects of his day and their creeds. On one occasion he got the pharisees and Sadducees fighting each other by declaring that he was a Pharisee and believed in the resurrection of the dead, which the Sadducees rejected. He saved himself from the mob by standing on his Roman citizenship and insisting that he had some political and legal rights which it would be well for them to respect; and so thought the magistrates.

Paul was evidently a great man and was raised up for the time. His natural qualifications fitted him for his place and work. He also had a trade, and could make his living when it became necessary, or best for the interest of the cause. In addition to all these, he had a divine equipment which came through the power of the Holy Spirit, which he set above all the others, and without which he would have been nothing. He exclaimed, "By the Grace of God I am what I am." He did not depend on his worldly wisdom, nor on his excellency of speech. He knew, full well that "it was not by might, nor by power, but by My Spirit saith the Lord of Hosts;" and yet he used to good advantage all of his natural, and acquired powers and gifts, and recommended to his son in the gospel, Timothy, that he *study* to show himself a workman not to be ashamed.

That shows it requires a little study and care to fit one's self for the Master's use. It is not all supernatural, not all a miraculous gift, let down from heaven full-fledged. Paul was not satisfied to put *anything* into the work. He did not think a man could do work for God and be efficient without some study and care. He did not approve of laying hands suddenly upon any man. Paul wanted *choice* men for the Master, *skilled workmen*, such as could bring in a report that they would not be ashamed of, and so he would not be ashamed of them either.

Why should not the church be as wise in this regard as is the world? Bless you, a man is not considered fit to go out to kill men until he is drilled for years. A soldier of his country must be trained in a most rigid way, and with severe discipline. The leaders must go through a thorough course in the Military Academy, and only a carefully chosen class of young men are even allowed to enter those schools. All this care is taken to fit men for that awfully cruel business of war. Shall we be less careful and painstaking to get men to lead our hosts for the salvation of men? Nay, verily. How silly for men to suppose that God approves of a man's going out as a leader, and teacher who does not know how to do his work. Many do not know their Bible, and preach it but little; and yet that is his main business, as the Apostle indicatas that he must be able "to rightly divide the Word of Truth." That is his whole business, and yet how little of that is done. How unskillful many are who go out to teach and preach. The Bible is not preached. It is creed, and theory, and opinions, based on their own darkened intellects, and the philosophies of men. It is no wonder those parsons come in after an all night fish and say, "We fished all night and caught nothing." Ought not a man be ashamed of such a report? And yet these high-salaried preachers in our cities work year after year and come with the doleful cry, "We took nothing"—only their salaries.

Tho old Episcopal prayer is very appropriate for most of the preachers today. "Oh Lord, have mercy upon us for we have done all the things we ought not to have done, and left undone all the things we ought to have done. We are of no use. There is no help nor health in us." I wonder why they do not go into some other kind of business where they could do something and make a success of it?

The churches of today are dead failures. They don't rightly divide the Word of Truth. They don't preach it. If they did, the Truth would have its effect, and men would be saved and they would be healed too. *The trouble is in the Pulpit.* The Word is wanting. It is the sword, and it is sharp and double-edged and quick as lightning. Just as well tell me that you can take a sword and thrust it into a man's body and it will not affect and move him, as to tell me that you can preach the Word of God, the Sword of the Spirit, in its fullness and power, and have no effect upon men. It will slay men just as much and as surely as does the Damascan blade of tempered steel.

This cry that men are gospel hardened and will not hear and obey the truth, is false and vain. It is only an excuse of those men who are not good workmen and approved of God. They preach only one side of the Gospel. The are afraid to slay men who sin, and put in the sword to the hilt. They tickle only their ears with the point of the sword. Give it free course and it will not return unto you void, but it will accomplish that whereunto it was sent. The word is prowerful and quick. and it is the power of God unto Salvation.

Give us trained men who know how to handle, not their own eloquence, and logic, and learning, and opinions, and their philosophies. and science so-called, nor old women's fables, nor their visions, and dreams, and unknown tongues, but men who know how to handle the Word of God and rightly divide it. Give them Hell as well as Heaven. The one is as real as the other. Tell men they are in danger of hell fire. Christ did so. Don't be more loving than your Master was, you need not be more tender than was He.

The old Sword has two sides to it. It is double edged; it cuts up, and down, both. The Gospel is a savor of life unto life, or of death unto death.

"Behold the goodness and severity of God," cries the Apostle--"on them that fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off."--.Romans 11:22.

Paul preached the *whole* truth, and nothing but the Truth. That is what will do the work. The truth will set you free.

Rightly Dividing the Word of Truth.

Some men preach only certain parts of the Bible. They play only on one string of their fiddle. That does not make good music. The seed is the Word of God. You must be wise in sowing. Adapt your seed to your soil. Some soils and climates would not raise corn at all, but are good for wheat. Some soils will raise only grass, and some places are adapted best for vegetables, and some for fruits, etc. So it is with the good seed of the Kingdom. You cannot make one sermon answer for all occasions, and for all congregations. Some truths, and most precious ones, too, would be quite out of place for some men. It would be, as Christ said, like throwing pearls before swine. What does the hog care for precious pearls or for diamonds? He would only tramp them under his feet. There are truths in God's precious Word that would be just as little understood and appreciated by some men as would be the pearls by swine. You must get down to men where they live, and adapt your preaching to their conditions. A man must learn his a, b, c's before he can read. He must get his arithmetic before he takes up conic sections. Paul says, I cannot speak unto you as unto spiritual, but as unto babes and as unto carnal. He found a fornicator among them, and he must take out that vile man, and clean up some of the filth first.

If you are a fisherman, as you should be, be wise as a serpent. Don't go for a wary trout as you would for a whale. Whale fishing is one thing, and catching suckers is quite another; and yet gospel fishermen must be prepared for both.

Zion people are "slum workers," and they also fish on the avenues. They are not afraid to tackle a whale. They know how to throw the harpoon as well as the silver hook with the bamboo pole. We sow beside all waters, and we fish in all

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streams. "Zion goes to all creatures, as the command says. The Methodists go only to Methodists, and the Baptists only to Baptists. They are sent only to their own sect. Zion workers are instructed to miss no man, high or low, white or black, male or female. Zion has a mission to all men, and a message for all. We have one for all the churches, as well as for the brothels and saloons. These churches need, most emphatically, to be called to repentance. Were they converted, the rest of the work would be an easy matter. They stand as a great stumbling block in the way of sinners.

How Can I Work.

I answer: In various ways. First of all, learn *how* to *pray*. "The prayer of a righteous man availeth much." You can pray rain out of a dry sky. You can break the heart of an unjust judge, and make him avenge you and give you your rights. You can pray the prison doors open and set the captives free, and let the Apostles out of their dungeons to preach the gospel in the temple. You can save Sodom if there be but ten righteous men in it.

Prayer is the Lever that Moves the World.

If we but know how to pray as we ought, then the field is won.

Disease and sickness flee before its face. Sin and iniquity are put away from you as far as the East is from the West.

Cannot all pray?

Need any one say "I am idle, for no man hath hired me"? No, the way is open to the most humble and most afflicted of earth's great throng.

Can you not speak a *word?* "A word fitly spoken is like apples of gold in pictures of silver."

Can you not "say to them of a fearful heart, Be strong, fear not: behold your God will come . . . and save you?"

Can you not carry a cup of cold water to the fainting ones on the field, or a loaf of bread to some hungry worker or afflicted saint? Can you not carry a cheering message of love to those in prison, and go to the sick and tell them of the Great Physician who can and will heal all their diseases?

If you do these little deeds of kindness as you go on your journey in life, and do them for "*My sake*," think you that you will be ashamed in that day when God shall make up His jewels? Think you that anyone is left out of the call for workers in "My vineyard"? Nay, verily.

Because you cannot, on the ocean, sail among the swiftest fleet,
You can stand among the sailors and lend a hand to those you meet."

God has so arranged his work that all may have a share in it, and there is no excuse for idle hands. The Devil always finds mischief for them to do. It is a dangerous thing to be at ease or idle in Zion.

Are you alone in your field or city? That is no excuse for being idle. It is all the more need of your being busy. One man can chase a thousand. Poor Jonah, with a message from God set all Nineveh in an uproar, and brought them to repentance. You get your message and go out. Did He not promise to go with you, even unto the end of the world?

We need not many teachers, says the Apostle. But workers and simple witnesses are greatly needed. "The laborers are few." Zion should be as busy as bees, for the world is perishing, and the time is short. "Awake, thou that sleepest."

Zion is a working Church. She is the Kingdom of God out Fishing.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth."

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

All Night With God

1908 in ZION 1909

FROM THURSDAY DECEMBER 31, AT 8:00 P. M.



TO NEW YEAR'S DAY, AT SUNRISE IN

SHILOH TABERNACLE

Zion City, Illinois, U. S. A.

Wilbur Glenn Voliva
(Successor to John Alexander Dowie)
General Overseer of the Christian Catholic Apostolic Church in Zion
Assisted by other Officers

7:45- 8:00 p.m.	Devotionals.
8:00-10:00 p.m.	The "Messiah" by Zion Choir, Orchestra and Band.
10:00-11:00 p.m.	Praise, Prayer and Testimony Service.
11:00-11:30 p.m.	Second Sacrificial Offering for Shiloh Tabernacle, and distribution of Cards with Zion's Motto for 1909.
11:30-12:30 a.m.	Ordinance of The Lord's Supper.
12:30- 2:00 a.m.	New Year's Greetings to each other.

RECESS FOR REFRESHMENTS.

2:00- 3:00 a.m.	Addresses: No. 1 by Elder Tindall No. 2 by Elder Richert No. 3 by Elder Carey No. 4 by Wilbur Glenn Voliva.
3:00- 4:00 a.m.	Prayer Service. 1. For Zion Officers. 2. For Zion Members. 3. For Zion Children. 4. For Unconverted Relatives and Friends. 5. For the Sick. 6. For Leaves of Healing. 7. For The Zion Herald. 8. For Zion Literature in General. 9. For Zion Commercial Institutions. 10. For Zion in the United Kingdom. 11. For Zion on the Continent of Europe. 12. For Zion in Australia and New Zealand. 13. For Zion in South Africa. 14. For Zion in Asia. 15. For Zion in America. 16. For Zion in the Islands of the Sea. 17. For Zion Educationally. 18. For Zion Politically. 19. For the Coming of God's Kingdom. 20. For the Coming of Jesus the Christ.
4:00- 5:00 a.m.	Question Box opened. All questions must be written out plainly on one side of the paper only and deposited in the question box before 2:30 a.m.
5:00- 6-00 a.m.	Addresses. Subject: "THE SALVATION OF ZION CITY."

All will be Heartily Welcomed in the Name of the Lord.

Gospel Hymns Nos. Five and Six will be used.
Persons may leave at the close of the hours, but not between.

CHRIST IS ALL, AND IN ALL

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ASTOR, LENOX AND TILDEN FOUNDATIONS

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 23. ZION CITY, SATURDAY, DECEMBER 12, 1908. Price Five Cents

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 5.]

An Address Delivered at the Early Morning Meeting, Lord's Day, Sept. 6, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

[CONTINUED FROM LAST WEEK.]

GENERAL OVERSEER: Let us go further.

The Law and the Sacrifices.

In regular order, the first thing given according to the Bible was the law.

The next after the law we find the sacrifices—sacrifices made of the blood of animals.

We also find types, and ceremonies and shadows; and in the New Testament we learn that the Mosaic law was a schoolmaster to lead us to Christ.

Jehovah a God of Order.

The foregoing shows that God is a God of order. Why didn't He send the Christ right in the beginning? Because He is a God of order, and man had to take his schooling; so God gave them the law. It is sacrifices, types, ceremonies and shadows, and when the law had done its work, then whom did He send? He sent Christ.

Let us look at Romans 8:3.

[Elder Carey Read]: For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Romans 10:4:

[Elder Taylor Read]: For Christ is the end of the law for righteousness to every one that believeth.

Now, you see, in regular order we have the law; we have Christ; then after Christ, whom? The Holy Spirit. There you are. There is the regular order; so you see that God is a God of order all the way through. Jesus Christ did His work. He went back to God the Father. What is the real work of the Holy Spirit? To apply the work of the Christ in purifying and sanctifying the body of believers.

Harmony of the Persons of the God-Head.

The next step I want to point out to you is the respect which the different persons in the God-head show to each other.

In regard to Jesus the Christ, God said, "This is My beloved Son: hear ye Him."

Christ said of the Holy Spirit: "He that hath an ear to hear, let him hear what the Spirit says unto the Churches." Where do you find that?

Answer: In the Book of Revelation.

Jesus said that after He went to Heaven. How many times did He say it? Seven times.

Read John 14:10: [Elder Taylor read:]

Believest thou not that I am in the Father, and the Father in Me? The Words that I speak unto you I speak not of Myself: but the Father that Dwelleth in Me, He doeth the works."

Who was it in Jesus the Christ that spoke the words?

Answer: God the Father.

General Overseer: Who was it that did the works?

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Answer: God the Father.

General Overseer: Read John 16:13-14. [Elder Carey read]:

Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak: and He will show you things to come.

He shall glorify Me: for He shall receive of Mine, and shall shew it unto you.

Significance of the Temple Arrangement.

In the Tabernacle and the Temple there was an altar, and there was a laver. Which one of these came first—the altar or the laver.

A voice: The laver.

No, Sir. You might just as well say that the Holy Spirit came before Christ as to say that the laver came before the altar. In the arrangements, which came first; the altar or the laver?

Voices: The altar.

What did the altar typify? What did the laver typify?

The altar typified Calvary; und the laver typified Pentecost.

The altar stood for the sacrificial blood, and the laver for the sanctifying Spirit.

When a leper was to be cleansed, among other things the priest put upon the tip of the right ear, the thumb of the right hand, the big toe of the right foot, oil and blood. Which one did he always put on first?

Voices: The blood.

Deacon Clayton reads Leviticus 14:11-16:

And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation:

And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Lord:

And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place; for as the sin offering is the priest's, so is the trespass offering: it is most holy:

And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him shat is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord."

General Overseer: Now what about people today who say, "It does not make any difference what people believe, just so they are sincere. It does not make any difference whether you do this or do that?" It makes all the difference for time and for eternity whether you do what the Lord God Almighty tells you.

I noticed in the Chicago paper yesterday a report of a magnificent (?) sermon, and there is just one sentence quoted as being so very remarkable: "I claim the right to think as I like, and I give to everybody else the same privilege;" and that is quoted by the Chicago press as a magnificent truth and specimen of oratory; and it is an infernal lie. I have no right to think as I like. My thinking does not amount to the snap of my finger. I do not give you the right or privilege of thinking as you like. I demand, in the name of the Most High God, that you think as God thinks. That is Zion's teaching. It is true, too. If you observed the Scriptures as Deacon Clayton read the passage, you will have noted how particular the instructions are to the very letter, even taking in the finger on the right hand. Now the thought is that as the priest always went to the altar before the laver, you will never find a place where the priest applied the oil pefore the blood. ALWAYS THE BLOOD FIRST.

The blood stood for whom? The Christ.

And the oil for whom? The Holy Spirit.

There is your order.

The Sacrifice and the Resurrection of Christ Greatest Events in the Redemptive Plan.

Let me point out something else. The two greatest events in the plan of redemption are the sacrifice of Christ and His resurrection. The order of both of these events was absolutely fixed from the beginning; and their dates were also marked in the Hebrew calendar. Let us see if that is true.

The passover feast was instituted to commemorate the deliverance of the children of Israel from Egypt?

The paschal lamb typified Christ.

And He was the all-sufficient sacrifice for the sins of humanity.

The slaying of the paschal lamb told the very day and week and year when Christ should be crucified. Every time the paschal lamb was slain, as often as the passover was kept, it told the very day of the year—the day of the week on which Christ was crucified. And on what day of the week was He crucified?

Answer: Friday.

According to the Old Testament, when were the wave sheaf and the first fruits of the harvest presented?

Read Leviticus 23:11-16:

And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

And ye shall offer that day when ye wave the sheaf a he lamb, without blemish, of the first year for a burnt offering unto the Lord.

And the meat offering thereof shall be two-tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of a hin.

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete:

Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

General Overseer: When were the wave sheaf and the first fruits presented?

Answer: "On the morrow after the Sabbath."

That would be Sunday, would it not. "And ye shall offer that day." "On the morrow after the Sabbath."

The Day of Pentecost Fixed.

The day of Pentecost was also absolutely fixed. Read the 14th verse:

And ye shall eat neither bread, nor parched corn. nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

Now that fixed the day of Pentecost.

The Day of the Crucifixion and of the Resurrection Fixed.

The very day of the year and week of Christ's crucifixion was fixed by the slaying of the paschal lamb. The day of the resurrection was fixed by the presenting of the wave sheaf. The day of Pentecost was absolutely fixed by the counting of seven Sabbaths complete.

This talk about tarrying TEN DAYS to be endued with power from on high,is folly. There was no real significance in tarrying ten days. I have got to tarry so long until ten o'clock. Why? Because I cannot have it a minute sooner. I have got to wait for that time to come. And they tarried "ten days." Why? Because ten days yet remained for Pentecost to come. It is folly for people to say that Pentecost just happened to come. No; it was fixed away centuries before it ever came; and when the seventh Sabbath ended Pentecost came, did it not? Yes. The day was fixed.

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Who was the real Wave Sheaf or the First Fruits of the dead?

Answer: Christ.

He was presented where?

Answer: In Heaven to God the Father.

The presentation of the wave sheaf under the old Mosaic Law fixed the day of, what?

Answer: The resurrection.

And then, seven Sabbaths after that fixed?

Answer: Pentecost.

Pentecost Not to Be Repeated.

The wave sheaf was presented in Heaven to God the Father. The time arrived for the Holy Spirit to come, and I want to tell you this: You can no more have Pentecost repeated than you can have Jesus the Christ born again in the manger at Bethlehem. Do you get that point? That is one thing I am sure about.

Well, now, there is something further.

When the High Priest disappeared behind the veil in the Holy of Holies, the people were in great suspense, were they not, for fear that he would do something wrong and be stricken dead. What was the sign to the people that the High Priest was alive?

Answer: The sound of the bells on his robe.

What was the sign to the people that Christ was alive in Heaven?

Answer: The sound of the coming of the Holy Ghost. The coming of the Holy Ghost was proof to the people that Christ was in Heaven.

What is the use for all this silly twaddle of a lot of ignoramuses: "Have you got your Pentecost yet?" O Fools and slow of heart! Pentecost cannot any more be repeated than the birth of the Son of God in Bethlehem can be repeated; and I don't propose to sit around and expect things to come that cannot come. You may as well pray for the 4th of July to come on the 5th of September.

The word "Pentecost" in the Greek simply means fiftieth. That is, they counted fifty days from the morrow after the Sabbath. The Christ was resurrected on Sunday (Lord's Day), and the disciples were assembled both times on the Lord's Day. That is true—eight days after—that is on the next Lord's Day week.

When I hear people around Zion City talking about this accursed gift of tongues business being of God, if it were not that I had crucified the old man long ago, I would feel, like hitting them, for they have no sense. If you did not know in the beginning that the whole thing was of hell, I tell you so now.

Paul says, "I have told you often, and I tell you now with tears: they are the enemies of the cross of Christ." I tell you these fellows are the enemies of God, and their teaching is of the Devil.

The Holy Spirit Epoch.

On the day of Pentecost (though I did not intend to take that up now, because I have got to preach this afternoon) the Holy Spirit came. He has been here ever since. He has never gone away, and you cannot have Pentecost repeated, so you do not need to ask for it, because you will not have it repeated. That was an event that was the beginning of another epoch. Epochs, you know, are periods of time characterized by decisive events.

Pentecost came. There was a sound as of a mighty rushing wind. There you are. If you want to have Pentecost repeated the Devil will repeat it for you and send you a counterfeit.

I will say what God wants me to say if I have to come and be here all alone; and when I know a thing is from the Devil, I will say it with all the emphasis that God gives me. You don't need to ask the Holy Spirit to come "with a sound as of a rushing, mighty wind." That "rushing, mighty wind" sound had a purpose, just the same as the sound of the bells had in the Holy of Holies.

Beware of the Counterfeit.

There is one true thing that I want to say right here: Do not think that everything that glitters is gold. One time my father called me to him and he had in his hand two watches: one was a hunter's case, the other an open-face watch; and he said, "Now take your choice, my boy." So I took my choice. Like most boys, of course, I was very proud of my watch. One day a short time after, I noticed a peculiar spot on the back. It was beginning to tarnish. "O," I thought, "I have ruined my watch." I tried to rub it, and wash it with soap, but that did not make it any better, but worse. I waited for a few days, and finally ventured to my father and said, "Something is the matter with my watch." He took it and smiled, saying, "Well, my boy, I just wanted to teach you that all that glitters is not gold." The fact of the matter is, that the watch I had chosen because it looked brighter than the other, cost only $1.75, while the other cost $165. It was solid gold, with Elgin movement, and indeed a magnificent timepiece.

I think a lot of people are about just as big fools in choosing their religion as I was in choosing a watch. I am sorry to say that a lot of people would rather have a counterfeit than have the genuine. That is the reason they swallow Christian Science.

God's Word the Only Safeguard Against the Devil.

Let me tell you, as I have told you so often from the first time I stood on this platform, that the only safeguard against the Devil is the Word of God. If you get down and say, "O God, give me the gift of tongues," the Devil can give you the gift of tongues in short order. I tell you I do not have to be bitten by a rattle snake in order to know it is a snake. Some people do. I thank God I have more sense than that. I say to you that this is arsenic. You say, "I do not believe it; I am going to taste it and see for myself." All right; taste it for yourself, and then you will not "see" anything else for yourself.

I do not need to attend any of those meetings to know that they are of the Devil. When they make people inmates of the insane asylum, that is enough to prove to me that their teaching is from hell. This alone would satisfy me. No one but the Devil would come into Zion City and attempt to interfere. Do you know that? The Devil is the only one that is holding up the fight against Zion City, and when they get together this afternoon down in that Hospice, they are a seething, rolling mass of hypocrites of the rankest type. There they are with the "molasses" running out of their mouths. I am always suspicious of a softy. "But," they say of some of their preachers, "He is so gentle, (So is a snail) so sweet; and he is so lovely; O, he is so nice!" But I tell you a prophet of God, a man of God, is a veritable terror to every man that does wrong. The Devil is so lovely; he can carress you, kiss you, hug you, pat you, and call you "little darling" and all the rest of it, but beneath are his foul claws ready to tear your heart out. . . .

Some say, "Be careful lest ye be found fighting against God." I believe God's Word. I am fighting the work of Hell, and I will fight it to a finish.

Every demon-possessed man and woman in the country will stand up (I have had them in my office) and say, with a great air of spiritual sanctity, "Be careful! be careful! Better be careful; you might commit the sin of blasphemy against the Holy Ghost!" My God knows my heart. He knows that I love Him and serve Him, and would die for Him. I do not propose to mince matters about any of the Devil's counterfeits, and I tell you the whole thing is of Hell.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

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LEAVES OF HEALING, SATURDAY, DECEMBER 12, 1908.

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General Overseer's Notes.

HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., December 12, 1908.

Inasmuch as the present year is rapidly drawing to its close, it is once more fitting that I should call the attention of all the Officers, Members, and Friends of the Christian Catholic Apostolic Church in Zion throughout the world to the motto given at the last All-Night meeting for the present year—"Jehovah hath founded Zion."

Zion's Watchwords, beginning with 1896, down to and including the year 1908, have been as follows:

1896. "Come, and let us join ourselves unto the Lord in a perpetual covenant."---Jeremiah 50:5.
1897. "Arise ye, let us go up to Zion, to the Lord our God."---Jeremiah 31:6.
1898. "Guard the deposit."---1 Timothy 6:20.
1899. "Go Forward."---Exodus 14:15.
1900. "I will bring you to Zion."---Jeremiah 3:14,15.
1901. "Arise ye, and let us go up to Zion to the Lord our God."---Jeremiah 31:6.
1902. "Thy God Reigneth."---Isaiah 52:7.
1903. "Till He Come."---1 Corinthians 11:26.
1904. "I Will Come Again."---John 14:3.
1905. "Incarnation."---Colossians 1:27.
1906. "God Reigns."---Psalm 93:1, 97:1, 99:1.
1907. "God Reigns."---Psalm 93:1, 97:1, 99:1.
1908. "Jehovah Hath Founded Zion."---Isaiah 14:32.

You will observe that the same Watchwords are given for the years 1906 and 1907. The Watchword for 1908 was selected after earnest prayer and careful consideration.

The lapse of more than eleven months has abundantly proven that the motto was well chosen, and all persons, who, at any time, have been actively associated with the Zion Movement, who had already firmly grasped the truth that Jehovah had established Zion, have remained steadfast, loyal and true.

Not only did I fully realize, but also those associated with me in counsel, that it was impossible to go forward until we had a company thoroughly grounded and rooted in this truth.

Without any hesitancy whatever, I declare to one and all that the Zion Movement is not one of many movements, neither is it simply *a* movement, but it is THE MOVEMENT for these last days.

The motto for 1909 will be selected within a few days, and at the All-Night Meeting, as shown on the Program, cards containing this motto will be distributed, and the same will be printed in the ZION HERALD and LEAVES OF HEALING the first week in January.

Zion at Headquarters will be glad to welcome all who can come to the All-Night Meeting. All who make the sacrifices necessary to come will be amply repaid, and not only should those who have remained loyal, steadfast and true, come; but those who have been discouraged and troubled, not knowing just what to think or where to stand.

Preparations also ought to be begun immediately after the All-Night Meeting for the Convocation in July. Some very important conferences will be held at that time and a number of important questions settled.

Zion everywhere should go forward in faith, earnestly praying morning, noon and night that God, in His own way and time, will give the entire Zion estate back into Zion's hands, to be developed with an eye single to His glory, for the good of mankind and the extension of God's Kingdon. Several conferences have already been held preparatory to the submission to the Receiver of a proposition for the purchase of the entire estate. Our enemies are laughing, and so is God who sits in the Heavens, and He is laughing at them.

The founding of Zion City was indeed a great accomplishment, but in many respects its redemption now would be a greater accomplishment. God is able and willing: it only requires a faithful people, ready to deny themselves, make any sacrifices and give their all, and their lives, if need be, and the problems will speedily be solved.

God the Almighty, whom we serve, is the God of deliverances; and in the Bible, which we firmly believe, are to be found many remarkable narratives of deliverances wrought by God for His people.

Some people ask, "Where will Voliva get the money to buy the Zion Estate?" The question of money is by no means the first or the most important, but WHAT DOES GOD WANT? Great things have been wrought through prayer, and if all Zion will cry to God day and night with tears, He will hear their prayers and Zion City will be redeemed and become a joy to many from all parts of the World.

Go forward, O Zion! Do not let it be said in the Day of Judgment that you stood by the Zion Movement in the days of prosperity, and then forsook her in the days of adversity.

It is he who endures to the end that will be saved.

It is he who is faithful unto death that will receive the crown of life.

What have you been doing, reader, during the last two years while some of us have been toiling day and night? Have you been praying?

Have you faithfully supported THE ZION HERALD and LEAVES OF HEALING?

Have you faithfully paid your tithes into the Storehouse, and given offerings as God has prospered you?

Let one and all answer these questions in the fear of God.

Pray morning, noon and night for Zion at Headquarters, and for Zion throughout the world.

WATCH YE THEREFORE, AND PRAY ALWAYS.

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VOICES OF VICTORY.

Testimonies given at a Divine Healing Meeting held in Shiloh Tabernacle, Zion City, Illinois, Tuesday afternoon, September 22, 1908, Conducted by General Overseer Wilbur Glenn Voliva.

[REPORTED BY THOMAS FROST.]

THE Service was opened by the singing of Hymn No. 180, "'Tis the Blessed Hour of Prayer."

Elders Moot and Taylor then offered prayer, which was followed by the singing of one stanza of Hymn No. 181, "I Need Thee Every Hour"'

General Overseer: Brother Cummings, I will give you two or three minutes to tell what you wanted to tell on last Lord's Day morning.

Brother Cummings, who is well advanced in years, spoke as follows:

I want to tell this people what God has done for me, thinking it might help someone who is here.

Three weeks ago tonight I was suddenly taken with what seemed to me to be cholera. Then in addition to that, I had cramps in my limbs. That kept up pretty well during the night. The next day Brother (Elder) Taylor, who lives next door to me, came in. He laid hands on me and God heard and answered prayer.

I tell you God has done a wonderful thing. He will do just as much for any one of you. I fought for several hours and could not possibly stand up, but God heard and answered prayer most wonderfully.

I am thankful that I am here to say at least "Amen" again for a few times. Thank the Lord for it. He will do the same for anybody.

Healed of Rheumatism.

Mrs. O. L. Tindall: I would like to tell what the Lord has done for me. I think it was some time in May I was taken suddenly with what proved to be a severe attack of rheumatism. It first came in my back, then in the side, then my thigh and all the way down my left side. I was in great pain. I never knew what real suffering was until this came upon me.

I came to the Divine Healing meetings and was prayed for often. I seemed to get better at times, but then it would come on again. I did not get entirely free of it for some time. I kept coming until I felt ashamed of myself for coming to the Divine Healing meetings so often. I felt there was something wrong with me, or somewhere, as I did not get my healing; but I kept at it.

One sister who came to me said, "I had rheumatism very severely, and I was healed suddenly---all at once." That was very encouraging to me. I thought there certainly was healing for me. Rheumatism, I think, is a very stubborn disease; but God is able to heal anything. I was trusting God and Him alone for my healing. One Lord's Day morning, as I was getting ready to come to Church, I said to myself, "I must get my healing this day." I came to Church, took my seat, and there seemed to me a quiet peace come over me, and I had not a pain during the service. I felt sure God had healed me. I felt like getting up in the congregation a just telling the congregation and testifying right there, on Lord's Day afternoon; but, of course, there was no opportunity, and it would have been out of place, perhaps. I did not do it, however. I have testified once before, when I had opportunity.

I cannot praise God enough for His healing power.

After That Lord's Day, I had some pain from the rheumatism, but I would not give in, because I felt God had healed me. Now I have no pain, no remnant of the pain at all.

I feel sure I have a perfect healing and I am praising God every day, and I want to thank those who have prayed for me and have had sympathy for me, for I feel that many have been interested in me whom I did not know had any thought of me at all.

I praise God for what He has done.

Mr. Sprinkel: I praise God for His love and mercy to me. Last week I ate something that made me sick a night and a day. God is good and merciful and kind, and He healed me without my having to go to others. I bless and praise His name that He hears just a little speck of humanity even like me. Hallelujah to God!

A Sister: I feel like praising God for Zion, and for what He has done for me, and keeping me steadfast and from being led away by anything else. I thank Him for what He has done for me and my home. We have a little baby in the home, which weighed only eight pounds when born, and was badly crippled, but in answer to prayer he has been healed, and now weighs eighteen pounds. I feel that I have great reason to praise God. Pray that I may be faithful and do my duty.

Mrs. Henry: I want to thank God this afternoon for answering prayer for my son in Philadelphia. I received a message that he was very sick. I sent a request to the General Overseer to pray for him, and he got deliverance in a few days. Then a message came saying that he was dying. I sent another message to the Overseer. About 1:30 p. m. the Overseer prayed for him and he got deliverance. I thank God He is able to heal to the uttermost. Pray that my son may get close to God, and give his life to Him.

Healed of Hay Fever.

Mrs Biddle: I thank God for what He has done for me. For ten years I have suffered every Fall from Hay Fever. Last year I suffered more than usual. This year I fought hard, but it came on in spite of my attempts to keep clear of it. God wonderfully answered prayer for me, Ordinarily that disease does not leave until the frost comes. I thank God He has delivered me long before the frost comes, and that I had only a light attack.

Mr. David Basinger: I thank God I learned to trust Him. In 1892, typhoid fever got into our family and nine of them had typhoid fever. I thank God none of them died. They all got through without the aid of any doctor, except the first two who got a doctor, but they gave him up right away. Then we commenced to receive Divine Healing and have experienced it right along until now. I am very glad I learned to trust Him and that He takes care of me in my old age. I feel more vigorous now than I did twenty years ago. It is now pretty nearly sixteen years since I had any medicine or a doctor in my family.

You all know how God healed my hand. [The brother had a large cancer on the back of his hand and was wonderfully healed in answer to prayer. His testimony appeared in LEAVES OF HEALING, Vol. XXI, No. 7, Feb. 22, 1908.] I am glad and thankful. I have been very thankful ever since I have been back from Kansas. I enjoyed the Convocation meetings

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and all the meetings since. I am going back again to Kansas and will take all the literature I can. They are hungering for Divine Healing. That is what they wrote to me.

A sister testified to deliverance from itching and burning.

A sister thanked God for healing, cleansing and keeping for herself and family, and healing of her mother from a trouble of years standing.

A sister praised God for healing received lately. Had pains in knee and hand, and, in answer to prayer, they have all gone.

A sister thanked God for many answers to prayer, and for His wonderful keeping power.

A Sister: I praise God for Zion teaching, The Lord has been very good to me. He brought me into Zion. Then He has healed me of many, many troubles. The physicians said I never could be well and I would have to undergo an operation. God graciosly healed me wonderfully. I thank God He gives me health and strength, and enables me to extend His Kingdom. I pay my tithes and offerings. I have been prayed for again and again, and the reason I did not get the victory was it was my own fault. One morning as I sat up in bed, I said I would not get up. I put my hands to my head and said, "Lord, I believe." I vowed and called upon Him to deliver me before I left the bed. I said, " Lord, I will not leave this bed until you heal me." It was my own fault. I have been several times delivered just by holding on and believing Him and taking my vow that I would be true to Him in every way, and asking Him to lead me in thought, word and deed, that I may be pure, true and loyal. I did get my healing. I have been healed of various troubles. May God bless us all and enable us to keep looking to Him until we get deliverance.

A sister thanked God for many victories given her husband. God twice delivered immediatly when twice severely hurt.

A Sister: I thank God for His wonderful goodness to me. First of all I thank Him most—well next to my salvation—for bringing me into Zion and for keeping me. I do thank Him for the way He is blessing His Word to me and teaching me. I ask an interest in Zion's prayers that I may learn to trust Him more and better each day. (Amens).

ADDRESS BY THE GENERAL OVERSEER.

The most important thing in this service is the Word of God.

This afternoon, there is not time sufficient to read more than two selections at the most. I wish there were time to read the story of all the miracles in the Old and in the New Testaments. You would find them very interesting.

A Systematic Study of Divine Truth.

When I was in Australia, where I had very little to do, (to hear some wise people tell it,) I made, among other books, two books, one arranged in regular order, containing all the miracles of the Old and New Testaments, by cutting up two or three Bibles---you can get them for a very small amount. There are just fifty of these miracles. There were three persons resurrected from the dead, as there were, so far as the record goes, in the ministry of our Lord Jesus the Christ.

In the New Testament, in the four Gospels, there are thirty-six miracles recorded. Twenty-six of them are *miracles of healing*, and ten of them are simply miracles like the stilling of the tempest, and the feeding of the five thousand. In the Acts of the Apostles we find a number of very remarkable miracles.

It is our duty, as ministers, to give the people the Word of God. Then it is your business to walk in the light which shines upon your pathway; to lay hold of the Word of God and to take Him at His Word and trust Him for perfect deliverance.

I am constrained to read two narratives because of certain cases here this afternoon.

I want you to notice the first part of the third chapter of the Apostles.

The Man Lame From His Birth, Healed.

"Now Peter and John . . ." Peter and John were two of the twelve Apostles. Peter, you know, denied the Savior, then he repented. On the Day of Pentecost, he with others received the Holy Spirit. He preached a sermon and three thousand people were added unto the Lord. In this third chapter of the Acts we have the wonderful healing wrought in the name of Jesus. Peter and John were going into the Temple at the ninth hour. What hour would that be?

Voices: Three o'clock in the afternoon.

"And a certain man lame from his mother's womb was carried . . . ", just as this brother was carried in,—you saw two men carry him in—(pointing to a man in a chair, who could not walk), whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who, seeing Peter and John about to go into the temple, asked an alms.

And Peter, fastening his eyes upon him, with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold . . . ."

That is one of the things, my brethren in the ministry, which proves that the early preachers were not very rich. As I told them in Chicago last Lord's Day, it is one of the mysteries how any minister can be rich except rich toward God.

These two Apostles did not have "silver and gold."

A Command in the Name of Jesus Obeyed.

Then Peter said, Silver and gold have I none: but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength.

As I read these wonderful lines, they impress me as being so simple that a little child can understand them. When I look at you people that are sitting in these chairs and unable to walk, it seems to me such a simple thing for you to get up and walk. In your own strength you could never do it, but in the name of the Most High God you can do it. It seems to me, further, that the moment you do exactly what you are told to do, in the name of the Lord, you will walk. Until you do that you will not walk.

Now, notice this: Peter gave a command, "In the name of Jesus Christ of Nazareth, rise up and walk." "And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength." There is the Divine "I will." That is what you people have to get. "I will, in the strength of God, rise up and walk."

As long as you say you cannot walk, you will not walk. I could have said this afternoon, "I cannot talk." I have done much talking in the last sixteen years, and especially the last two years, that would wear any man out. I could say, "I cannot talk." But I think I am getting along very well.

"Forsake Not the Assembling of Yourselves Together."

That leads me to say to you people who stay away from

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God's House on the Lord's Day because you do not feel just right: you are making one of the greatest mistakes of your lives.

I wish to emphasize here, never stay away from the Lord's Day afternoon service. Never. If you have to miss any service through the week, you ought never to stay away from the Lord's Day afternoon service, and especially when I am away. If you do not feel very well, sometimes the best thing you can do is to come to the meeting. I do not say people might not be sick and unable to come. There are some unable to come, and it would be the height of presumption for them to attempt to come; but, generally speaking, if you feel a little indisposed, it is a good thing to rise up in the name of the Lord and go forward.

The Divine "I Will"

I went into the baptistery in Melbourne when I had a raging fever and baptized thirty-five and forty people. I came out of that feeling better than when I went in. I got on the platform with scarcely enough voice to be heard ten feet from the platform. I do not give the snap of my finger for the human "I will". Some people say, "What tremendous will power he has got!" I do not want any "tremendous will power". That is of the earth earthy and belongs to carnal men. We need to get rid of that human "I will." When you can have God in you saying, "I will", then something will be accomplished. Will power has taken a great many people to destruction. There is where some of us who are characteristically strong have got to be on our guard, and know it is God leading us and guiding us.

Getting into Contact With God.

This man, when commanded to rise up and walk and the Apostle took him by the hand and lifted him up, walked. When Mrs. Ruby was healed in Zion Home, Chicago, that was all there was to it. Dr. Dowie said to her, "Now, will you promise me, believing you have met the conditions, to do exactly what I tell you to do? When I come to pray with you and command you to get out of that chair and walk, will you promise me, in the name of the Lord, you will do it?" She hesitated. Then he talked with her until she finally said she would.

Simply saying "I will" does not amount to much unless you say that in the name of the Lord. It just seems to met hat the moment the man reached the tip of his little finger toward God, God met him and put forth His power and healed him. There has got to be a coming together so far as you are concerned and God is concerned. You have got to be brought into contact with the source of life. It is getting into touch with Him.

Seek Healing for God's Glory.

There are a great many things, my brothers and sisters, that enter in. As God looks down upon you, you are asking Him to heal you. I believe God knows all about your life from the present moment to the end. I believe God has provided healing for you, and that He will heal you for a purpose. I believe that Divine Healing was restored through John Alexander Dowie for the purpose of creating a movement to do a certain work, just as the signs and wonders in the beginning served to help establish the Christian dispensation. It seems to me that the restoration of Divine Healing has been for the purpose of creating a movement to effect certain purposes in this period of the dispensation of His grace. I do not say God is going to refuse to heal persons for this,that,and other reasons. I cannot say; but I think it is always better to take a position that is safe.

If you can say to God this afternoon, "The only reason I want to be well is to serve You and my fellowmen, that is the only reason," God might say, "What about the strength I did give you? What have you been doing with it? How have you been using it? How have you been improving your time?"

Every Talent To Be Used.

When God calls a man to be a steward in His Kingdom, and He entrusts that man with ten dollars, and he misuses them, when He asks God for more money, you do not hear an audible voice necessarily, but the Spirit of God will say, "How did you use that which I gave you?" The same is true of healing. There is a young man to whom God has given a talent for singing. Why is he not in Zion Choir using the talent? There is a young lady with a talent for singing. Why is she not in Zion Choir singing—using the talent? "Oh, it is too hot." There is another one there to whom God has given a talent for playing on an instrument. Why is he not up there in the Orchestra? You know what the Bible says: When a man has a talent and he does not use it, what does God do with it? He will take it away and give it to another man who does improve the talent God has given him.

Strength, Health and Power Come From Attending the Means of Grace.

I know I am strong and well today because I have used what God has given me in His service. If you want to get good, strong and vigorous, exercise yourself for God. If you want a good strong voice to sing, use what little voice God has given you. Whatever God has given you, use it for His glory.

Do you study your Bibles? Do you pray every day? Do you attend the means of grace when the table is spread here and there is the Bread of Life and the Water of Life? Do you avail yourself of the feast that God has caused to be spread? The Word says, "Forsake not", what?

Voices: "The assembling of yourselves together."

It is a very serious thing for members of this Church,unless they have a good reason to give to God, to absent themselves from the House of God, or to absent themselves from the Lord's Supper.

What would you do if God healed you?

The Entrance of Knowledge Giveth Light.

I remember a Mrs. Grote—may be you remember reading her testimony—who was a Roman Catholic and her husband was a saloon keeper. She had a distant relative living in Covington, Ky. Late one night, this saloon keeper and this lady from Covington came to my house in Avondale, Cincinnati, and wanted me to go to see this saloon-keeper's wife. I studied the matter over and I said to him, "No, I won't go tonight," and looked at him. I said, "You go home and I will pray for her and call tomorrow morning." I wanted to put them to a little test because the priest was coming in every day. So the next morning I went. When I entered the room, I saw a woman who looked more like a corpse than a live person and she was suffering excruciating agony. Of course, she knew nothing but what the priest told her. I asked her for a Bible. She brought to me a Douay version, which is the Roman Catholic Bible. I was not very familiar with it. I could not use it very well. I wanted her to take the Bible and read it. I took my Bible. On the shelf were fifteen or twenty bottles of medicine and powders. I opened up the scriptures to her. That is the proper thing to do. That is what Elder Richert or I can do, just open up the Word of God to you. She responded to the teaching of the Word. She had in the bedroom an altar that cost $150.00. Of course, I did not broach the subject of the altar. I do not pretend to give people the truth all in a minute. I talked to her about the Word of God and read to her certain passages. She would say, "I did not know that was there," and "I never heard of that before." I showed her, according to the Scriptures, that affliction was the work of Satan and that Jesus the Christ had come to destroy Satan's work. Then I prayed. The mother was a very staunch Roman Catholic. It was reported to the priest what had hap-

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pened. He came into the house and said, "Now, you have got to undergo an operation. We are going to compel you to go to the hospital and undergo an operation. You may die, but it is the only chance. If you do not do what we want you to do and you die, we won't allow you to be buried in sacred ground." That was a very serious matter. You do not know how to appreciate that. If any here have ever been Roman Catholics, you will know what that means. To be denied burial in sacred ground is a terrible calamity. When I went to her again, she told me of it. I said, "Don't bother. You are not going to be buried. Don't make any calculations." Her husband was down below selling whiskey. I got them to come to the meetings, and read the Bible. She had a tumor on the right side just above the hip. Several days passed. One evening they called for me and said she was uncontrollable and she was tearing the bed clothes to pieces. I got there as soon as I could. In less than two minutes she was quiet—as quiet as anybody could be. I prayed for her, taught her, and called there day after day, and I helped to bring that woman to Zion Home in Chicago. She was perfectly healed and all that tumor came away. She was baptized, came out of the Roman Catholic Church, and was a faithful member in Zion.

When I went to Cincinnati, after I returned from Australia, she was as glad to see me as any person there. She went along as a faithful member of Zion until the "gift of tongues" craze struck Cincinnati, and she was carried away by that delusion.

I have often thought of that case—how wonderfully God healed her—and I have never given her up, nor many others. They must come back.

I received a letter today from a young man which brought great joy to my heart. I am glad to know that his parents were in this Tabernacle last Lord's Day, and if the parents would only do right we would soon have a lot of young people doing right. This letter went on to say, "I have made up my mind to take a decided stand, and herewith enclose my Renewal Application form."

So I say every one that has Zion in his heart—they may stand aside now---but will come back sooner or later.

God Heals People to Assist in Establishing His Kingdom.

I believe that, generally speaking, God is healing people not to be Methodists, Presbyterians, Congregationalists, or any. thing else, but to be children of the King and members of the Kingdom of God, and to go forward and establish His Kingdom among the children of men. He is not healing you to trot around after every religious vagabond in the country. Some of you will get your healing quicker if you will only get a little more stamina. Compromising in thought is detrimental. God calls upon you to be faithful even unto death.

When I saw that hot tar, which they were using for the roof of the Administration Building, I remembered some of my church history: how they used to take the Christians and because they would not give up Christ, throw them into caldrons of boiling tar. I thought to myself, "My God, if I were called upon, it would be a joy for me to go into a caldron of tar for Christ's sake. I do not think people deserve much credit for dying for Christ's sake. It is a joy. It is a joy to serve God.

Last Lord's Day, as I pictured the Kingdom of God, there were many tears running down the cheeks of the people in the audience.

Zion has a message, and I believe that if you will be a little more devoted and true, God Almighty will bless His organization as never before. Here is where He wants you.

One lady came up and shook hands with me and said, "This is the first Zion meeting I have been to in a long time." Tears ran down her cheeks. She said, "O, how I have missed Zion. I have some money left. I would like to put every dollar of it into you hands to extend the Kingdom of God." I said, "You pray to God. God will make it plain to you what to do.

There were others there who used to be in Central Zion Tabernacle every Lord's Day. When we go to Chicaga the next time, you will see them begin to come back.

(TO BE CONTINUED NEXT WEEK.)

All Night With God

1908 in ZION 1909

FROM THURSDAY DECEMBER 31, AT 8:00 P. M.



TO NEW YEAR'S DAY, AT SUNRISE IN

SHILOH TABERNACLE

Zion City, Illinois, U. S. A.

Wilbur Glenn Voliva

(Successor to John Alexander Dowie)
General Overseer of the Christian Catholic Apostolic Church in Zion
Assisted by other Officers

7:45- 8:00 p.m.	Devotionals.
8:00-10:00 p.m.	The "Messiah" by Zion Choir, Orchestra and Band.
10:00-11:00 p.m.	Praise, Prayer and Testimony Service.
11:00-11:30 p.m.	Second Sacrificial Offering for Shiloh Tabernacle, and distribution of Cards with Zion's Motto for 1909.
11:30-12:30 a.m.	Ordinance of The Lord's Supper.
12:30- 2:00 a.m.	New Year's Greetings to each other.

RECESS FOR REFRESHMENTS.

2:00- 3:00 a.m.	Addresses: No. 1 by Elder Tindall No. 2 by Elder Richert No. 3 by Elder Carey No. 4 by Wilbur Glenn Voliva.
3:00- 4:00 a.m.	Prayer Service.
1.	For Zion Officers.
2.	For Zion Members.
3.	For Zion Children.
4.	For Unconverted Relatives and Friends.
5.	For the Sick.
6.	For Leaves of Healing.
7.	For The Zion Herald.
8.	For Zion Literature in General.
9.	For Zion Commercial Institutions.
10.	For Zion in the United Kingdom.
11.	For Zion on the Continent of Europe.
12.	For Zion in Australia and New Zealand.
13.	For Zion in South Africa.
14.	For Zion in Asia.
15.	For Zion in America.
16.	For Zion in the Islands of the Sea.
17.	For Zion Educationally.
18.	For Zion Politically.
19.	For the Coming of God's Kingdom.
20.	For the Coming of Jesus the Christ.
4:00- 5:00 a.m.	Question Box opened. All questions must be written out plainly on one side of the paper only and deposited in the question box before 2:30 a.m.
5:00- 6-00 a.m.	Addresses. Subject: "THE SALVATION OF ZION CITY."

All will be Heartily Welcomed in the Name of the Lord.

Gospel Hymns Nos. Five and Six will be used.
Persons may leave at the close of the hours, but not between.

CHRIST IS ALL, AND IN ALL

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PUBLISHING [illegible]
[illegible]
FILBEN FOUNDATION

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 WILBUR GLENN VOLIVA

Volume XXII., No. 24. ZION CITY, SATURDAY, DECEMBER 19, 1908. Price Five Cents

The Gospel of the Kingdom

THE HOLY SPIRIT AND THE NINE GIFTS OF THE HOLY SPIRIT.

[ADDRESS NO. 5.]

An Address Delivered at the Early Morning Meeting, Lord's Day, Sept. 6, 1908, at Shiloh Tabernacle, Zion City, Illinois, by General Overseer Wilbur Glenn Voliva.

[REPORTED BY MISS B. MACLACHLAN.]

[CONTINUED FROM LAST WEEK.]

The Blessed Reality of the Holy Spirit's Presence and Power.

ON the Day of Pentecost they spake in Tongues:

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans?

And how hear we every man in our own tongue, wherein we were born?

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

They all understood, did they not? I am talking about the day of Pentecost now. We see that on the day of Pentecost they spake in tongues and all the nations there understood them; and they preached the Gospel. That is true, or it is false.

Repentance—Baptism—the Holy Spirit.

Pentecost will never be repeated. Let us look at the thirty-eighth verse of the second chapter of the Acts. I can hear somebody say, "I have him now." All right.

"Then said Peter unto them, Repent!" That is the first thing. Ah, how some people like to get away from repentance and feel good. Ah, yes. I remember down in Urbana an old fellow got up in a meeting and shouted, "Thank God, I am sanctified! I have been sanctified for seventeen years! I have had no temptation to sin! God saved me and sanctified me!" And the next week he was arrested for choking his wife. That was the spirit of the Devil. I will rebuke every evil spirit that opens his mouth; and I will do the right thing. Whenever I recognize it is the spirit of the Devil I will shut it up in short order, and without any ceremony, either.

Now notice: "Repent!" That is the first thing; and the second thing is, "Be baptized, in the name of Jesus the Christ for the remission of sins, and ye shall receive" what?

Voices: "The gift of the Holy Ghost."

There is not anything said of the "*gifts*" of the Holy Ghost there, and there is all the difference in the world between the two words, "And ye shall receive '*the gift*' of the Holy Ghost."

On the day of Pentecost they spoke in other tongues, and I tell you they preached the Gospel, and every man understood them. For instance, a Mesopotamian was there and some one preached in his tongue, and he heard the Gospel. There is some sense in that, is there not? If I were in Chicago, in the midst of Italians, and received the gift of Italian and preached the Gospel to them, and they understood every word, then I would take some stock in that.

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Lying Has, for a Basis, Demon Possession.

Look at the lies. I can account for all lying on the simple basis of demon possession, You have heard that great story about so-and-so getting the gift of Chinese, and going on their way to China to preach the Gospel to the Chinese: and these people preached that and printed it in their papers. What has become of them now? Elder Royall writes from China that the party came there and could not speak a word of Chinese. They returned to Shanghai stranded, without money and without friends, seeking somebody to teach them the Chinese language. What became of the four who went to the Zulus in South Africa? Every one of them died of the African fever, and nobody ever understood a syllable they uttered.

The Beginning of the Dispensation of the Holy Spirit.

I am talking about what happened on the day of Pentecost. I am not talking about the tenth of Acts, or the eighteenth of Acts. They had the gift of tongues, and the people understood them, did they not? That was the beginning of the dispensation of the Holy Spirit.

Now,to go further into this subject. The Apostles laid hands on them and they received the Holy Ghost, as recorded in the eighth chapter of Acts. When they laid hands on them they received the Holy Ghost, certainly. Is that feeling? Do you "feel" that you have the Holy Ghost? Is the Holy Ghost something that can be felt with the material fingers? Jesus said, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." When a man repents and turns to God, God will keep His promise; and when a man obeys God and is filled with the Holy Spirit, it is not a question of feeling. It is not a work of the flesh, and you do not find any place in the Word of God authorizing a lot of little girls and boys to stretch themselves out on the floor, stiff as death, getting a lot of gibberish. You do not find any place authorizing anyone to hold meetings day and night, praying God for the gift of tongues. Nowhere. It is the work of the Devil, and they are playing with Hell fire. Now that is the eighth chapter of Acts.

Epoch Making Occasions

Go over into the tenth chapter of the Acts. There we have another epoch—the preaching of the Gospel to the Gentiles.

The Holy Spirit in the House of Cornelius.

Notice: In the house of Cornelius, while Peter was preaching, the Holy Ghost fell upon them and they spoke with tongues and magnified God. Peter, in rehearsing it, says, "The Holy Ghost fell on them as on us at the beginning." There is a world of meaning in that sentence: "As at the beginning:" showing that these were special epoch-making occasions, and that Pentecost was the birthday of the Holy Spirit. Its date was fixed centuries before. It will never be repeated. The same is true in the House of Cornelius—the taking of the Gospel to the Gentile people—it will never be repeated. But you know when a deceitful, dishonest man wants to trick the people, he will pick out one little passage and build up a whole system on that passage. He will quote that all the time, and keep at it, and there are people who are fools enough to believe it. "See what a lovely Bible teacher he is!" I would like to get hold of a lot of these "lovely Bible teachers" for about three hours, and show them the Word of God. God Almighty has to make a teacher. So much for the House of Cornelius.

The Holy Spirit at Ephesus.

Over in the nineteenth chapter of the Acts you have the only other reference to the history of the early Church. Notice (Acts 19:6):

> And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied."

Two gifts of the Holy Spirit were there manifest—the gift of tongues and the gift of prophecy; but there are people who make the gift of tongues the whole thing; and they teach that diabolical doctrine; and I tell you that since the time the Devil was kicked out of Heaven he never perpetrated a ranker falsehood on humanity than that the sign of the baptism of the Holy Spirit is speaking in tongues. There is where God Almighty, through the Apostle, says that, in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; and then you have what we have here—insanity and murder. I tell you the Holy Ghost never makes people insane. The Holy Spirit never deprives a man of his reason and common sense, and I brand the whole thing before God as having come from the pit. By the grace of God, Zion, it is possible through prayer to drive it back into Hell, where it came from.

One thing more. If I have not convinced you now—and I am about done with this thing—my skirts are clear. If you want to go to Hell, you may go. I will warn you. I have warned you.

Now in the fourteenth chapter of First Corinthians, Paul tells you about the gift of tongues, and he does not think very much of it, does he? Now notice: Paul says, "I had rather speak five words with my understanding than ten thousand words in tongues." Paul also says emphatically—and these deceived and deluded people are violating his teaching every day—that if there is no interpreter present, keep silence. If there is an interpreter present, let them speak in order---two, and not more than three at the outside. There you are . . . .

The Bible the Guide, the Holy Spirit in the Body—the Church.

There is your Guide Book, Zion. The Holy Spirit dwells in the body of believers. As to the Gifts of the Holy Spirit, that is entirely in God's hands---"He divideth severally as He will;" and you had better keep your hands off God's work. "He divideth severally as He will." This diabolical lie that speaking in tongues is the sign of the baptism of the Holy Spirit is just on a par with the diabolical lie that the keeping of Saturday is the seal of the one hundred and forty-four thousand. My brothers and sisters, God will deal with them; God will smite them. If they will not repent He will destroy them; and I would rather see one thousand drop dead today than see Zion City die. I would rather see two thousand burned to death today than see Zion City destroyed. I tell you, I am willing to leave this in God's hand. I am not afraid of the fight. I am not afraid of anything that is coming. Let them go ahead. God Almighty will do His own work in His own way and in His own time. I tell you, as sure as God Almighty ever established Zion City—as sure as God Almighty ever called together His people, if these people do not repent He will destroy them root and branch. He will have them utterly destroyed. Let us go forward. It does not matter what you think, or what anybody thinks. If God Almighty has called me and has anointed me for this work, every man that lifts his finger against me must go down. If God has not called me, time will tell. I am very happy. I am well satisfied. . . I am going to follow the Word of God. I have given you the teaching, and I challenge the world to overthrow it. There is the Word of God for you. Now you talk about teachers, and about this one and that one being a teacher. Don't be fools. How can a man teach that does not know his Bible? Do not be deceived by every little soft fellow that comes to town. I want to know whether a man is teaching the Word of God. That is what I want to know; and I want to say to you that Pentecost came once—it will never come again. You can never have it repeated: it is absolutely an impossibility, any more than you can have the birth of Jesus the Christ repeated. There is just as much sense in people getting down and praying

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for Jesus Christ to be born again as to pray for Pentecost to be repeated. Now there is the teaching: there is the Bible. The Holy Spirit is in the Church; the gifts are in the Holy Spirit. He divideth the gifts severally as He will; and unto one He will give the gift of wisdom, and to another the gift of knowledge, and to another the gift of faith, and to another the gift of healing, to another the working of miracles, to another the gift of prophecy, to another the discerning of spirits, to another diverse kinds of tongues, and to another the interpretation of tongues. And they are all given to profit withal.

Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?

He divideth the gifts severally as He will.

O, get the gift of the Holy Spirit and let the gifts of the Holy Spirit alone if you want to keep out of the hands of the Devil; and whenever you pray in contradiction to the Word, the Devil will answer you. Now make no mistake about that. You pray for *the gift* of the Holy Spirit and you are on safe ground. If you pray for the gifts of the Holy Spirit you are on the Devil's territory, and he will answer you. It is more important that a man should be brought to repentance than that fifty thousand should speak in tongues without repentance. Now that is the position.

Has any one a question to ask?

The Apostle says, "Earnestly desire the best gifts"—"covet earnestly." Do you not suppose that I desire all the gifts of the Holy Spirit in the Church? Most assuredly.

A voice: The gift of tongues is a sign for unbelievers, and in Zion City everybody professes to be believers.

General Overseer: That is a good point; a very good point.

The audience then stood, and the General Overseer offered the closing prayer.

VOICES OF VICTORY.

Address given at a Divine Healing Meeting held in Shiloh Tabernacle, Zion City, Illinois, Tuesday afternoon, September 22, 1908, by General Overseer Wilbur Glenn Voliva.

[Reported by Thomas Frost.]

DIVINE HEALING ADDRESS

[Continued From Last Week.]

Signs and Wonders Evidence of Faithfulness.

I just feel led to emphasize today, my brothers and sisters, God wants you to be steadfast. He wants you to be true and loyal to Himself and His Word. Honor God. Exalt the Christ. Pray for the Holy Spirit. It seems very easy. It is easy.

In the beginning, Zion was built up through the signs and the wonders. As long as Zion was faithful to God, they had the signs and the wonders. When we get right again, and everything in good order—we are getting there—we shall have far more wonderful signs and wonders.

This story of the man at the Beautiful Gate of the Temple is all that I am going to read. "Immediately his feet and ankle bones received strength."

Why cannot you walk? Because of injury. Why cannot this brother walk? (Pointing to man in chair) Because his legs are weak. Why could this man, at the Beautiful Gate of the Temple, not walk? For the same reason, becase his legs were too weak. He had to get the strength of God into his legs. The moment you say, "Yes, in the strength of God I will walk", you will walk home and tell the story. That was the way Zion was built up in the beginning. That is the way He will do it again.

Joy Over Deliverance.

And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

That is something to jump up and down over. I would have no objection if you jumped clear over this desk or over that organ—I would jump with you. You ought to jump and leap for joy and praise God. You have got to build up the spirit of hope and expectancy. You should come here on the Lord's Day and expect God to do great things. God will do it.

I want to call your attention to one other portion of Scripture. In the 14th chapter of Acts we read:

The same heard Paul speak: who steadfastly beholding him—

You notice that in both these stories the Apostles fastened their eyes upon them.

And perceiving that He had faith to be healed, Said with a loud voice, Stand upright on thy feet.

He commanded him to stand upright on his feet, and he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lyconia, The gods are come down to us in the likeness of men.

I simply read these two selections of Scripture to point out to you that the command was given. They obeyed the command.

Take that fifth chapter of John where the story of the man at the Pool of Bethesda is told, where Christ said, "Wilt thou be made whole?" He had been sick thirty-eight years and he said he had no one to help him into the water. Jesus said, "Rise, take up thy bed and walk." Afterwards, when Jesus saw him, He said, "Sin no more, lest a worse thing come upon thee." Sin must be repented of and put aside.

Have Childlike Simplicity and Faith.

It is a difficult matter, when talking about Divine Healing, to put into words just what you feel. For instance, it is difficult for you to tell of your own experience. I know what I do. When I have to go to God for healing, I simply say, "My God and Father, this body is yours. I have consecrated it to you. Now I ask you to make me well. I do not worry about anything and leave it there. That is the proper thing to do. It is very simple and easy. The more childlike you are, the quicker you are going to get deliverance.

When I was a little child, I would pray to God and ask Him for everything and anything. If I lost my pocket-knife, I would bow down at once by my little trundle-bed and ask God to tell me where to find that knife. That is childlike. There is nothing too simple or too little for a little child to take to God. Take a little child, when mama or papa gets sick, she will get off by herself and say, "O Lord, make mama well." Such a prayer is worth more than the prayers of all the preachers put together. It is a good thing to be a little child again in simplicity, honesty, innocency, trust and faith. If we all had the qualifications of a little child, we would soon accomplish wonders in establishing the Kingdom of God. You never see a little child worrying about where it is going to get the next suit of clothes, when the one it has on is worn out. It never worries where it is going to get its supper from. They trust father aud mother. Well, then, why do not we trust our Heavenly Father? The more childlike we are, and the closer to God we get, the more blessings we will get.

(CONTINUED ON PAGE 189.)

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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.

Entered as Second Class Matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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LEAVES OF HEALING, SATURDAY, DECEMBER 19, 1908.

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General Overseer's Notes.

HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., December 17, 1908.

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—Isaiah 55,8, 9.

Divine Healing!

Divine Healing is simply taking God at His word.

Divine Healing must be preceded by Salvation.

God works from the inside to the outside---from the spirit to the body.

Satan's agents----the medical poisoners and surgical butchers---look at your tongue, feel the pulse, shake their empty heads, and foolishly attempt to heal from the outside.

Do you believe the Bible to be the inspired Word of God?

Do I hear you answer Yes?

Then what do you do when you are sick?

Some, yes, and the great majority, both in the world and in the so-called churches, reply, "We call in the doctors and take drugs;" some adding, "and ask God to bless the drugs."

Some, (sad to say, a small number,) answer, "We trust God absolutely."

No individual, unless ignorant, does believe the Bible when he turns away from God and trusts his body to doctors, drugs, and surgeons.

Zion stands uncompromisingly for Divine Healing.

Zion is the only Movement today that teaches and lives Divine Healing.

Give me the name of another one, if you can.

The members of all other so-called movements which profess to teach Divine Healing do, in the last analysis, turn to doctors and trust in the arm of flesh.

Zion's trumpet gives no uncertain sound.

God's Word is true.

God's promises never fail.

Look upon all things as they were in the beginning:

"And God saw everything that He had made, and, behold, it was very good."

There was no sin.
There was no sickness.
There was no disease.
There was no suffering.
There was no pain.
There was no poverty.
There was no distress.
There was no death.
There was no curse on man.
There was no curse on the animal kingdom.
There was no curse on the vegetable kingdom.

Look at all things as they are now. A great change has taken place:

There is widespread rebellion against God.
There is sin on every hand.
There is sickness.
There is disease.
There is death.

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There is hell in many breasts.

No Devil, no sin, is true.
No sin, no disease, is true.
No disease, no death, is true.
No death, no hell, is true.

What is God's remedy for sin? It is the blood of Jesus, His only begotten Son, who gave His life as a sacrifice for all mankind.

What is man's remedy for disease? Rank mineral and vegetable poisons, horrible concoctions inspired of the Devil.

What is God's remedy for disease? The precious blood of Jesus, and how terrible that so many should trample the blood under their feet, and this they do when they turn from God to man in sickness.

"If thou will diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I brought upon the Egyptians: for I am the Lord that healeth thee."—Exodus 15:26.

Obedience means exemption from sickness.

Divine Healing is beautiful.
Divine Keeping is better.

Disobedience means sickness and death.

The rebellious against God look at Exodus 15:26, and say, in effect:

I will not hearken to Thy voice.
I will not do right in Thy sight.
I will not give ear to Thy commandments.
I will not keep Thy statutes.
I will do as I like, and go as I please---and if I get sick, I will go to the doctor take medicine and get well.

Fools that many are! God said, "I am the Lord that healeth thee!"

Man's claim to heal is a farce, a delusion, and a snare, a trick of the Devil.

The Devil makes people sick, and then deceives them by saying:

"God, your dear Heavenly Father, has made you sick."

How many preachers are there who still teach the lie that God makes people sick?

All sickness, all disease, is from the Devil.

"And ought not this woman, being a daughter of Abraham whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? (Luke 13:16)

Note: "*Whom Satan hath bound.*"

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him." (Acts 10:38,)

Note: *All* that Jesus healed *were oppressed of the Devil.*

Sin, disease, death and hell are the works of the Devil.

"He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil." (1 John 3:8.)

Oh, ye sick and suffering ones!
God loves you.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God is able to heal you.
God is willing to heal you.
Put away your drugs.
Discard all doctors.
Keep clear of all surgeons.
Turn to God,
Repent! See Matthew 3:2; 4:17; Acts 2:38.
Confess! James 5:16.
Restore! Luke 19:8; Matthew 5:23,24.
Have faith! Mark 11:22-26; Romans 10:17; Hebrews 11:1.
Obey! Matthew 7:24-29: John 14:21,23: Acts 5:32.
Live an holy life. 1 Thess. 5:22-24; 11 Peter 3:11.

Prayer requests may be sent to Elder E. L. Carey, Zion City, Illinois, by letter, telegram, telphone, or messenger.

Let God be exalted.

WATCH YE THEREFORE AND PRAY ALWAYS.

VOICES OF VICTORY.

[CONTINUED FROM PAGE 187]

Righteousness Exalteth a Nation.

What a wonderful future there is before this body of people if they will only do right. The Zion Movement is more interesting to the rank and file of the public than any other movement on the face of the earth. The Zion Movement has something about it that makes it interesting to seekers after truth and makes it a terror to evil doers. I want to see people saved, healed and blessed and truthful, honest and pure. There was a time when they could pick very few flaws in Zion. The ideal was high. The standard was a high one. That must be so again.

Take Time in Praying With the Sick.

Today I am going to have you go into the prayer room ten

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at a time, and we are going to take our time. To get results, we must give more time to these brothers and sisters. It will not do to spend two minutes only. You have to sit down and teach them. Keep right at it. The officers should come here with no other thought than to stay all night if necessary. If you are thinking about your supper you will never get anybody healed. If you are thinking about your wife and children, you will never get anybody healed. There are battles to be fought. On a day like this, you have to pull off your coat and get down to business. That is the only way to get the victory. There is no other way. Then every man who can do it ought to take hold and help. They can all do something. When God heals you, get into the Seventies. We are going to do Seventy Work. Get out into the Vineyard. There never were more glorious days in Zion than when the Seventies were first organized and went out into the streets and the lanes. The people going away on visits loaded themselves up with literature and scattered it broadcast. What would be more blessed than to tell the story of Jesus to the sinners? What is there more blessed than to tell the story of Jesus to the sick and to the downcast? Let us make Zion what God intended her to be. (Amens)

Follow the Guide Book and the Leader.

Zion has a leader and that leader has to keep in his proper place. The people have also to keep in their proper place. If all do that, God will bless, and we will go forward. You and I have to follow the Word of God. The moment we do not follow it. we are going to get ourselves into trouble. That is our guide book. Let us follow it and study it. There are some people you cannot help. A person said the other day, "It does not matter what you say or what you do or prove, I would not change my mind. I will never change my mind." I cannot help people of that kind. That is the chief question. From week to week and month to month in the teaching, a great many things will be made clear to your minds. Having a leader does not mean man-worship (Amens) and it does not mean exalting man instead of the Lord Jesus the Christ. All have got to remember that we are humble servants of God our Father. We have our work to do. What we want to do is to go to Chicago and elsewhere into the slums and rescue those poor fallen women and drunkards, and have nice homes for them where we can take care of them and get them saved. It is not worth while to pull people out of the mire and leave them standing right on the edge; not a bit. In years to come, Zion has got to prepare places of habitation and homes for those whom they may rescue and take them out of their miserable environment. What a glorious work! All that Zion needs is to get right. Then we shall have people saved, healed, cleansed and blessed and the people will come in multitudes from all parts of the world. You cannot do it with ritualism and robes and all the rest of it. That does not count for anything. People cannot live on those things. They must have the bread and water of life. I want to see Zion built up with the greatest possible simplicity.

Now I will ask you to go to the prayer room ten at a time. You Elders get your coats off and get down into the deep dark valley. Let us fight these battles and rescue these people. Never say, "No." Never say, "Give up." You can continue to knock and knock until the door will come open. That is what we have got to do. The General Overseer then pronounced

THE BENEDICTION.

Go ye therefore, and teach all nations, baptizing them in the name o the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

God's Witnesses to Divine Healing

Is any sick among you? let him call for the Elders of the Church; an let them pray over him . . . . and the prayer of faith shall save th sick, and the Lord shall raise him up."—James 5:14,15.

Miss Amy E. Kerr

Healed of Hemorrhages and Stomach Trouble Through the Power of Faitl

3210 Gilead Avenue,
Zion City, Illinois,
October 16, 1908.

God's goodness has been so wonderfully manifested to me during the past few years that I delight to tell it in the hope that it may encourage others to trust God more fully.

Two years ago last March, I was attacked by a hemorrhage which lasted for several months, at times being very severe. In June I went away for a visit hoping to gain strength, which for a time I did, then other troubles set in and I grew much worse. I firmly believed in God's power to heal, and I wrote to my mother asking her to pray for me, which she did. I improved; and in November returned home to Zion City fully decided to take no medicine nor doctors' treatments. I had seen my mother healed many times; and through the careful study of God's Word it was revealed to me so plainly that Christ's mission was just the same now as when He was upon the earth, and that He was our Healer as well as Savior, that I dared not reject it. I caught more cold and gradually grew worse until the twenty-first of March, when I was again attacked with a hemorrhage. For days it seemed as though my life would not be spared, but God has promised never to leave nor forsake those who put their trust in Him; and truly He did not forget me.

One morning an Elder came, laid hands on me and prayed the prayer of faith. Immediately, I felt in my body that I was healed, like the woman whom Christ healed, [Matthew 9, 20-22.] but not until nine o'clock that night, when my mother and the lady who was nursing me were kneeling at my bedside praying, was the disease checked.

I was still very weak and there was many a struggle for my life, but strength came gradually.

One night, while still very weak, I was awakened by a pain in my back and shoulders. Calling the nurse, I told the trouble and said; You pray and I will be as quiet as possible. She did so and immediately the pain ceased.

For a number of years I had been subject to a severe pain in my stomach, which at times prostrated me. I asked an Elder to pray for me and it was healed also.

Again last June I was attacked by a hemorrhage, but, Praise God, He heard our supplications and answered for my deliverance.

My earnest prayer is that the faith of those who read my testimoy will be strengthened that they may receive the blessings which our Heavenly Father is so willing to bestow opon us.

(Signed) Miss Amy E. Kerr.

Olatha, Colorado,
August 30, 1098

General Overseer Wilbur Glenn Voliva,
Zion City, Illinois,

Dear General Overseer,

Peace to thee!

I want to send in my testimony for God—that He is the

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same yesterday, today and forever. Two weeks ago today, [Lord's Day, August 16], I was taken with bowel trouble. Mother sent in a request for prayers, and on Wednesday I was natural again and went to work around the home. I do thank God for His love and mercy. I do thank Him for His Son Jesus who died for our sins and sicknesses. God's promises are true. He will never fail us if only we will trust Him. I have found the sweetest Peace in casting every care and fear on Him who careth for me.

I do thank God for Zion. I do feel that God has founded Zion, and that she will go forward.

I do pray for you, that God will guide.

I thank God for the HERALD and LEAVES. I feel that they strengthen me.

I thank God that He does save, heal and keep, in Jesus' name, all that come to Him. Praise His name.

This last week is my first work away from home, so enclosed you will find tithes for last week's work. I thank God from the bottom of my heart for it, and feel that it was through Him it all came.

Yours in the Christ,
(Signed) W. D. LEITCH

Prayers Answered.

How many there are in Zion who can say with the Psalmist, "O Lord, my God, I cried unto Thee and Thou hast healed me."

The Associate Editor desires to thank God for healing from a trouble brought on by sedentary work and from some heavy lifting beyond his strength while establishing the new printing machinery.

O magnify the Lord with me, and let us exalt His name together.

Testimony of Mr. Marshall Moulton.

At the Testimany Meeting, October 25, in Shiloh Tabernacle, Mr. Marshall Moulton, of 3110 Ezekiel avenue, Zion City, testified, in answer to questions propounded to him by the General Overseer:

I was one of the first to come to Zion City, and have lived here seven years. I came here from Chicago, and have been a member of Zion for thirteen years. Before coming into Zion I was affiliated with no church; and for thirteen years I have disdarded doctors, drugs, and surgeons, and accepted Divine Healing. We have one daughter ten years old, born since we came into Zion.

When I first heard of Dr. Dowie, I was lying dying with heart disease, in Chicago. Somebody jocularly said to my wife, "Why don't you take your husband down to this man on the South Side who is healing everybody. The janitor in our building claims to be healed, and is telling everyone." She did not think it would go with me, but I immediately began to take an interest in it, and inquired where the meetings were held. I insisted on my wife taking me down to hear Dr. Dowie. The first time I ever heard him preach I believed that he believed and knew what he was talking about. The signs were following, and there was something besides theory. The first Tuesday I was taken down to Hall No. 2 and prayed for there, I was immediately healed. In four days I went to work. I ate a hearty supper, whereas for months before that I could take only beef tea and boiled milk. My pulse was 45 when I went down there, and the next night it was 65, and the next day normal. It took my wife nearly a year afterwards to get into Zion. She was a Methodist and had a lot to drop I did not; but we are all in Zion today, and by the grace of God I intend to stick to Zion through thick and thin. My little daughter was born in Zion and she does not know what the taste of medicine is, and we are all happy, trusting God. Since we have come into Zion we have experienced God's keeping power. We have never had anything except a little lagrippe, or something of that kind, but have been immediately healed when an Elder has prayed for us.

GENERAL OVERSEER: Now, two sentences in that testimony constitute great sermons. One was in regard to a man believing what he says. A man who believes a message and impresses the people that he believes what he is saying, is the man that is going to accomplish something, and the reason why the majority of ministers are failures today is because they do not impress the people that they really believe what they are saying themselves. Then another sermon was that it took his wife a year to get into Zion. Now you know the statement is often made that the churches are composed chiefly of women, but it is true that the Gospel of the Kingdom of God appeals to men as well as women, and what we want is manly Christians.

Testimony of Mrs. Agnes J. Nicholson.

Mrs. Agnes J. Nicholson of 3100 Emmaus Avenue, Zion City, testified as follows, in answer to questions:

I have lived in Zion City four years, coming here from Toronto, Canada. I was formerly a Congregationalist, coming into Zion seven years ago. Eight years ago we discarded doctors and drugs. At that time our little daughter died, and from that time to this we have never had a doctor. That opened our eyes. We had this teaching before, but did not accept it; but we saw that there was nothing in doctors.

I thank God, today, for Zion. We have had many healings in our family. Last fall I was healed of pneumonia. I praise God every day for Zion. I would never go back to doctors.

Christ is our Great Physician.

Testimony of Mr. John G. Nicholson.

Cured of the Tobacco Habit Through Zion Teaching.

Mr. Nicholson confirmed his wife's testimony and added:

While I cannot testify to any great healing of sickness in my own behalf, yet I can testify to God's keeping power.

One thing I can testify to is to deliverance from the use of tobacco. I was a user of tobacco. It was through the prayers of Zion people that I was led to give it up. It is many years since we first heard of Zion in 1903. I went to hear Dr. Dowie in Chicago several times, but, as my wife has said, we rejected the truth, and not until we went to Toronto and passed through a great sorrow did we come to our senses and accept God as the Healer; and I have had no desire to go back to doctors or drugs. I do not see any place else to be but Zion, and I thank God for Zion every day.

Testimony of Mrs. Caroline Johns.

3110 Ezra Avenue, ZION CITY, ILL.

Healed of Stomach Trouble, Diphtheria and Typhoid Malaria.

I have lived in Zion City six years, coming here from Dyer, Indiana. I have been a member of Zion for fourteen years, and have accepted Jesus as my Healer for fourteen years.

God healed me at once when I went to Zion Home Number

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One, Chicago. I was sick about fifteen years before I went to Dr. Dowie's Home in Chicago. My husband was a physician himself, but he died before I got my healing. The doctors really could not do any more for me at the time, my stomach was so bad. I could not eat anything. I used a stomach pump for about eight months before I got my healing, and that was the only thing that gave any relief. One physician said it was an organic disease.

I will say that I did not have faith for my healing when I went there (Zion Home). I went there to please a friend; but after I heard Dr. Dowie speak, I got some faith. Dr. Dowie said that if there were some who had not faith enough for themselves, he had the faith, so I was healed. I do not know whether I would have received it otherwise or not.

I have since been healed of diphtheria and typhoid malaria. I thank God for all the blessings in Zion. I have no desire to go back to doctors and drugs.

Testimony of Mr. Chas. A. Suttie.

2720 Elim Ave., Zion City, Ill.

Kept by Divine Power. Healed of the Tobacco Habit.

I have been in Zion City five years and five months. I came from a pig-sty in Wisconsin. (Laughter.)

I have been in Zion nearly nine years, and have not used drugs or been to doctors for about the same length of time—nine years. I never regret taking God as my Healer and Keeper, and have never had a day's sickness since I came into Zion—that is to say, to be in bed.

A couple of times I have been delivered in the meetings. One year ago, in September, I think it was, I had been ailing for two or three days with a lame back and it hurt me to breathe, and I about reached the place where I would have to give up. The meetings were then being held in the Tent on 33rd Street. I made up my mind to go to the meeting. On my way I had to stop two or three times to get breath. I was delivered and never had any trouble with it afterwards. I have had another deliverance similar to that.

Before coming into Zion, I was a user of tobacco for sixteen years and in answer to prayer, I was delivered from that habit.

I have never missed a meal on account of sickness, since coming into Zion. . . .

Testimony of Miss Emily Currie.

2600 Elim Avenue, Zion City, Illinois.

I came from Ontario, Canada, and have been in Zion City about five years. I did not belong to any church, and before coming to Zion, did not make any profession to be a Christian.

I came into Zion through reading the Leaves of Healing, brought to my attention through a visit from an aunt. She was a member of Zion.

I have been a member of Zion about nine years.

I have had a good deal of sickness in my life before coming into Zion, and have taken a great deal of medicine. Since coming into Zion, however, I have had excellent health, except a few times when afflicted by the Devil, but then, God always healed me.

I thank God He has kept me faithful during these times of testing. I always thought that as long as the General Overseer remained true to Zion principles, I would stand by him.

I praise God for Zion.

All Night With God

1908 in ZION 1909

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SHILOH TABERNACLE

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(Successor to John Alexander Dowie)
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	8. For Zion Literature in General.
	9. For Zion Commercial Institutions.
	10. For Zion in the United Kingdom.
	11. For Zion on the Continent of Europe.
	12. For Zion in Australia and New Zealand.
	13. For Zion in South Africa.
	14. For Zion in Asia.
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All will be Heartily Welcomed in the Name of the Lord.

Gospel Hymns Nos. Five and Six will be used.
Persons may leave at the close of the hours, but not between.

CHRIST IS ALL, AND IN ALL

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THE NEW YORK PUBLIC LIBRARY
ASTOR, LENOX AND TILDEN FOUNDATIONS.

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY WILBUR GLENN VOLIVA

Volume XXII., No. 25. ZION CITY, SATURDAY, DECEMBER 26, 1908. Price Five Cents

The Gospel of the Kingdom

The Balm in Gilead

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jeremiah 8:22.

BY O. L. TINDALL

ZION, in Jeremiah's time, was in much worse condition than is Zion today. The prophet, in trying to comfort and encourage the people, exclaimed "Is not the Lord in Zion? Is not her King in her?" "Is there no balm in Gilead? Is there no Physician there?"

God had borne long with His wavering people. He had forgiven their iniquities times without number, almost. He had healed their backslidings and restored them for several centuries. How full of compassion and long-suffering with that rebellious people!

All that strange history was written for us—"for our admonition," much of it, and for our encouragement, says the Apostle, "upon whom are come the ends of the world." We are to take lessons from their varied experiences. Let us be wise in selecting our lessons, and see how they apply to Zion and to us today.

God remains the same yesterday and today. God always wanted them to have a land as their possession. It was the only way they could live, and be uncontaminated by the world.

In the New Testament He says the same thing: "Come out from among them and be ye separate."

He put them first in a garden, and then He told Abraham, "the father of many nations," that he would give him a land. How hard he tried to carry out His plan and will with Abraham's children; but, No, they would not. Their wicked hearts lusted after the leeks and onions of Egypt and to be like the nations about them. Finally, God had to give them over to their own lusts, [Romans 1:21-----] and they were carried into captivity, and their city and land laid waste.

God has called us in a similar way. Shall we make the same blunders and fail like they did? or shall we take warning and learn from their failures and their successes?

We live in the Gospel age, and the age of the Holy Ghost in His fullness. We ought to be able to do more and better than the old patriarchs, who lived only in the shadow, while we live in the full day light. We have Jesus the Coming One to show us and we have their lives and witnesses to help us.

Keep the Standard Aloft.

Some people say we should throw the whole thing up and cast it aside because we did not succeed entirely the first time. Is that the lesson we should learn from history? Why, certainly not. Did any prophet ever go before the people with such a message? Even Jeremiah in this extremity, when they apparently had sinned away their day of grace, said, still there is a balm in Gilead and a Physician there. What a false prophet is the man today who will say, as did one the other day, that we had no hope only in the world and in sinners, and he bade them come into our city and save us. He did not tell the people who had sinned that they should repent and God would have mercy upon them. No; but he told them to make a league with Mammon and they would then be helped out of their distresses. He said there was no balm in Gilead for poor Zion. What kind of a prophet, or preacher, is that to come to God's people? We have some of that kind now in Zion City—wicked prophets, such as Jeremiah had in his day—"popular preachers" who save their own skins and are in no danger of

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going to prison and the dungeon, as did this faithful man of God. They say, give it all up and abandon the Kingdom of God, and give it over to the Devil and his hosts. That is the kind of a question Zion and Zion City is up against today.

On Which Side Do You Stand?

The question is on which side do you stand? Are you for the Egyptians, or for Zion? Don't you believe there is any balm in Gilead, or do you think your only hope is in "Babel or Beer?" How easy for them to redeem us! You say, only let in a few millionaires with their ill-gotten gold and then Zion City would be a "Go"; and how hell would rejoice, for she would gloat over it and say, as Moses said the Egyptians would say if the children of Israel failed, "Aha, your God tried to deliver you out of my hands and He failed." So say the wicked men and apostate preachers now. They want it understood, distinctly, that God and His people cannot build cities, and do business, and run schools, in a Christian way and succeed. Only the Devil and his methods can make a success in the affairs of this life. So will it go out if Zion fails in her enterprises, which were given her of God to do and to execute. The name and honor of our God and of His Christ are at stake.

Zion's Redemption Depends Upon Her People.

It depends upon us, my Christian friends, whether Zion be redeemed or not. There is a balm and a Physician in Zion *able to save.* Will we let or hinder Him? It depends upon us now.

Why could not the Great Physician heal and do many mighty works in Nazareth in the days of His humiliation? Whose fault was it? Was not the Physician there mighty to save? Yes; but they despised Him. They would not suffer Him to heal them. They thwarted His good pleasure toward them, and the Master admitted, shall I say, His defeat, for He said, He "could do no mighty deeds there because of *their unbelief.*"

Said the Psalmist of the people, "They limited the Holy One of Israel." That is the only thing that will defeat Zion. Not all the gates of hell can prevail against God and His Church, but His own people may defeat His purpose, only for a time, but it is a long, sad time.

God has been delayed, lo, these centuries. God intended to have not only one city, but a whole land, a nation full of cities, all His own. But the people *would not.* He will have it so in the end, for the whole earth shall be filled with His righteousness and salvation, as the waters cover the great deep, and all the kingdoms of the wicked world shall become the Kingdom of our God and of His Christ. But, oh, how long! Are we hindering, my brother or my sister!

"Why is not the health of the daughter of My people recovered?" Go and ask the Master, as did the first disciples and apostles.

"*Why could not we heal Him?*"

Why, my preacher friend, and elder, and deacon, why not? Is it because there is no Physician there? Was that the case when Peter and James and John asked the question? Was He not standing close by, full of all His power and love and compassion, waiting to be gracious? Why not then, and why not now?

The answer is just as near as was the Lord Himself.

"Because of Your Unbelief"—

little faith, said He. In the mind of Christ it took but little faith to heal sickness and disease of all kinds, even the faith as a grain of mustard seed was quite sufficient. Why is it lacking now? Why is there less faith now than then? I answer, because the preachers have preached it out of the people. Instead of telling them there is a Physician and a Balm in Gilead, they say, No, the Physician is gone now;" and that is what the people hear from all your pulpits except Zion's. Zion says "Faith comes by hearing," and she says boldly that Jesus the Christ is just the same today; that He is still the Healer of His people; but we have to cry against ten thousand preachers who are falsely telling the people that the Great Physician is no longer near---the sympathizing Jesus. It is hard to get faith back into the hearts and minds of even Christians after they have been raised on pills and powders, and soothing syrups. This is a faithless generation, and the preachers are the cause of it, and must bear the blame. "Like Priest, like people."

"Why is Not the Health Recovered?"

Ask James; he answers it, also. He does not say it is because there are not enough doctors and drugs, or that people do not get hold of the right herbs and minerals. He did not say there was no Balm for us, and no physician able to heal us. He did not say as do the preachers, "The days of Miracles are past." No, He said "The prayer of faith *shall save the sick.*" "Well, why then is not the health of my daughter restored?" say you to James. "I have asked many times and got no answer." "Yes," says the man of God, "but the reason you receive not is,

"You Ask Amiss."

"And how is that?" says the suffering one almost in despair. James is very plain and frank with the sick one, and says to him, All you want to be healed for is, that you may be relieved of your pain. You never prayed much before you got sick, and you would not pray now if you were not in pain." A pig will cry for relief when he is suffering. If you had health, would you glorify God with it, or use it for your own aggrandizement, and selfish interests only, to make more money for your pleasure and profit? Does not God heal men for His glory? Did He not refuse the prayer of His best friends when their brother died? And why? That God might get more glory and to "the intent that ye might believe."

Why do you want to be healed? This is the question to be asked and answered. Do you realize that "you are not your own," but have been bought with a price, and that these bodies must be given a living sacrifice unto Him? Have you given them unto Him?

God does not intend to give talents, or blessings to men to hide away in a napkin, or to be spent on their lusts. Do you not know that God requires a complete sacrifice and consecration before He can do much with us or for us? When we have done all it is not much. "What can we render unto the Lord for all His benefits unto us?" But little, 'tis true, and yet God must insist upon that. In the early days it meant the loss of all things to be a Christian. Life was in danger. Property was confiscated. Men were cast out of society and their friends forsook them. Fathers cast out their children and mothers despised them, and the World hated and persecuted until Christians were counted the offscouring of the world.

The Price of a Christian Profession.

It cost something then to be a Christian, even, and yet Christ insisted that a man must be willing to pay the price, it mattered not how great it was. He said that one must be willing to lay down property at His call, and throw up his business, leave his nets and fishing or the more lucrative job of tax gathering, sell all that he has and give it away, and follow Him at the cost of even life.

Do you say He is a hard Master? Are you willing and able to drink the cup? Have you reached the place where you can take joyfully the spoiling of all your goods for the cross of Christ?

You have never yet been put to the test. You don't know. Well, how do you stand the little sacrifices that you have had to make? Did you falter and go away sorrowful, and almost break your heart, and say, "It is more than mortal can stand?

How did you meet the disaster, as you called it, in Zion

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City? If a man put his property in Zion for the glory of God and for His Kingdom's sake, was it not the same thing? Would He not bless you in doing it, if you but remain faithful to Him?

These are some of the questions we must meet. If Zion would be redeemed and go forward, she must meet the issue fairly. She must get where God wants her, and meet the conditions plainly laid down in His Word. Then will the health of the Daughter of His people be recovered, and she will find the Physician standing by the bedside of all His suffering ones and She Shall be Healed.

Growth in Grace and Knowledge.

Growth in nature is a sign of vigor and strength. A law equally sure applies to spirit life. Spiritual development is not only possible, but spiritual life actually must grow in order to abide. As a proper environment is required for the functions of nature to be performed and produce healthful plant, vegetable or animal life, so must the surroundings of the believer in Christ be such that the Spirit of Life Himself may have unhindered contact in the life of him who hath the Christian hope.

Faith and obedience are essential factors to growth and knowledge. Indeed, growth and knowledge may be said to have their existence in faith and obedience. "Without faith it is impossible to please God;" and having a consciousness of the presence of the Divine realities, their laws must be obeyed, the result being a growth in knowledge and in power.

The expression "grace" may be appropriately rendered "gift," or "gifts," because it is that which is bestowed in compliance with the promptings of the Holy Spirit, or the Spirit of Truth, who is given to every man to profit withal, God the Father, in His infinite wisdom providing for all the introductory faith to receive instruction and knowledge. The power to believe and to obey is, therefore, freely given to all, in order that the spiritual horizon may be broadened and growth in knowl- for God's glory ensue. The human heart has, therefore, only to act.

God does not want humanity ignorant, but has provided every avenue of enlightenment that His pefect laws may be known.

The Apostle Peter, in the second book, chapter three, verses fifteen to seventeen, warns God's servants to be careful of what they know, and having learned the truth "to beware lest they being led away with the error of the wicked, fall from steadfastness;" and, as a sure preventive of so deadly a calamity, he adds: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." With a living faith and obedience anchored in the Christ, the source of all wisdom, and power and knowledge, growth continues and perfect fruit is the sure result. —a conscience void of offense, and all knit together "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of God." T. F.

Go ye therefore, and teach all nations, baptizing them in the name o- the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

"And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed as from our sins in His own blood,

And hath made us kings and priests uuto God and His Father; to Him be glory and dominion for ever and ever. Amen.

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LEAVES OF HEALING, SATURDAY, DECEMBER 26, 1908.

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Editorial Notes by the Associate Editor

CHRISTMAS!
The Birthday of interest to the whole world!

"They shall call His name Emmanuel"—God with us.

How glorious to wear a Heavenly name—to be named of a loving Father—"And thou shalt call His name Jesus: for He shall save His people from their sins."

"Where is He that is born King of the Jews!"

"And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel."

A Kingdom?
Yes; the Kingdom of God.

"I have set My King upon My holy hill of Zion."
"I will declare the decree: the Lord hath said it unto Me, Thou art My Son; this day have I begotten Thee."

Where! Where! Where shall He reign?

"Ask of Me, and I shall give Thee the heathen for thine inheritance, and *the uttermost parts of the earth for Thy possession*."

Heaven bowed low, and from her portals ushered forth the Heavenly host in joyful acclaim:
"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN!"

Did a birthday ever before reveal to the world more hope, and joy, and promise?

"And of His Kingdom there shall be no end."

Is there place for sin, and sickness, and death in such a realm?

"Wist ye not that I must be about My Father's business?"

"Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

"Thou art My beloved Son; in Thee I am well pleased."

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

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Life in the highest and best sense means fidelity and service —a complete abandonment of self to the service of the ideal.

Christ brought the ideal and in His own person exemplified it in a practical manner; and, presenting the ideal, His command was that it be patterned after. Hence it was that prophecy was fulfilled in Christ: "The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."

Darkness, and sin, and sickness, and misery, and death were in the world; but Christmas came, the light began to shine and the cry of the World's Light Giver echoed throughout Galilee, "Repent: for the Kingdom of Heaven is at hand."

A new order of things had been ushered in. The Sun of Righteousness had risen with healing in His wings. No longer would an enthralled race be left without a Deliverer. Christ had come as the angel had said: "Fear not: for, behold I bring you good tidings of great joy, which shall be *to all people*. For unto *you* is born this day, in the City of David, a Saviour, which is Christ the Lord."

As does the rising sun o'er earth dispel the shades and shadows of night, so from each person will the Christ, "the Light of the World," dispel all gloom, sickness, disease, and even death, and restore health and strength, thus setting the captive free.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people."

"And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?
Was there ever kinder Shepherd,
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round His feet?

Can frail humanity, untouched by the example of the One Mighty to Save, fathom the compassion of the God who would enter into fallen man's condition?

"They that be whole need not a physician, but they that are sick. . . I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

"It is God! His love *looks* mighty,
But is mightier than it seems:
'Tis our Father, and His fondness
Goes far out beyond our dreams,
There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

Ah, yes! empty form, untempered with the love of God, falls impotent before the altar of consecration and service; and so Christ delivered to the multitudes that soul-stirring and testing Sermon on the Mount to show people how to live.

God knew humanity's needs, for from the foundation of the earth He was providing for them. When man fell, He planned a way of escape by offering His Only Begotten Son as a ransom for the sins of the world. Love! What will one not give for love.

There is no place where earth's sorrows
Are more felt than up in Heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is welcome for the sinner;
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

Let Zion's King be exalted at this Christmas time.

Zion in Zion City rejoices in the continuous outpouring of God's blessings.

From almost every part of the country comes word that prayers are being offered that Zion City may be saved as a place of refuge for the oppressed of earth.

The enemy of all righteousness has tried industriously to make Zion City a city of the world; but the Sword of the Spirit disputes the right of the enemy to trample under foot that which God has planted.

"Jehovah hath founded Zion." Can God's work be destroyed and brought to naught? *No, No*; the Kingdom of God must become the joy of the whole earth.

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O Zion, do you love the Christ of God? Do you trust your case before the Righteous Judge in the hands of your Redeemer? Do you expect Him to come to earth again, to bring to you the decision as to where you will spend eternity? "Yes," do you say? Then remember that He cannot come until the toilers in the vineyard which He planted shall have prepared for His return. He has said, "Make straight His paths." Are you allowing Him to provide daily strength to build up Zion's walls?

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established (*i. e.*, "prepared") in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

ZION SHALL BE THE CAPITAL OF THE WHOLE EARTH.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths: for out of ZION shall go forth the law, and the word of the Lord from Jerusalem."

Zion has to formulate the world's educational system and to legislate for all the earth. She must solve the problems of commerce, and manufacture, and supply, and demand. She must demonstrate in actual practice the teachings of her Savior on the Mount. She must inculcate the principles of Christian cooperation and hold up in disdain the withering, blighting curse of selfishness and competition. She must show the world that in Zion the strong do bear the burdens of the weak; or, better still, she must live the laws of the Kingdom so perfectly that all shall be strong, and that poverty will be forever banished from her midst.

The great commission of Zion's Saviour must be obeyed: "Go ye into all the world, and preach the gospel (of the kingdom of God) to every creature." Make them to know the source of authority and law; and "Teach them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

With us! Oh, glorious thought! Bright was the night with heavenly glory when Jesus the Christ, our Soviour, our Redeemer, our Counselor, entered into the circle of humanity as a babe. Glad Christmas day was that to the dying world; but, hallelujah! Christ became a man; he increased in stature and in wisdom, and waxed strong in spirit, and he revealed the love of God, a servant of servants, to lift up, and fill with hope, and to cause to live.

To those who trust in the Christ, Christmas joys are perpetual, for He has said, "Lo, I am with you" and "I am coming again."

The Christmas in commemoration of Christ's birth, while an occasion of great joy, is not to be compared with that Eternal Christmas which awaits Zion—when the Christ shall come again.

"When the Lord shall build up Zion, He shall appear in His glory."

Listen, Zion! "When the Lord shall build up Zion. . . " Are you helping to usher in the worldwide Christmas under the reign of the blessed Lord; when the new, the perfect life through the Life Giver, shall join with "all the holy angels" who shall come with Him, in ascribing praise to Him in the song of Moses and the Lamb?

Zion, Go Forward; "great shall be thy triumph when the King shall come."

"He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end."

God's Witnesses Testify to His Healing and Keeping Power

At the Early Morning Meeting, October 25, 1908, in Shiloh Tabernacle

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."—Psalm 107:2.

"For this purpose the son of God was manifested, that He might destroy the works of the Devil."—1 John 3:8.

Testimony of Mrs Phoebe Nowlan

2716 Ezekiel Avenue, Zion City, Ill.

Before coming to Zion City, five years ago, I lived in Corning, New York. I was formerly a member of the Baptist Church.

I joined the Christian Catholic Apostolic Church in Zion about six years ago, and have accepted Divine Healing and trusted God ever since.

Before I learned to trust God for healing, the Doctors' bills for myself and family used to be anywhere from $40 to $200 a year. I have never had any use for doctors since I trusted God

My husband was sick for six months, and my daughter was sick for fifteen months, during which time the doctors could not do anything for them. We did not know Divine Healing then. They ordered her from one place to another, but she eventually went home.

Since coming to Zion we have been blessed. My family are not very strong, but whenever I see one of them weakening, we go to God in prayer, and we are blessed. We have no use for

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doctors. I am getting better and stronger than ever I expected to be.

Testimony of Deaconess M. A. Boyd.

2704 Enoch Avenue, Zion City, Ill.

I came from Chicago to Zion City seven years ago. I have been a member of this Church for thirteen years. I formerly was a member of the Episcopalian Church. I gave up doctors in 1902. God has healed me many times. One time, I had a very serious trouble, and the doctor said I could not live without an operation.

God wonderfully blessed me. I thought over the matter. I knew it would cost a good deal. I think God led me. I said one day, "Doctor, I am not going to have an operation. I am going to live as long as I can."

That made him angry.

I have had no medicine for thirteen years; not a drop.

God has wonderfully blessed me. About two weeks ago I contracted a serious cold and was wonderfully delivered by praying.

Testimony of Deaconess Luella F. Mason,

2202 Enoch Avenue, Zion City, Illinois.

I came from Toledo, Ohio, to Zion City six years ago, and have been a member of the Christian Catholic Apostolic Church in Zion nine years.

I was healed through Dr. Dowie's prayers twelve years ago.

General Overseer: How did you come to Zion?

Mrs. Mason: I was sick and suffering from inflamed spine, when LEAVES OF HEALING was brought to me by friends who knew that the doctor had pronounced me incurable. I read LEAVES OF HEALING.

These friends and Dr. Dowie prayed for me, and I was healed.

I have lived Zion teaching ever since—twelve years—although I have been a member only nine years.

We have four children. We have a Zion home, and during all that time we have never had a dose of medicine in the house, nor a doctor. We have never had a case of running sickness in the house. Our children have never been sick so that we have had to be up with them at nights. The eldest one is eight years of age.

When our boy Daniel broke his jaw, one of the Overseers prayed for him, and he was not taken to a doctor.

Testimony of Mr. W. C. Clough.

2203 Ezekiel Avenue, Zion City, Ill.

I have been in Zion City about six years, having come from England. I have also been in South Africa.

I came out of the Church of England into Zion about ten years ago.

General Overseer: Did you join the Church of England?

Mr. Clough: I suppose I grew up in it. I joined it, I suppose, when I was confirmed, at, I think, the age of fourteen.

General Overseer: Were you a saved boy? Did you have a knowledge of conversion?

Mr. Clough: I was a respectable devil. [Laughter].

General Overseer: That is a very good answer. That is what the most of them are from the Bishop on down. They are a bad lot.

Mr. Clough: I gave up doctors, drugs and devils fourteen years ago, and have had no use for them since. I thank God I have lived fourteen years without doctors and drugs. I could say a good deal regarding my experiences in trusting God for healing and keeping, but I cannot give it all now. I will give some.

My first experience was in South Africa, where God wonderfully delivered me from camp fever. He healed me instantly in answer to prayer. I have been healed in Zion City of appendicitis. I have had a few accidents. I had one accident on the twenty-ninth of June, at Kenosha, falling twenty-three feet. I was badly injured. I thank God He wonderfully delivered me. I wish, also, to thank God for delivering my little boy

---

Testimony of Mr. Irving Brison.

3002 Elim Avenue, Zion City, Ill.

I came to Zion City from Chicago about eight years ago. Previous to that I came from Nova Scotia in 1899.

I have been a member of Zion about nine years and nine months, having been led into Zion out of the Methodist Church by reading LEAVES OF HEALING.

It is ten years now since I accepted Divine Healing. I had a physician to set a bone in my ankle, which was the last business I had for him. A few months after that, I had no use for doctors, and have trusted God since for healing. God is my doctor.

As I have time for only a few words, I will give my last experience. One week ago last Monday I fell and broke a rib in my right breast. I was working in Milwaukee at the time, and I came home to Zion City on Tuesday morning. I came to the Divine Healing meeting here and one of the officers prayed with me. I was very lame and could hardly walk about. I had to stand bent over.

I went home and when I went to bed I was lame, but I got fixed so that I could rest nicely. I rested the remainder of the week and on Monday I went back to work. I worked every day last week, Although I am not perfectly healed—I still have a little sore spot in my breast—I thank God He has practically healed me. I believe He will complete the healing.

Testimony of Mrs. E. D. Dulmage.

2500 Edina Boulevard, Zion City, Ill.

I have been a member of this Church twelve years and nine months. I came from Chicago to Zion City seven years ago.

Before coming to Zion, I was not a member of any church.

General Overseer: How did you come into Zion?

Mrs. Dulmage: The first time I heard of Dr. Dowie was through reading about him in the Chicago papers. I read about a friend of mine being healed of tumor. At that time I was a great sufferer myself.

She told me that if I would go, I would be healed. I told her I was not a Christian, and that God's blessings belonged to His own children. She said, "If you go, you are one who will get saved."

At that time, I was torn to pieces internally by the doctors' brutality at the birth of my third child, leaving me helpless.

For three and one half years I never turned in bed, and I never knew what it was to be without pain.

I went to hear Dr. Dowie in January, 1896. I saw the Christ as my Saviour and that He had promised deliverance to me. I promised to serve Him all my life, if He would only heal me for His glory. It was at a Divine Healing meeting, one

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Tuesday, when Dr. Dowie laid his hands on me. The torn parts of my body went back to their places instantly.

Although it is nearly thirteen years since I was healed, I have never suffered from these injuries since.

I have been healed of a tumor also, which dropped from my body. I did not know I had it until the time of the healing, which was perfected about two weeks after Dr. Dowie prayed for me. I realized then that I had been healed of tumor.

I believe God "is the rewarder of those who diligently seek Him."

I never doubted the word of God for one moment. If we will take God at His Word, no matter how many Devils there may be around, or what trials we have, God will cleanse this City and deliver it for Christ's sake and for His glory. (Amens.)

Testimony of Mrs. M. Bright.

2614 Gilboa Ave., Zion City, Ill.

I came to Zion City from Australia four years and four months ago, and originally from Scotland. I have been a member of Zion nearly seven years, having been previously a member of the Presbyterian Church.

It was through the LEAVES OF HEALING that I was brought into Zion.

I have trusted God for healing now for seven years.

I have so many things to thank God for. that it would take me all night to enumerate them. But just here I will say that, for twenty-five years, I was a martyr to dyspepsia, and during that time I swallowed medicines, in fact at the time I decided to trust God, I had forty bottles—I thought I could not live without taking medicine.

My husband was a dispensing chemist (a druggist in this country), and he used to say I was his best customer, but I did not pay him any money.

I was determined to get healing; but it was not Divine Healing that brought me to Zion—it was the prospect of community life. I have been in business all my life, and I have seen the rottenness practised in the world.

I said that Dr. Dowie was either a fraud or a prophet.

One wonderful testimony in the LEAVES OF HEALING seemed to convince me that that man must be a man of God. I could not get away from it. I went to one of the Zion meetings in Adelaide, and I have never had any occasion to go to any other meetings since.

I was the second one whom Overseer Voliva baptized in Adelaide. I have never had a desire to go to any other church since.

I thank God that He has kept me faithful during all this fight.

ZION IN CHICAGO

WILBUR GLENN VOLIVA, General Overseer,
ZION CITY, ILLINOIS

KIMBALL HALL S.W. Cor. Wabash Ave., and Jackson Boulevard

GENERAL ASSEMBLY Each Lord's Day, 2:45

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JAN 8, 09

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 WILBUR GLENN VOLIVA

Volume XXII., No. 26. ZION CITY, SATURDAY, JANUARY 2, 1909. Price Five Cents

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The Gospel of the Kingdom

The Holy Spirit and The Nine Gifts of The Holy Spirit

Address No. 6

An Address delivered at the Early Morning Meeting, Lord's Day, September 13, 1908, in Shiloh Tabernacle, Zion City, Illinois, by

General Overseer Wilbur Glenn Voliva

REPORTED BY MISS B. MACLACHLAN

AFTER a season of silent prayer, the General Overseer announced Hymn No. 223, "Nearer, my God, to Thee," the first two and last stanzas.

General Overseer:· This morning I intend to take up certain passages of Scripture which you have read scores and perhaps hundreds of times, but I'll venture to say that you have never understood much of their meaning, and would not, if asked, be able to give a very satisfactory explanation of them. Please turn to Philippians, Second chapter, and the fifth verse:

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted Him, and given Him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Another Comforter Promised.

In the Gospel according to St. John, Fourteenth chapter, sixteenth verse.

Jesus is talking. · This is His valedictory or farewell address.

And I will pray the Father, and He shall give you another Comforter.

"Another Comforter" simply means that Jesus Himself was a Comforter. Now, He is going away, and He says, "I will pray the Father and He shall give you *another Comforter*, that He may abide with you unto the age."

Even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you and shall be in you.

It does not matter what people say. I do not propose to accept any man's own estimation of his work, but I am going to know what his work amounts to when tested by time and the Word of God. A man may profess to have this, that, and other things, but the Word of God is our guide.

A man may talk about having received the gift of the Holy Spirit, but if you know for a certainty that that man has never repented, why, you know that he is as sounding brass and a tinkling cymbal.

The world cannot receive the Holy Spirit.

The world cannot see the Holy Spirit.

The world does not know the Holy Spirit.

But ye know Him, for He dwelleth with you and shall be in you.

The eighteenth verse:

I will not leave you comfortless: *I will come to you.*

In one verse Jesus is presented as "another Comforter," and in the next verse it is plainly Jesus Christ Himself.

Passing on to the twenty-fifth verse:

These things have I spoken unto you, being yet present with you.

But the Comforter, who is the Holy Ghost, whom *the Father will send in my name*, He shall—

Do what?

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Voices:

Teach you all things and bring all things to your remembrance whatsoever I have said unto you

The Fifteenth chapter and twenty-sixth verse:

But when the Comforter is come, whom *I will send unto you from the Father*, even the Spirit of truth which proceedeth from the Father, He shall testify'' . . . .

Of whom?

Voices: ''Of Me.''

Jesus the Christ glorified God the Father. The Holy Spirit glorifies God the Son.

Why Expedient for Christ to Go Away?

The seventh verse of the next chapter:

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart *I will send Him unto you*.

These are very simple words, very plain words, but the all-important question is, why was it expedient for Christ to go away? Why could not the Holy Spirit come without Christ's going away. Christ said:

It is expedient for you that I go away''—

It is better for you sorrowing, broken-hearted apostles, that I should go than that I should stay.

For if I go not away, the Comforter will not come unto you.

The sending of the Comforter was entirely dependent upon Christ's going away:

Nevertheless I tell you the truth; it is expedient for you that I go away.''

None of the Apostles understood it.

For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

And when He is come, He will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on Me.

Why was it necessary for Christ to go back to Heaven before the Holy Ghost could come, and before He could reprove the world of sin, of righteousness and of judgment?

Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.

He shall glorify Me: for He shall receive of Mine, and shall show it unto you.

All things that the Father hath are Mine.''

In the second chapter of Philippians we are told that Jesus ''Made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.'' Jesus gave up, emptied Himself, laid down those things — attributes which made Him to be in the form of God—which things made Him, in some sense, equal with God, but to be equal with God was not a thing to be grasped at.

Please turn to the twelfth verse of the fourteenth chapter of John:

Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also;

This is very plain. Note the remainder of the verse:

And greater works than these shall he do, because I go unto My Father.

This is not so plain, and the reason why he shall do ''greater works'' is what: ''Because I go unto My Father.''

It impresses us as something very remarkable that a man who believes on Christ should do greater works than Christ did, and the reason why he that believes on Christ shall do greater works, is because, as the Christ says, ''I go to My Father.'' This seems, at first, very difficult to understand, but the second chapter of Philippians is the key to the explanation, and, having the key, the explanation at once becomes easy.

Elder Tindall then led in prayer, the General Overseer following in earnest prayer.

General Overseer: I will ask you to keep in mind the various passages of Scripture that have been read in the fourteenth, fifteenth and sixteenth chapters of the Gospel according to St. John.

It is very significant that the first direct statements which we have concerning the Holy Spirit were made by the Son of God in the upper room in the City of Jerusalem, and, perhaps, on the way from that upper room to Mount Olivet immediately before His apprehension at the hands of wicked men, His trial before unjust and unfair magistrates, and His crucifixion.

The Holy Ghost's Title---''The Comforter.''

In the fourteenth, fifteenth and sixteenth chapters of John we have, for the first time in our study from Genesis to the fourteenth of John, the name which the Holy Ghost should bear during His ministry from Pentecost to the Second Coming of Christ. And what is that name?

Answer: ''Comforter.''

In the Greek language it is ''Paracletos''—Paraclete. There is not an English word adequate in meaning to translate it. Please notice what Dr. Thayer says in his Greek lexicon on this word ''Paraclete:'' Para-Kletos (Para-Kaleo), Summoned, called to one's side.

One who pleads another's cause before a judge; a pleader. Counsel for defense; legal assistant; an advocate.

One who pleads another's cause with one; an intercessor. Christ in His exaltation at God's right hand, pleading with God the Father for the pardon of our sins.

[You see that Christ was a Paraclete. He said, ''Another Comforter.'' The very same title He gave to the Holy Ghost, He applied to Himself.]

A helper, succorer, aider, assistant. So of the Holy Spirit, destined to take the place of the Christ with the apostles (after His ascension to the Father,) to lead them to a deeper knowledge of Gospel truth, and to give them the Divine strength needed to enable them to undergo trials and persecutions on behalf of the Divine Kingdom.'' John 14:16, 26; John 15:26; John 16:7; Matthew 10:19; Mark 13:11; Luke 12:11.

Was there ever a time before the night that the fourteenth chapter of John was spoken when the Holy Ghost was referred to as the Paraclete? No; there never was a time. Just so the words ''Holy Ghost'' are never found in the Old Testament: simply ''Spirit''—''the Spirit of God was upon him.'' In the New Testament we have ''Holy Spirit''—Holy Ghost.

Jesus the Christ So named before His Birth.

In our study of the life of Jesus the Christ we go back to the ninth chapter of Isaiah, and find, in the sixth and seventh verses: ''His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.'' When we come into the New Testament, in the first chapter of the Gospel according to Matthew, the twenty-first verse, we find, ''And they shall call His name'' what?

Voices: ''Jesus.''

General Overseer: ''For He shall save His people from their sins.''

Now, I will ask this question: Was the Son of God in His incarnation named before He was born?

Voices: Yes.

General Overseer: All these names, both those in Isaiah and those in the twenty-first verse of the first chapter of Matthew, were given to Christ before he was born—before He became incarnate in the flesh.

Then is it not true that the Son of God came to fulfil a name rather than to receive a name?

What about the Holy Ghost? Did He come to receive a name, or did He come on the day of Pentecost to fulfil a name?

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That name was what? "Paraclete;" translated as "Advocate," "Comforter," "Helper," and so on.

How Learn the Mind of the Holy Spirit?

You cannot find out the mind of the Holy Spirit by going to a dictionary. You cannot find out the mind of the Holy Spirft by going to a Greek lexicon. You cannot find out the mind of the Holy Spirit by studying classical or patristic Greek, —the Greek of the fathers. You have to look to God through earnest prayer, the guidance of the Holy Spirit, and the study of history, in order to find out the mind of the Holy Spirit. After the Holy Spirit came and began to dwell in the body of believers, wonderful history was made. You study the Acts of the Apostles and you will begin to see what the word Paraclete means. In other words, you have to find out the meaning of the names "Wonderful," "Counsellor," "Mighty God," "Everlasting Father," "Prince of Peace," "Jesus," "Paraclete," through the works, actions and conduct of the persons concerning whom it was predicted that they should be called so and so.

Any of the words Advocate, Helper, Comforter, are appropriate, but, while that is true, you must keep in mind that all of them put together do not convey an adequate idea of the mission of the Holy Spirit.

So much, now, for that point: "And I will send you another Comforter." "I will not leave you orphans, I will come to you." Then again, He speaks of the Father sending the Comforter. I think that if you will keep in mind that the word Paraclete comes from two words meaning "called to one's assistance," that that describes, as nearly as you can get at it, the ministry and the work of the Holy Spirit.

Christ Promises to Send "Another Comforter."

Jesus the Christ had been here on the earth walking with the apostles. He had been right with them, and the time had come when He was going away. As He told them of coming events, sorrow filled their hearts. The Savior said they should rejoice because He was going to the Father; but they were filled with sorrow because Christ was going away. He said, "You pray, and I will send you another comforter;" "And I will pray the Father, and He will send you another Comforter." "I will not leave you orphans (desolate), I will come to you." Therefore, the Holy Spirit is the One that the Apostles called to their aid, or their assistance.

The Personality of the Holy Spirit.

In regard to the question as to whether the Holy Ghost is an influence or a person, I do not propose to discuss, only it seems to me that no one, but the most ignorant, could ever question the personality of the Holy Spirit. That the Holy Spirit came to take the place of Jesus the Christ ought to be sufficient to convince any person that the Holy Spirit is a person and not an influence emanating from the Father. A great deal has been written upon this subject of the Holy Spirit being a person or influence. I believe that the Holy Spirit is a person just as much as Jesus the Christ or God the Father.

The Personality of the Devil and His Power.

I believe the Devil is a person just as much as I believe that God the Father is a person. The Devil is very cute, you know, in trying to get people to believe that the Devil has no existence. You know some people say that there is no Devil, that it is the evil in a man; and then, when a man is tempted, it is simply the evil in him tempting him.

I remember once preaching in Atwood, Illinois. I said in regard to that position, "Was Jesus Christ tempted?" They said, "Yes." "You have taken the position now that the only Devil is the evil within a man, that there is no Devil. Was Jesus the Christ tempted?" "Yes." Do you believe that it is true that Jesus the Christ did no sin, neither was guile found in His mouth? How then was He tempted by evil when there was no evil in Him?" The temptation came from without, and the Devil is always on the outside before he gets on the inside. He never gets on the inside unless you welcome him; and I am sorry to say that thousands and tens of thousands of people are the habitation today of lying spirits, simply because they yield to them. For instance, in some countries you will find altars to the Devil, and the inmates of the house enter into compacts with the evil spirits, and they bow down at the altars and worship them. There are plenty of people in America doing the same thing; and there are people in Zion City doing it. All spiritualistic mediums are doing it; Christian Scientists are doing it.

But, I tell you, we have got to get down before God in earnest prayer. That is the only way to drive the evil spirits out. Dr. Dowie's position on this question was a wise one. When people possessed of the Devil came to him for prayer, He always prayed first and then laid His hands on them. This casting out of Devils—I tell you you had better be sure that you are called by God Almighty to do it. If you do not, you will be like the sons of Sceva mentioned in the Acts of the Apostles, who attempted to call out evil spirits, and the evil spirits said, "Jesus I know, and Paul I know: but who are ye?" and the evil spirits leaped upon them and they fled naked and wounded.

The Holy Ghost Sent Once For All.

The Holy Spirit is a person, and was sent by God the Father, once for all, and He will not be given again. The water has been given, go and drink it. You do not need to stand around agonizing for six months, "I want water! I want water!" Water is plentiful. It is the same with the Holy Spirit: He has been given, go and appropriate Him. Go and claim Him. Jesus was born once, but He will never be born again. Christ was crucified once; He will never be again. The Holy Spirit was sent once; He will never be sent again. The sound as of a rushing mighty wind and the tongues of fire will never come again, for they were signs, so to speak (as was the star and the appearance of the angelic hosts) accompanying the birth, so to speak, of the Holy Spirit on the day of Pentecost. He is here now and is "Given to them that obey." If we obey God, the Holy Spirit is given to us. It is not a matter of feeling.

One poor old fellow the other night lay for two hours on the floor kicking with his heels and yelling for the baptism of the Holy Spirit. Bryant went down and said, "Brother, keep your feet still." If I had been there I would have said, "Stand up on your feet like a man and quit your communion with devils. God Almighty does not have to be hallooed at." God Almighty does not have to be bawled at, any more than a loving mother has to be bawled at. Fancy a mother who bought a red wagon and a rattle box for her little boy for Christmas, saying to Johnnie, "Now Johnnie, I have bought you a little red wagon and a rattle box for Christmas," and then Johnnie would have to get down on his knees and plead with his mother, and bawl, and work himself up into a perfect frenzy pleading with his mother before she would give him that wagon and rattle box. There is just as much sense in that as in men and women hallooing to God and bawling for months for the gift of the Holy Spirit. The singular thing to me is that some people cannot see this. And, as I said, there would be just as much sense for people to pray for the 4th of July to come on the 10th of December as there would have been for the Apostles to have prayed for Pentecost to come ten days before the crucifixion.

The Time for the Holy Spirit's Coming Fixed—Meaning of Pentecost.

The time for the coming of the Holy Spirit was fixed by God in eternity. It was recorded in the ritual of the Hebrew

(CONTINUED ON PAGE 206.)

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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.

Entered as Second Class Matter February 17, 1908, at the Postoffice at Zion City, Illinois under the Act of Congress of March 3, 1879.

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LEAVES OF HEALING, SATURDAY, JANUARY 2, 1909.

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HEADQUARTERS OFFICES OF THE CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, CITY HALL BUILDING, ZION CITY, ILLINOIS, U. S. A., December 30, 1908.

CHRISTMAS!
NEW YEAR!
The former is past, the latter is approaching.

"A Merry Christmas!" "A Happy Christmas!" a few days ago were heard on every hand, but now, already, the last sounds of the greetings have died away; and not again for twelve months will these greetings be heard, and not even then by many who have heard them this year—for they will have passed from the earth to stand before their God, to give an account for the way in which they received and appropriated the greatest of all gifts—Jesus the Christ.

As one reflects upon the Christmas season just passed, it is with feelings of mingled joy and sadness: joy that so many, yet comparatively few, have lifted their voices and hearts to God, their Heavenly Father, in praise, adoration, and thanksgiving for His great love wherewith He has loved them, and which love prompted Him to give His only begotten Son to die for them; sadness, that an immense multitude of people have had little, if any, thought of either God the Giver, or of Jesus the Christ, the Gift, and have simply made use of the season as a time for shameful extravagance, vulgar display, feasting, drunkenness, and gluttony.

Thanks be unto God, Zion has, so far as I know, spent the Christmas season in a way acceptable unto God. Happy greetings have been exchanged, and there is no reason to believe that they did not come from kind, loving, earnest hearts.

Thanksgivings have been rendered unto God, and earnest prayers offered that Zion people everywhere might become more and more Christlike in thought, word and deed.

Gifts of various kinds have been made as tokens of love, all of which gifts have reminded those who gave them and those who received them of the wonderful, great Gift, Jesus the Christ, the Anniversary of whose birth all observed on the 25th day of December.

On Christmas Eve, under the direction of Deacon John H. Sayrs, Superintendent of Zion Junior Seventies, assisted by Conductor Thomas and many other workers, hundreds of bright, happy boys and girls sang songs and spoke pieces oppropriate to the season, and at the close of the exercises, each child received a small gift.

It was indeed a happy time, and Christ was recognized in every part of the service, and honored by one and all present.

This meeting on Thursday night, December 24th, had been preceeded by two of the most wonderful meetings ever held in Zion, meetings where the Holy Spirit filled the people, and where the importance of saving Zion City for God and Zion people was impressed upon the minds and hearts of all present as never before.

In these two meetings, one on Monday night, December 21st, consisting of fifty officers; and one on Tuesday night, December 22d, consisting of not less than five hundred members, over nine thousand dollars in cash and pledges were received to help in fighting for the salvation of Zion City.

Some, who were charter members of the Church, have remarked that these meetings were, in some respects, more blessed than any they had ever experienced in Zion.

The meetings in Shiloh Tabernacle on Lord's Day, December 27th, were all well attended and greatly blessed by God to the people.

In the afternoon a Christmas service was held, the Choir rendering that thrilling, inspiring anthem, entitled, "The Birthday of a King."

The following texts of Scripture were used as a basis for the address:

"For unto us a child is born, unto us a Son is given: and

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the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isaiah 9:6, 7.

"And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins." Matthew 1:21.

It has been said by some one that the prophecies of Christ's first and second comings run through the Old Testament like two golden threads.

The first coming of Christ, which called forth

"Glory to God in the highest,
And on earth peace,
Good will toward men"

is now a matter of history.

The Second Coming yet belongs to prophecy, but many signs on every hand indicate that the time is fast approaching when it will become a matter of history.

The scource of the stream of Messianic prophecy is to be found in Genesis 3:15. This is the first intimation of the coming DELIVERER, and from this source, the stream continues widening and deepening until it reaches its sublimest sweep in the 53rd chapter of Isaiah.

The prophecies above quoted, one from the Old Testament, and the other from the New, are indeed wonderful.

"FOR UNTO US A CHILD IS BORN"—here we have the doctrine of the Incarnation.

"UNTO US A SON IS GIVEN"—Christ was Heaven's gift to a poor sin-stricken, disease- smitten world.

"AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER"—here we have rule and authority delegated to Christ.

"AND HIS NAME SHALL BE CALLED
WONDERFUL
COUNSELLOR
THE MIGHTY GOD
THE EVERLASTING FATHER
THE PRINCE OF PEACE."

This is, indeed, a glorious constellation of titles plainly indicating the nature of the Messiah's work.

"WONDERFUL" in His pre-existence (Phil. 2:5-11), in His Incarnation, His Divinity, His humanity.

"COUNSELLOR"—the truest and best friend to whom one and all can go in times of trouble and perplexity, resting assured that He will always give proper direction. May God help us to learn how to talk and walk with Jesus.

"THE MIGHTY GOD"—the Son of God, the Son of man. Zion must everywhere stand uncompromisingly against the demon-inspired doctrine that would set the Divinity of our Lord and Savior Jesus the Christ aside.

"THE EVERLASTING FATHER"—the Father of Eternity, the Father of the For Ever, Father in the sense of possessor or author.

"THE PRINCE OF PEACE"—peace which comes from God through Repentance, Confession, Restoration, Faith, Obedience and a Holy Life. There is no peace for either individuals or nations until they surrender and submit themselves to God.

"THOU SHALT CALL HIS NAME JESUS"--the Son of God came to fulfil a name, not to receive a name.

Every day in the year should be a Christmas Day to all Christians, in that they should study the life, the words and the works of Him, the Anniversary of whose birth we observe in a special manner on the 25th day of December each year.

May God help us, one and all, to be able to say:

I am crucified with Christ:
Nevertheless I live;
Yet not I,
But Christ liveth in me:
And the life which I now live in the flesh,
I live by the faith of the Son of God,
Who loved me, and gave Himself for me.

A merry Christmas, a happy Christmas always depend absolutely upon your full surrender to God and your love and loyalty to Jesus the Christ as disciples.

Let us all love Jesus.

Let us all exalt His name.

Let us hold Him up as the Savior, Healer, Cleanser and Keeper of mankind—Jesus, who was God manifest in the flesh.

In less than forty-eight hours more, the greeting "A Happy New Year" will be uttered by multitudes one to another.

The year 1908 is even now dying, and will soon pass into history. Another year has almost been spent, but how? God knows, and the Day of Judgment will reveal.

How many of the well-meant resolutions made a year ago have been kept? Your record has been made. How many of the three hundred and sixty-five pages in the volume would you gladly, if you could, tear out?

How many sad and aching hearts there must be as some calmly, in the light of God's Word, review the year 1908!

How many have been the thoughts entertained that have blighted and cursed? How many the words spoken that have been like sharp thorns piercing the hearts of others? How many the deeds done that have caused sorrow and disaster!

The record has been made, and will have to be faced in eternity. You cannot roll the wheels of time backwards. You cannot retrace a single step. You must say, "Farewell to the year 1908, and, whether you will or not, enter the year 1909. As you cross the threshold of the new year, breathe an earnest prayer to God that He will overrule your sins and mistakes, and help you to use them as stepping stones to success in His service.

As I meditate, I would have you resolve to read God's Word daily, and to pray in private morning, noon and night.

True, there are many other things which I would have you do, but the two already mentioned are the most important.

Every Officer and Member of the Christian Catholic Apos-

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tolic Church in Zion should seek, each day, to be, by God's help, what He would have him be.

Each and every one should be a subscriber for the LEAVES OF HEALING ane ZION HERALD.

Each and every one should pay tithes, no matter if the income is only ten cents a day or a week.

Every one should give his offerings as God prospers him.

Every one should keep in close touch with Zion at headquarters; and every one should pray daily with tears to God to save Zion City for Himself and for Zion people.

Truly we can say, "Praise waiteth for Thee, O God, in Zion."

The year 1908 has been, in many respects, a very wonderful year. The All-Night Meeting of December 31, 1907—January 1, 1908 was held in Zion Tent-Tabernacle where we were compelled to worship by wicked persecutors. Shiloh Tabernacle was, at that time, in the hands of the enemy, and the Devil was holding high carnival there; but thanks be to God, He has brought it to pass that Zion people are again in possession of that historic and sacred building, and on Thursday night and Friday morning of this week, a large, earnest company of devoted people will be assembled there praising and blessing God.

During the year, Zion Stores have been established, and Zion Printing Works have been completed, until now we are able to do all the work in connection with the LEAVES OF HEALING, ZION HERALD, and in addition to this, a splendid line of job work.

Time and space both fail me to tell of God's great goodness.

Zion's progress is apparent to all, even to her enemies.

The people have been wonderfully kept, and even at the present time, there are very few cases of serious illness. The spiritual life of all has been deepened and quickened.

My heart is too full for utterance when I sit and think how good God has been. I am God's servant, and yours.

Pray for me, and for those associated with me in this great work, that we may be faithful, steadfast and true until our work is done.

In the name of the Lord, I thank, most heartily, one and all, for their love, confidence and support.

Let all reconsecrate ourselves to God, that the year 1909 may be the most glorious in every respect in Zion's history.

The night is rapidly passing; the morning of the glorious day is at hand. The light is shining. God's hand is over all—over Zion—and He will yet make her a joy to multitudes in all the earth.

Hallelujah! Glory to God!

Let one and all watch and pray.

WATCH YE THEREFORE, AND PRAY ALWAYS.

The Holy Spirit and The Nine Gifts of the Holy Spirit

[CONTINUED FROM PAGE 203]

calendar, and it was fixed. Pentecost simply means "fiftieth." All this talk, "Have you got your Pentecost," is of the Devil. Bless your life, you thirsty man or woman, there is the fountain of water that God has sent down to you. What sense is there for you to halloo to God to send water. All you have to do is to go and drink—Repent, obey, pray in faith, claim God's gift.

That is true of the Holy Spirit. He has been sent down, and when Christ comes He will go back. Christ came down and was born in Bethlehem. After He finished His work, He stood on Olivet and went back, and on Pentecost the Holy Spirit came with the sound as of a mighty rushing wind and with tongues of fire. There was not any quibbling about the day of Pentecost. There were present "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in tho parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians;" they were all there, and they heard the Gospel in their own tongues.

Suppose twenty-five of us are sitting here and there are gathered in front of us Chinese, Japanese, Turks, Russians, Italians, Hungarians, Zulus, and so on. All at once Elder Tindall rises up and preaches in Chinese, and the Chinamen present understand every word. Then Elder Taylor gets up and preaches in Japanese, and the Japanese understand every word, and so on; each one in turn proclaiming the wonderful works of God, would there be any room for quibbling there?

In the Eighth chapter of the Acts of the Apostles it is sta-

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ted that Peter and John laid their hands on the people and prayed, and they received the gift of the Holy Ghost, but it does not say anything about their speaking in tongues. There never was a more wicked lie perpetrated than this, that the sign of the baptism of the Holy Ghost is speaking in tongues. Where is the Scripture for it? Just like the statement of Mrs. Leatherman in my office, who said that the gift of tongues is the greatest of the nine gifts. That shows how much they know about the Word of God. Dr. Dowie's teaching on that point was sound, and if you have not read Dr. Dowie's sermon on Trance-evangelism and Spurious Holiness, you had better do so, for they will help you in detecting whether a work is of the Devil.

I tell you, when a man prays in the right manner it never ruins him physically. When a man has the gift of the Holy Ghost it never ruins him physically. When a man has the Spirit of God he is stronger than before.

Baptism of the Holy Spirit a Figurative Expression.

To hear these wise fellows tell it, to be anointed with the Spirit is one thing, and you can hear them say, "He is anointed with the Spirit, but he has not the baptism." What fools a lot of these people are. I would like to know what the "baptism" of the Holy Spirit is but a figurative expression. Is it a literal expression? Is the Holy Spirit something that can be felt with these tangible hands and seen with these natural eyes? Is He? Well, then, how can an immaterial, spiritual, etherial being be literally poured out? Why, it is a figurative expression and comes from baptizing a man in water. Baptizing in water is the outward, but the baptism of the Holy Spirit is the real. The "pouring" and "anointing" of the Holy Ghost came from the priest pouring oil on a man's head. What wise teachers! What very wise teachers! Let us take the plain Word of God.

The Meaning of "Another Comforter."

What does this passage mean that I read to you: "I will pray the Father and He will send you another Comforter." It simply means that Christ was a Comforter, that He was going away and He would not leave them orphans, but would send "another Comforter."

What is meant by saying, "It is expedient for you that I go away; for, if I go not away, the Comforter will not come?"

What is meant by, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father."

When Jesus Christ was on earth He had the form of a servant, did He not? He laid aside all those possessions in Heaven which gave Him the right to be on an equality with God; and the only way for Him to take up what He laid down was to go back to Heaven: therefore, it was expedient that He go back. Having gone back, He was infinitely richer than by staying here. "It is expedient for you that I go away. I have come down here, I have taken upon Myself the form of a servant, I have emptied Myself of all those things which gave Me the right to be equal with God. All things that the Father hath are Mine, but I put them all aside and I have come down here. The works that I do shall ye do also, but if I go back to my Father and take up all that I laid down, and sit with Him on His Throne at His right hand, I will be so infinitely richer that then greater works than these shall ye do because I go to the Father."

The Estate of Christ Distributed to Believers by the Spirit.

The work of the Holy Spirit is to communicate the Christ, and to apply the work of the Christ in the purifying and sanctifying of believers. Now, which Christ is it that He applies: the Christ on earth or the Christ in Heaven?"

Voices: The Christ in Heaven.

General Overseer: Therefore it was far better for the disciples that He should go back to Heaven and take up what He had laid down than that He should stay here in the form of a servant, because, when He went back to Heaven, He took up all those things of which He had emptied Himself, and the Holy Ghost would then take the Christ in glory and communicate Him to the Apostles.

The Holy Ghost is the distributer of the Christ of glory.

In Ephesians 1:7 and 3:16 we have two expressions:

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

That He would grant you, according to the riches of His glory—

It seems to me that these two statements form the key. The estate which the Holy Ghost has to distribute to the body of believers is "the riches of His grace" and "the riches of His glory." "The riches of His grace" are conveyed to us from the Christ in the forgiveness of sins; and "the riches of His glory" from the Throne of God in Heaven in the infilling of believers with all that Christ has provided for them by the entire plan of redemption.

It seems to me that the second chapter of Philippians furnishes the solution of all these passages in the fourteenth, fifteenth and sixteenth chapters of John.

May God guide you and help you to keep close to His precious Word. Amen.

God's Witnesses to Divine Healing

A Family Delivered of Typhoid Fever.

TESTIMONY OF MR. J. S. SARGENT,

Zion City, Illinois, Lord's Day Evening, October 25, 1908, in Shiloh Tabernacle.

Before joining the C. C. A. C. in Zion, of which I have been a member eight years, I belonged to the Moravian Church.

Except for the last two years, I have lived in Zion City seven years. I am going on a business trip tomorrow morning, to South Carolina. My address will be Anderson, S. C.

I have spent two years in South Carolina. I came from Minnesota to Zion City, seven years ago, and was among the pioneers here.

It is now eight years since I accepted Divine Healing, and discarded doctors and drugs.

There are a good many things in my heart to say, tonight, but I will just refer to a couple of blessings which we have received in trusting God in the last few years.

To begin with, we are a happy family in Zion, and love God with all our hearts. The last two years have been times of deep testing and trial, but God has wonderfully blessed and wonderfully brought us through. I would like to praise God for the wonderful deliverance we had just a year ago.

We went to Anderson, S. C., from here, in faith, without a dollar in the world. My wife said, "If you are going, I am go-going too." We all went in faith to travel in South Carolina among strange people and in a strange climate, knowing nothing about the business I was going to undertake, but God blessed us from the start.

After being there a year, we were about ready to start on our return to Zion City the first day of July, last year. On the last trip I made on the road, two of the children had typhoid fever, and in answer to my wife's prayers, they were both deliv-

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ered in one week, wonderfully delivered. We decided to break up housekeeping, and my wife over-exerted herself. We went to a hotel just for a few days, until I visited some neighboring towns, and while there one of our children was taken with typhoid fever. The editor of the paper had the next room to ours. Of course, we did not have a doctor or drugs. The daily paper took the case up and said the child would die, and that there was no hope for the child. She was delivered in nine days. The hotel people would not give us a particle of attention, and although we were paying $20.00 a week, they did not offer us a glass of water. In the three weeks we were in those two rooms, no one came near us. My wife had a long battle when it was 102 and 104 in the shade. We had a chance to test our faith. God wonderfully delivered, but before deliverance came, she finally had to give up. Then I came down, For six days before I broke down, I did not have a thing to eat. I simply broke down. I could not get any one to come and help us unless we had a doctor or a nurse. I finally collapsed. God sent us a dear old lady seventy-five or eighty years of age. It was hard to nurse in that hotel. She could not nurse us there; she could not give us the attention and care she might elsewhere. She said, "Brother Sargent, we cannot give you any care in this place." They would not have anything to do with us at all. We were moved out of the hotel on a cot. First my wife then myself, then one of the girls got well after being taken to a little home where this old lady nursed us. I lost seventy-five pounds. I was unconscious for two weeks. My wife, in the other room, could see me every single moment. I had just simply practically passed over, but my wife never doubted one minute but what God would give us perfect deliverance.

The papers had a number of lies about us. A doctor called in and said, "Mr. Sargent cannot live. Mrs. Sargent may live." Thank God we were all delivered, and it was a marvel to the whole community.

As soon as I could walk, we came to Zion City. In a little while I gained sixty-five pounds.

There are so many things I want to thank God for. I thank Him for a wife who had faith when I was unable to exercise any.

I am going back there determined to work for Him and to serve Him and witness for Him. I ask an interest in your prayers that we may be faithful.

Kept for Fifty Years Without Medicines.

TESTIMONY OF MR. PAUL DUNCAN,

2900 Gilboa Avenue, Zion City, Illinois, Lord's Day Evening, October 25, 1908.

I have resided in Zion City five years, previously coming from Fremont, Missouri. I have been a member of Zion fourteen years. I was in the Little Wooden Hut, Chicago.

Before coming to Zion, I was a Presbyterian. I was also a Free-Mason Devil. I belonged to them just like a good many other fools. I took the third degree. I never heard the name of Jesus the Christ mentioned in the ritual.

Elder Carey: I have been to their funerals, but never heard, in any of their prayers, the name of Jesus mentioned.

Mr. Duncan: They would not allow us to mention the name of Jesus. What Dr. Dowie has said about the Free Masons is correct. I was a respectful Masonic Ma-ha-bone Devil.

I have not used any medicine, I think, for fifty years. I have only been in bed two days, when I had lung fever, when working on the construction of a dam across a stream (before coming into Zion.) I have had no use for doctors since I came into Zion, and when I did have a doctor, which was twice, it is about fifty years ago. I was healed, about two years ago, of heart disease, after I repented before God. I attended the Divine Healing meetings and was healed. I thank God for that. I was healed without any medicine.

Delivered From Doctors and Drugs. Healed By Trusting in God, Delivered From Danger and Kept by Divine Power.

WRITTEN TESTIMONY OF MR. J. B. RENDALL

2408 Gideon Avenue, Zion City, Illinois.

I came to Zion City six and one half years ago. God led us here so plainly that we have been sure that He wanted us to come.

We came out of the Methodist Episcopal Church into the C. C. Church in March, 1900. We discarded doctors, drugs and surgeons in 1898, but were disgusted with them long before that. We have since that time been at the point of death, but doctors and medicine were things of the past and never came into my mind.

Five dear little children have been born to us since that time, all well, bright and happy. What a joy it is, when they do get sick, to ask for healing, and God heals. Praise His dear name for ever.

Mrs. Rendall had been under a Christian(?) doctor's care for nine days, but was getting worse all the time, and was at the point of death. We put away the medicine and prayed. Her healing was instantaneous. I had suffered for twenty years, and taken all kinds of medicine. A Christian(?) doctor said I must have an operation, but God wonderfully healed. I have not missed a day's work for nine years on account of sickness.

We did rejoice when word came that "Tomorrow is Testimony Day," "God has done great things for us, whereof we are glad."

In jumping from a train, I almost broke a leg. In a few hours I could not step on it, and I went into a coal shed and prayed, and in a few minutes there was no pain, bnt I did not stop work. So we could tell of time after time for the past ten years, Hallelujah!

There have been some dark clouds, but we never for a minute doubted the Zion Movement. Our faith in the Zion Movement is much stronger than ever before, since we see how God has been watching over Zion. While He permitted us to be sifted as wheat, He had a man ready to lead us on to victory.

"Oh, that men would praise the Lord for His goodness!" May His praise continually be in our mouth, so that others may hear and accept the Full Gospel.

(Signed) MR. AND MRS. J. B. RENDALL.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

"And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood,

And hath made us kings and priests uuto God and His Father; to Him be glory and dominion for ever and ever. Amen.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."—Psalm 107:2.

"For this purpose the son of God was manifested, that He might destroy the works of the Devil."—1 John 3:8.

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